

1xvi Comp, no title

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3367.
NEW SERIES, No. 471.]

LONDON, SATURDAY, JANUARY 5, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	...	...	1
LEADERS :—				
The New Year	...	...	...	8
The Making of Religion	...	...	...	8
ARTICLES :—				
New Year in the Crow's Nest	...	...	...	4
New Year's Messages	...	...	...	9
The late Principal Rainy...	...	...	...	12
PROVINCIAL LETTER :—				
London	...	...	...	13
CORRESPONDENCE :—				
Willaston School	...	...	...	13
The Land of Ophir...	...	...	...	13
LITERATURE :—				
Silanus the Christiau	...	...	...	4
OBITUARY :—				
Miss Wakefield	...	...	...	5
Thomas Knott	...	...	...	5
Roby Waterall	...	...	...	6
The Rev. T. W. Chignell	...	...	...	6
The late Edwin Clephan, J.P.	...	...	...	6
POETRY :—				
A Thought from Carlyle	...	...	...	3
The Warrior	...	...	...	9
THE CHILDREN'S COLUMN...	...	...	...	7
NEWS FROM THE CHURCHES	...	...	...	14
OUR CALENDAR	...	...	...	14
ADVERTISEMENTS	...	...	...	15

NOTES OF THE WEEK.

A HAPPY NEW YEAR to all friends, near and distant! In this week's INQUIRER will be found a number of New Year's greetings and messages, which it has been a great pleasure to receive, and to be able to offer to our readers. We have just received also a letter from the Rev. C. W. Wendle, of Boston, secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, with his New Year's greetings, and an interesting forecast of the September meeting of the Council in Boston, and other news. This we shall publish next week.

THE result of the Christmas appeal for the Martineau Memorial at Norwich is advertised in another column. We simply call attention to it here, and ask friends to realise what it means.

THE last days of the old year were overshadowed by more than one terrible catastrophe, due to the stormy winter weather; and to our last week's notice of the year's obituary there are to be added the names of the Baroness Burdett-Coutts; Mrs. Josephine Butler; Mr. Samuel Smith, formerly member for Liverpool and afterwards for Flintshire, who died in Calcutta last Saturday; Mr. A. W. Black, M.P., one of the victims of the Elliot Junction railway disaster; and the Rev. T. W. Chignell, of Exeter, of whom a memorial notice appears in another column.

THE Baroness Burdett-Coutts, who was born in 1814 and was made a peeress in her own right by Queen Victoria in 1871, and next year received the freedom of the City of London, used her immense wealth with a wise beneficence. She was a great benefactress to the Church, and to the poor in numberless ways. The shoe-blacks and costers of London had been among her special interests, as were the Societies for the Prevention of Cruelty to Animals and to Children. She worked hard in personal investigation of social conditions which she desired to improve, and in small matters as in great was true to the highest law of charity.

ANOTHER very noble life was brought to a close on Sunday last by the death of Mrs. Josephine Butler, at Wooler in her native County of Northumberland. She married in 1852 the Rev. George Butler, Fellow of Exeter College, Oxford, and while he had his work as a teacher, first at Oxford and later at Cheltenham and Liverpool, they were both completely devoted to the work of moral reform to which her life was given. In the crusade against the State regulation of vice she was a leader of rare purity and singleness of purpose. It came to her as a Divine call, from which she shrank with agony, and yet gave herself to it with complete surrender; and she lived to see the triumph of her cause. Harriet Martineau, Florence Nightingale, Mary Carpenter, and noble men like the late James Stansfeld, stood by her in the conflict, and such men of other nations as Garrison and Mazzini. She has left a memory which must remain an inspiration to all workers for purity and righteousness on earth.

LAST Christmas we had a little book of prayers, this year "A Christmas Sermon," by R. L. Stevenson, a timely publication by Messrs. Chatto & Windus (1s. net). Not exuberant in idle sentiment, but brave with a stoic faith and wise humanity; searching, too, in its treatment of uncheerful virtue. We should like to quote long passages, but must be content with a few lines:—"To be honest, to be kind—to earn a little and to spend a little less, to make, upon the whole, a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, in the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."

"In order that [a man] may be kind and honest, it may be needful he should become a total abstainer; let him become so then, and the next day let him forget the circumstance. Trying to be kind and honest will require all his thoughts; a mortified appetite is never a wise companion; in so far as he has had to mortify an appetite, he will still be the worse man; and of such a one a great deal of cheerfulness will be required in judging life, and a great deal of humility in judging others."

"SEEING the New Year in" is one of the occasions which appears at first sight to reduce the differences which separate groups of modern Englishmen into such discrepant sections, and anything which really does this is of value so far as it lends emphasis to our underlying community of life, aim, and ideal. But if we look a little more closely we shall be forced to reflect on this occasion as but another illustration of the multiple interests which still hold us in several distinct social classes. Perhaps the most notable method of seeing the New Year in is the Watch-night service. But there is another instance of the gregarious tendency which probably reckons still more numerous adherents. As typical of this sociable and not always wise form of celebration reference may be made to a notice in the daily press. The London restaurants are keen rivals in attracting guests for the last midnight supper of the dying year. At one of these the year 1906 was represented by a miniature four-wheel cab and "1907" by an aeroplane (flying machine and motor car combined) bearing gifts and flowers. Surely a mediocre ideal and a mean optimism if the future is to the past only as the more to the less perfect mechanical contrivance. Yet a luxurious meal and a novelty does express, more's the pity, the life-ambition of numerous classes.

As compared with this, the Watch-night service stands for a more serious conception of life. We are certainly disposed to agree with that clergyman of the English Church who has been criticising these services, skilfully worked up to silence on the eve of midnight, as morbid and dangerous. They are open to the complaint which Robert Louis Stevenson brought against the melody of "Home, Sweet Home." They are "brutal assaults on the feelings." Well, let that be. The emotional life, even the religious emotions, are often only to be evoked by violent stimulations. We are not bold enough to assert that the violent can never take heaven by force. These services need not be hysterical, but

may be, and often are, quite sober and true. They express a temper of serious responsibility towards the frequent mischances and the ultimate problems of life. In some minds they evoke the deeper mood of reverence, and although to other temperaments they are uncongenial, it is not necessary to stigmatise them with any harsh judgment. In fact we prefer to muse on the reality of "soul-life," which is one in those who choose the noisy hymn singing and the emphatic silence and in those whose requirements are of a subtler kind.

BUT there is something of finer appeal to us in the spectacle which might have been witnessed at many a fishing town and village round our coasts. As the last day of the old year wore on the fishing boats were launched, the two or three sea-faring men who composed their crew scrambled aboard through the surf and then pushed out into the vast spaces of the sea. These men, too, were on the watch. Their craft claimed them, muscle and blood and brain. For them was no set hour of worship or thought of revelry. What unbidden thoughts stirred in the sub-conscious mind is hard to say. Through one year's work accomplished they pass to another year's toil to do. Such is the lot of man. Many of our fishermen are men of definite religious convictions. They preach, or sing or lead the praise with their violin. But mainly they are common people, not above the temptations that buffet the "average sensual man." Faulty in morals and in temper. Not without thought of the eternal things, though often lacking in any clear dogma. Yet these are the men who *do*. They trust themselves as true men must to the chances of the world. They accept its risks cavalierly, because in some mood or other accept them they must. They are without fear because of the inbred divine skill of eye and brain and hand. Their boats are specks lost in the darkness, but the master of the tiny, tossing craft is a man. The mood of the strong, careless men who go down to the deep is not the least worthy temper in which to front the future. Theirs is life, to borrow a phrase of Wordsworth's, of "hope and hazard." Wordsworth wrote thus of the shepherd on the lonely fell, but it holds good, or should do so, for all earth's children. Hazard is never absent. Hope should be near, for as he who knows the winds and tides trusts himself to the deep and the darkness, so he who knows the currents of life trusts himself. This mood compact equally of recklessness and faith is perhaps more frequent with those who do than with those who think or preach. Was it not an Elizabethan sailor who remarked as the storm burst on his ship, "We are as near God by sea as by land"?

THE plea for self-government for India, made with so much earnestness by Mr. Naoroji at the Indian National Conference, was met last week by the *Spectator* with a direct negative. The Prime Minister's declaration, which Mr. Naoroji quoted, that "good government could never be a substitute for government by the people themselves," the *Spectator* fully admits as valid for the Anglo-Saxon race and the

majority of European nations, but then adds:—

"If, however, the proposition is applied to the Asiatic races, or to races professing the Mohammedan faith or any of the native religions of India, then we must meet it with the most absolute and complete denial. In the case of the Oriental peoples good government and government by the people themselves are wholly antagonistic; or, to take our formula as a model, good government can never be obtained through government by the people themselves. Whether the Asiatic races are inferior intellectually or morally to the Anglo-Saxon or European races we do not propose to discuss. It is quite enough for us to know that they are politically inferior to, or, if you will, different from, the Anglo-Saxon races, and that this inferiority or difference, whichever it is, makes them incapable of obtaining good government, or anything which we Westerners mean by good government, if they are left to govern themselves. The proof of this proposition is written large in their records."

THE experience of two thousand years has shown, says the *Spectator*, that Oriental peoples are best governed, and know they are best governed, by a power just, intelligent, and sympathetic, but at the same time absolute, and that democratic institutions are alien to their genius. In spite of the insistent voice of the National Congress, our contemporary holds that "the peoples of India" would by no means accept the gift of self-government, if it were offered, and that if it should be given, it would prove a futile gift. England ought not to accept any joint responsibility in the matter, and self-government, if it came, must be absolute, and involve our withdrawal from India.

"That such a withdrawal would constitute a very grave injury to India would, we believe, be admitted by almost all intelligent natives—at any rate, by all Bengalees and members of the non-warlike races. It must mean within a very few years the paramountcy of the warrior peoples of the North. But can anyone pretend that a ruler chosen from one of those races would exercise a milder, juster, and more equal sway than does the British Government at this moment? If once the natives of India are brought to realise that we cannot share the government with them without risks which we have no right to ask our people or their people to run, we believe that they will soon cease to ask for self-government. For they know in their hearts that it is the British overlordship which alone guarantees them the liberty and justice which they now enjoy. As often happens in the East those who demand self-government in addition to British rule are asking for two contradictory and mutually destructive things."

MEANWHILE, however, this is the *Spectator's* judgment on the present situation:—

"As long as the British people are determined that they will govern India in the interests of the governed, and that they will not share that government in its final and supreme form with those who are by race and religion unfit for the task of self-government, our rule in India will

flourish, and we shall perform a great duty. If, however, through what Bacon calls niceness and satiety, or out of any sophistical obedience to half-understood abstractions, we insist upon endowing India with the gift of representative institutions—a form of government necessarily fatal to Asiatic communities—we shall have done, no matter what our intentions, a great and grievous wrong to our Asiatic subjects. If we act moderately and wisely, and on common-sense lines, we shall rightly employ native instruments in the government of India; but they must always be employed as our nominees, and not as representatives with any inherent right to control our decisions as to what will be most beneficial to the numerous complex and conflicting communities which make up the world of India."

Would that we could have the judgment of our late honoured friend, Mr. A. M. Bose, on this decided opinion! The loss to India of so wise and earnest a patriot was deplored by Mr. Naoroji in his presidential address.

WE see it stated in one of the Methodist newspapers that the average yearly contributions of the United Free Methodists for missionary purposes amounts to 3s. 3½d. per member throughout the Connexion. Ten years ago the average contribution was 2s. 9½d. per member. The word member is probably used in the strict sense, and therefore does not include the whole number of the congregations that have contributed the money. But in any case the sum represents a certain substantial amount of self-denial, which does at least as much good to the Christians who contribute as to the "heathen" who are missionised.

THE Rev. Peter Thompson (Wesleyan), visiting Rotherham recently, said:—"No one knew East London except those who lived there. It was the most fascinating place in the world to live in. It was not the dreary, dismal, unhealthy place some imagined. He had had a hand in the *Daily News* sweating exhibition. There was no bitterness towards employers on the part of the sweated. They were too anxious to keep their work. One of the problems in this matter was to find the right man to smite. Men who earned a 'quid' a week would not stay in East London. Of nearly 3,000 members he did not know one, except himself, who kept a servant."

It is refreshing to meet with a man in these days who is interested in education for its own sake, and not for the sake of some sectarian church or imaginary aggrieved parent. The Lord Mayor of Sheffield, in delivering the prizes at a Sheffield school the other day, went straight to the mark, and his speech showed clearly enough how far and wide many of us have been apt to stray, "Parents would, he believed, find it a great advantage if their boys, instead of running the streets and cultivating idle habits were compelled to improve their education, and it would certainly be better for the city. England did not go far enough in teaching her boys and girls trades. In Switzerland the children were

not only taught to read and write at school, but they were kept on there to learn their trades. Giving examples of sturdy youths who were to be seen hanging about the streets and competing with old men in selling newspapers at suburban tram stations, he pointed out the danger of such youths growing up wastrels in society as a consequence, and emphasised that the teaching of trades, on Swiss lines, would place such youths in a position to earn a living in a better way."

THE "Wesleyan Methodist Kalendar" gives the number of Wesleyan ministers in Great Britain as 2,399, lay preachers 19,519, church members and probationers 536,612, Sunday scholars something over a million. The total number of church members and probationers of all branches of Methodism in all parts of the world is given as 8,278,043, with over 6,876,000 Sunday scholars.

In the new number of the "Wesleyan Methodist Magazine," we notice the Rev. J. A. Clapperton, M.A., expounds "St. Paul's Trinity Hymn." Some readers may be excused for wondering where this hymn is to be found, and may be likely to guess 1 Cor. xiii. 13, devoted to the praise of faith, hope, and love. Nothing like it. It is contained in Ephesians i. 3-14. Most of us have read it as an utterance of thankfulness to God the Father. If it is indeed Paul's Trinity Hymn, the makers of modern hymns to the Trinity have departed very widely from their model. St. Paul's sentences (if he wrote them) are indeed complex in structure, and his words are not always free from ambiguity; but he involves us in no arithmetical puzzles, and would probably have been astonished at Charles Wesley's "Supreme essential One, adored in co-eternal three." Truth to say, the perplexity of irreconcilable numbers is about the most unlikely subject to waken the genius of the poet, or the gratitude of the Christian. Heaven be thanked that our New Testaments (R.V.), if not all our hymn books, are free from these gratuitous difficulties.

WITH reference to the account of Newport Chapel, I.W., by the Rev. H. M. Livens, which we published last week, Mr. J. B. Price, of Horsham, and formerly of Newport, sends us some interesting reminiscences. He recalls the names of Mr. Abraham Clarke and his eldest son John, both of whom were highly respected and active members; the Kirkpatricks and the brothers Mortimore, and Joseph Sayer; also the second daughter of the last-named gentleman, who became the wife of Professor Henry Morley. "Then we should not forget," he adds, "Rev. J. M. Davison, who in my Newport time was tutor to Mr. A. Clarke's boys, and very often took Mr. Kell's place when absent. I well remember Mr. Kell being much excited over the Dissenters' Chapels Bill. With great warmth he told us that 'there was not a Trinitarian brick in our chapel.' When I was only a child of eight years I remember one Good Friday meeting of the Southern Unitarian Book and Tract Society, held at Portsmouth, where the Isle of Wight members came in fairly large force; Mr.

Kell, of course, and a venerable silver-haired gentleman, Mr. Hughes, and two or three ladies. The Rev. R. Aspland was the preacher in the morning at the little chapel in St. Thomas'-street, and again in the evening at High-street."

THE Essex Hall Year Book for 1907 will be ready in a few days. Its list of ministers in Great Britain and Ireland numbers 365, and there are 372 places of worship, 291 in England, 39 in Ireland, 35 in Wales, and 7 in Scotland. The Year Book of the American Unitarian Association for 1906 contains the names of 471 societies in the United States and Canada; and there are 549 ministers. The Rev. W. Copeland Bowie, who edits the Essex Hall Year Book, concludes his preface with the following note:—

"It is perhaps well to explain that the Year Book simply gives information, and makes no claim to 'ecclesiastical authority.' When there is any doubt or difficulty about the insertion or omission of congregations, ministers, or lay-workers, the Editor receives instructions from the Publications Committee of the British and Foreign Unitarian Association. The present Editor has had charge of the Year Book from the beginning, now eighteen years ago, and it is gratifying to report that very few complaints have been received during the whole of that period."

THE following notes are from the preface of the new issue of the Essex Hall Year Book:—The Essex Hall Hymnal, in its older or Revised edition, is used by 194 congregations; "Hymns of Praise and Prayer" by 49; "Hymns for the Christian Church and Home" by 18. In Ireland 25 congregations use "Hymns for Christian Worship"; in Wales 23 use "Pearls of Praise." The Berwick Hymnal is used by 15 congregations, the New Hymnal published by Novello by 13; upwards of 30 congregations use selections more or less peculiar to themselves. Liturgies are used by 109 congregations.

The following ministers are open to accept engagements, permanent or temporary:—Revs. Frederic Allen, Samuel Burrows, William Griffiths, E. Rattenbury Hodges, William Lindsay, Edward Parry, Clement E. Pike, Philip E. Richards, Thomas Robinson, W. Rodger Smyth, Francis Wood. Ill-health prevents a few others from seeking engagements at present.

DR. BLAKE ODGERS, President of the Sunday School Association, has addressed a New Year's letter to the teachers in the schools connected with the Association, who number 3,624 in all. The letter contains the following good advice:—

"Will you let your President give you a few hints as to the way in which he thinks the work can best be done:—

You must be yourself interested in what you teach, or you cannot interest others.

You should always insist on good order and attention in your class.

Don't do all the talking yourself, but make the class answer your questions.

Draw your illustrations from any books which your scholars are likely to have read, from English Poetry, from English

History, from current events, but most of all from the Bible; do not forget the place which the Bible will always hold in all literature and art.

Advise them what books to read at home.

Remember that they will soon grow up into men and women; teach them their social duties, their duties to the State.

Above all, teach them religion; by precept and still more by example. Do not hesitate to give expression to your own beliefs.

Make friends of your scholars; show them that you take an interest in them; visit them in their homes. Keep up intercourse with them after they have left the school; they may need friendly advice at many a crisis of their life.

Do not be discouraged if your efforts appear unavailing; they will bear fruit by and by. In this world no good work is ever wholly lost, so DO YOUR BEST."

"THE Forward Journey: Courage and Obedience" is the subject of the first of the Sunday Bible readings for 1907 in the list printed on the back of the annual motto card issued by the Sunday School Association. The card has a picture of a lighthouse, and the motto is: "Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven"; with the verses added:—

"Whose high endeavours are an inward light

That makes the path before him always bright."

Wordsworth.

God make my life a little light,

Within the world to glow;

A little flame that burneth bright

Wherever I may go."

M. Betham-Edwards:

The motto is also the subject of the New Year's address by Dr. W. Blake Odgers, K.C., President of the Sunday School Association, with which the January number of the *Monthly Notes for Sunday Classes* opens. The notes this month are by the Rev. W. G. Price. The Editor, the Rev. Charles Roper, wishes all the teachers a Happy New Year.

A THOUGHT FROM CARLYLE:

OUT of wild chaos and disordered night
From shapeless masses which through space
were hurled,

Slowly God shaped this fair and wondrous
world,

Filled now with forms of beauty and delight,
Each perfect far beyond our human sight:
Infinite Art the crested wave has curled,
And tiny floweret from its sheath unfurled,
While sun and moon on all shed glorious
light:

Yet no hap-hazard beauty finds a place
Where all is ordered by unchanging law;
God's Thought works ceaselessly through
time and space

To make all perfect without speck or flaw:
He works with God, who in the slightest
thing

Order from chaos by his toil would bring:

E. C. F.

NEW YEAR IN THE CROW'S NEST.

IN summer we have wealth of birds, but they cannot stand the winter here. The owl, with all his feathers, is a-cold. Besides us crows I have only seen one feathered brother—a brave, ruffled little fellow, with white in his wings, that picks a hard living along the sledge tracks. Instead of the pipe of half-awakened birds it is the fresh laughter of little children that rouses us, long before the light. We see Venus in her frosty glory above the white knoll of Muottas Muraigl. She lingers with lessening ray, while bells begin to tinkle along the post road. Then a sudden splendour springs out of the Bernina Tal, and the new day comes, bringing the new year.

Every day is New Year's Day, as every day is Christmas, the day of Incarnation, and Ascension Day, and Judgment Day. But, since human institutions are also a part of nature, there is a real, special significance about that sunrise which changes the number of the year. Here comes our master and our servant, an utterly fresh piece of time, unlike all that have been, all that shall be: It brings us, God knows what; confirms our hopes or our fears, arms us with new usefulness, or whispers an "Away!"; lays on us much that we can surmise, perhaps more that is outside all expectation. It wears the face of Fate, a lieutenant of Omnipotence. Yet, in a sense quite as true, it comes to do our will. It is ours to work with or play with, use, abuse, waste. On New Year's Day, therefore, we call the muster-roll of our principles, and how strange are some of the voices that reply! It is a great day of self-censure, and self-forgiveness, and self-direction, and I dare say we are none the worse for it. Above all it is a day of intention and hope, and these are the awakeners of all comatose virtue.

•We Unitarians have also our hopes and intentions, most of which are of a quiet, modest character. Quite a number of poor, faithful ministers are taking it for granted that they will go on in 1907 as in 1906, preaching good sermons to their congregations, and bearing the contemptuous ostracism or self-conscious patronage of their orthodox colleagues with as much simple dignity as they bear their poverty. Hundreds of devoted laymen and lay women have their time allotted already to the various ministries of helpfulness which have claimed them. Still, we hope as a body to make some little progress this coming year in certain larger movements; and especially in two. We hope to gain wisdom, and apply it, in social work, and to improve our relations with other religious communities.

Social work has now a Union to promote its interests. We have been stung, at once by the noble stimulus of human sympathy and by the shame of seeing creed-bound churches ahead of us in these labours of kindness, into beginning to organise our will and effort to hasten the Kingdom. The blessing of God be on thought and act! I have my own little patch to dig, and the labour promises to be long and hard, yet I doubt not, in the end, by me or by another, it will be done. I am surprised and disappointed that there has been no response to my appeal, made in the *INQUIRER* of October 13, for organised Health Work in connection with our

churches: "Our children, our young men and women, our parents and workers, *do not know how to live*, so as to keep well and promote the health of others. I want a Band of Health attached to every church. I want the method and duty of health, with all solemn sanctions, inculcated, impressed, exemplified." I sketched a plan, suggested minor ways and aims, and begged for suggestive criticism. Not a word, pro or con, has been evoked.

In the name of humanity, why? Do you think the work is being efficiently done already, or that it is not our affair? The work is not being done, cannot be done, until the leaven of a holy purpose has been diffused through the careless, selfish mass of men. It must needs be that Elias first come. I quite understand that, in the end, we shall require civic and national power to compel those whom we cannot induce. But we cannot get Acts of Parliament until we have awakened public feeling, to demand and welcome them: I know well that there are labourers outside our ranks—John Burns is one—hard at work to arouse the public conscience. But, compared with the harvest, the labourers are few. And I say that because ours is a spiritual work, and because health of soul, and health of mind, and health of body, are intimately connected and inter-dependent, this work is our work too. I recognise a direct responsibility to the members, young and old, of our churches and schools, and to the population surrounding our chapels. Have we not sins of our own to repent and amend. An ill-ventilated Sunday-school is a crime. I appeal once more to ministers and laymen, and hope this time to win a response.

A propos, the Bazaar for the Queen Alexandra Sanatorium at Davos begins on January 23. Our Editor has promised to forward contributions in cash or kind.

Our relations with other religious communities have not sensibly improved, in spite of the New Theology. But there is hope that they may improve. It is, of course, with Congregationalists that we naturally look for more cordial amity than in the past. In order to secure it, however, we must perceive quite clearly what are the obstacles to be removed. Be it conceded that the Congregationalist churches have merits which we lack, powers for good which we have missed. We are very willing to associate and to learn. There is, on the other hand, one principle, a cardinal principle with us, which our Congregationalist friends do not value, or perhaps even recognise, as we do. It is the principle which justifies our separate existence, and it is derived, as we believe, from the supreme duty of veracity. We will not—save involuntarily, in human weakness—compromise with truth, and manage it diplomatically as an instrument. We will not put the maintenance of certain cherished opinions first, and recognition of the truth second. We will not say or sign the thing that is not true, in order to buy opportunities for religious work. If, then, the Congregationalists are to draw into closer communion with us it must be by learning to share our view of the duty of veracity.

"While the average Unitarian minister is alert to the findings of science, of historical and biblical criticism, and to new light from whatever quarter it breaks, he is

little more so than the average Congregationalist minister." But the average Congregationalist minister is a party to the arrangement which banishes the average Unitarian minister from the brotherhood of the Churches.

"Mr. R. J. Campbell is the best, straightest, and strongest representative of 'The New Theology' men, and he stands bravely and resolutely for the universal Divine Immanence, and for the essential Divinity of Man." But Mr. R. J. Campbell holds his pulpit by virtue of subscription to the Westminster Confession:

Comment on these facts is hardly needed. If A. says, "I quite agree with you that in matters of belief truth is paramount, that we must be most scrupulously veracious in all religious matters, and must not bind ourselves to maintain any dogma, practice or institution to the prejudice of truth; but I sincerely believe that Jesus was Incarnate God, born of a virgin, and that he purchased God's mercy from God's justice by his blood, and that eternal Hell awaits all who think otherwise"; and B. says, "I quite agree with your chief theological beliefs, but, for reasons, I sign a document in the clear contrary sense, and tolerate the intolerance which represents you as unworthy of association with other Christians"—it seems to me that A., and not B., is the man who is more in sympathy with our cardinal principle. But the words recently quoted in the *INQUIRER* from Dr. Horton encourage us to think that our view of the claims of veracity is gaining ground among our brethren. May this year see fellow-workers joining hands in the name of God and man!

Celerina.

E. W. LUMMIS.

SILANUS THE CHRISTIAN.*

It is now nearly thirty years since Dr. Abbott, in 1878, published "*Philochristus: Memoirs of a Disciple of the Lord*," followed four years later by "*Onesimus: Memoirs of a Disciple of St. Paul*." They were works of historical imagination, based on sound scholarship, which, through the supposed records of the disciple, succeeded in vividly picturing the life of Jesus, as a modern student of the Gospels had conceived it, and afterwards the commanding personality of the great Apostle of the Gentiles. In his new book Dr. Abbott uses once more with great skill the same vehicle of historical imagination, but this time not so much to tell a life-story as to picture the influence of Christ in a later generation, among those who, early in the second century, first became familiar with the Fourth Gospel.

Quintus Junius Silanus is a Roman citizen, who, about the year 118 A.D., as a young man, goes to Nicopolis, in Epirus, to attend the lectures of Epictetus, the Stoic philosopher. His experience there, and the experience of friends of his, what they found in the teaching of Epictetus and what they failed to find, how Silanus was led to study the Epistles of St. Paul and the Old Testament writings, and then the Synoptic Gospels, and afterwards, through his acquaintance with the Athenian Clemens, the Fourth Gospel also, and finally became

* "*Silanus the Christian*." By Edwin A. Abbott, author of "*Philochristus*" and "*Onesimus*." (A. & C. Black, 7s. 6d. net.)

a Christian, he himself relates as an old man forty-five years after, and this record constitutes the book. It is dedicated "To the memory of Epictetus, not a Christian, but an awakener of aspirations that could not be satisfied except in Christ," and through the vehicle of this fiction Dr. Abbott expounds his own view of the Christian revelation, as one who long since discarded the "miraculous" element of the Bible, but holds more firmly than ever to his belief "in the eternal unity of the Father, the Son, and the Holy Spirit, in the supernatural but non-miraculous incarnation of the Son as Jesus Christ, and in Christ's supernatural but non-miraculous resurrection after he had offered himself up as a sacrifice for the sins of the world."

The object of the present work is to picture what Dr. Abbott conceives to be the reality of the influence of this supreme personality over the hearts of men. It endeavours to show "in a general and popular way, on psychological, historical, and critical grounds, how the rejection of the claim made by most Christians, that their Lord is miraculous, may be compatible with a frank and full acceptance of the conclusion that he is, in the highest sense, Divine." The proofs of the position here taken up Dr. Abbott reserves for a further volume of "Notes," which is shortly to be published.

The record of Silanus is of the greatest interest. One sees the lecture-room of Epictetus, and the students gathered about him; and his teaching, as Arrian preserved it in his notes, is skillfully presented. One is made to feel the noble side of the Stoic doctrine, but also its weakness, and by contrast the greater force of the Christian ideal. The study of St. Paul and the Gospels and the grappling with various critical problems occupy a large part of the book, but the human interest is also well maintained, and the close bearing of the Gospel study upon it. Arrian is called away from Nicopolis by the illness and death of his father, and subsequently in a letter to Silanus gives his impressions of the Christians, with whom, as a magistrate, he afterwards came into contact:—

"I have been more impressed than I can easily explain to you on paper by the behaviour of this strangely superstitious sect. There is a strenuous fervour in their goodness—I mean in the Christians; I am not now speaking of the Jews—which I don't find in my own attempts at goodness. I am, at best, only a second-class Cynic, devoid of fervour. You may say, like an orthodox scholar of Epictetus, 'Let them keep the fervour and leave me calmness.' But these men have both. They can be seasonably fervid and seasonably calm. I have heard many true stories of their behaviour in the last persecution. Go into one of their synagogues, and you may hear their priest—or rather their prophet, for priests they have none—thundering and lightning as though he held the thunderbolts of Zeus. Order the fellow off for scourging or execution, and he straightway becomes serenity itself. Not Epictetus could be more serene. Indeed, where an Epictetian would 'make himself a stone' under stripes, and say, 'They are nothing to me,' a Christian would rejoice to bear them 'for the sake of Christus.' And even Epictetus,

I think, could not reach the warmth, the glow of their affection for each other. I am devoutly thankful that I did not occupy my present office under Pliny. It has never been my fate to scourge, rack, torture, or kill one of these honest, simple, excellent creatures, whose only fault is what Epictetus would call their 'dogma' or conviction—surely such a 'dogma' as an emperor might almost think it well to encourage among the uneducated classes, in view of its excellent results. Farewell, and be ever my friend" (p. 270).

That is a good example of the manner of this book, and the human interest of it deepens towards the close. The picture of Clemens, the Athenian Christian, is very attractive, and his influence upon Silanus in his inward struggles. From his hands Silanus receives a copy of the Fourth Gospel, the book "that is neither a true poem nor a true history, a biography that hardly professes to draw the life of Jesus as he was, but only to make us feel that it must be felt, if at all, through 'a disciple whom Jesus loved.'"

The final conversion of Silanus takes place as he is sailing back to Rome, having heard of the fatal illness of his father's old friend Scaurus, through whose influence he had been led to seek out Epictetus, and who had also been a critical student of the Christian literature. The experience of Silanus in his conversion is related in a moving manner, his miserable sense of the baser side of human nature, and his revolt from it, as in Sartor's "Everlasting No," and then the longing for fellowship with the suffering Man, who yet triumphed, of whom the Gospel told, and the final overwhelming conviction of the Divine love, which carried him "as a little child into the joy of the family of God." The passage must be studied as a whole, and it is too long to quote here. The only point at which it does not carry spiritual conviction to us is in the confession that it is the Man, the Forsaken Son of God, who is yet not destroyed, who alone is to be worshipped (p. 365). Dr. Abbott finds it true in some mystical sense, we must suppose, because he has inherited the belief "in the eternal unity of the Father, the Son, and the Holy Spirit"; but we cannot believe that it was so the constraining love of Christ led those early Christians to the Father. There is, indeed, moving power in the cross; it signifies the supreme spiritual victory of the suffering Man, and the self-surrender of perfect love, which carries with it conviction of the Love Eternal. But it is not the Man who is to be worshipped, but only the Eternal, with whom the Man is as a child with his Father.

WE shall publish next week an article under the heading "Towards Social Reform," by Mr. Richard Robinson, on "Collective Ownership: Its Ethical Significance," and in the following week Mr. Richard Simon will take up the discussion, to be followed, as we hope, by others on the same subject.

TO CORRESPONDENTS:—Letters, &c., received from D. A., J. W. A., E. B., H. B. B., R. D., C. A. G., E. L., G. W. P., R. M. R., C. J. S., R. S.

OBITUARY.

MISS WAKEFIELD.

THE congregation of the Old Meeting, Mansfield, has to mourn the loss of one of its oldest and most valued members in the person of Miss Alicia Wakefield, who passed away on December 26 in her 81st year, and was buried on Saturday last in the Cemetery, which looked lovely in the snow, illuminated by the sun. The Rev. F. H. Vaughan alluded to the sad event on Sunday, and the congregation sang the beautiful hymn, "Behold, the western evening light."

For a generation and more Miss Wakefield's sprightly form has been a well-known figure in the streets of Mansfield, and her cheerful and kindly presence was welcome in the homes of her intimate acquaintances, and in the cottages of her poorer friends, where her sympathy, counsel, and help were always welcome. She was born in Mansfield, but left the town, and after her parents' death, about 50 years ago, returned with her two unmarried sisters to live there: Miss Wakefield spent an active, bright, and blameless life. Her familiar presence and her kindly greeting will be greatly missed by everyone who knew her, and especially by the members of the Old Meeting, of which she was a steadfast member and regular worshipper.

Miss Wakefield belonged to a family of some local distinction. An ancestor of hers was Vicar of St. Mary's Church at Nottingham. His son was the well-known Rev. Gilbert Wakefield, who embraced Unitarianism and was imprisoned on account of his opinions. He was a distinguished classical scholar and was one of the professors at the Warrington Academy. Though Miss Alicia Wakefield was the last of her family at Mansfield, the name is not likely to be forgotten. Her brother, Mr. Frank Wakefield, leaves a son, the Rev. Russell Wakefield, who is distinguished as an active and liberal clergyman in London. Miss Wakefield's character, though simple, was almost unique in its special worth, and her memory will long be cherished in the hearts of all who knew her.

THOMAS KNOTT:

THE congregation at Blackley and the denominational life and work in the Manchester district have suffered a serious loss by the death of Mr. Knott, on December 28, at the age of fifty-seven years. During a long period he took a very deep interest in the Blackley Unitarian Chapel, and always gave gladly and freely of his service and his substance. As a member of the Manchester District Association he made his mark as an ardent worker, as a man who cared much more for deeds than for words. His whole business life of forty-five years was spent with the Birkacre Calico Printing Company, and he had risen by means of his great business capacity and strict integrity from office boy to manager. In his family life Mr. Knott displayed a singularly thoughtful and affectionate spirit, and he had his reward in the devoted attachment of his wife and daughter, whilst his fine humanity

had raised up about him a host of friends. He will be painfully missed at home, in the city, in the chapel which he loved and served so well, and to which he was a tower of strength. His death has come as a real calamity to all who lived and worked with him. The funeral took place at Blackley, on December 31, and was conducted in the chapel by the Rev. W. Holmshaw, and at the grave by the Rev. John Ellis.

ROBY WATERALL.

THE Croydon Free Christian Church has lost one of its oldest friends and supporters. On the last Sunday of the year, in his home at Waddon Lodge, Mr. Roby Waterall passed peacefully to his rest, at the age of 74. He was for many years associated with the Stamford-street Chapel, but since coming to live near Croydon had been closely identified with the life and work of the congregation there. His quiet, unassuming disposition, his gentleness and kindness of heart, his liberal sympathies and generous impulses endeared him to all. He will be greatly missed and long remembered. He had suffered much during the last three or four years, and suffered patiently, with more of cheer than of depression, as one who felt no reason for complaint and much for gratitude. In the waning light of a wintry day his spirit passed into the silence of the greater peace of God.

THE REV. T. W. CHIGNELL.

On Sunday morning last, the Rev. Thomas William Chignell, of Exeter, passed peacefully away in his sleep, being eighty-two years of age. For the last forty-four years he had been minister of George's Meeting, and had just arranged with his congregation for a partial retirement, which was to have taken effect with the New Year. He suffered from a heart attack on Christmas Day, and when he rallied had thought of preaching on Sunday, but received instead this gentle release.

Mr. Chignell was born at Colchester in December, 1824, and was educated at Homerton College for the Congregational ministry. In 1849 he entered on his first charge at the Highbury Congregational Chapel, Portsmouth, but five years later took up an independent position, and for seven years conducted undenominational services in St. George's Hall, Portsea. Then in 1862 he received a call to Exeter, and for the rest of his life was minister of George's Meeting. Writing to the congregation on February 7 of that year, accepting the invitation, Mr. Chignell said:—"I would rather do the commonest manual work than be a preacher where preacher and hearers moulder and decay as in a grave; but to be a living mind set among living minds as their religious teacher, this is to me the very ideal of life; and if I can increase intelligence, happiness, friendship, affection, Christian charity, and self-devotion, piety towards man and towards God amongst you, I shall be infinitely rewarded."

That ideal, during his long ministry, Mr. Chignell amply fulfilled. He was a man of remarkable gifts, but of delicate

health, and of shy, almost reclusive temper; but his heart opened readily to those whom he felt to be congenial spirits. He would talk with enthusiasm of his favourite authors, among whom Spinoza and Goethe, Wordsworth and Kant held a chief place. A man of much reading and thought, he exercised a remarkable power over minds able to appreciate high discourse. The last idea with him would have been the effort to be "popular," though his sympathies were broad and deep, and he always stood for the most catholic ideals. He yearned, as he expressed it in one of his own hymns, for—

Nobler thought becoming freer,
Uttered whole in word and deed;
Bigotry and thralldom dying,
Of the State, and of the Creed;
Till of man a nobler pattern
Sun and earth at length behold,
Broader-minded, broader-hearted,
Tender, manly, reverent, bold.

Mr. Chignell brought out two editions of the Exeter hymn-book, in 1863 and 1884, which contain several of his own hymns and translations from foreign authors. The following verses are from one of the best known of his hymns:—

Morning breaketh on thee,
Fresh life's pulses beat,
Earth and sky new kindled
Once again to greet:
With a thousand voices
Woods and valleys sound,
Leaf and flower with dew drops
Sparkle all around.

Day is all before thee,
Vanished is the night;
Would'st thou aught accomplish—
Look toward the light:
Let a mighty purpose
In thee stir and live,
After highest being
Ever more to strive.

As through mist and vapour
Breaks the morning sun,
Shine and work, thou spirit,
Till thy task is done:
When from farthest hill-top
Fades the fire of day,
Blest in blessing others
Shalt thou pass away.

It was in the pulpit and in the study that Mr. Chignell lived his intensest life. In public affairs he took little part, but it was a profound personal influence that he exerted. He counted Sir John and Lady Bowring among his friends, and among the wreaths placed upon his grave was one from Mr. Henry Arthur Jones, the dramatist, with a warm tribute of respect and affection.

The funeral service on New Year's Day was conducted by the Rev. Ernest Betham, who has been acting latterly as assistant to Mr. Chignell. The Rev. Rudolf Davis, of Bridgwater, was present, representing the Western Union, and there was a large gathering of friends.

In various districts and circuits of Primitive Methodists, resolutions have recently been passed promising support of the scheme for the celebration of the Centenary. The first Primitive Methodist class meeting was held in 1810.

THE LATE EDWIN CLEPHAN, J.P.

THE funeral service for Mr. Edwin Clephan, of Leicester, was held, after cremation, in the Great Meeting, on Friday, December 28. There was a very large congregation present, which included the Mayor and many leading citizens. The service, the first part of which was conducted by the Rev. A. H. Thomas, minister of the chapel, included Mr. Clephan's favourite hymn, "Lead, Kindly Light." The Rev. Henry Gow, who also conducted the committal service at the Welford-road cemetery, gave the address in the chapel, and in the course of it said:—

As we gather here in this place, where he had worshipped for more than seventy years, it is not so much with sorrow as with gratitude to God that we would say for a little time, farewell. Many grateful memories, many tender thoughts of days that are dead, come up in our minds to-day as we take farewell of our friend. We think of him with the many varied activities and services of so long, so benevolent, and so honourable a life. Many of us remember him as a devoted member of the congregation meeting in this chapel, a most generous supporter in all its needs, a wise and trusted counsellor and leader in all its difficulties. He was a true friend and helper of every succeeding minister in this place. We remember his kindly greeting in the vestry before morning service; we remember his deep interest in the work of this church and his constant kindness. He was ever loyal to his principles and to his friends. In many wider ways he helped the liberal religious movement of which this congregation is proud to form a part. His religious convictions were clear and strong and definite, and he never feared at any moment of his life to confess them when occasion called; and just because of his strength of conviction and his deep sympathies with liberal religion, he was able to be broad and tolerant towards other types of thought. He recognised good work everywhere, and was a friend towards all religious effort in which he perceived the spirit of Christ. Many of you remember to-day, as you think of him, how leading a part he took in the political life of this town for many years. He was not afraid to express his opinions strongly, and to take sides on what appealed to him as true and right. But while thus ranging himself in religion and in politics, and having always the courage of his convictions, no one could think of him as narrow and unsympathetic. He had deeply attached friends in all schools of thought and of all political opinions. He was acquainted with many types of men and many books. He had gained for himself much culture and knowledge, and he loved art and beauty with an ever-growing, ever-deepening understanding and affection. He had much to do, as we all know, with the encouragement of art in Leicester. Masters and students of the School of Art will remember him ever as a most generous friend, a most wise counsellor. It is hardly possible to realise how much his enthusiasm, his guidance, his generosity have done for the promotion of the love of beauty in this town. Many of you remember him as a business man of high character, of integrity and diligence, who supported the high traditions of one of the great

financial centres in this city, one who rose by character and ability from a comparatively humble post to be the friend and partner of the head: There was much also in him of what Wordsworth calls

"That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love."

I remember acts of his which came to my knowledge when minister here, kind things done which he never meant that the public should know, anonymous gifts, help given quietly and silently, generous deeds for which he desired no praise, but which he rather sought to hide. There must be very many who remember him to-day with gratitude, for help, for counsel, for kind encouragement, for friendship. It is the record of a long, honourable, useful, benevolent, hard-working, and courageous life, of which we think affectionately and gratefully to-day. He has done far more than we can refer to or recall. In large and little ways he has done much for the good of this city of Leicester, which he loved, and which he made his home for more than seventy years. He has done much for this chapel, in which he worshipped, and for the principles of freedom and spiritual religion for which it stands. He has been a strength and happiness to his many friends. And now, after so long and strenuous a life, there has come the final peace and rest. At this Christmas season of reunion and family happiness, the loss of our loved ones seems doubly hard to bear: We miss the old-accustomed faces, we see with tender grief and longing the vacant place in our church and in our home. But at this season also, through this love, this unselfishness, this thought for others, through the spirit of Christ which seems abroad in men's hearts, there is a feeling of the reality and nearness of this unseen world, a feeling of reunion with our dead, a feeling of the presence of angels in our midst: There is no time when the mystery of death is felt to be filled with love so evidently as at this season of the year. May this feeling of the love of God, of this reality and permanence of love, may this deep consciousness of the unseen be in our hearts to-day: May it be with no hopeless sorrow, but with a deep and solemn trust that we say, for a little time, farewell. Thank God for all that he has done of good, for all that he has been to them who loved him, and were loved by him. May God comfort them in their loneliness and grief, and may He give them the peace which passeth understanding, which neither life nor death can take away.

MR. LUMMIS, in his letter from Celerina, reminds us of the needs of the Queen Alexandra Sanatorium, to be built at Davos, for English-speaking people. The site is bought, and the work of road-making and water supply is completed. Plans for a sanatorium with sixty beds are ready, and over £20,000 is required to complete the building. The purpose is to help those who could not otherwise go to Davos to benefit from that wonderful life-giving resort. The Hon. G. F. McGarel Hogg is to be addressed at the Kulm Hotel, St. Moritz, on the subject of the Bazaar at Davos, of which Mr. Lummis speaks.

THE CHILDREN'S COLUMN.

THE Editor wishes all the children who read this column or have it read to them A HAPPY NEW YEAR! And remember, we have got to help—everyone of us—to make it happy. Do you know the secret? What Miss Emily Smith is telling you this week will help to remind you of it. And I advise you to get a copy of the Motto Card for 1907 from the Sunday-school Association, to be a reminder to you all through the year. You will find a note about it in another place.

A CHRISTMAS SURPRISE.

WELL, Christmas is over! There seems to have been "real Christmas weather" everywhere in these Islands on Christmas Day, with sunny, frosty walks to church or chapel, or to visit relations or friends, with much happy carol singing, with more berries than usual on the holly, and more present-giving and receiving, I do believe, than ever. In the homes of poor, or sick, or sorrowful people there has been a Christmas blessing too, for tender human friends have been messengers of Peace and Goodwill, while in keeping Christ's birthday the sad have surely been reminded of Him who said, "Come unto me, all ye who labour and are heavy laden, and I will give you rest."

You, children, are all looking back, I hope, on a very happy Christmas time. I wonder if any of you had a present like one that came to our house about a week before Christmas Day. A girl friend sent it to me for as all. She heard that we should be a party of "only grown-ups," and thought that would be very dull. So she set her brains to work on a plan to give us some pleasure and fun, and certainly succeeded in her object. It was a great pleasure to me to stow the "secret" away, and look forward to surprising my brothers and sisters, and when you hear that it was a Christmas pie to be put on our Christmas dinner-table, and what sort of a pie it was, you will easily picture both the pleasure and fun we all had in the opening of it.

It was in a round tin dish with a lid, and looked very pretty with a pink pie-frill round it, and six different coloured ribbons hanging out from under the lid. At the end of each ribbon one of our names was pinned. I lifted the lid a wee bit amidst excited expectation, and each in turn drew his or her ribbon. Out tumbled most jolly little parcels, with a Christmas-card tied to each of them. When the tissue paper wrappings were unfolded, we found six dainty presents; and we think that some of my child friend's merry spirit also ran out of the pie-dish, for we felt really gleeful at our pretty gifts, and laughed like children over them and the funny cards. We drank the health of our little friend, and next day sent her a rhymed "round robin" of thanks, with a mock-pathetic picture of the empty pie to show how successful her kindly plan had been in cheering "only grown-ups."

Now, I tell you about this Christmas surprise, because some of you may care to make one like it, or, better still, one with improvements, or it may start you some day on quite a new "surprise" of your own!

and that is best of all, when we can do something for the good of other people which no one has ever thought of doing before.

Then I want you to think over several good things that helped to make the pie besides ingenuity, tin and tissue paper, or even the spirit of fun. You will guess what I mean. There was, of course, the loving heart of the little maker, and the kindly thinking of another family not her own, some of whom she only knew by hearsay.

There was, moreover, the practical doing of her loving thought, and after several failures, I hear. You remember what good Canon Kingsley wrote in a little girl's album:

"Do noble deeds, not dream them all day long,

And so make Life, Death, and that vast Forever,

One grand, sweet song."

If we have not as much gift for doing as for feeling and thinking, we must all try the harder to overcome difficulties in working out what we feel or know to be a right or kind thing to do.

Self-denial, also, went into the making of the "surprise," even though a 3½d. stall in the market-place proved a blessing to a young person of generous desires but slender means. I know that my little friend had spent nothing on herself for months in view of Christmas-present making, and that the pie was an extra drain on her pocket-money.

Lastly, the choosing of the cards and gifts showed a happy power of putting oneself in another's place. Each suited the receiver exactly. Now, this power of putting oneself in another's place, this feeling for and understanding others, are needed by all, both grown-ups and children, if people at home, and school, or in the great world at large, are to live more and more lovingly, peaceably, and happily together. It is one of the ways in which we can carry out the law of love to God and love to our neighbours which God sent Christ into the world to show as it had never been shown before.

Yes, Christmas-time is over—a time of merry-making, let us hope, for children, and for all, young folks and elders, rich and poor, happy and sad, a season of real blessing. It will have been, if ingenuity, loving thought, persevering doing, self-denial, and feeling for other people have helped our various celebrations.

The New Year has followed close. And now with Christmas remembrances fresh within and around us, we should pray to follow in the steps of him whose birthday we have just been keeping, and carry the Christmas spirit with us throughout the coming year.

EMILY H. SMITH.

THE strong, sweet voice that made pain possible

Without its sorrow, the illumined eyes
That bent above the dying with the light
Of victory, the unshrinking, tender hand,
Were as the soul of all the suffering days,
And peace and patience came, and courage too,

Living or dying; and the gates of heaven
Were terrible, but glorious; for this side,
Also, the angels stood, and held the posts:

H. E. H. King.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR... ..	1 8
PER YEAR... ..	3 4
PER YEAR... ..	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 5, 1907.

THE NEW YEAR.

UPON this New Year we enter with good heart, strengthened and encouraged by the greetings and good counsel of the friends whose words are here gathered together. At every stage in the journey of our life, bearing in mind the trust placed in the hands of THE INQUIRER, to be a true organ of the religious life of a community of Free Churches, the impulse returns to speak some word of renewed pleading for more earnest purpose, and more complete consecration to the service of spiritual truth, and a deeper inward life. There is always that need to realise anew that our strength must be in the inward life with GOD, both for the service of a more complete individual faithfulness and for the perfecting of our communion and fellowship in the Church. Both the President of the National Conference and Dr. CARPENTER lay stress on the need of this *inward* movement, as the essential thing, before there can be any real progress in our religious life, and we may well take it as our first impulse of reconsecration in this New Year to seek for a greater quietness of faith, a deeper sense of the Divine Presence, in the gladness of knowing that we are called to this high service, and that in our faithfulness God holds us upon the true way, and will make more and more clear to us the glory of life, and give us of His strength to do the true work of the world.

In secret communion with the UNSEEN, we have each to find our own peace, and then in the fellowship of the house of prayer the great gladness of being together in that one spirit, for mutual encouragement and confession, for the testimony of truth, and the ministry of sympathy and brotherhood. The Church remains now as ever, a great organ of power, for the spiritual cleansing and uplifting of our common life, and the direction of the forces of our manhood for the highest service; if only we will use it to that end, and first of all, in the true spirit of fellowship and communion with the UNSEEN, make it such an instrument of the Divine Will.

We do not know what the year may have in store for us. We do know what is the instant claim of the SPIRIT upon our obedience, our joyful self-surrender, to be guided and used for service of the Highest. There is no joy like that of knowing that the FATHER'S will is done. If that is our first care, the whole intention of our life, we need have no fear, nor any other care as to how things may go with us in the world, either individually or as a people gathered into the communion of a living Church.

THE MAKING OF RELIGION.

It was a strong and helpful word that Dr. CROTHERS spoke to us in his Essex Hall Lecture last Whitsuntide—a word which it is well to call to mind at the beginning of another year. The little book of the published lecture* would serve as a pleasant and most welcome New Year's greeting to send to friends.

Religion, we are bidden to remember, is always in the making, and must always be so, because it is of the very essence of life. We cannot be satisfied with far-off origins, or suppose that if we have traced a mighty river to its source in one tiny stream, that explains it, or gives to us any true conception of what it really is in all the fulness of its being. We must see the whole great order of its progressive life, and, above all, must realise the unity of those spiritual forces which compass it about, and all contribute to the making of what it now is. Thus religion, in the dim past, may have had crude, unmoral beginnings, in the first stirrings of spiritual life, among the things of an earlier animal existence; but that is a very small part of what has gone to the making of religion, and mature experience becomes aware of far loftier relations. We have to judge of the whole by what is most profound and of highest worth in that experience, and see that we do not neglect the living appeal of the present. "The great significance of the Old Testament," says Dr. CROTHERS, "lies in the fact that it is the record of the way in which this primitive religion [religion before it was thoroughly moralised] met another stream of ethical energy. There was first conflict and finally fusion. The passion of the great prophets was primarily a moral passion. To the priests of the older cults they must have seemed to be mere iconoclasts, despisers of the old sanctities. In the end they succeeded in uniting what before had been separated. So in the formative period of Christianity we are conscious of the meeting of many forces. Christian historians with an apologetic bias have done their best to belittle the spiritual energy which was characteristic of the period in which the new church

grew into power. But we cannot fail to see the signs of promise, the austere morality of the Stoics, the spiritual aspiration in the new forms taken by the Greek philosophies, the revival of oriental mysticism, the cosmopolitan sympathy which widened with the Empire itself. The whole story cannot be written, for these diverse elements unconsciously blended with the new faith. Multitudes were seeking a higher kind of life. The Christian Church represented the aspirations not merely of a little band of Galileans, but the spiritual struggles of the world. We cannot understand Christianity if we belittle the age in which it arose, any more than we do honour to Jesus by underrating the race to which he belongs."

And in the present day we have to realise what are the essential things of our best life, for there we shall find the true meaning of religion as it now is in the making, rich in hope for the future, and there we shall find that we are nearest to the living GOD. That is the direct appeal which Dr. CROTHERS makes to us, with a faith that is full of the vigour and gladness of a life facing the rising dawn.

One chief demand of the Spirit in our time is for absolute veracity, springing from an austere, disinterested worship of truth, demanding purity of mind and heart. There are such men, said Dr. CROTHERS, in our Universities to-day; "and these men, when they look upon conventional religion, are shocked at—what shall I say?—they are shocked at the profanity of it. I say the profanity, because as a part of these men's religion, their deepest impulse, the thing they would die for, is the disinterested worship of truth." Thus are they alienated from the churches, because of that stirring of a purer religious impulse in their own hearts. "Yet there are forces which are slowly building the new Church in which the Truth-lover can worship, without mental reservation or apology. The very forces which are destroying ecclesiastical pretentiousness are making for a more sincere and vital faith." And with that passion for truth must be reckoned the democratic enthusiasm of those who are working for a society based on brotherliness, and in such efforts are stirred by deep religious impulse. Dr. CROTHERS finds that in America "one of the most promising signs is the establishing in our large cities of Schools of Philanthropy for young men and women who are going from our Universities for courses of patient study of social conditions—not any more with the idea of mere giving, but with the desire, first of all, of knowing the truth—then with their brother men engaging in the great Divine work of uplifting humanity."

We have in our churches an open way for better service, and the opportunity freely to respond to such an appeal as this.

* "The Making of Religion." The Essex Hall Lecture, 1906. By Samuel M. Crothers, D.D., Cambridge, U.S.A. (Philip Green, 5, Essex-street, Strand, W.C. 1s. net.)

We shall do well, on the threshold of another year, to renew our dedication to the pure service of truth and a sincere and earnest spirit of brotherhood. So shall we surely find a new power moving in our hearts towards the making of religion, a strength and joy to ourselves, and a help, such as we have never yet been able to give, in ministering to all the needs of our fellow-men.

Standing at our own post of duty, we look back in retrospective and reverent mood, and we see the great cloud of witnesses, the men of every generation, of whom the world was not worthy, and we see, looking straight into their faces (so Dr. CROTHERS concluded his lecture), that they all were worshippers, all believers, with something of a transcendent vision. We see the light in their faces; but when we would ask what it means, we must no longer look back. We must turn to see what they were looking at.

"These were men whose faces shone, because they were looking forward; because, standing at the beginning of great tasks (too great for them), they saw, and they knew, the light dawning from afar, they were hoping because they were looking in the direction wherein hope always dawns, they were knowing, because they were doing, God's will, they were believing because out of their experience faith was made, and joy came again; they were children of the dawn, and they rejoiced in the light. We cannot know what religion is by looking back at our saints and heroes, but by looking forward to that which they looked for. We are here not to preserve their work, but to continue it. Religion consists 'not of spent deeds, but of doing.' As we face our tasks, resolutely determined to go forward, we see the same vision that cheered our fathers, because we are moving in the same direction."

THE WARRIOR.

Him I hail of men the first
Who, in this mad war of things,
Sanely dares the fury's worst,
And the song immortal sings.

Him I hail the first and best—
Be the second he that will—
Who, with fire divine possess'd,
Fights creation's battle still.

At the trumpet call of Fate
Others waver, weakly dumb;
He, as one the lists await,
Answers with a glad "I come!"

Him the Powers Eternal hail,
Round him ancient chaos yields,
Order, beauty, truth prevail,
Deserts turn to harvest fields

Strong is he, and blithe as strong,
Spite of all his battle-scars—
Singer of the primal song,
Brother of the morning stars!

W. G. TARRANT.

NEW YEAR'S MESSAGES.

THE REV. JOSEPH WOOD, PRESIDENT OF
THE NATIONAL CONFERENCE.

*To the Ministers and Members of the
Churches on the Roll of the National
Conference.*

DEAR BRETHREN,—I should not venture to address you in this fashion at the New Year had you not called me to the high honour and great responsibility of the President's office. It is your confidence emboldens me to offer you a New Year's greeting, and to accompany it with a word concerning that which is nearest to my heart—the welfare of our churches. The writer of an apostolic epistle utters a wish I could make my own: "Beloved, I wish above all things that ye may prosper, and be in health, even as your soul prospereth." It is a wish first of all for soul-prosperity in the confidence that if inwardly the man or the church is in health, not merely alive, but abounding in life, all other needful prosperities will follow. What are the prosperities we desire for our churches? Numbers? Crowded pews? Balance-sheets on the right side? Generous gifts? Eloquent preachers? The world's goodwill? Social recognition instead of social ostracism? Such prosperities as these may or may not be good for our churches, but they are certainly not the things one emphasises in the good wishes of a New Year's greeting. It is power to do good, to heal the sick, to cleanse the leper, to give sight to the blind, to raise the dead, and to make the impact of the church on the world more vital and effective for the world's regeneration which are the prosperities of chiefest concern. And, first of all, to transmute the truth we know into the lives we live.

Life! It is this of which not only "our veins," but our churches "are scant." How the word rings through the Bible! There is the tree of life in Eden, and there is a tree of life whose leaves are for healing in the paradise of the Apocalypse. First and last it is life which is the unspeakable blessing of religion. "Seek ye me, and ye shall live." "The fear of the Lord is a fountain of life." "I have set before thee the way of life." "Thou wilt show me the path of life." "The life is more than meat." "In him was life and the life was the light of men." "A pure river of water of life." "I am the bread of life." "For this came I into the world that they might have life and might have it more abundantly."

It is for this the whole world is eager. Life is what the sick man wants; life is the craving of the dying man; it is the want of life which urges the despairing soul to suicide, for it is not death he seeks, but to escape the living death of his own soul; it is renewing of the exhausted powers of life we hope to find in our holidays; it is life the bosom of the mother gives the infant; it is more life the soul needs when harassed and burdened and conscience-stricken; the supreme trouble of life is lack of life. And what is the matter with a feeble, ineffective, stagnant church but want of life? The hopeful thing is that the very pain and discontent with our weakness we feel is a sign of life stirring within us:

We have spoken much of a *forward* movement. But there can be no forward movement which is not preceded by an *inward* movement. Some of us feel our great need of organisation for effective doing, but we feel yet more deeply, feel it with a thirst which is inextinguishable, that it is life, the water of life direct from heavenly springs which is our paramount need. So many of us and so many of our churches are only half alive. We can recall, perhaps, some moment of experience when life was richer and fuller and more exuberant than ever before; when we thrilled with a sense of the power and joy of life, and nothing seemed impossible, and the yoke became easy and the burden light, and the feet moved swiftly on the errands of goodwill, and the very air we breathed quivered with vitality. But *now*—now how are we oppressed by lethargy, weariness, stupefying, enervating apathy about the great deep things of God and the soul, scarcely hoping that any flood of life will appear for our reviving. And does not this personal history of the soul too often repeat itself in our churches? Once there was a time of flowering and fruitage, and life—prodigal, inexhaustible life, like a youthful passion or the onward rush of spring, gave the churches a victorious season. But how dim and flickering is its life to-day! Love, aspiration, joy, creative power, the *abandon* of flinging everything into noble effort for the kingdom and the cause, and flinging it with a song—alas! what do we know of such ecstasies?

And yet we might know everything. The Fountain has not run dry; the hills still stand from whence cometh help; the miracle of miracles, the bringing of life out of death is waiting but two things, the touch of God and the willing mind. But where is the soul, where is the church, that really, deeply, and passionately wants to live its fullest life, the life that will overtop every other purpose? What church is willing to obey to the full length of obedience all that it knows of the true and the good, in perfect sympathy and co-operation with God?

It is nearly sixty years ago since Mr. Thom wrote: "It is said 'The administration of religion is so powerless.' It may be so; but, have you warmed it by the participation of a fervent heart? Has the feebly uttered truth been passed with power through your own souls, or fallen on sensibilities prepared to kindle? Has the lifeless prayer become life within your spirits? Have you prayed or only listened? Have you really conceived of yourselves as members of a church at all, a communion for fostering the religious life in one another, in which every earnest spirit breathes his own temper into all?"

I do not forget the peculiar difficulties of our own little community of churches. To stand as we do for "the pieties of the intellect" as well as the pieties of the heart, to make our church the natural home for emancipated minds, to witness uncompromisingly for the utmost intellectual liberty, is to incur a world of opposition and prejudice and misunderstanding. And if we stood for these things alone or chiefly we should deserve our reproach. But we have to prove that

these things are not only compatible with the spiritual life, but that they are a better aid to that great end than the creeds and magic we have left behind. Intellectual integrity is surely a diviner handmaid of faith than believing the incredible. To be hospitable to the new thought of our time about God, and the universe, and the soul's destiny, is more favourable to the cultivation of the Christlike character and the graces that dwelt in him, than subscription to articles of belief. The Gospel of the Kingdom is, we are convinced, at once a far simpler and a far nobler thing than the churches have made it. But this conviction only increases our responsibility. If we have a nobler conception of the Gospel than others, we ought to do a nobler work. If we have a finer instrument it ought to accomplish better results; if ours is a sharper sword, it ought to win more victoriously. It is not the Gospel we preach that is wanting, it is that we are not fully alive who preach it. It is not that the sword is feeble, it is that the hands wielding it are lacking in strength.

Brethren, let us betake ourselves to the Source and Giver of Life. Let us more earnestly this New Year than in the past cultivate what Jeremy Taylor so finely called "the practice of the presence of God." Lack of life means a feeble consciousness of God. Really to live and live in abundance "the life which is life indeed," is to live in the Light of His countenance.

Fulness of life is in obedience, love and communion with the "Holiest in the Height," a Soul in ever-deepening sympathy with God. Whenever and to whomsoever the sense of God is intense and vivid, there the water of life will be found flowing as a river for the help of man.

Birmingham

JOSEPH WOOD:

THE REV. S. A. STEINTHAL, PRESIDENT
OF MANCHESTER COLLEGE, OXFORD.

ALL who trust in the love of God will greet the New Year with hope and joy. Though the sky may here and there be dark, we know that above the clouds there is the pure vault of clear light. May the Heavenly Father open the hearts of men to the mind which was in Jesus, and, filling them with faith and love, grant to all a blessed and a happy New Year!

S. ALFRED STEINTHAL.

THE REV. DR. CARPENTER, PRINCIPAL OF
MANCHESTER COLLEGE, OXFORD.

DEAR EDITOR,—You ask for a few words of greeting as we all step forth upon our way, to the ministers and members of our churches. In our homes, among kindred and friends, we wish each other a Happy New Year; let us do so also in the household of faith. But happiness in the home does not come without thought and love and sacrifice. What of these gifts do we dedicate to Truth, to Liberty, to Religion? As we seek the things that are above, must we not desire for each other, as for ourselves, more joy in worship and more steadfastness in work? If our religion is to be to us anything more than a casual decoration on the fringe of life it must be maintained by unceasing endeavour. And for this end we must win the sympathy of

the young. It is not always easy to do this along the technical paths of Bible study or philosophy. These have values which I do not wish to disparage. But when it is once realised that religion is the most potent of social forces, and holds the key to the highest achievements of life, we shall arouse a real enthusiasm in those who are now indifferent or unawakened. The great feature of our time is the deepening sense that the welfare of the people is bound up with the prayer "Thy kingdom come." The sense that it must come *through* man as well as *for* man will make us patient with impatience, and willing to labour and wait while science and statesmanship slowly work out the methods of realising new ideals. In this preparation every one must bear his part. I suggest, therefore, to my brethren, teachers and learners in religion, three aims for the coming year:

(1) Greater personal faithfulness in our common life and work.

(2) Increase of the spirit of worship in church and home.

(3) Arousal of the young to study and service for the amendment of the social order.

And may the good hand of our God be on us all.

J. ESTLIN CARPENTER.

THE REV. C. B. UPTON, EMERITUS PROFESSOR OF PHILOSOPHY IN MANCHESTER COLLEGE, OXFORD.

DEAR MR. EDITOR,—Fortunately the mental vigour of newspapers is not subject to the same conditions of growth and decay which hold good of individual minds. The celebrated Dr Osler assures us that the work turned out by sexagenarians, whether in literature or politics or theology, is necessarily inferior in quality to the achievements of their earlier years. But though THE INQUIRER has now passed its sixtieth year, I find it no less interesting, no less stimulating to earnest thought and to high endeavour than it was when, forty years ago, I first made its acquaintance.

The spirit of a newspaper finds its re-incarnations on this earth as each editor becomes *emeritus*, and hands on the task to his successor. Very fortunate has THE INQUIRER been in this matter; through its successive re-incarnations it has assuredly well preserved its original character—its passion for freedom and for truth—and in its columns the advances in scientific, philosophical, and theological insight have been faithfully reflected. During its existence it has seen and chronicled many important changes in the religious world, and now, if I rightly interpret the signs of the time, it is soon to see a still more momentous revolution. For many a year now THE INQUIRER has given frequent and forcible expression to the fundamental religious principle of the immediate self-revelation of God in the rational, the moral, and the spiritual life of man, and has maintained that here, and here alone, is the true and ultimate seat of authority in religion; the final court of appeal before which both the "Church" of the Catholics and the "Bible" of Protestants must find their justification. Till comparatively recently this has been as a voice crying in the wilderness, for it has called forth hardly any response either from the Established

Church or from the great Nonconformist sects in this country. At the present time, however, there are most remarkable indications that all over Christendom this grand belief in the present Incarnation of the living God in Humanity, and His pre-eminent self-manifestation in the personality of Jesus, is stirring in the inmost heart of many churches, and will, ere very long, give birth to doctrinal divisions in a host of congregations. A great breaking up of denominational boundaries cannot be very far off, and much dissolution and reconstruction must needs be before religious thinkers re-organise themselves in accordance with their real spiritual affinities. For a time there will perhaps be painful discord, but out of it will arise a far deeper sense of unity and spiritual brotherhood. Theological differences will fade away or will be seen to be unessential when all religious souls look for light and guidance to the self-revealing Father within. These coming changes will no doubt lend new interest to the columns of THE INQUIRER and of its younger contemporary, *The Christian Life*; nor will our papers be content with recording the progress of liberal religion. They will themselves be active champions on the side of freedom and truth. Both editor and contributors have, I believe, a good time before them, and to both I heartily say, *Macti, macti virtute este*.

CHARLES B. UPTON.

THE REV. JOHN HUNTER, D.D.,
OF GLASGOW.

It is my prayer that over all the free non-subscribing churches of the country a new breath of life, of faith, of courage, and of unity may be breathed. They are not rising anywhere as they ought to the height of their opportunity—the splendid opportunity which unfettered trusts give to many of them in these days of movement and progress. Though the old doctrinal controversies are practically extinct, yet they are still thinking too much of what they stood against in the past, and too little of what they ought to stand for in the living present. They are free where other religious communities are more or less bound—free within the great Christian lines to think and believe, to worship and teach, to work and serve; but they might just as well be bound if they are not making the very most and the very best of their freedom in all best ways. True to their ecclesiastical position they should be gathering the choicest results of the Christian ages, and all that the experience of other churches has proved to be most helpful to faith and piety; they should have the purest, richest, and most inspiring Christian worship, the most enlightened and catholic Christian teaching, and the noblest forms of Christian service.

It is time for a great positive and constructive movement and work on unsectarian and liberal Christian lines to begin in right earnest. The most thoughtful religious men are everywhere ready for it. Their seeming indifference to institutional religion is mainly due, I am convinced, to the fact that they are no longer content with putting one sectarianism or dogmatism in the place of another. They want to set their feet in a larger place. We are also leaving behind the purely negative

and critical stage of things, and the further liberalisation of theological opinion we may trust very much to the general progress of knowledge and learning. We have escaped at a great cost from the limitations of the past; we have clearer light and better understanding of the Christian ideas and the Christian spirit; but our larger freedom and larger knowledge are only means to an end—and that end is the building up of a church truly and simply Christian, full of spiritual life and light, warmth and inspiration, and wide enough and hospitable enough to welcome and to hold all disciples of Jesus Christ. No church is so necessary as this Church of the Reconciliation, mediating between the old and the new, the past and the present, where

"Mind and soul, according well,
May make one music as before,
But vaster."

Let nothing lower and narrower than this be our ideal, and let us, while we have opportunity, not grudge anything in the way of service and sacrifice which it demands for its full and beautiful realisation.

JOHN HUNTER.

Glasgow, January 1, 1907.

THE REV. FRANK WALTERS, CHURCH OF THE DIVINE UNITY, NEWCASTLE-ON-TYNE.

The Rosary of the Years.—An ancient Persian poet says: "He needs no other rosary, whose thread of life is strung with beads of Thought and Love." The memorials of Infinite Mercy should convert the sequences of time into one liturgy of praise. In its entire completeness our mortal experience will appear as one divine gift, to find its place for ever on the bead-roll of Eternal Love, whose unbroken thread of providential goodness shall make our life in God an unending rosary of joy and peace.

FRANK WALTERS.

THE REV. L. P. JACKS,
MANCHESTER COLLEGE, OXFORD,
EDITOR OF THE "HIBBERT JOURNAL."

DEAR MR. EDITOR,—In reference to your request for a few words of good cheer, I confess to feeling little inclination to indulge in vague generalities, however pleasant they may sound at this season. Fortunately, however, I am able to point to something definite which seems to me to afford grounds of hope to those of your readers who are looking to the coming of a better day. I refer to the Van Mission, of which we hear good accounts from the North of England. I can remember no movement undertaken in my time among the circle of your readers and sympathisers of which the possibilities have been so large. I say *possibilities*, for it is too early to speak of results. If the movement should ultimately prove misdirected, that is to say, if it falls under the sway of denominational ambitions (which are amongst the worse forms of irreligion), it will assuredly come to naught. The world of our day would have no need for anything of the kind. But if, as I anticipate, its aims are ethical and religious, its leaders will find not a mere opening but a positive demand for that which they have to offer. The Great Awakening, which is not far off, will not provide a power of which any church may avail itself to turn the wheels of its machinery. That machinery in most churches,

considered merely as machinery, has become obsolete; to a large extent it has broken down; and, though the persons most concerned seldom seem aware of the fact, it is already rusting on the scrap heaps of Time. The new movement will issue, as all great religious movements have issued and ever must issue, from the People, and not from the churches as such. The Van Mission, therefore, in going to the People is guided by a true instinct. It ought to have a great future. But there are dangers. *Corruptio optimi pessima.*

L. P. JACKS.

MISS MARIAN PRITCHARD, LONDON.

It is very pleasant to have the opportunity of sending a New Year's greeting to a larger circle of friends than we can reach by means of the postman, and therefore I gladly accept your invitation, dear Mr. Editor, to make use of your columns for this purpose. A very happy New Year to all friends who read these lines!

There are still a few folk here and there who look with disdain on the keeping of these special times and seasons, but, for my part, I think they are amongst the most precious legacies left to us from our forefathers; for did these landmarks disappear, the world would lose much of its glorious warmth and colour, and its trials and difficulties would be much harder to conquer.

Do we not all remember some long country excursion we have made, perhaps in the days of long ago? Many hours of steady walking were before us, and we went on and on; gradually our feet became weary, the beautiful stretches of country seemed to pass so quickly, while the stony places appeared almost interminable. How glad we were when at last a halt was called! How we stretched ourselves on the green grass, and rested, and ate, and recalled with hearty laugh some of the difficulties which, at the time of occurrence, we had well nigh thought insurmountable. Then came out our maps and our compass; we looked to see if we had come by the right road, and we made up our minds which would be the best way to continue. Finally, we put on our knapsacks or side-pockets again, and started on with fresh courage and vigour.

And surely the observance of these landmarks of Life's Journey are just as delightful and refreshing as were the halting places in our day's excursion. The sterner business of life has been put aside for merry-making with our children in the Christmas festival of peace and goodwill; there has been time for "backward looking o'er the past," in order to see whether we are in the right path; and finally, here we are beginning the New Year, refreshed, reinvigorated, and, I trust, full of hope for the future.

MARIAN PRITCHARD.

THE REV. J. H. WEATHERALL, BANK-STREET CHAPEL, BOLTON.

There does not seem to be anything in the immediate outlook to stir up a mighty enthusiasm amongst us, and to send us singing on our way through the year to come. The liberal movement in theology, from which so much was hoped, does no good to the Unitarian churches, whose

happiest time was when the morose god of the penal theologies gave them the opportunity of an effective moral protest. Unfortunately for Unitarianism, its baptism into liberal theology was too previous; if it had been postponed a generation its liberalism might have been idealist and Christian and glowing, instead of realist and rationalist and dry. In the political situation there is no grist for the Unitarian mill, unless in Disestablishment the old Unitarian plea for veracity be heard again. For the present our text ought to be, "Stablish the things that remain, that were ready to die." It was said of Lord Randolph Churchill that he had a brilliant future *behind* him; the words will serve as our epitaph unless we reform. Our chief need is an honest stock-taking. In mission work the whole policy of starting new churches that, under the most favourable conditions, must remain mendicant for many years, needs reconsideration. Half our pessimism is due to the tale, repeated at every meeting of our local associations, of the failure of churches that never had the prospect of successful life. Let our ambition be at present to fill the churches we have with a full congregation at every service. Then the future will take care of our mission work. If we cannot succeed handsomely in the towns where we are, we shall do no better elsewhere. There is no law of Nature to ordain that a Unitarian building shall be one-third full. And, on the theological side, there is urgent need of reconstruction and restatement. Penny tracts won't do it. There would be some instructive answers if we canvassed our people for answers to such questions as these:—"What is the theory of a Unitarian congregation?" "Is it in any sense a Divine society?" "What spiritual functions does it possess, and when and where and how are they exercised?" "What, other than pecuniary, are the obligations of its members?" One would be glad to see our expensive colleges helping us in the work of theological restatement. They have not neglected historical criticism or philosophy, but they have done little for our systematic theology.

J. H. WEATHERALL.

Bolton, December 31, 1906.

THE REV. ALEXANDER WEBSTER,
ABERDEEN:

I would place as the first article in a man's faith the belief that he is in some way needed; that there is a definite work for him to do which does not lie at the hand of any other, and that his religion consists in the doing of that work. His personality is to him the nearest and divinest fact. It indicates his life-business. When he "comes to himself," he is not very far from God.

The second article of his faith may well be "My life shall be a challenge; not a truce." He has to challenge each thought ere he gives it a place in his mind. Each affection ere he harbours it in his heart. Everything for its right to be, even the cherubim that keep the way of the higher life, so as to know facts from fancies and truth from falsehood. And being intent on living rightly, a man should also set it down as an item of his faith that to suffer is not the supreme evil, but to be unserviceable; The

strenuous struggler is never permanently hurt. He is repaired by his struggling energy. The struggle for service gives a broad mastery of life, a lucidity of intellect, a fortitude of heart, and an august wisdom which far more than make up for the wounds got by the way.

Another article of faith may be added: in true life there are neither false heroisms nor rebellious cynicism. The true heroism is in the soul that keeps its place, and takes its share of the world's burden. The conscientious man does not charge his dyspepsia to God, nor imagine that his headache is due to an eternal fault in nature. Probably the last thing that comes to us is the purification of passion, the sifted, clarified, mellowed, radiant serenity of the wholly victorious soul. Ere that comes we have to recall our misplaced affections, give up all the frauds we practice on ourselves, work out the last dissonant vibration of selfishness, reconcile each faculty with another, and steady our souls by ballast of wealthy wisdom. We may never be without flaw, but the course of our life will not flow through the flaw, but past it or over it with watchful wariness of the fracture. ALEX. WEBSTER.

MR. JOHN DENDY, MANCHESTER.

"What shall we hope for in the New Year?" "Let us," said he, "pray that we be not made too comfortable." The fire was warm, the chair easy, his dinner had been good, outside snow fell, and wind blew; nevertheless he continued in this wise: "The desire for comfort is become a disease in our time, a corruption of civilisation. Comfort, beginning with warmth, degenerates into stuffiness. Our minds follow the trick of our bodies, and hug cushions when they should be tasting storms. Our house of life is a group of little overheated apartments, political and social, theological and moral, for the most part with windows closed and blinds down for fear of draughts. We make them seem larger by hanging mirrors which reflect only our own furniture, designed by others. We move from one to another cautiously keeping the front door closed; fully persuaded that no house is so good as ours. Outside the great elemental forces play fiercely and beautifully. Of them are bred storm and danger, difficulty and doubt, also strength and light, health and high endeavour. Yet our wisdom consists in dodging them, our success in taking refuge behind stuccoed walls and accommodating creeds. To miss comfort, bodily and spiritual, is to fail in life. To live in the open is altogether too dangerous. Shall we not amend our prayer and cry, 'From too much comfort, from all stuffiness of mind and soul, from the fear of the unknown and the terror of the change that is at hand, from the conceit of small opinions about great things, and the self that does so sorely beset us, Good Lord, deliver us'? Let us stand up and go outside."

JOHN DENDY.

THE REV. W. J. JUPP, FREE CHRISTIAN CHURCH, CROYDON.

You demand, Sir Editor, "a message of greeting and exhortation" to put folk "into good heart" for the coming year.

I respond as to the "greeting;" the "exhortation" I must leave to others, being, in relation to that, much more in the mood to receive than to give.

How dare I exhort you, or your readers, favoured as I am, unduly—sitting here at a window wide open, southwards, to the sea and sky, with the winter sun shining through, and the sound of the waves coming up, as the tide sways shoreward, calm and full. But I greet you, and all the world! How otherwise, with these broad spaces of air and morning sunlight drawing out the soul into fellowship with all things! One must needs be in love with life on such a morning, and believe that all its creatures are loveable, if only one's heart were big enough and its finer sensibilities alert and responsive to the charm of existence, lurking somewhere in every form which that existence takes. If only I could greet the good in the worst of men—even in myself as one of the worst—I should call it forth and cheer it into fruition of beauty and joy. Look how the sun, though low in the sky, greets the cold grey sea, and makes it glow with colour! And far out on the horizon, where the broad breast of the sea heaves to meet the bend of the sky, there is a line of golden light, making a path to the end of the endless world. The mystery is there as of old, and the secret of the sea and the sky, like the secret of human destiny, is well kept; and the cry of the sea bird over the waste of waters is like the cry of man's passionate soul down the long wastes of time. But that blending of gold and grey on the far horizon, and the harmony of colour and form in sky and cloud and waters, are symbols of that invisible world which the thoughts of men inhabit—the realm of desire and wonder and hope.

So, in spite of the cold grey mystery of evil and wrong, which is still all about us and within us, we may go forth into the new year bravely enough—with that old human courage of despair which carries in itself all the unuttered prophecies of good; we may greet the Unknown with a cheer, sure that it will not fail to yield its own surprise of gladness and of peace.

To thought and love, expressed in passionate service, all things are possible. The world is as full of need as it is of beauty, and in striving to meet its need we get our clearest vision of its beauty. The world as God makes it every moment is all right; but it is all right, *for us*, only as we live to transform and transcend it by the light of human reason and the ardour of human love. W. J. JUPP.

THE REV. J. C. ODGERS, ULLET-ROAD CHURCH, LIVERPOOL.

(From the Church Calendar.)

HAIL to the New Year, with its new opportunities, bright hopes, glad anticipations, and unsullied record! Let us greet its coming with renewed trust in the highest and best, and with a heightened resolution to do more than we have done in the past for the truths which we hold, and for the church of which we are members. Our church life is a corporate existence which we should do our utmost to cherish. We should remember that we are not merely a number of listeners, critics, truth-seekers, seat-holders in a building set apart for religious purposes, but that we are fellow-

worshippers, members of a free Christian church, bound together by holy bonds, associated for common objects, "helpers of one another's joy." When we come to church it is not to indicate a passive assent to the presentation of a particular form of faith or to the routine of certain religious rites—we come to show a spirit of active co-operation, of kindly interest, and of cordial support. We should be welded together as members of one body, brothers and sisters meeting in one religious home. We look forward hopefully and gladly to the future, but we do not forget the past. The past has made us what we are to-day. Dr. Martineau once said: "I cannot rest contentedly on the past; I cannot take a step towards the future without its support." Yes: we will live in the strength of the past, but we will listen to the call of the future. May the year upon which we have entered be marked by deeper interest, wider activities, and fuller life!

J. COLLINS ODGERS.

THE LATE PRINCIPAL RAINY.

PREACHING in St. Mark's Chapel, Edinburgh, on the Death Roll of the past year, the Rev. R. B. Drummond spoke at some length of the late Principal Rainy, who died at Melbourne, on Saturday, December 22, eighty years of age.

It would be generally admitted, Mr. Drummond said, that Principal Rainy was a man of great ability, of consummate tact, of indefatigable industry, a born leader of men, with profound knowledge of human nature. Not a great theologian, or preacher, or orator—but the man of the hour, the leader of a great movement. Without any self-seeking on his part, or undue influence, he naturally took the first place in securing the union of two of the three great branches of the Presbyterian Church in Scotland. Himself a strong liberationist, he persuaded his party to waive that question, and so removed a chief obstacle to union; and he also prevailed upon the great majority of the old Free Church to adopt an Act similar to that Declaratory Act passed by the United Presbyterian Church, which was the first ostensible step away from the Calvinism of the Disruption Fathers towards a broader and more generous theology. Dr. Rainy was himself, theologically speaking, a broad and moderate-minded man, in favour of tolerance and comprehension within reasonable limits. He could move with the times, but he could not, or rather he would not, move faster than the times. He had nothing of the martyr spirit. He was what is called in politics an opportunist. His qualities were those of the statesman rather than of the reformer. But all this was just what was required for the work he had to do. That work he carried to a successful issue, and in his conduct of it, his only fault as a statesman was that he underestimated the strength of the opposition and consequently took no pains to conciliate it. It was a serious fault, and went far to mar the completeness of his triumph. To him, as to others, the Lord Chancellor's judgment declaring that the whole property of the church belonged to the very small minority who had opposed the union came like a bolt from the blue,

and never, perhaps, did Dr. Rainy appear a greater man than in that hour of trial. It was a terrible blow, but he rose at once superior to calamity, and abated no jot of heart or hope. Principal Rainy was certainly a great leader, and succeeded in carrying through a movement for which the time was ripe; yet, I am not sure that he was one who roused great enthusiasm in his followers, or attached them to him by strong personal ties. His name, however, will go down to posterity as the leader of a movement, which perhaps even more than he himself was aware, was a movement of reform, and which meant ultimately an end to the doctrine of exclusive salvation, the beginning of a more enlightened theology and the establishment of the right of free criticism of the Bible.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

WILLASTON SCHOOL.

SIR,—It must be with the greatest pleasure that we read the notice of the success in natural science of a Willaston boy.

Having lately been at Willaston School lecturing, I can heartily testify to the capabilities of the school. All that is required is boys. As one who has had considerable and varied experience of schools and teaching, I most confidently recommend, nay urge, parents and guardians to entrust their boys to the care of the new headmaster, his experienced wife, and able staff, and support a school which works on right, modern, open lines.

H. D. ROBERTS.

123, Bedford-street, Liverpool.

THE LAND OF OPHIR.

SIR,—I notice in your issue of December 29 your correspondent, Rev. J. Tyssul Davis, thinks that Mashonaland is the Land of Ophir. The general opinion is, however, that Somali, to the south of the Gulf of Aden, is the Land of Ophir. The Egyptians called the district Punt, and got so much gold from there, that at one time silver was the more precious metal. The remark about the solid towers and monoliths is a pure guess; but one repeated so often, that it is now accepted without proof.

KENNETH LUPTON.

Lystra Villas, Leckhampton-road,
Cheltenham, January 1, 1907.

FRIENDS who are interested in the work of Mr. Horace M. Livens (brother of the Rev. H. M. Livens) have an opportunity during January of seeing eight of his pictures in the exhibition at the Rowley Gallery, Silver-street (within two minutes' walk of Notting Hill-gate Station on the Inner Circle), in which he joins with three brother artists, Frank Brangwyn, A.R.A., A. D. Peppercorn, and Bertram Priestman. There are here two examples of Mr. Livens's brilliant paintings of fowls, and other subjects in still life. The pictures need plenty of light.

PROVINCIAL LETTER.

LONDON.

THE announcement of the retirement of the Rev. William Wooding from the ministry at Stoke Newington Green suggests much that is interesting, both on the historical and the personal side. The retiring minister has worthily sustained the honour of a pulpit associated with names famous in Presbyterian story, such as Rees, Lindsay, Towers, Amory, and, most celebrated of all, Richard Price. The congregation was founded, I think, about two centuries ago; anyway, the old chapel was built in 1708. It was but a modest little meeting-house, and when it was enlarged in 1860 its dimensions were still comparatively small. But some choice spirits have found a religious home there in each succeeding generation, and an audience which to-day includes Pritchards, Turners, Youngs, and Titfords—to go no further—is one that demands enlightened service and calls for the preacher's best. For twenty-five years Mr. Wooding has successfully responded to this high demand, and it is sorely against his hearers' will that he is now seeking rest from regular pulpit work. Let us all congratulate him on the vigour with which he has gone on, and the vigour with which he leaves off. Many years, we trust, are before him, and his strong manly voice is needed. Mrs. Barbauld, one of the famous attendants at Stoke Newington a hundred years ago, records that an old-time minister there besought the Lord that "when we come to die we may have nothing to do but to die." With womanly shrewdness, Mrs. Barbauld preferred the contemplation of dying, as we should say, in harness. There is still plenty to be done, and our friend will perhaps now find ways of helping the general movement which have hitherto been closed by the claims of his pulpit work, added to arduous teaching duties. As for the congregation, it has no need of anything but a leader; we trust the new leader will be soon found.

Turning to the life of our congregations as a whole I have reason to believe that faithful effort is being put forth all round. I need not say that effort is required. London is no lubberland for our churches, nor, in general, for churches of any kind. The crush and whirl, the care and competition, the dissipation, the poverty, the riches, and the middle-class inertness—all the old features of this amazing metropolitan life—are as prominent as ever. But many are faithful, some hopeful, in the midst of it all. Results differ; in most cases there is encouragement, at least, visible to the thankful mind; in all there is room for improvement.

The signs of the times were surely never more prophetic of a speedy diffusion of liberal religious views. The "New Theology" movement is growing more courageous, if not more definite, every year. The recent utterances of the Rev. R. J. Campbell at least have left no doubt where he stands; the upholders of the old Evangelical doctrine are aghast. Mr. Lewis, the successor of Dr. Guinness Rogers at Clapham, appears to have provoked so much alarm by his outspoken acceptance of views which were terrifying

to the orthodox fathers, that serious proceedings are on foot in his congregation. Elsewhere, one catches echoes in the same key. On the other hand, here is Mr. G. Bernard Shaw frankly (how else?) admonishing Churchmen respecting things obsolete, and, at the same time, confessing convictions which a little while ago would have seemed impossible to him—all tending very directly along the path we Unitarians have been trying to lay down these many years. It is the hour for the fearless renewal of our labours.

Amidst our usual activities some exceptional events have happened. We have had a plentiful crop of bazaars and sales of work; the need for them tells a tale which calls for no exposition, their organisation and completion bear witness to industry and ingenuity on the part of many somebodies. Some of these enterprises have had special reference to building schemes and some to current expenses. So far as I have learned all have yielded good, if not overflowing, harvests.

By and by, unless I am much mistaken, some new effort of an organised kind will be needed, if our long-contemplated "new churches" are not to be unconscionably delayed. Readers should need no telling that at Plumstead, Lewisham, and Kilburn we have land ready and congregations well alive, but insufficiently housed. A tantalising sum of money is available to build the proper church structures—a large sum, and yet too small. The congregations referred to, and their ministers, are pluckily holding on; but the trial must be a severe one all round, and the sooner it is ended the better. I am glad to hear that private munificence is giving our Missioner at Limehouse, the Rev. J. Toye, more adequate accommodation for his excellent work among the very poor.

Friends in the country have noticed, and some more than noticed, the appeal made by a joint committee on behalf of the Boston Fund. (Of course, I mean "the Fund for helping to send a body of representative ministers from this country to the meeting at Boston, U.S.A., of the International Council of Unitarian and"—well, &c. I beg to say again, simply, the Boston Fund.) It must be a great disappointment to our good friend, Dr. Herbert Smith, that the breakdown in his health still prevents him from carrying successfully forward the scheme which he so chivalrously championed many months ago. I think the distance of the date of the meeting probably dulled the imagination of many then who, now we are in 1907, will realise the necessity of prompt action. Berths will soon have to be secured, and other arrangements made both at home and in the States. Happily, a considerable response has been made already to the joint appeal, and the "promise of a shower" seems really in the air. I refer to the matter in this letter not because London has any special claim in the matter, beyond initiating and organising the fund. The whole life of our churches throughout the country will assuredly receive new and abiding stimulus, as Dr. Herbert Smith prophesied, from the contemplated embassy of our preachers to a land, a scene, and a people so abounding in life-giving impulses.

Meanwhile, to return strictly to our own flocks, it is pleasant to observe that, on January 20, there is to be something like a "General Post" (the phrase is not mine but a learned brother's) among our London pulpits. The notion is due to the conference between the Committee of the London District Unitarian Society and representatives of the congregations which took place in October, and to which I referred in my former letter. This interchange will surely promote mutual knowledge and fellowship among a people far too content with isolation; and the preachers will experience the educative effect of looking another audience in the face. Later on, in March, I understand, there will be in many districts series of lectures delivered by visiting ministers grouped together for this purpose; and these may be expected, if the subjects are well-chosen and well-announced, to stir up local interest. Perhaps my lay brother at the end of the church would add: "if well-treated and well-delivered." I agree; so do we all, quite unanimously. The dear lay brother (or sister) will really help in these last particulars by cultivating in the New Year the habit of regular attendance and hearty participation in the good work of the church. Many things go to the making of a great preacher; cold neglect is not one of them.

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—At the annual Sunday-school party, on Saturday, December 29, the school was reported in a prosperous condition, showing an increase of 27 scholars for the year. The principal item on the programme was the performance by some thirty of the children of a musical piece entitled "Princess Paragona."

Boatle.—On Sunday afternoon, December 23, selections from the "Messiah" were beautifully rendered by an augmented choir and orchestra at the Free Church; after the evening service a sacred concert was given.

Chichester (Presentation).—The Rev. C. A. Hoddinott, having completed the eightieth year of his life, and twenty-first year of his pastorate at Chichester, the congregation remained after the close of service, on Sunday evening last, to congratulate him, and to express the hope that he would be spared for a long while yet "to continue the good work he has so long and ably done here." The treasurer (Mr. G. Bowers) afterwards handed him a written address, and a purse containing four sovereigns, as the congregation's tribute, with best wishes also for Mrs. Hoddinott. Mr. Hoddinott is still remarkably active, and preached at the workhouse last Sunday afternoon.

Dover.—On the evening of Peace Sunday Mrs. Ginever, the minister's wife, was the preacher at Adrian-street Chapel, when a congregation of between eighty and ninety were present. She dwelt upon the incompatibility of war with that brotherhood, that love of one's enemy, which Christ taught. The evolution of the nation from the family of primitive man was traced, and with it the gradual restriction of war by the action of the law; and Mrs. Ginever showed how history should thus encourage us to hope and work for its complete abolition. Public opinion was in this matter of great weight. Men and women, the world over, were coming to see that war is a terrible evil. Everyone might help in extending this opinion, and who more so than the mother, who could thus train her children to aid in inaugurating the Kingdom of Peace.

Halifax.—The services at Northgate end Chapel were conducted on Infirmary Sunday by

the Rev. W. Mellor, of Huddersfield. There was special music by the choir in the evening, and the Orchestral Society gave a concert in the chapel in the afternoon. The collections for the days (£6 9s. 9½d.) were for the Royal Halifax Infirmary. The Christmas Day morning service was conducted by the Rev. John Ellis, and the offertory (£5 10s. 4½d.) was for the Poor's Purse. The annual tea-meeting was on Wednesday, December 26; after tea Mr. J. Sayer was in the chair, and short addresses were given by the Revs. H. D. Roberts, of Liverpool; H. McLachlan, of Hunslet; J. A. Pearson, of Oldham; and John Ellis. There is to be a sale of work in February to help to re-decorate the chapel, put in electric light, and improve the organ.

Hinckley.—At the Christmas morning service at the Great Meeting, the Rev. T. J. Jenkins preached on "The Ministry of Childhood." Special hymns and anthems were rendered by the choir, under the conductorship of Mr. H. Atkins, J.P., and the G.M. band played a selection of sacred music.

Kidderminster.—The fifteenth annual "Robin" breakfast was held in the Town Hall and Corn Exchange early on Christmas morning, organised by the Guild of the Good Shepherd, in connection with the New Meeting House. The members of the Guild not only collect the funds for this "annual," but they divide themselves into six districts, with a secretary to each, and in this way they find out who are the poorest children that may not have a good breakfast on Christmas morning. They received the able assistance of the police, and other agencies. This year provision was made for over 1,000 children, and it was a very merry scene among the "Robins" on Christmas morning. They sang "Hark, the Herald Angels Sing," and then after grace, breakfast began. As it proceeded, the Mayor (Mr. W. Adams) went round and gave a new penny to each of the children, and Mr. E. Adams, as Father Christmas, distributed gifts. At the close of the feast, the Rev. J. E. Stronge, president of the Guild, was supported on the platform by the Mayor and Mayoress, Colonel and Mrs. W. H. Talbot, Rev. C. D. Badland, and others. Mr. Stronge explained the object of the festival, and moved a vote of thanks to the Mayor, which was enthusiastically passed. A telegram of greeting was received from the Rev. E. D. P. Evans, the founder of the breakfast, and a response sent to him at Bury.

London: Lewisham.—At the tenth annual Christmas party for the Sunday-school children and their friends, on Friday, December 28, the plays, "Aladdin in Japan," and "Absence makes the heart grow fonder" were given. On Wednesday the minister and Mrs. Pope, the hon. treasurer, and the hon. sec. and Mrs. Warren, were "At Home" at the church to all members and friends of the congregation. The weather was favourable, and the church was crowded. The main object of the gathering was to become better acquainted with the new members, and to afford those of longer acquaintance an opportunity for a chat, which is scarcely possible on the Sunday. Many new friendships were formed, and it is believed the congregation will be a little stronger for this New Year's "At Home." Vocal and instrumental music and readings added to the enjoyment of the evening.

London: Limehouse.—On New Year's eve the Durning Hall teachers had a social gathering, at which they made gifts to three of their number who had come of age. At 11 o'clock the teachers adjourned, and the doors were thrown open to the people of the neighbourhood. Coffee and biscuits were served, after which the whole company passed up into the larger hall, where a few of the band were playing Christmas hymns. The usual Watch-night Service was conducted by Rev. J. Toye, and, as on former occasions, the place was filled to its utmost capacity.

Newcastle-under-Lyme.—On Wednesday, December 26, the ladies of the newly-formed sewing meeting held their first sale of work. Considering the wintry weather the proceeds were very satisfactory. At the annual Sunday-school tea-party and prize-giving next day an operetta on "Nursery Rhymes" was well given by the children.

Rochdale (Resignation).—At a special meeting of the members of the Rochdale congregation last Sunday the Rev. T. P. Spedding's resignation of the pulpit was accepted. Mr. Spedding's twenty years' pastorate in

Rochdale thus terminates in February. A resolution expressing gratitude for his long and strenuous services in the town on behalf of Unitarianism, and wishing him all possible success in his important new work, was cordially passed.

MR. TCHERTKOFF has issued from the Free Age Press, Christchurch, Hants, a forcible pictorial tract against War: Pictures by Emile Holarek, with readings on the subject from the writings of Tolstoy, Maupassant, Channing, and others. The contrasts and the horrors of war are ruthlessly depicted. The tract, in large quarto size, may be had for 1d., or on better paper, 6d.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 6.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. COLLAND, M.A.
 Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. Dr. DRUMMOND.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Rev. GEORGE CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. J. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRISTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. J. ODGEES, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. H. S. ROBERTSON, B.A., "The Song of Deborah"; 6.30, Mr. F. L. DODD.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a situation as Companion—Help or any position of trust. Dress-maker.—F., 93, Mostyn-road, Brixton.

NEW MEETING DAY SCHOOLS.
(Non-provided.) Infants' Department. WANTED at Easter, HEAD MISTRESS. Commencing salary, £70 per annum.—Apply to Rev. J. E. STRONGE, Chairman of Managers, The Manse, Kidderminster.

NURSE - HELP WANTED. Three Children. Good sewing essential. £18 to £20.—Write with full particulars to M. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

SITUATION REQUIRED by Lady, 35, as COMPANION-HOUSEKEEPER. Cook, needlewoman; accustomed to nursing. Good references.—Address, Miss TURNER, Sussex House, Conduit-road, Abingdon.

FOURTH CITY MUTUAL BENEFIT
BUILDING SOCIETY,
2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice
3½ per cent.
DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.
J. HIGHAM, Manager.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENCE.
F.S.I. | Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

DEATHS.

HAMBLIN.—On December 21st, 1906, at Ipswich, aged 85, Robert Hamblin, many years a committeeman and trustee of Friars' Street Chapel.

WAKEFIELD.—On Wednesday, December 26th, at Mansfield, Notts, in the 81st year of her age, Alicia Wakefield, youngest and last-surviving daughter of the late Francis Wakefield the elder, and grand-daughter of Gilbert Wakefield, sometime Fellow of Jesus College, Cambridge.

WATERALL.—On December 30th, at Waddon Lodge, Croydon, Roby Waterall, aged 74 years.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.
Next Term begins on Wednesday, Jan. 16th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

LANDUDNO. — TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

CHANNY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE, Girton College, Cambridge. Classical Tripos.
SECOND MISTRESS, Miss ESTERBROOK HICKS, B.Sc. London.
Next Term begins on January 17th.

LIDGETT PARK SCHOOL
(Recognised),
ROUNDHAY, NEAR LEEDS.

Principals: Miss SHUTE, B.A., and Miss BLOK.

A few Boarders received. Student-Mistress required.—For particulars apply Miss SHUTE. School re-opens January 17th.

WEST HAMPSTEAD
KINDERGARTEN, TRANSITION,
AND GIRLS' SCHOOL,
11, DENNINGTON PARK ROAD.

Principal:

Miss L. TUTIN, successor to Miss GAY. Assisted by Trained and Certificated Teachers. Students fully prepared for all the Examinations of the National Froebel Union. The Spring Term will begin on Wednesday, January 16th. Prospectus and all particulars on application to the Principal, who will be at the School on January 15th to answer inquiries.

MADEMOISELLE RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years' experience in public schools and private families.

COACHING IN MATHEMATICS.—Pupils prepared for Matriculation and Intermediate Arts London, Oxford and Cambridge Locals, Scholarship Examinations, by an experienced High School Mistress (registered).—Miss A. M. WRIGHT, 19, Yew Grove, Cricklewood, London.

AN INTRODUCTION is desired to a Lady living in Bromley, Kent, who could receive a refined and carefully brought up girl of fourteen to share educational advantages with her own daughters or a few pupils. Moderate terms.—Please address, Miss TEBB, Enderfield, Chislehurst.

CHESHAM UNITARIAN
CONGREGATION, BURY.

BAZAAR in Bank Street School, Bury, February 20th to 23rd, 1907, to raise £2,000 to wipe out accumulated deficits, capitalise the heavy ground rent, &c. Donations of money or goods will be gratefully acknowledged by the Bazaar Secretary, Rev. J. M. BASS, M.A. 15, Malvern-street, Bury, Lancashire.

NOW READY FOR JANUARY.

"YOUNG DAYS."

Our Young People's Own Illustrated Magazine. 32nd Year.

Edited by Rev. J. J. WRIGHT, F.R.S.L.

PRICE ONE PENNY MONTHLY.

One Copy post free for a year from the Publishers for 1s. 6d.

MONTHLY NOTES

FOR

ALL WHO TAKE SUNDAY CLASSES,
Whether in their Homes or in Sunday School.

Edited by Rev. CHARLES ROPER, B.A.

Monthly, One Halfpenny.

Yearly Subscription, Post Free, 1s.

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Ready January 11th.

Endeavours after the Christian Life

(First Series.)

22 Discourses by Dr. JAMES MARTINEAU.

Printed from new type (296 pages), with a brief Introduction. Paper covers, 6d. net; cloth, superior paper, with portrait, 1s. 6d. net. Postage 3d. for each edition.

THE

ESSEX HALL YEAR BOOK for 1907.

Price 1/- net, postage 2d.

Now Ready.

THE UNITARIAN POCKET BOOK AND DIARY FOR 1907.

Including a List of Ministers & Congregations. French morocco, gilt edges, tuck case, and Pencil. Price 1/3 net, postage 1d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for JANUARY.

Little Portland Street Discourses.
The Religious Value of the Unitarian Faith.
Spiritualism and Insanity: An Exploded Error.
The Editors of "The Message."
The Wonderland of the Bible.
Peace Patriots.
Unitarians and Mr. R. J. Campbell.
The New Theology.
Women's Suffrage.
Notes by the Way and Notes on Books.
"Gems of Purest Ray Serene."

F. R. HENDERSON, 16, Paternoster-row,
and all Booksellers.**A NARRATION.****THE OLD MEETING-HOUSE AND ITS MINISTERS, ROTHERHAM.**

Seventy fine Illustrations:—Archbishop Rotherham, Parish Church and Pulpit, Chapel-on-the-Bridge, Strafford, Laud, Fairfax, Cromwell, Charles I. Milton, Bishop Sanderson, Baxter, Oliver Heyward, Jollie, Frankland, Hollis, Dr. Watts, Dr. Priestley, Mrs. Barbauld, Dr. Warwick, Brettell, Herford, Ebenezer Elliott, Florence Nightingale and her Father, Blazeby, Stephens, Old Meeting-House, Church of Our Father, &c., &c.

Handsome Volume, size of 6s. Novel, 268 pages.

By Rev. WM. BLAZEBY, B.A.

Two Shillings net—Half Cost Price

Bookseller, Mr. GEO. C. SNAITH, 124, Barker's Pool,
Sheffield.**BROOKFIELD CHURCH, GORTON.**

—SPECIAL SERVICE, Wednesday,
January 23rd. Preacher: Rev. JOHN HUNTER,
D.D., of Trinity Church, Glasgow. Service at
8 p.m. Collection.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFOORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

THACKERAY HOTEL

(TEMPERANCE).

GREAT RUSSELL STREET, LONDON.

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION. TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

BEDFORD COLLEGE FOR WOMEN

(University of London),

YORK PLACE, BAKER STREET, LONDON, W.

The LENT TERM begins on Thursday, January 17th, &c. The College provides instruction for students preparing for the University of London Degrees in Arts, Science, and Preliminary Medicine; also instruction in subjects of General Education. Entrance Scholarships.

There is a Training Department for Teachers, a Hygiene Department, and an Art School. Students can reside in the College. Full information on application to the Principal.

DEPARTMENT FOR PROFESSIONAL TRAINING IN TEACHING.

(Recognised by the Cambridge Syndicate.)

Students are admitted to the Training Course in October and January.

The Course includes full preparation for the Examinations for the Teaching Diplomas granted by the Universities of London and Cambridge. For information as to Entrance Forms, Scholarships, &c., apply to the Head of the Training Department.

E. NORMAN REED & CO.,**Artists in Stained & Leaded Glass**

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Norwich Martineau Memorial Fund.

THE following subscriptions have been received or promised since December 22nd, and are gratefully acknowledged by the Octagon Chapel Committee. Of the £1,300 required to complete the Fund (appealed for on December 1st), over £700 has now been subscribed, leaving £600 still wanting to justify the Committee in adhering to the published plans. Their final decision will be taken on Wednesday, January 9th.

	£	s.	d.
Acknowledged on Dec. 22, 1906	593	12	6
Rev. P. M. Higginson (3rd gift)	50	0	0
Miss Warren (2nd gift)	20	0	0
Mrs. Webb (2nd gift)	10	0	0
Miss Margaret Spiller (2nd gift)	5	0	0
Miss Kate Spiller (2nd gift)	5	0	0
Mr. G. F. Cox	5	0	0
Per Miss C. Scott	2	2	0
Rev. James Harwood	2	2	0
Rev. C. J. Street	2	2	0
Miss Worsley (3rd gift)	2	2	0
Mrs. E. Solly Anthony	2	2	0
Mr. and Mrs. Lawrence Hall (2nd gift)	2	2	0
Mrs. Buckley	2	2	0
Darlington Church Collection	1	2	0
Mr. and Mrs. O'Neill	1	1	0
Mr. Breeze	1	1	0
Miss Jane Higinbotham	1	1	0
Mrs. Vesel (2nd gift)	1	0	0
Mr. Joseph Coventry	1	0	0
Mrs. Loverdo	0	10	0
Miss Grace Mitchell (2nd gift)	0	10	0
Miss H. M. Hutton	0	10	0
Mr. Edward Blurton	0	5	0
Mr. A. Watt	0	5	0
Total	£711	11	6

Subscriptions should be sent to Mrs. F. A. MOTTRAM, The Birches, Bracondale, Norwich.

THE MINISTERIAL FELLOWSHIP

THE SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau. J. ESTLIN CARPENTER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday January 5, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3368.
NEW SERIES, No. 472.]

LONDON, SATURDAY, JANUARY 12, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	17
LEADER:—	
Martineau's "Endeavours"	24
ARTICLES:—	
Towards Social Reform	19
Old Masters at the Academy	20
The Individuality of Quakerism	22
American Notes	26
Dr. Adamson Concerning Theological Movement	27
The Building of a Church	29
Christmas at the Manchester Domestic Mission	30
CORRESPONDENCE:—	
The Indian Demand for Self-Government	27
National Home-Reading Movement	28
Willaston School	28
Bands of Health	29
LITERATURE:—	
A Man in Earnest	20
The Teaching of the Twelve Apostles	21
Articles in the Reviews	21
OBITUARY:—	
The late Rev. T. W. Chignell	22
THE CHILDREN'S COLUMN	23
NEWS FROM THE CHURCHES	30
OUR CALENDAR	30
ADVERTISEMENTS	31

NOTES OF THE WEEK.

THE National Conference Union for Social Service has arranged to hold a public meeting in Manchester on Wednesday evening next, in the Memorial Hall. The chair will be taken at half-past seven by the Rev. P. H. Wicksteed, President of the Union, and among the speakers announced are the Revs. Joseph Wood, H. D. Roberts, and Charles Peach, Councillor Wigley, Miss Harriet Johnson of Liverpool, and Miss Catherine Gittins of Leicester, one of the secretaries of the Union.

A MESSAGE from Norwich on Thursday tells us that the meeting of the Committee to decide as to the plans for the Martineau Memorial is postponed until Tuesday next, and that £450 is still needed to complete the fund.

THE new number of the *Hibbert Journal*, strong and rich in interest as ever, has an article in French by M. Paul Sabatier, "La Crise Religieuse en France et en Italie," instinct with his eager faith in the power of the younger Catholics to make something new and better of their Church. With that faith English readers may already have become familiar through the translation of M. Sabatier's little book on "Disestablishment in France" by Mr. Robert Dell, issued last year by Mr. Fisher Unwin, with an introduction by the translator, and the text, in French and English of the Separation Law.

THE new Irish Licensing Act has come into force with the New Year, the public-houses on Saturday night being closed at ten o'clock instead of eleven, as hitherto. The Sunday Closing part of the Act started on Sunday, when licensed premises were opened from two to five instead of from two to seven. Telegrams from Limerick and Cork state that no difficulty was experienced in putting the Act into operation.

THE Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster, and Mr. Scott Lidgett, President of the National Council of the Evangelical Free Churches, issued on New Year's Day the following joint manifesto on the subject of Sunday observance:—

"As representatives of various Christian bodies in England, we desire to call the attention of our fellow countrymen to the combined efforts which are being made to set forth explicitly and forcibly the principle of Sunday observance.

"We believe it to be literally impossible to exaggerate the importance of this matter to the well-being of the nation.

"It is not merely that one day's rest in seven contributes vastly to the physical and mental efficiency of men, women, and children, and tends to make our home life more truly what English home life ought to be. There is more than this. Under the sacred sanction which attaches to the Lord's Day it is intended that all should have opportunity, in the worship of Almighty God, to escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspiration.

"We are convinced that on adequate and reasonable Sunday observance depends in no small measure the possibility of promoting in England the deeper, the more sacred, and the more enduring interests in our common life."

For further information as to what is proposed to be done by the 'Sunday National Observance Movement, the hon. secretaries may be addressed at 1, Albemarle-street, London, W.

A LAFFAN telegram serves to remind us afresh of the national tragedy which is suddenly preparing in Russia. We have not been hearing quite so much lately of the atrocities by which the Government of the Tsar is being carried on, although we know in general terms that the prisons are overcrowded, that life as well as liberty is insecure, that no age, even the youngest, and neither sex is any defence against the police and the military. Yet this last telegram claims attention. The

Tsar has decided to do away with his Ministers of the Army and Marine. It seems unimportant, but then these ministers sat in the last Duma, and were required to answer interpellations as to court-martial and such like illegal or extra legal proceedings. A new Duma is to meet, but there will be no official there to answer questions about army or navy. It is a decision which serves to increase the gloomy forebodings with which all observers look forward to the assembly of the new Duma.

To the second edition of his book, "Red Rubber," published by Mr. Fisher Unwin, Mr. E. D. Morel adds a new preface on the present situation. He wrote while the debate in the Belgian Chamber was still in progress, with little hope of good result therefrom. "For the rest," he says, "I can only repeat here what I have stated in this book. Until some Power (or Powers) insists upon the integral application in the Congo of the fundamental principles of the Berlin Conference, principles which obtain everywhere in the African tropics except, by a strange irony, in that vast portion of them to which the Act applies, the horrors of the Congo will continue on an ever-increasing scale, whether under the Congo, or under the Belgian flag. The Congo native, like the native of every part of the African tropics, must be protected in his rights in land, property, and labour. All those rights have been swept away from him by the most colossal act of spoliation ever imagined by mortal man: *The right of trading freely in the produce of his soil, and in the fruits of his labour must be restored to him.* . . . To remove from a primitive community the right to trade is to strangle for ever the economic development of that community, to reduce it to perpetual sterility, or to enslave it."

WHAT will now be done Mr. Morel does not venture to predict, but as to what the Government of this country ought to do he has no doubt:—"The Government should proclaim before all the world its unshakable determination to repudiate absolutely and entirely these claims to the land, the produce of the soil, and the labour of the Congo native set up by King Leopold. It should decline before the world to even discuss any pretensions founded upon such impossible and utterly immoral claims. It should declare them to be a negation of the most vulgar conceptions of civilised and uncivilised usage; opposed to all the legitimate interests of commercial nations; and a violation of

the Berlin Act. It should declare its unalterable determination not to recognise these claims, in practice, when the legitimate interests of British subjects, white or black, in the Congo, or in the territories adjacent to it, are affected by them. And, coupled with these declarations, it should provide, in the shape of an increased Consular staff, furnished with powers of jurisdiction, and with independent means of conveyance, the machinery whereby its declarations can, in practice, be rendered effective. In so doing it would have a united nation at its back."

MR. MOREL repeats, in conclusion, the grave warning of Sir Harry Johnston as to the dangers of procrastination in this matter, and adds:—"There is in the atmosphere of England at this moment a singular determination to liberate, with God's help, the natives of the Congo from their unspeakable bondage, and to save Europe the shame of tolerating, by consent, the revival, under worse forms, of the African Slave Trade. It is a force to reckon with. It is a force which finds expression in these words of the Bishop of Southwark, words noble and true:—"On the attitude and action of this country in reference to the Congo will depend in a great degree England's own moral future." The statesman who comprehended this feeling of determination, based not upon unreasoning sentimentalism, but upon a sober realisation of responsibilities historically incurred, upon the clearest common sense and the soundest political wisdom, would create for himself in the annals of this country, an immortality—to paraphrase Sir Harry Johnston—of good renown. Next March marks the centenary of the passage through both Houses of Parliament of the Total Abolition of Slavery Bill. The statesman who introduced that Bill into the House of Commons was Lord Howick, first Earl Grey, and Sir Edward Grey is that nobleman's collateral descendant."

On the subject of Self-Government for India we have this week a welcome letter from Sir R. K. Wilson, referring to our quotations last week from the *Spectator*. Sir William Markby wrote to the *Spectator* in reply to the same article, referring to Japan as an example of how chances may come even to Oriental peoples, and deprecating the use of the term "autocratic," as applied to the Government of India:—"The King and Parliament are a despotic power in England, and in exactly the same sense they are a despotic power in India: The true grievance of India, however, does not lie here, but in the practical exclusion of Indians from all share in this power, which in England is diffused very widely. In short, it is exactly the same grievance as is now felt by many women in England. To them, as to the people of India, the Government is a despotism. And it would be a great mistake to suppose that this grievance is only felt by a minute fraction of Indians. Does the native Press, not only of Bengal, but of Madras, of Bombay, of the Punjab, of Lucknow, represent nobody? Are we to imagine (as Mr. Meredith Townsend once asked)

that the Indian Press alone in the world represents precisely the ideas which its constituency disapproves? And are we for ever to go on saying that to share the government with Indians is an absolute impossibility? Surely it is not on moral grounds that this can be said, for we have already handed over to them the larger share in the administration of justice. Do we not pride ourselves on the efficiency and purity of our administration of justice, and do the moral qualities of the judges contribute nothing to them? Again, have we not established in a large part of India a system of co-operation between British and native authority which, whilst it places the ultimate responsibility for good government on British shoulders, leaves to the native Princes a large freedom of action? If co-operation in this form between ourselves and Indians (not as our nominees) is possible, why should a like co-operation in any other form be so absolutely inadmissible?"

ON this the editor of the *Spectator* noted: "We pointed out that the antiseptic of despotism in India is its dependence on the free democratic Government of Britain, and we realised that this also involved the supremacy of the law. We were careful, therefore, not to describe the Indian Government as arbitrary, for that it most certainly is not. We admit, however, that despotic, non-representative, or non-democratic would be a better description of the government that we hold to be suitable to India than autocratic. If the ultimate power is not to be with the representative body, it is better not to establish such a body."

DR. JAMES KERR, the head of the health section of the educational work of the London County Council, has just presented his annual report, a volume full of valuable information, and one which may well serve to remind us of phases of public work which do not count much in the popular imagination, but are of incalculably more importance in the lives of the children. The work of medical inspection has been greatly facilitated by the bringing of the denominational schools under the Council, and has been developed very largely since that date. Dr. Kerr is assisted by twenty medical men and a staff of thirty-two nurses, who carry on a vigorous sanitary campaign day by day. The number of children in London elementary schools is not far short of three-quarters of a million, and of this nearly one hundred and fifty thousand a year are selected by the teachers for inspection. The members of the health staff also carry out special and instructive investigations. They have, e.g., taken the measurements of 20,000 children, and from this anthropometrical examination one significant result may be mentioned. The children fall into age groups and "standard" groups. At first sight we should expect height to vary with age. But the thing is not so simple. Of fifty children of ten years of age in Standard 3 he measured and fifty in Standard 4, but of the same age, the latter are taller than the former. Very often, indeed, younger boys in a higher

standard are taller than older boys in a lower one. So soon does stunted growth begin to handicap a child in the race of life.

THIS week's *Christian World Pulpit* contains a sermon by the Rev. Gertrud von Petzold, of Leicester, which she preached in the St. Vincent-street Unitarian Church, on occasion of the Jubilee. The subject of the sermon is "The Cross of Christ." It concludes with Miss Cobbe's well-known lines:—

"Only upon some cross of pain or woe
God's Son may be;
Each soul redeemed from self and sin
must know
Its Calvary."

THE second of the Rev. Charles Hargrove's sermons in review of "Thirty Years' Changes of Religious Thought," is published in the January number of his *Mill Hill Pulpit*, and deals with "The Decay of Dogma." The old view, which regarded heresy as the deadliest of sins, he says, is passing away:—"A brighter day has dawned and of all the changes of these last thirty years I know none more important than that which is now appearing. It is not that old dogmas are losing their hold on the minds of men. If new ones take their place though there may be much gained yet the old obligation is not loosed and men will still be bound to believe though the articles of belief be different. Nay we might have articles of unbelief not a whit less stringently enforced by public opinion and penalty of disfavour than affirmations have been in the past. The spirit of bigotry and intolerance is a world-wide influence and it must be withstood wherever it shows itself, whether in the garb of orthodoxy or heresy, in the interests of socialism or Catholicism, of Church or dissent. The great change is that dogma itself is passing away. Men still believe and their belief is the vital force which invigorates and directs their lives. But they believe not because they must but because they are persuaded. Their reasons may be strong or weak, mostly they are only afterthoughts to justify the faith which comes to them as satisfying a sense of want. They have experienced the power of religion in one or other of the many forms under which it presents itself and their experience produces conviction, a conviction which is generally quite independent of reason." That last sentence appears to us to need guarding against misunderstanding, for religious conviction, based on experience of life, must surely gain the full assent of reason, if it is to prove reliable and of enduring worth. Reason and emotion both go to the making of experience.

IN the Christmas number of the *South African News* one of the most interesting things is a story by the Rev. R. Balmforth, of Cape Town, entitled, "Cyril Hartford's Engagement." The moral issue involved in indentured labour is dexterously woven in with the love-problem of the story. The large circle of Mr. Balmforth's friends, which is by no means confined to the members of the Free Protestant Church, is rejoicing in the

almost complete recovery of his health. His medical adviser, however, has decided against a voyage to England, which has therefore been abandoned. The Rev. J. Tyssul Davis, who went out to give Mr. Balmforth a much needed rest from ministerial work, is now, we believe, on his way home.

DR. G. S. BARRETT at the close of last year completed forty years' of service as minister of the Princes-street Congregational Church at Norwich.

DR. JOHN WATSON (Ian Maclaren) is leaving Liverpool, and is to sail next month for a lecturing tour in America. On his return he thinks of settling in the neighbourhood of London, but he has been nominated for the Principalship of the Westminster College, Cambridge. Dr. Oswald Dykes, who is now seventy-one, is retiring from the Principalship, which he has held since 1888.

DR. VAUGHAN PRYCE has resigned the Principalship of New College, and will retire at Midsummer. Last Sunday Principal Rowlands, of the Brecon Memorial College, passed away, being seventy years of age. He served a few years ago as chairman of the Welsh Congregational Union.

THE late Captain William Lowrie, of Newcastle-on-Tyne, among a large number of legacies, has bequeathed £200 each to the Church of the Divine Unity and the Northumberland and Durham Unitarian Christian Association, and a further £50 to the Association for the circulation of the Memoir of Dr. Channing. The residue of the estate, which is said to be over £9,000, is to be equally divided among a number of institutions and societies selected in the broadest spirit of benevolence and religious catholicity. The Salvation Army, the Peace Society, and R.S.P.C.A., hospitals, Sailors' Homes and the Christian Endeavour Society are among those who will benefit.

ON New Year's Day the New College buildings at Edinburgh were restored to the United Free Church of Scotland.

TO CORRESPONDENTS:—Letters, &c., received from H. A., J. M. C., E. R. D., J. H. E., R. J. J., T. J., O. L., A. M'C., S. H. M., J. R., E. H. S., R. S., G. T., W. W.

By humility, by self-denial, by unworldliness, by spiritual thought, by devout aspiration, by silent communion with God, we grow into an abiding sense of eternal life.—*T. T. Munger.*

How poor were earth if all its martyrdoms, If all its struggling sighs of sacrifice, Were swept away, and all were satiate-smooth;

If this were such a heaven of soul and sense

As some have dreamed of:—and we human still.

Nay, we were fashioned not for perfect peace

In this world, howsoever in the next;

And what we win and hold is through some strife; *H. E. H. King:*

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP: ITS ETHICAL SIGNIFICANCE.

THERE is a prevalent impression that the advent of limited liability companies, and especially their later developments into combinations and trusts, have distinctly lowered the tone of morality in commercial and industrial affairs.

The severance of the personal relations between the actual profit recipient and the worker earning the profit; the fact that large numbers of the owners probably never see the place where their property is situated, or the people by whom it is worked, but see it only on paper, and hear of it once a year at the annual meeting; the handing over of entire management to men who are themselves servants, and not the actual owners, these and other accompanying circumstances have given rise to this pessimistic idea. The scandals connected with the more notorious company promotions, the abuse of power on the part of large combinations of capitalists striving for monopoly, have confirmed and increased this opinion.

It has found expression in a terse and homely phrase; that a limited company has "neither a soul to be saved nor a body to be kicked." It is doubtful, however, whether this impression, prevalent as it is, is true.

That the evils and abuses generally connected with limited companies are there is undoubted, but that they constitute a true picture of the effect of the change as a whole is by no means certain; and, I venture to think, far from being correct.

In the first place, the element of risk on the part of the actual promoters and owners is largely reduced. This is the whole object of "limited liability," and in the reduction of risk the temptations toward really cruel and mean conduct in business are very distinctly lessened.

What is it that for the most part produces the anxious face, the careworn looks, the nervous manner of the worried "City man"? It is the fear that he and those as dear to him as himself, may be drawn down into the vortex of poverty, of the struggle for existence in which so many perish, and from which all would desire most earnestly to escape. The risk of such a result is not eliminated, in some speculative cases it is probably increased, but in the greater part of the operations of a great industrial change like this, there can be no question that the collective ownership and consequent sharing of risk of commercial operations has considerably reduced it.

Again, the ordinary shareholder who is a part owner of an undertaking need not be consciously engaged in mere selfish money-getting by means of that part ownership, certainly not to the same extent as if he were dependent entirely upon that one ownership for livelihood, comfort, and provision for the future. He may be so engaged in another capacity, but that is not the point. The fact that from being sole owner of one, he becomes part owner of many concerns, which he does not manage nor conduct himself, this change reduces the temptation to become absorbed in mere money-getting, compelling business

to occupy his mind from early morning to late at night, even into his dreams.

Then it may fairly be urged that the transition of the active and managing director of affairs from the architect of his own fortunes to a builder for others to a greater extent than for himself is a gain from a moral point of view. True, some men seem willing to do for a company what they would scorn to do for themselves; but more, I am inclined to believe, find in the conscious exercise of faculties for others' benefit and not so entirely for their own, a position giving greater opportunities for the exercise of moral qualities of no mean order.

"I must do my best for the shareholders" is a bracing appeal to energy and thought of a finer type than that which simply puts it mentally in the shape, "I must do my best for myself."

The change from the private firm to the limited company seems, however, to lose even the advantages just claimed for it, when we come to consider the position of the ordinary labourer, or "hand." The avowed object of a union of private businesses into a company or a combination of companies has often been to economise in the use of labour, to reduce the number of workers and to eliminate competition among employers in regard to the rate of wage for a particular work. The relation of the factory worker, or labourer, in the employ of a private firm, was much oftener of a friendly and personal nature than is possible to the worker in a large factory, who never sees his employers from one year's end to another. Wages are an item in a balance sheet to be kept as low as possible. The fact that numbers of men are working for 16s. and 17s. a week in the manufacturing districts, for 14s. to 15s. in the docks, and women for still smaller amounts, sums quite insufficient for the barest necessities of life, becomes advantageous to the shareholder or collective owner, whose profits increase, while the wages of the actual workers decrease. See the comparison between profits and wages in Mr. Chiozza Money's book on "Riches and Poverty." The individual employer of teneer recognised that he could not justifiably pay a man an absolutely insufficient wage.

We must eliminate, for the most part, the agricultural interest from such a statement, but the fact remains that there were numerous instances of such a recognition of a moral obligation. They have not disappeared under limited companies, especially limited companies largely under the control of one man, but they are distinctly rare, and the well-known character of a few, such as Messrs. Cadbury's, Rowntree's and Lever's works at home, and the National Cash Register Co.'s in the United States prove by their very exceptional character how different is the rule.

The lack of interest on the part of the shareholder owner begets a like lack of interest on the part of the "hand." The human element—the moral element—tends more and more to disappear under the influence of this change in industrial ownership. Such advantages as the worker wins he wins by co-operation and union with his mates. It is trade unionism and not limited liability companies or collec-

tive ownership in this shape which has improved the position of the worker.

A new type of collective ownership has arisen, and is rising in the industrial world, which seems to promise much better ethical results for the workers of all kinds. Municipal and national ownership of industries are multiplying fast, they are meeting with keen and unfriendly criticism, but, despite it all, are fast claiming entire branches of industry for themselves. Already private water companies, gas companies, tramway companies are in the minority.

The argument need not be laboured. What, if any, is the ethical result of the change in this respect? The most striking effect seems to have been upon the workers themselves engaged in such undertakings. Despite very imperfect apprehension, even on the part of municipal, corporation, and public bodies of their moral obligation as employers, sufficient progress has been made to prove that, as a rule, the transfer from private to public ownership has meant better conditions of life, not merely better wages for those employed in the industry so transferred, and the effect upon the character of the men has been marked. The Glasgow, Liverpool, and Manchester omnibus drivers and conductors are a case in point. Those witnesses, and they are many, who have been able to contrast the personnel under the two systems are almost unanimous in their testimony in this respect.

And there is a rational reason for this. Speak to a municipal employee, and you will generally find him conscious of the fact that he is a public servant, with all the sense of responsibility which such a position gives; and that he is in reality working for the common benefit in which he shares to however small an extent. This fact often gives him a perceptibly different outlook upon his work and its reward than was the case before.

In addition to this there is the presence of the influence of public opinion, both as a deterrent and as a protector against arbitrary management. There is a court of appeal in the electorate with respect to municipal and national employment which rarely interferes as yet with a private owner or company doing what it likes with its own. Duty, humanity, fair treatment and fair service have entered into the relationship to an extent not possible under the previous conditions. I am quite aware that this shows itself imperfectly, and partially at present; but it is there, and it is growing, and the prospects are promising that with further extension of public interest in public ownership it will increase rapidly.

This brings us to another ethical advantage in public ownership. The sense of interest and legitimate pride in the benefit which the whole community may derive from a well-conducted public industry. The usual ignorant taunt to the man who boasts of his part ownership of public property: "Your share is a brick, take it and go," shows a total want of capacity to see any but the selfish character of ownership. But a new dignity in ownership dawns upon the man who, in view of a fine public building, or a beautiful park or a gallery, or a well-managed electric tramway service, thinks of it as the property

of the community, existing for the public service and benefit in which he can take not his selfish but his collective share, if even we do not give it its higher title, his unselfish share. Here lies the capacity for ethical influence of a refining kind, which may be developed among even the humblest.

The conclusion of these considerations seems to be that collective ownership already shows, public ownership gives promise of more distinctly ethical advance on the part of all classes of the community, owners and workers, or owners and workers combined in the same persons—that is, the community.

RICHARD ROBINSON.

OLD MASTERS AT THE ACADEMY.

THE Academy Winter Exhibition at Burlington House, which opened to the public on Monday and remains open till March 16, is of great interest. There are fine examples of Old Masters of Italian and Dutch as well as of British schools, and in the Water-colour room, besides a number of studies by Lord Leighton and chalk drawings by George Dance, R.A., there are some charming examples of Samuel Prout, Thomas Collier, Peter de Wint, and others, and a collection of Turners lent by Sir Donald Currie, twenty of which were sketches made for an illustrated edition of Campbell's poems. Some of the larger pictures, "The Lake of Zürich" (216), "Grenoble," "Rivaulx Abbey," and "The Lake of Thun" (232), are magnificent.

Of the first room, which is chiefly Italian, the gem is Botticelli's "Virgin and Child" (24), lent by Lady Wantage. There are also one or two early Flemish pictures, and Germany is represented by a Dürer and Holbein's "Portrait of a Lady" (13). Of "The Angel of the Annunciation" (22) the catalogue says "Filippino Lippi," but the frame "Botticelli." There is also a Raphael, "La Madonna dei Candelabri" (29).

In the second room there are two striking portraits by Franz Hals, of himself (41), and of Admiral de Ruyter (47). There one can also enjoy Albert Cuyp and admire Jan Steen. There is also Rembrandt's portrait of a woman, known as his "Cook" (58).

The third room is notable by reason of the portraits by British artists, the Reynolds "Viscount Althorp" as a boy (86), and another boy, "Sir George Sinclair" (88), by Sir Henry Raeburn, being specially charming. Gainsborough and Romney are also well represented. There is Turner's "Burning of the Houses of Parliament, Oct. 16, 1834" (113), taken from the Surrey side, with an extraordinary representation of Westminster Bridge, lent by Mr. Holbrook Gaskell.

In the next room the most popular picture will be Wilkie's "Chelsea Pensioners Reading the Waterloo Despatch" (131), lent by the Duke of Wellington, and there is another Turner, lent by Mr. Holbrook Gaskell, "The Devil's Bridge, St. Gothard" (137). Thus it will be seen that there is plenty of variety.

A MAN IN EARNEST.*

NEARLY forty years ago Robert Collyer wrote a brief life of Augustus Conant, with the above happy title, the life of a man worth remembering; and the present abridgment of that work in the new series published by the American Unitarian Association should receive a warm welcome in this country as well as over there. Young men who believe in straightforward simplicity and sincerity and practical grit will like this book. It should be found useful by ministers and teachers of elder classes.

Conant, who was a native of Vermont (he was born in 1811, at Brandon, in that State) went as a young man to the West, and in 1835 settled as a farmer on the Desplaine river, twenty miles N.W. of Chicago, then a very different place from the great city of to-day. Two years later he chanced upon a copy of Freeman Clarke's *Western Messenger* in Chicago, and was led to read some Unitarian books. Always earnestly religious, this led him after a time into the ministry. He had a year at Cambridge in the Divinity School, and in 1841 settled at Geneva, which he made the centre of very active missionary labours and where he ministered for sixteen years. The story must be read in Mr. Collyer's record, largely told as it is by extracts from the laconic journal which Conant kept. Here are a few samples, as he noted each day:—

- "Wrote on a sermon, read Neander, and made a wheel-barrow.
- "Planted potatoes. Wrote a sermon on Unitarianism.
- "Made benches for the school.
- "Papered my study.
- "Finished sermon. Made soap."

And this record of six consecutive days in 1849, beginning November 12: "Went to Elgin with father to build a cupola for the church. Worked at cupola. Raised cupola. Hung the bell. Preached in the church. Finished the cupola, and went home."

The last act of this brave life was in the Civil War. In July, 1861, Conant became chaplain of the 19th Illinois Regiment, in which one of his sons had enlisted. Passages from two letters to his wife will best tell of the supreme experience of his life.

- "In the Hospital on the Battle-Field:
- "*nr. Murfreesborough, Tenn., Jan., 1863.*

"DEAR WIFE,—We have been fighting three days nearly on the same ground, and the battle is not yet decided. . . . We have over 100 wounded men in the house, federal and confederates together, and both sides try not to hit the hospital. I worked all night till 4 o'clock in the morning night before last, bringing in the wounded from the battle-field, and while the ambulance was taking the load, I generally remained out in the woods or fields, building fires for the comfort of the poor fellows who were waiting to be taken in, and also hunted them up. While so employed I was made a prisoner by a confederate colonel, and my ambulance and assistants were also captured; but we told them

* "Augustus Conant, Illinois Pioneer and Preacher," by Robert Collyer. Vol. II. of "True American Types" Series. (Boston: American Unitarian Association, 25, Beacon-street, 60 cents net.)

what we were doing, so after some parley they concluded to let us go and keep about our work. Just now, as I wrote, the rebels were in the yard—now again our own men are here, and the house jars and the windows rattle with the discharge of artillery close by us. We are surrounded with a wall of fire, and I can hear the balls sing and the shells burst as I write; but our work of mercy is our protection; we shall be hit only by accident. I need not dwell on this.

"I have often been impatient because I had had so little to do; but the opportunity to help those in need on this battle-field pays all delays. You cannot imagine how much I have enjoyed for the last 48 hours in helping friend and foe.

"When captured, I made one of the confederates help me to bring a wounded Ohio soldier to the fire, as we clasped hands beneath him, I told him we would take one brotherly grip, if we never did again. It was the best right hand of fellowship I ever gave or received. Now I must hasten to my duties, and will write more when more at leisure, the good Lord willing.

"Your affectionate husband,
"A. H. CONANT."

"Same Address, Jan. 5.

"DEAR WIFE,—The storm of battle is over at last, and I have the happiness to inform you that Nero and myself are still unharmed. . . . Since I last wrote you, I have been acting assistant surgeon, nurse, and messenger, and have felt that my opportunities to help those in need have richly paid for all the delay and discontent of the past. I think I must set down the last night of the old year, and the morning of the new, past in the woods on the battle-field gathering up and bringing in the wounded men, as the grandest and happiest night of my life."

—But in February he died in hospital of inflammation of the lungs, brought on by exposure and over-exertion on the battle-field. He was buried at Geneva, and Robert Collyer, who preached the funeral sermon, read the following extract from a paper handed to the son by a wounded soldier as they were leaving the hospital. We cannot better commend the book to our reader than by these extracts:—

"Many hearts will be made sad when they hear that our chaplain has gone to his rest; many a fearless soldier's eye will grow wet when he hears that the brave and noble chaplain, who dared the dangers of Stone River, who never turned aside from bullet or shell, but where balls flew thick and fast, sought out the wounded and administered to their wants, is dead. Never while I live can I forget him, as I saw him on the field, with his red flag suspended on a ramrod, marching fearlessly to the relief of the suffering; appearing to the wounded soldier like a ministering angel. I can never forget the night of the 31st December, when he laboured all the long night seeking the wounded. I can hear his voice now, loud and clear in the still air, crying, 'Any wounded here that need help?' And so he laboured to the end, taking no rest. When we said, 'Chaplain, you must rest, or you will die,' he always replied, 'I cannot rest, boys, while you suffer. If I die, I will die helping you.'"

THE TEACHING OF THE TWELVE APOSTLES.*

Now that this most interesting fragment has been again introduced to English readers, it is to be hoped that it will become widely known. Its importance is certainly not to be measured by its bulk, for, all told, it contains little more than two thousand Greek words. To those who are attached to Christianity in its simplest form, and who deplore what Priestley termed its corruptions, the omissions of the little treatise are exceedingly significant. These omissions its orthodox translator, and editor, Canon Spence, obligingly supplies in his edition, which was first published in 1885.

It is very remarkable how the good Canon reads into this manual the very dogmas of which it is so refreshingly innocent. The author says, "baptize into the name of the Father, and of the Son, and of the Holy Spirit." *βαπτίζετε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος.* Reading his own preconceptions into this formula, the Canon says: "While considerable licence was permissible in the description of water used, running or other water, while immersion or aspersion were alike sanctioned, the use of the Baptismal Formula given by the Son—in the name of the ever blessed Trinity—is declared here to be absolutely necessary for the validity of the rite."

Now, as nothing of the kind is declared, and as the Father, and the Son, and the Holy Spirit are never said to be a Trinity, this appears rather a curious gloss. It is not what the author says, but what Canon Spence considers he ought to have said, and evidently, in the Canon's mind, meant to have said, as the Canon is good enough to point out.

Perhaps, however, it is not so very surprising that those who accept the dogma of the Trinity should find it in the baptismal formula, and to say that because the author gives no alternative therefore he "declares that formula to be absolutely necessary to the validity of the rite," may be good reasoning according to Canon Spence. A still more astounding statement, and one which no preconception can well excuse, is this:—

"His prayer—the Lord's Prayer—is quoted as the one constantly to be used. Prayer is distinctly offered to *Him*." Of course, the statements are contradictory. How can the Lord's prayer, the *Πάτερ ἡμῶν* be offered to the Son. In the whole treatise there is not a word about prayer to Jesus Christ. All prayer is directed to the Father, and to the Father alone. This is most marked in the directions for giving of thanks in the Eucharistic service. "First, as regards the cup: We thank Thee, our Father, for the holy vine of David, Thy servant, which Thou has made known to us through Jesus, Thy Son; to Thee be glory for ever. And as regards the broken bread: We thank Thee, our Father, for the life and

*"The Teaching of the Twelve Apostles," for English Readers. A Translation, with Introduction and Notes, by James Edwin Odgers, M.A., D.D. (Philip Green, 5, Essex-street, Strand, W.C. 1s. net. Postage 2d.) A notice of this book appeared in THE INQUIRER, November 17, 1906.

the knowledge which Thou hast made known to us through Jesus, Thy Son; to Thee be glory for ever."

Yet, in the face of this, with the very words that he himself has translated from the Greek staring him in the face, the Canon can assure his readers that "Prayer is distinctly offered to Him," i.e., to Jesus Christ.

It is a marvellous instance of how prejudice or preconception can warp the judgment. But even Canon Spence is obliged to admit that "nothing is said respecting the atonement." Truly a significant omission.

But let us dismiss Canon Spence's editorial comments, not without heartfelt gratitude for the good work which is not lacking in his version, and feel the freshness and the beauty of this early Christian document. For is there not in it a breath as of the country and the hills? We must not imagine primitive Christianity as confined to huge cities like Rome, and Alexandria, and Antioch, for this book speaks to a rural community: to those whose first fruits were of the wine-fat and the threshing-floor, and sheep and oxen. We have a glimpse of folk who toiled in the fields till the honest sweat dropped from their brows, suggesting the simile: "Let thy pity or alms (*ἐλεημοσύνη*) drop like sweat into thy hands," reminding us of that mercy "which droppeth like the gentle rain from heaven."

And there is about it the sober moderation of the country contrasted with the feverish fanaticism of city life. The author warns his child against fanaticism: "Become not inclined to anger : : ; nor a fanatic (*Ζηλωτής*)."

The right emphasis is put on kindness and generosity. "Thou shalt not give directions when thou art in anger to thy slave or thy handmaid." How much bitterness and evil-speaking would be spared if that direction were carried out! There is, indeed, much in this little manual for all time, for it is imbued with the spirit of that dear Master whose earthly life was almost a recent memory when it was compiled. Therefore, all success and wide diffusion to its most recent edition! CLEMENT E. PIKE.

ARTICLES IN THE REVIEWS.

THE *Independent Review*, which was published from the first by Mr. Fisher Unwin, has now passed into the hands of Mr. John Lane, and is published by him at the Bodley Head, Vigo-street, W.; for the rest, its outward form and purpose as a strong democratic Review remain unaltered. In the January number Mr. J. A. Hobson writes on "The Lords or the People?" and urges the adoption of the referendum, as the line of least resistance for breaking the legicidal power of the Lords. "The substitution," he concludes, "of the popular assent for the assent of the House of Lords upon determinate acts of policy would have an immense stimulative and educative value for democracy. . . . A referendum which expressed the sovereignty of the people in important concrete acts of legislation would bring home to the people the

meaning of self-government more effectively than any other way. The democratic solution of the House of Lords question is to accept and apply their doctrine of the mandate by taking away their power of veto and giving it to the people." Mr. C. F. G. Masterman, M.P., in an article on "Twelve months of Parliament," gives a very interesting account of some of the chief personalities of that assembly. Mr. J. Arthur Hill writes a salutary article on "The Fallacies of Materialism," in which, however, the concluding passages are not so lucid or convincing as the earlier criticism of the crude form of materialism encouraged by the popularity of such a book as Haeckel's "Riddle of the Universe." The value of many of the R.P.A. publications such as Arnold's "Literature and Dogma" and Huxley's Essays and Spencer's "Education" he fully admits, and reminds us that foolish and overbearing dogmatism is found on both sides of the field. M. Ernest Dimnet, in an article on "The Crisis in France," traces marks of the anti-religious bias of the Government, but regrets the unfortunate attitude of the Pope.

In the *Contemporary* Mr. L. T. Hobhouse writes on the House of Lords, and Dr. Macnamara, M.P., on "The Education Bill and After." He summarises the advantages which have been lost by the rejection of the Bill, and concludes: "I have this final word to say, that if the Local Education Authorities, together with the Board of Education, would, without discriminating in any way between the various classes of schools, Council or Voluntary, see that every school was well lighted, well ventilated, well found, and in good sanitary condition; and if sufficient money were forthcoming to enable the Local Educational authorities to replace any school not satisfying these most legitimate and reasonable conditions by a school under its own control, I am rather inclined to think that within a couple of years from the date upon which I am penning this article, the Church of England, particularly, would be clamouring for the very Education Bill which their friends in the House of Lords have just destroyed." The Countess Martinengo Cesaresco writes on "The Growth of Modern Ideas on Animals," and Mr. Richard Heath on "Peasant Insurrections, 1381 and 1525."

The place of honour in the *Nineteenth Century and After* is given to an article by Lord Stanley of Alderley, on "The Education Bill of 1906 and the Future of Popular Education." Lord Stanley clearly does not regret that the Bill, with its too many concessions to denominational demands, is gone. He is thoroughly conversant with the needs of practical administrations. Here is one among several notable paragraphs which reveal his mind on the subject:—"The Bill of 1906 had a proposal for the distribution of £1,000,000 a year, some of which would have gone in rent, much of it in repairs of dilapidated school buildings. It is to be hoped that this million will go hereafter to what would be really to the advantage of education—the replacing of bad, worn

out, obsolete Voluntary schools by new well-planned Council schools."

What the Government will now do, says Lord Stanley, is for them to decide, and adds:—"Much may be done. Much should be done by resolute administration, but the forces which carried the Education Bill through the Commons, the unprecedented vote which rejected the Lords' Amendments by nearly four to one, show that within a very short time national education must be taken entirely out of the hands of ecclesiastical bodies and made definitely and completely a part of the lay municipal activities of the nation."

Mr. Wilfred Ward's article on "The Pope and France" should also be noted, and we have turned with special pleasure to the article on "Giotto in Modern Life," by Basil de Sélincourt, who has an article also in the current *Hibbert*. Of Giotto's work he says: "Perhaps only one monument exists where, above the ruin and desolation wrought by time and by restorers, the image of this grand old Titan still rises unsubdued; and this, unhappily, is at Padua, a city, indeed, of wonderful charm and beauty, but cast into comparative shade by the dazzling pre-eminence of her too near neighbour, Venice. The decoration of the Arena Chapel at Padua, though it belongs only to Giotto's middle period, and lacks the reconciling grace which he infused into his latter and more perfect work, remains incontestably the grandest existing expression in art, not only of the Gospel story, but of the faith of Christendom."

THE INDIVIDUALITY OF QUAKERISM.

THE following article appeared in the December *British Friend*. Its testimony we also shall do well to ponder:—

Quakerism does not exist for its peculiarities, whether of garb or of grammar; neither is it based upon its negative testimonies, such as the non-celebration of baptism and the Eucharist; neither speech nor silence, in themselves, are of its essence. Although it objects to war and oaths, drunkenness and slavery, and uses every effort to put them down, yet, in its deeper and more inward aspects, it is a positive and not a negative faith, a conviction that goes down to the eternal heart of things, and is satisfied only when it touches the bedrock of the love of God, the restoring grace of Christ, and the immanence of the Holy Spirit. All this, of course, has been said so often as to have become a commonplace among us, but these are things that need to be repeated "lest we forget." Just now the cry is for union. Surrounded as we are by apathy and indifference and irreligion, there is a strong feeling in favour of closing up the ranks. "Let us march shoulder to shoulder," we hear on all sides; "it is only in the non-essentials that we differ; in the great things of life we are at one." Good and needed words so far as they go, but they do not go all the way. It is, we note, mostly from the Free Churches that the cry for union comes; and many Friends are heartily supporting and actively working in the Federation of Free Churches. In this they are to be commended. The

success of the Free Church Councils, local and national, is one of the most striking features in the religious life of our time, and shows how much may be accomplished by co-operation instead of isolation. Many meetings, especially small ones, have been helpfully brought into touch with the religious life of their own towns by working with these Councils. There is something joyous and inspiring in joining the many who are fighting in public and private the good fight for freedom and righteousness, and helping others to enter into their heritage.

All this is to the good, but it must not blind us to the fact that to us has been given a deep spiritual message which we shall neglect at our peril. The question is not how are we to preserve our distinct and corporate existence, for, unless we have something special to offer which the world needs, it is not worth preserving; we may as well consent to be absorbed in some of the more effective organisations round about us. The real question is how shall we best fulfil the mission that has been given us for the help of men. Unless our members are willing to learn and teach and live out the true message committed to us, we may as well abandon our separate organisation. The other Free Churches have, for the most part, no such consciousness of a special and unique mission. They can, without inconsistency, go much further in federation with one another than we can.

The nature of that special message we have often insisted on, and it need only be here repeated in the most general terms. It centres in that equal opportunity for entering the life and service of the kingdom, regardless even of sex distinctions, which we call "the priesthood of all believers"; in a practical and far-reaching trust in the presence and activity of the Spirit, freeing men from the bondage of elaborate organisation; and in a deep sense of the claims of human brotherhood. Any union with other churches should be so conducted that we do not hide our testimony to these great and vital truths, but endeavour to draw others to them.

OBITUARY.

THE LATE REV. T. W. CHIGNELL.

THE following tribute to the late Rev. T. W. Chignell, for forty-four years minister of George's Meeting, Exeter, by "A. J. G." appeared in the *Devon and Exeter Gazette* of January 3:

Mr. Chignell's death has removed one of the most remarkable of Exeter citizens. But he lived a life so retired that he was probably little known beyond the members of his own congregation, and I avail myself gladly, therefore, of the permission of the Editor of the *Gazette* to put down on paper a few random thoughts and memories of my dear old friend.

There was in all that he said and in his whole way of looking at life a note of distinction and individuality. This was far removed from eccentricity. He shunned and disliked eccentricity in books, in philosophy, in opinions. His eyes were always fixed on the great beacon lights, and he scrutinised a little sceptically the claims of

new writers and thinkers to be placed in the same category with the great ones whom he had studied so well. But, I repeat, there was a certain distinction in all that he said and did. As a preacher he managed to avoid entirely the preacher's common-place of phrase, thought, and action. When he was at his best he was one of the most remarkable and penetrating of preachers. Who that has heard him when he was strongly moved by his topic will ever forget him?

I have not heard him for some years, and yet the figure comes back to me with perfect clearness—the eyes usually closely shut, the figure now crouching, now drawn up in an attitude of great dignity, the constant references, drawn from a wide range of reading, to Aristotle, to Dante, to Goethe, to Carlyle, to Rousseau, perhaps, above all, to Spinoza. His discourses were infinitely varied, but there were certain often recurring topics and views. He loved, above all, to urge his joyful confidence in the goodness and love that lay behind the phenomena of the world; to assert the dignity of man and the holiness of pleasure, and to protest against intolerance of every kind and the cramping influence of asceticism.

I recall passages which he was especially fond of handling in the pulpit and in conversation—"Consider the lilies of the field," and Spinoza's cry, "If you overthrow the altar of reason what altar will you set up?" Goethe's paradox, "I remain of the order of believers." Perhaps, above all, a beautiful passage in Dante's "Paradiso," where the existence of God is compared to the floor of the ocean, visible in some points, in most not visible, but always assuredly there. But if I begin to recall his favourite passages there would be no end to it.

He loved nature with an ardour which I have never known surpassed, and he could love her in all her moods and in nearly all places. I connect him in my memory with walks near his own house under blooming orchard trees, along green lanes, or on quiet autumn days under branches of which only a few patches of colour remained.

On such occasions he would not argue; he never loved the clash of debate. It was his custom rather to exchange thoughts and suggestions, to recall the ideas of great writers, often with a deep thought of his own added, with here and there an amusing, but never malicious, story that had reference usually to some book or writer and thinker, and rarely touched on personal gossip. Sweet it was, too, to talk to him by his own fireside in his room, where the pictures reflected his own vivid and discriminating love of art, and his bookshelves were full to overflowing of his favourites and his teachers.

Much to the regret of his friends, he left little behind him in writing. The process of composition was irksome to him, and his sermons were, so far as I know, always preached without notes. But those who came into close contact with him have found their lives permanently influenced by him. His memory links itself, as he would have wished it to do, with the bounty and the joy of the world. His nature was not, I think, daring or aggressive. Rather, there was much in life from which he shrank, and controversy was at all times painful to him. But he lived his life out in openness

and sincerity, concealing no opinions, making little compromise, confident in the guidance of reason and of truth. He had reached a ripe old age, but his delight in nature, literature, and art was still so keen that his friends hoped that many more years might still be given to him. Their memories will often turn lovingly and thankfully to his sensitive, eager face, and their sympathy goes out warmly to those who tended so lovingly his last years.

THE CHILDREN'S COLUMN.

THE GREATEST THING IN THE WORLD.

"MOTHER," said Jessie Barnett, who had been too ill to go to church, "what was the sermon about this morning?" "It was about what has been called 'the greatest thing in the world,' Jessie!" "And what is that, mother?" "Try to think it out," said Mrs. Barnett. "Was it one of the pyramids of Egypt, mother?" asked Jessie, adding immediately, "Oh, no; there are larger things than pyramids. The Alps are far larger, aren't they, mother?" "But," replied Mrs. Barnett, "if you remember, I said the *greatest*, not the *largest*, thing in the world! And this greatest thing was said to be LOVE. And now I am going to tell you a story, which I read many years ago, to show you how LOVE, if it be pure and unselfish, can do much which might seem to be impossible.

Long ago, in France, there lived a good man and his wife and two children, who were inseparable companions. The father mended wheels and wagons for the small farmers of the countryside; and he and his wife, being hard-working and thrifty, were greatly respected by the rest of the villagers. When the children were nine years old, however, a terrible accident happened to their father while he was mending a cart, and he was brought home dead. Nor was the poor wife left much longer to be the guardian of her girl and boy; for in a short time she, too, fell ill and died. Neighbours did their best to provide for little Maurice and Genevieve, and to train them for their work in life: the boy became very useful to the farmers, by whom he was kept constantly employed; and the girl—living under the same roof as her brother—grew daily more expert in household matters, and none could make sweeter butter than she. One day Maurice was putting the last sheaf upon a huge stack of corn when suddenly a flash of lightning struck him, and he rolled helplessly to the ground. When the workers gathered round they thought the poor lad was dead; awe-stricken they lifted him into a cart, and took him home, where Genevieve hung over him in anguish, calling to him in pleading tones to speak to her once more. At last there came a sigh and a slight movement, and life was known to be still there!

The poor boy was tenderly nursed by his devoted sister; and in time he was able to sit up; and then to be lifted out of bed. He was, however, paralysed in the lower limbs, and walking was impossible. Despair sometimes overcame him, because he felt himself to be useless, and a burden on his

good sister. Once, during these moments of depression a soldier reached the little village, and, seeing the helpless lad, he asked the cause of such a sad condition. After hearing the tale, he said, "Cheer up, Maurice! I believe you can be cured. I was for years a wretched cripple till I went to Boulogne and had the salt-water baths which set me on my feet again; and you must go there too!" Maurice said that was for him impossible. There were in those days no railways, and the little village was two hundred and fifty miles from the sea. But Genevieve also heard of the soldier's wonderful cure, and resolved that, no matter what the effort and sacrifice might be, some plan should be found by which Maurice, too, should have the sea-water and the invigorating air. After a few days she told her brother that she had arranged to go with him to Boulogne! She would herself draw the little invalid chair, and she felt certain all would yet be well, and Maurice would come back cured! He, poor fellow, said it was impossible for Genevieve to carry out her plan; besides, where was the money to come from? Then the good sister had to tell her one secret! She had managed, by her care and thrift, to save five gold pieces; and Maurice could no longer refuse to try the experiment. So in June the pair set forth from the little village, followed by the blessings of all their friends. They were a fortnight in reaching the coast, and of their adventures it would take too long to tell. Their joy when at last they beheld the sea and the white breakers was indescribable. After a few weeks real improvement began to show in Maurice, and by-and-by he found himself able to walk a little without crutches. And at last the old strength and vigour had come back, and all traces of the poor useless invalid were gone. Maurice could walk and run and work as before! During all these long weeks the pluck and heroic courage of Genevieve had been noticed by many of the visitors of Boulogne, and the young people determined to help such a deserving brother and sister; and among them a sum of £50 was raised. Maurice and Genevieve were thus able to pay their debt to the kind man who had befriended them in Boulogne, and they had enough left to secure help for the homeward journey. It was indeed a happy day when their own little village was reached. Young and old came to offer a glad welcome to the devoted sister, and to the grateful brother, and the remembrance of the struggle, now so fortunately ended, filled their hearts with thankfulness for the fresh measure of health and comfort they enjoyed. All who knew them realised that Maurice's recovery could never have been brought about but for the bravery and the self-sacrificing love of his noble sister Genevieve.

"That's a nice story, mother," said Jessie. "I wonder whether it is really true!" "That I cannot tell," said Mrs. Barnett; "but I feel very sure that the spirit within it is always true. Love of self lowers us, but the sacrifice of our own ease for the love we bear to others, makes men godlike. Perhaps I shall tell you another story about this greatest thing in the world, Jessie, if you cannot go out again next Sunday."

ALICE A. LUCAS.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 12, 1907.

MARTINEAU'S "ENDEAVOURS."

WITH a rare gladness we welcome the appearance this week of a popular sixpenny edition of the first volume of Dr. MARTINEAU'S "Endeavours after the Christian Life," the twenty-two sermons originally published in the summer of 1843, a religious classic which we are thankful indeed to see thus placed within reach of the widest possible public.

The late BASIL MARTINEAU, who was his father's literary executor, anticipated this popular appeal, when the copyright should have expired, which had been already announced by the British and Foreign Unitarian Association, by the issue before Christmas of a cheap edition of both volumes of the "Endeavours" at the price of eighteenpence a volume (Longmans & Co.); and, as the Association's edition of the first volume is also issued in a bound form on better paper at the same price, readers now have a choice, of which they need make no complaint. The Association's volume is enriched by a portrait reproducing the well-known engraving from AGAR'S portrait of 1847, thus most fittingly presenting the young MARTINEAU of the "Endeavours." That was the year in which the second series first appeared, the year before the old Paradise-street Chapel in Liverpool, where the sermons had been preached, was abandoned by the congregation, and the building of Hope-street Church began.

But the great thing now is this sixpenny edition of the first volume of the "Endeavours." Is it too much to hope that the book may now find its way over the world as never before, and be earnestly studied in reading circles, and in classes of thoughtful young people, for the training of a noble manhood and womanhood, and the nurture of religious life, to which it is fitted to minister with such rare power?

"The publication of Dr. MARTINEAU'S 'Endeavours after the Christian Life,'" said the late RICHARD HUTTON in 1885, "was in many respects the beginning of my life. I do not know that at that time it did take full hold of me: You are

aware that boys of seventeen would be unable to enter into the deeper thoughts of that great book. But the imaginative charm did at once take hold even of boys of seventeen; and I remember that many of the passages in that book inspired me with a kind of exaltation which made me walk along the streets hardly conscious that I was myself."

And here is the testimony of Mr. A. W. JACKSON, of Concord, Mass., in his biography and study of Dr. MARTINEAU (1900): "A student of divinity, in an American school, opened for the first time a volume of the 'Endeavours.' Presently he was in a realm of wonder. Vision opened upon vision. The sentences seemed but translucent media for stars to shine through. On the current of thought he was borne almost as resistlessly as if afloat in the whirlpool of Niagara River. That hour's reading brought him in contact with one of the master influences of his life. He closed the volume with a feeling not unlike that of General WOLFE, floating down the St. Lawrence River, reciting the immortal *Elegy*. : : Being of an imaginative mind and mystic temperament, the imaginative and mystic features he everywhere met in Dr. MARTINEAU'S discourse awoke in him responsive raptures. If the beauty was bewildering, why, it was a bewildering beauty; if the heights were ethereal, to breathe ether in exchange for common air he found exhilarating!" These sermons, Mr. JACKSON says a little further on, we place "with the classic literature of devotion: with the volumes of TAULER and TAYLOR and the *Theologia Germanica*. We pass from any of these to the "Hours of Thought" or the "Endeavours," sensible of no decline of spiritual altitude. The manner is different, the tone is different; but through these, as those, the like heights gleam, the like raptures thrill. By spiritual consanguinity he is the kinsman of ECKHART and THOMAS A KEMPIS, and draws his sermons from the like spring as they their meditations. In him, as in them, is the mystic soul, out of which alone the mystic utterance can come. : : Whoever will speak the oracular word must retire within the shrine where oracles are given. This secret of his office Dr. MARTINEAU, beyond all contemporary preachers, seemed to know; and hence the well-nigh incomparable appeal with which his words speak home to us."

One remembers how deeply FREDERICK ROBERTSON, of Brighton, was influenced by these sermons, and how they won for MARTINEAU the friendship of such men as STANLEY and JOWETT. Miss COBBE told in her autobiography what they had been to her—especially, in her own early struggles, that sermon on "The Strength of the Lonely." There was in them, she said, such wonderful and varied wealth, making sometimes the earnest critic or the

philosopher heard. And again, "Another would leave the impression of a poet, as great in his prose as the author of *In Memoriam* in verse. And, lastly, and above all, there was always the pious Man, filled with devout feeling, who by his very presence and voice communicated reverence, and the sense of the nearness of an all-seeing God." These sermons, Dr. DRUMMOND said, in the "Life," "must hold their place so long as there are men who can look beyond the trappings into the secret soul of religion, and who can appreciate nobility of thought expressed in noble language, fervour of sentiment, depth of spiritual insight and humble aspiration after perfect communion with God." And Dr. CARPENTER, in his study of MARTINEAU as Theologian and Teacher, says of the *Endeavours*, "Here the divine and human are presented in constant union within the scene of our moral and religious experience. The prophet from his mount of vision discerns God for ever mingling with man, and the philosopher does not attempt to part them. . . . A note of what may be called Christian Stoicism sounds again and again through the insistence on the sovereignty of duty, and the lordship of self-control. Never was the ethical demand enforced more fervently, or presented with austerer dignity." Dr. CARPENTER also notes the affinity of these sermons with the spirit of *In Memoriam*. "MARTINEAU is, in fact, the TENNYSON of preachers. There is the same fastidiousness of form, the same concentrated phraseology, the same lyric intensity, the same ascent into a realm where thought and emotion are transfused into each other, and both are recognised as giving the soul immediate access to a divine life that at once pervades and transcends them. . . . Long since have the *Endeavours* taken their place among the choicest utterances of English religion in the nineteenth century."

And finally, let us recall Dr. MARTINEAU'S own words concerning these sermons, dealing "with the inner heart of life and faith," words with which he concluded the fourth edition in 1866, when the two volumes were issued as one, and when he was relieved to find how little, after the lapse of years, he felt the book to need any change:

"It would have been far otherwise, had it treated of subjects whose interest is critical or speculative, and which take new aspects with the shifting light. But appealing mainly to the simplest trusts and aspirations of the human heart, it is compensated for having nothing new upon its page, by having so much the less that is liable to grow old; and while not pretending to trace any line of progress in religion, gains a little shelter from its permanence. To heal the broken unity of Christendom, the scholar may rely on the

ultimate establishment of his critical results; the ecclesiast may plan treaties of peace and fusions of doctrine between Church and Church: but, meanwhile, those who find it more congenial to pass behind the whole field of theological divergency and linger near the common springs of all human piety and hope, may perhaps be preparing some first lines of a true *Eirenikon*."

Certainly MARTINEAU in the *Endeavours* penetrated into the inner sanctuary of devotion and was there with kindred souls of many churches. The testimony which we have here gathered together as to the power of the sermons will be not unwelcome to those to whom the book has been a life-long friend. We trust that it may lead many new readers to turn to these pages, to submit to their strenuous discipline, to glory in their power and beauty, and to drink of the living waters of their inspiration. Those who know the worth of this great treasure can now do much, through the wide dissemination of this popular edition, to extend its influence for good. To those who come for the first time to the *Endeavours*, we offer here a few passages from the first six of the sermons as earnest of what they will find in the book.

Our Kinship with God.

"A MAN," says the Apostle Paul, "is the image and glory of God." And truly, it is from our own human nature, from its deep experiences and earnest affections, that we form our conceptions of Deity, and become qualified to interpret the solemn intimations which creation and Scripture afford to us respecting him. Without the stirring of divine qualities within us, without some consciousness of that which we ascribe to the All-perfect, the names and descriptions by which he is made known to us would be empty words, as idly sent to us as treatises of sound to the deaf, or some "high discourse of reason" to the fool. All that we believe without us, we first feel within us; and it is the one sufficient proof of the grandeur and awfulness of our nature, that we have faith in God; for no merely finite being can possibly believe the infinite.

The Besetting God.

We sometimes complain of the conditions of our being, as unfavourable to the discernment and the love of God; we speak of him as veiled from us by our senses, and of the world as the outer region of exile from which he is peculiarly hid. In imagining what is holy and divine we take flight to other worlds, and conceive that there the film must fall away, and all adorable realities burst upon the sight. Alas! what reason have we to think any other station in the universe more sanctifying than our own? There is none, so far as we can tell, under the more immediate touch of God; none whence sublimer deeps are open to adoration; none murmuring with the whisper of more thrilling affections, or

ennobled as the theatre of more glorious duties. The dimness we deplore, no travelling would cure; the most perfect of observatories will not serve the blind; we carry our darkness with us; and instead of wandering to fresh scenes, and blaming our planetary atmosphere, and flying over creation for a purer air, it behoves us, in simple faith, to sit by our own wayside and cry, "Lord, that we may receive our sight."

The Way of Self-Surrender.

It is not apparently the design of heaven that we should be permitted to seek rest and to desire ease in this aspiring life; and it is the vain attempt to make compromise between duty and indulgence, that creates the corrosions of conscience, and the perpetual disquietudes of spirit, and disappoints our own ideal from day to day and from year to year. There is no way to the peace of God but by absolute self-abandonment to his will that whispers within us, without reservation of happiness or self. Then, the relinquishment once made—our whole nature given up to any high faith within the heart—the sorrows of mortality, its reproaches, its fears, will soon vanish, and even death be robbed of its terrors; for, to quote the noble words of Lord Bacon, "He that dies in an earnest pursuit is like one that is wounded in hot blood, who for the time scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth best avert the dolours of death."

Great Principles and Small Duties.

In himself was the serene and unapproachable dignity of a higher nature, a mind at one with the universe and its Author; in his acts, a frugal respect for the most neglected elements of human life, declaring that he came not to be ministered unto but to minister. What wonder that, when he had been ensphered in the immortal world, he appeared to the affectionate memories of men as a divine being who had disrobed himself of rightful glory to take pity on their sorrows, and had put on for the gladness of praise the garment of heaviness? The conception is at least in close kindred with a noble truth—that a soul occupied with great ideas best performs small duties; that the divinest views of life penetrate most clearly into the meanest emergencies; that so far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils, and tranquilly pass the humiliations, of our condition; and that, to keep the house of the soul in order due and pure, a god must come down and dwell within, as servant of all its work.

The Great Heights of Faith.

We must go in contemplation out of life ere we can see how its troubles subside and are lost, like evanescent waves, in the deeps of eternity and the immensity of God. A mind that can make this migration from the scene by which it is surrounded is removed from all vain strife of will, and gains its tranquillity without an effort; feels no difficulty in being gentle and serene, but rather wonders that it could ever be tempted from its pure repose. How welcome would it often be to many a child of anxiety and toil, to be suddenly transferred

from the heat and din of the city, the restlessness and worry of the mart, to the midnight garden or the mountain top! And like refreshment does a high faith, with its infinite prospects ever open to the heart, afford to the worn and weary: no laborious travels are needed to the devout mind; for it carries with it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of nature, and the magnificence of God.

Nothing less than the majesty of God and the powers of the world to come can maintain the peace and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts. Then only shall we wisely economise moments when we anticipate for ourselves an eternity, and lose no grain of wisdom when we discern the glorious and immortal structure which its successive accumulations shall raise. Then will even the merest drudgery of duty cease to humble us, when we transfigure it by the glory of our own spirit. Seek ye then the things that are above, where your life is hid with Christ in God.

Self-Consecration.

Between these two sources of Christian peace, virtuous toil and holy trust, there is an intimate connection. The desponding are generally the indolent and useless; not the tried and struggling, but speculators at a distance from the scene of things, and far from destitute of comforts themselves. Barren of the most blessed of human sympathies, strangers to the light that best gladdens the heart of man, they are without the materials of a bright and hopeful faith. But he who consecrates himself sees at once how God may sanctify the world; he whose mind is rich in the memory of moral victories will not easily believe the world a scene of moral defeats; nor was it ever known that one who, like Paul, laboured for the good of man, despaired of the benevolence of God.

Whoever then would have the peace of Christ, let him seek first the spirit of Christ. Let him not fret against the conditions which God assigns to his being, but reverently conform himself to them, and do and enjoy the good which they allow: Let him cast himself freely on the career to which the secret persuasion of duty points, without reservation of happiness or self; and in the exercise which its difficulties give to his understanding, its conflicts to his will, its humanities to his affections, he shall find that united action of his whole and best nature, that inward harmony, that moral order, which emancipates from the anxieties of self, and unconsciously yields the divinest repose: The shadows of darkest affliction cannot blot out the inner radiance of such a mind; the most tedious years move lightly and with briefest step across its history; for it is conscious of its immortality, and hastening to its heaven. And there shall its peace be consummated at length; its griefs transmuted into delicious retrospects; its affections fresh and ready for a new and nobler career; and its praise confessing that this final "peace of God" doth indeed "surpass its understanding."

AMERICAN NOTES.

A HEARTY New Year's Greeting to the Editor and readers of THE INQUIRER! The coming months are likely to bring them into closer relations with their American co-religionists through their mutual interest and participation in another session of the International Congress of Unitarian and other religious liberals on the soil of the New World. This international movement of liberals was so brilliantly and successfully inaugurated in London five years ago, that it will be difficult for us to parallel the admirable arrangements and lavish hospitalities which attended the first Congress under the auspices of our British friends and fellow-workers. But we are doing our best, and the prospects are bright for a largely attended and interesting series of meetings in Boston in September (22 to 27) next.

We have been much delayed in making our preliminary announcements by not receiving replies to the invitations sent to prominent liberals in Europe and Asia to address the Congress. A trip to America is a somewhat more formidable undertaking than one to Amsterdam or Geneva, and requires longer deliberation. Next month we hope to be able to send you fuller information than is possible to us now, and to furnish a fairly complete programme of the Congress.

At present it can only be said that the guests will be welcomed to home and hotels on Saturday, the 22nd. All foreign clergymen and their ladies will be entertained free during the week of the Congress. We may be able to extend this hospitality to the lay delegates also. In any case, reduced rates will be made at hotels and lodging houses.

On Sunday, the 23rd, the visiting clergy will be asked to occupy local pulpits, so far as possible. In the evening there will be an opening mass meeting in our large Symphony Hall, with organ and chorused choir, and addresses. Every morning a devotional half hour will be held in King's Chapel. The regular sessions will take place in Tremont Temple, the central Baptist assembly room, which seats 2,500 or more. The last day's session will occur in Sander's Theatre, the Aula of Harvard University. There will also be meetings in various Boston churches. The Unitarian Building will be the centre of the business and hospitality of the Congress. Ample provision has been made for public receptions, a banquet, and other social occasions. It is hoped to hold at the State Capitol an International Reception, at which the delegates shall be received by some of the most eminent of American Statesmen and scholars.

Excursions will be made in and about Boston, and to Plymouth, Lexington, Concord, Cambridge, and other shrines of political and religious liberty, in some cases, by special train. Visitors desiring to take New York and the Hudson, the Canadian cities, the St. Lawrence, Niagara Falls, Washington, and Philadelphia, into their itinerary, can do so, either before or after their Boston stay, on reduced rates, under the management of Thos. Cook & Sons.

It is too early to announce speakers, but it may be said that Prof. Otto Pfeiderer, of Berlin, the veteran pioneer of free thought in religion, Profs. Eerdmans and

Groenewegen, of Leyden; Meyboom, of Groningen; and Revs. P. H. Hugenbultz, Fleischer and Binnerts, of Holland, will take part in the Congress. Also Prof. E. Montet, and Revs. E. RoCHAT, L. Ragaz, of Switzerland; Prof. Bonet-Maury, of Paris, and many others. The addresses, with but few exceptions, will be in the English tongue.

The representation of American liberals will be large and inclusive. Besides the Unitarian, Universalist, liberal Friends, Christians, and other bodies, many free churches and large-minded individuals, clergy, educators, and men of affairs will participate. We already foresee that this Congress will have a wide-reaching effect on the religious mind of America, and cannot fail to greatly benefit the cause of a rational and spiritual Christianity in this country. It is estimated that fifteen nationalities and some seventy-five or more religious associations will be represented officially at the Congress.

We are delighted to learn that so great an interest is taken by our British friends in the Boston meetings, that a fund to assist delegates is being raised, and that we may venture to provide for a hundred visitors from Great Britain. The more the better. Their coming will draw closer the bonds of political and religious consanguinity, and impart to each and all of us added faith in the ultimate triumph of our principles. The presence of a goodly number of foreign delegates can alone give the Boston Congress a truly International character. If the attendance from abroad were to be meagre and unrepresentative, it would be both mortifying to us, and a severe blow to the cause of international fellowship among liberals. We trust our European friends will keep this steadily in mind, and be willing to make the efforts and sacrifices involved in a journey to the United States next autumn.

They may be assured that we need their presence and word in the solution of our American church problems. The liberal cause is commonly thought to be more favourably circumstanced in the New World than in the Old. It may be so. Yet we are still in a minority, are still refused recognition and fellowship by the larger and more orthodox sects, and must continually struggle against an intolerant majority for religious freedom and rational and progressive views of religion and life. The presence and testimony of liberals from abroad at the Congress will hearten and strengthen us in our endeavours, and promote the cause of "pure religion and perfect liberty" throughout the world.

Next month, and in April and June, will appear a bulletin of the Congress, illustrated, and giving details of its meetings, excursions, &c.

The first volume of the new and complete edition of Theodore Parker's works is in the press. Its title is "The World of Matter and the Mind of Man." It will contain the latest utterance of Parker on religious topics, including a series of discourses delivered just before his exile and death. None of the material in this volume has ever been collected in book form before, though some of it has been printed in pamphlets. The editor is George Willis Cooke, well known by his biographies of Emerson, Browning, George Eliot, his history of American

Unitarianism, &c. The editorial committee consists of Rev. Samuel A. Eliot, president of the American Unitarian Association, which will publish the edition; Frank Sanborn, of Concord, Mr. Parker's literary executor; Col. Thos. Wentworth Higginson, Parker's fellow-worker in great causes; Rufus W. Leighton, Parker's amanuensis and the stenographic reporter of many of his sermons and prayers; Edwin D. Mead, P. R. Frothingham, W. C. Gannett, S. B. Stewart, J. Haynes Holmes, and C. W. Wendte. The number of volumes will reach sixteen or more, and they will be sold separately or together.

Mr. John C. Haynes, who, responding to a suggestion of the present writer, made the generous gift of \$11,000 which has made possible this new edition, is a well-known and wealthy merchant of that city, the head of the great music publishing house of Oliver Ditson & Co. He was a warm supporter of Theodore Parker during the latter's 17 years' ministry in Boston, and a foremost spirit in the erection and maintenance of the Parker Memorial Church. He is also known for his generous support of public charities. Retired recently from active service because of the state of his health, he has the gratification of beholding the speedy rise and great promise of his only grandson, Rev. John Haynes Holmes, who graduated from the Harvard Divinity School a year or two since, and after a brief but brilliant service in a suburban pulpit, has just been called to succeed Rev. M. J. Savage, in the Church of the Messiah, New York.

Rev. S. M. Crothers, since his return from England, has been greatly in demand as a speaker at our various denominational gatherings, on his recent experiences among the British brethren. Fortunate the people and the cause that have so optimistic and genial an advocate.

Some 100 of our Unitarian Women's Alliances are studying the series of lessons on "Liberal Movements and Leaders in Foreign Countries," prepared for them in anticipation of the coming Congress. Never, we are informed, has any course of Alliance study been so generally and earnestly pursued. Besides papers from the ladies themselves, Revs. J. H. Crooker, A. Lazenby, J. T. Sunderland, the present writer, and other clergymen, have been kept busy with appointments to address the Alliances on the aspects of religious free thought in the countries studied.

The American Unitarian Association has applied to the Courts to have its charter amended so as to increase its property holding power from one to three million dollars. An effort is being made this year to increase the amount of annual contributions it receives from the churches from its present average of \$75,000 to \$150,000.

The Secretary of the Association, Rev. Chas. E. St. John, is away on a visit to Mexico in pursuit of health.

Rev. M. J. Savage at last accounts was regaining strength, and some hope is felt for his ultimate recovery.

Rev. Dr. Crapsey, the episcopal rector in Rochester, N.Y., whose heresies led to his recent expulsion from the ministry, will found in that city an independent movement, which most of his parishoners will join. There is already in the town a strong Unitarian Society under Rev. W. C.

Gannett: Mr. Crapsey denied the virgin birth and bodily resurrection of Jesus. He was recently an honoured guest at our Boston Unitarian Ministers' Meeting.

Meanwhile, in Cincinnati, Ohio, the Rev. Mr. Cox, a prominent episcopal clergyman, announced that he held precisely similar views to Dr. Crapsey, and demanded a trial for heresy. The church authorities of Ohio, however, after considering the matter, have declined to grant his request, and will ignore the application. What is all this to lead to? Is heresy in New York orthodoxy in Ohio?

At a recent Union Thanksgiving Service in Boston, held in a Congregational Trinitarian church, six orthodox denominations were represented, and a Unitarian preached the sermon. At another, eight orthodox clergymen assisted, and a Jewish Rabbi preached the sermon. At the recent Massachusetts elections, Gov. Guild, Lieut. Governor Draper, and Secretary of State Olin, all Unitarians, were re-elected. The Chaplain of the Senate is a Unitarian clergyman. The newly-appointed justice of the United States Supreme Bench in Washington, Judge Moody, is a Unitarian, as is one of his colleagues, Judge Holmes, son of the eminent poet, Oliver Wendell Holmes.

The U.S. Secretary of War, President Roosevelt's principal adviser, Wm. H. Taft, is also of our fellowship, and recently addressed one of our conferences.

Rev. J. H. Crooker, who preaches in one of the most beautiful of Boston's suburbs is having such success that the trustees are planning to enlarge the church edifice to accommodate the ever-increasing congregation:

CHARLES W. WENDTE.

Boston, Mass.

DR. ADAMSON CONCERNING THEOLOGICAL MOVEMENT.

THE *British Congregationalist* of Nov. 29 published a notable article "Concerning the New Theological Movement," by the Rev. Dr. William Adamson, of Windermere. Speaking of present-day movements within the Free Churches of Britain, Dr. Adamson refers to the efforts for an educational settlement and for the establishment of institutional churches, and then proceeds:—

"Deeper and more fundamental, so far as Church life is concerned, is the movement for the supersession of the old doctrines of Christianity, and substituting in their place a new setting of theology, constituting a distinct modification of popular and scientific expositions of the main articles of the Christian faith. . . .

A new statement of the Christian verities was to be expected, because required. Those who thought that the old credal conceptions would harmonise with the advancement of science, the knowledge of historical developments, of philosophy and criticism were living in a world of illusions. Religion and religious ideas cannot longer remain apart from the general thought of the age. The Church is no longer a garden, walled around to keep it from contact with the stream of human life, which flows through and thrills the hearts of men. Its teachings must be seen to harmonise with what is known to be true in science, history, and experience, and

derive their authority largely from their meeting the deepest longings and most imperative needs of the human mind. So much may be taken for granted. A new theology is required, is being expounded and enforced, and it is for the leaders of theological thought, and, indeed, for all the followers of Christ, to seek to understand its postulates, truthfulness, and practical bearings."

The fundamental question is of the Being and Nature of God, a question inevitably raised again in each new generation, with the growth of knowledge and changing conceptions of life in this universe. The scientific doctrine of evolution, Dr. Adamson points out, has led to a new recognition of the immanence of God in the universe; it has led some to the conclusion that God cannot be personal, self-conscious or ethical. And he quotes Sir Oliver Lodge, who has done much to explain evolution in a Christian spirit, with the desire to make it harmonise with Christian doctrine, as yet approaching "the border line, on the other side of which a living, thinking, loving Father, God must be denied." That is so, when Sir Oliver suggests that the idea of evolution may be extended even to the Deity. "From this and other statements which could be produced from the works of divines," says Dr. Adamson, "it is most apparent a new theology, based on the doctrine of evolution—as applied not to the heavens, the earth, and man only, but also to the Power which lies before and behind all phenomena—must present a doctrine of God very different from that of Jesus Christ, His Apostles, and of the Christian Church in all ages."

"The controversy has been raised, and cannot be avoided. Congregations are being informed of what changes are passing over the minds of preachers, religious teachers, and scientists. The more intellectual portion of Church members are asking for light and leading, and know not where to find it, while young men and women are anxious to know where they can get their difficulties removed."

The Free Churches, Dr. Adamson concludes, "are expected to do their part in preserving what is sound doctrine, in educating the people in the deep things of the spiritual realm, and the refutation of error. Their mission is to remove wrong conceptions of sacred truths, revealed by Him who came that the children of men might have the light of life imparted to them, enabling them to perceive what can be known of the Divine One, whom on bended knees they should call 'Our Father.'"

That is a fearless and a searching utterance. The question whether God is "a mere cosmic process, one with nature," or "a personal ethical Being Eternal and Transcendent," has certainly to be faced; and it is by the way of a true apprehension of the whole spiritual content of human experience that guidance must be sought. To any who are burdened by the necessity of facing this fundamental question we cannot wish a better fortune than to come under the influence of the ethical and spiritual teaching of James Martineau, and to enter in through the portal of Armstrong's "Essay towards Fundamental Religion," "God and the

Soul." Then we are confident that any suggestion of an unfinished, struggling Deity will be seen to be a monstrosity. A true theology cannot be based upon evolution, for that is simply the method by which the Eternal manifests and works out the unfolding purposes of life. Faith, even while engaged in the bitterest conflicts of life, may be lifted up to the beatific vision of God, in whom is perfect Love and infinite Peace.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

THE INDIAN DEMAND FOR SELF-GOVERNMENT.

SIR,—Your desire to know what the late Mr. Ananda Mohun Bose would have thought of the *Spectator's* curiously belated opinion that Indians, being Asiatics, must be for ever incapable of self-government, can be very easily gratified. At all events, this is how he expressed himself seven years ago, speaking as President of the Indian National Congress:—

"It is because we are friends to British rule, it is because all our highest hopes of the future, and not our hopes only, but the hopes of generations to come, are indissolubly bound up with the continuance of that rule, with the strengthening and the bettering of that rule, with the removal of all and every cause that may tend to the weakening of that rule, that we speak out, and point out the impolicy, the unwisdom, yea, the danger of the recent course of administrative and legislative proceedings, that we are trying to the best of our power—alas, so limited! to induce the authorities, and the great majority of justice-loving and generous-minded Englishmen, both here and in England, to withdraw from that course, and find the path of safety, of honour, of mutual advantage, and the truest and most abiding glory, in going forward in fearless confidence, trusting the people, extending the bounds of freedom; not forging new fetters, but gradually removing those that exist; not taking away, but adding to the rights of the people, helping on the cause of India's regeneration with the passionate longing and the loving ardour that comes from consciousness of a duty and a solemn responsibility from on high. The educated classes of India are the friends and not the foes of England, her natural and necessary allies in the great work that lies before her. . . . All that they ask for is that England should be true to herself, that she should not forget the teachings of her history and the traditions of her past. Is this, ladies and gentlemen, sedition, or is it the highest homage that India can pay to England, the dawning of the proudest day, foreseen as in a vision by Macaulay, when, instructed in European knowledge, we might ask for the blessings of European institutions?"

The application of these remarks was chiefly to recent curtailments of liberties previously conceded, and he apparently did not then think the time ripe for for-

mulating such extensive demands as those now made by Mr. Naoroji. But as against the *non-possumus* attitude of the *Spectator* not only this speech but his whole career was an emphatic protest; and his last public letter, recommending in effect a general boycotting of the reactionary Lieutenant-Governor of Eastern Bengal, looks as if he, like many other Indians, had come to think that the time for bated breath and half-measures had gone by.

In your extracts from the *Spectator* I find nothing but the old, old fallacies that one gets rather tired of answering. The central fallacy consists in assuming that the future is going to resemble the past in one particular when all the other conditions have been altered. The opinion expressed by the writer concerning Asiatics was held with equal confidence by most Englishmen concerning Frenchmen down to, and for some time after, the establishment of the Third Republic. It was held by all English Tories concerning the bulk of their own countrymen down to, and after, 1832. If Oriental records show no examples of good (or bad) representative government, neither do Western records, our own included, show any marked success in that line before the last century. It would be as much to the purpose to point out that Oriental records make no mention of railways and telegraphs. The term "Asiatic races" requires definition. Are the Japanese Asiatics? Are the Hungarians? Or, if not, how can their first cousins, the Turks, who have been encamped in Europe nearly as long, be counted as Asiatic? Yes, but the Turks are Mohammedans. True, and this is the one grain of truth in our critic's contention: There is a real difficulty in reconciling the creed of Islam—not only with popular government but with good government of any kind, as measured by modern standards. Akbar found it so, and renounced the creed accordingly. There is the same difficulty with the Roman Catholic form of Christianity, and still more, perhaps, with the Byzantine form; it is true, as no one knew better than Mr. Bose, that in India, as in Europe, political and religious progress must go hand in hand if either is to be successful. They are, as a matter of fact, going hand in hand in India. And this brings me to the last of the well-worn fallacies: the idea that the "warrior peoples of the North" would have it all their own way in the event of our withdrawal. Just so were the Spaniards under Alva expected to make short work of the fat shopkeeping Dutchmen; just so, to come nearer the point, were one of these very "warrior peoples," the Sikhs, an obscure sect of ultra-pacific heretics, until persecution converted them into a nation of soldiers: Were we, as the *Spectator* suggests, to withdraw prematurely and petulantly, instead of gradually shifting more and more responsibility on to the shoulders of our most promising pupils, it would be a shameful abandonment of duty on our part, and would naturally cause terrible distress and confusion; but I know of nothing in the past history of India, any more than in that of Europe, to suggest that the victory would ultimately rest with brute force rather than with mind and character:

[R. K. WILSON:

NATIONAL HOME-READING UNION.

SIR,—May I, in your pages, inform your readers of recent developments in the work of the National Home-Reading Union, and of the special encouragement and assistance that have been given to us by the Board of Education? The Board of Education have sent out two circulars, one to local education authorities and the other to public library authorities. In the former they say the "Board are aware that a number of education authorities have already recognised the work of the Union, and have sanctioned the forming of reading circles in connection with it, but they are anxious to take the opportunity of bringing its aims and methods before all education authorities throughout the country, in the hope that many more may see their way to similar co-operation." The Union is fortunate in being able to call to its aid the devotion and help of a number of distinguished men of letters and of science, who contribute important and interesting articles to its official journals, and draft the very varied courses of reading which the Union offers to the choice of "reading circles." The Board accordingly set forth methods in which home-reading circles may be formed among senior scholars of every school, instead of the ordinary reading class, so that the children may be taught before they leave school how to use the gift of reading in the reading of bright and useful books at home. They also desire the formation of home-reading circles for those who have left school. In the second letter the Board of Education also indicate ways in which the N.H.R.U. can co-operate with library authorities in giving guidance and help to the readers who frequent these libraries.

In order to give effect to the desire of the Board of Education, the N.H.R.U. invite teachers of senior classes to become members of the Union, and in that case accepts the scholars of the reading circle as members of the Union without any further charge, and offers the monthly tutorial magazine of the young people's course to any scholars in the circle at a small charge. The same privilege is offered to teachers in Sunday-schools that unite their class in home-reading circles, so that their scholars, too, may have all the encouragement and help which the N.H.R.U. can give in the enjoyable reading of books at home.

The N.H.R.U. has now also formed an introductory course for working men and women who have comparatively little time for reading, and who, because they have little time, need the more to have a selection of the best and cheapest books made for them on the subjects that interest them, and also to have tutorial help by competent persons in their reading, explaining difficulties and answering questions. The fee to working men and women who will form a reading circle and receive our magazines in connection with the introductory course is only 6d., so that for them, as for young people in schools, the great advantages which the Board of Education set forth in both their circulars are offered at a nominal price.

In view of the great extension of its work by the action of the Board of Education, and also because of the growing interest in it among other classes of readers, the

N.H.R.U. is now organising the formation of branches in different cities and towns in the country, which branches are being directed by strong committees representing different classes of the community. The N.H.R.U. has been styled the "People's University," because it offers some of the privileges of a university training in the guidance of reading and the tutorial help it gives in explaining difficulties to its readers and in other ways. It is hoped that, as the People's University, it may during this winter receive a large number of people who have not yet availed themselves of the benefits which it confers.

Further information with regard to the N.H.R.U., the various magazines issued, and the four courses which it has formed for different classes of readers, will be supplied on application to the secretary, at Surrey House, Victoria Embankment, London, W.C.

J. P. PATON, *Hon. Sec., N.H.R.U.*,
22, Forest-road West, Nottingham.
A. M. READ, *Secretary*.

WILLASTON SCHOOL.

SIR,—I should like to follow up the letter of the Rev. H. D. Roberts, which appeared in your issue of last week, with the corroboration of one who has had a boy at the school for several years past. I am sure that the school, its tone, its influence, and its teaching have only to be more widely known to be more widely appreciated. We read a great deal at the present time in disparagement of the education given in the old-established public schools, and one's own observation satisfies one that much of the criticism passed thereon is just; and while the difficulty of reform in them is admittedly exceedingly great and the progress slow, we have at Willaston a school free from the accumulated prejudices of some of the older foundations, and where, I believe, the result as well as the aim is "to equip the boys to play a useful part in the world" and to awaken in them "a spirit of perception of beauty, and a generous admiration for what is noble and true and high." The words quoted are from the article on Education in Mr. Benson's "From a College Window." I think if Mr. Benson went to Willaston he would find that there many of his ideas were being put to practical test and with the best results.

By the way, why do we so very rarely see any reference to the school or any report of the annual Speech Day in *THE INQUIRER*? Mr. Jones's short address last year, and Mr. Lewis's the year before, deserved most fully reporting. The existence of the school, its aims and its methods, should, I venture to think, be brought much more frequently and fully before the readers of *THE INQUIRER*; and it should not be possible, as I am afraid it is, for a boy to miss entering the school because his parents do not know its merits.

J. J. RAWSTHORN.
Preston, January 9, 1907.

LEAN on me, love! but not so utterly
That if I stumble, thou shouldst helpless
be!
C. Monkhouse;

BANDS OF HEALTH.

SIR,—Mr. Lummis is surprised and disappointed that there has been no response to his appeal made in THE INQUIRER of October 13 for organised health work in connection with our churches.

I sympathise intensely with Mr. Lummis in his desire that men and women should "know how to live," and should carry that knowledge out in practice. But I acknowledge that I looked forward with some trepidation to a correspondence on the subject of health in THE INQUIRER.

In some circles at the present time food is a staple subject of conversation, to the detriment surely of intellectual and spiritual life, and to the doubtful benefit of health.

The opening of the correspondence columns of THE INQUIRER to this "Battle of the Diets," giving all who possess them an opportunity of "airing their fads," would be a step surely of very doubtful wisdom. But if Mr. Lummis, with his literary taste and gifts, would contribute an article giving us his own ideas on the most important points of right living, no doubt such suggestions would be welcomed by many.

Liverpool. CLARA ARMSTRONG.

[We certainly are not prepared to welcome a general correspondence on the subject of diet, but what would be interesting and valuable to know would be how far any practical response to Mr. Lummis's appeal has been made in the work of Health Teaching in our churches and schools. We know, for instance, of the invaluable work done by the late Mrs. Cash for years in her health lectures to women at the Rhyl-street Domestic Mission, and were there not some admirable health lectures by Mrs. Enfield Dowson published a few years ago? At more than one of our London Missions courses of lectures to women on the care of children have been given by qualified teachers furnished by the London County Council.—ED. INQ.]

THE BUILDING OF A CHURCH.

A NEW YEAR'S APPEAL.

FRIENDS, we are gathered into this church that we may not be forgetful of God, that the deeper needs of our life may be satisfied. It is good to be together, to acknowledge our desire for the better life, and to find our strength in the living God. It is good to give thanks together, to lift up the heart in reverent prayer, to confess common needs, common aspirations. This is the meaning of fellowship in the church. It is a life of *sympathy* that should be nurtured here, a *home* life in which every heart may find its rest because of the brotherly kindness that prevails and the common trust in the all-sufficient grace and goodness of our God.

With what better words can we enter upon the duties and the hopes of another year than these of joyful confidence: "Thou wilt show me the path of life: in Thy presence is fulness of joy." Let us now renew our consecration to this service, the service of God, who has called us to seek after Him and to find Him in the simple faithfulness of our daily lives. We are here to worship God; that is, to acknowledge His goodness, to be true to all the truth He makes clear to

us, to do all the good we can, and in every way that opens to us to overcome evil with good. We are here to keep mind and heart open for the incoming of new light, for the deepening of our love of what is true and good, and a more perfect surrender to our Father's will; that we may be really led by Hint in the path of life. And we can only worship Him if we are true to one another in the spirit of brotherly kindness and helpfulness. This implies not a good-natured indifference to faults, but a care for the honour of each one, as of the whole body; it implies *reverence* for the purpose of God in each individual life, not judging our brother, but knowing that God judges, desiring with all our hearts to strengthen the good, not in ourselves alone, but in everyone who is gathered with us into this fellowship.

The terms of our membership do not include the acceptance of any form of doctrinal belief. It is the bond of sympathy and the common need of God, in which we trust. Thus the more urgent necessity is laid upon us to strengthen the power of that sympathy, and to show that the great need of the human soul finds with us full and thankful satisfaction.

We desire to gather into our fellowship all who find with us a true and helpful spirit of worship, whatever their form of thought. If they will seek with us the truth of God, and in practical life the truth of a brave and faithful manhood, we heartily and thankfully accept their comradeship and ask no further question. I lay stress on this, because there are so many in our time who have broken away from the old lines of thought in religion, but hesitate to join any other church, although they may desire such fellowship, because they do not want to be pledged, but to be left free to think their own thoughts. Now, to such we offer a perfectly frank and cordial welcome. We say that in our fellowship you are free. The name *Unitarian* attached to our church seems a stumbling-block. If we could find a better name, better as more exactly marking our position and our principles, I for one should most eagerly accept it. But the name "Unitarian," as we use it, does not pledge any member of the church to a special form of doctrine—it simply points to the kind of teaching that may be expected here; and no one need hesitate to join us if he is drawn to us in genuine sympathy, because he cannot or does not care to call himself a Unitarian. If he is one desiring the true life with God, and is glad to join in our services and be welcomed into our fellowship, *then he belongs to us*; and we appeal to him for the sake of our common cause, to come in and avow himself one of us.

In this way we want to strengthen our position. We believe that we are making here a good home, in which there is growing up a true spirit of religious life, and we want to welcome many newcomers into it. We want to be more helpful and to be able to do a wider and a better work. And we say the cause is worthy, and no one can set himself loyally and heartily to serve it without himself being the better and the happier for it.

But if we are, so to extend our influence for good we must strengthen our fellowship

especially on the *inward* side. If a homeless stranger chances to come in here, he must feel that this is a gathering of people who are in earnest, that with them religion is not a pretence or a convention, but a master power in their lives. He must feel that here is genuine love of truth and desire for true life, a reverent trust in God, and acknowledgment of His holy presence, and a seeking for His help in every need. The silent influence of those who forget themselves in the earnestness of worship will help him to pray. The spirit of reverence, as the spirit of thanksgiving in the hymn of praise, quickly touches the heart, just as on the other hand, the sight of an indifferent or self-satisfied person disturbs and wakens ugly thoughts. The *home* feeling of welcome and goodwill gives rest and gladness, and the solitary one soon feels that he is no longer a stranger, and that he has something to give as well as to receive. For he, too, helps to make the church a place of rest, the true rest in God, which issues in stronger, better, and more joyous life.

Let me, then, plead once more for this first essential of our common life, that everyone should give all that he can give to help, in hearty goodwill and cheerful service, and feel that this is a work he is called upon to do, in which no one else can do *his* part, which yet must be done for the common good! For my own part, as your minister, I beg you to remember that everyone who comes in with earnest purpose really to join in our worship puts new life, new power of helping into *me*, and those who are present when the service begins help more than those who come late. The power of a church is built up of the earnestness, the ready sympathy, and the faithful efforts of its members. Let us, then, agree that in this coming year we will help one another, and bear with one another, and give ourselves to the common cause, even more gladly and earnestly than we have done in the past.

Looking back on the year that is just ended, let me say how thankfully I recognise that the life of our church is sound at heart. We have the *germs* of a prosperous growth, if only they are tended with due care and guarded from the canker that might destroy.

I do not, of course, mean that there were no little trials accompanying the work. Even in the closest relations of family life there are at times cross purposes, and sensitive feelings may get a jar; and it would be wonderful indeed in the wider circle of friendship in the church, which aims at the ideal of home life, if now and again similar trials had not to be met. But to work together in this way is a splendid discipline for the temper, and the secret of success is in that charity, "the love which seeketh not its own and is not provoked, but hopeth and endureth all things." Nothing of the sort should ever be allowed to hinder the good work, and with those who understand the greatness of the cause for which it is worth while to endure much harder rubs than are ever likely to be met with here, it will not hinder. "If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?" But love does not

see defects, it looks for all the good in others, and rejoices in that.

And may we not say that in this church there is goodwill and a willingness to help and be of service? I know there is. I may not say all that I know, but I have seen quiet acts of kindness and unselfishness and patient helpfulness which have made me very glad and thankful, and I have a thorough confidence that we are set the right way for progress in good feeling and in loyal service.

Whether the future will bring us a large increase in numbers and a larger outward prosperity we cannot say. To guard our inward life, to be doing our work, and to be reaching forward towards the better future, that is our concern, and we need not be anxious about the morrow.

To build up such a church as ours for fellowship in religious life, with freedom to follow only truth, and with the prayer for universal charity—to be the helpers in such building is *worth while*. It must mean the strengthening of what is best in our own lives, and it cannot fail to be of some help to others.

In fact, when we ask ourselves, Are we loyal, are we doing all we can to help? there comes to us this urgent pleading: It is not for ourselves alone, it is not *our* work alone, it is God's work in and through us. He has called us to this loyalty to truth, this strong holding to righteousness, this life of brotherly fellowship, and through our faithfulness, though it be in the humblest place, He is declaring truth and strengthening the power of good in the world!

That ought to make us faithful, that ought to give us a great joy, knowing that God is with us, leading us in the path of life and using us for His purposes of eternal good.

God grant that in true humility and faithfulness we may be found worthy of our place in His kingdom and in the great fellowship of living souls!

CHRISTMAS AT THE MANCHESTER DOMESTIC MISSIONS.

Of all the Christmas and New Year's parties and prize-givings of this season it is not possible to publish reports. The following example of what was done at the Manchester Missions may serve as an example of what has happened in many other places. For this we are indebted to our Manchester correspondent:—

At Willert-street they took time by the forelock, and began with a supper to the members of the working men's club, presented and presided over by Mr. G. H. Leigh. On Christmas Eve the young people to the number of eighty had supper together, and, thus fortified, about half of them set forth carol-singing until about four in the morning. On Christmas Day two separate teas were given, the scholars being divided according to age, and numbering together nearly 500. Besides tea there were dolls, articles of clothing, and many other things good to give and good to receive. New Year's Eve saw the recently enlarged chapel quite full at a watch-night service, while on New Year's Day itself there was a congregational tea, at which over 200 sat down, a number con-

siderably enlarged at the subsequent entertainment given by friends from Moss Side. In addition to all this in the Mission buildings, Christmas dinners were taken to many homes, over 100 persons being provided for. All this varied activity Mr. Bishop sums up in the brave words, "We have had a merry Christmas and a good time."

At Renshaw-street they were also very busy. There were special services on the Sunday, conducted by the Rev. J. E. Manning, and the succession of parties commenced on Bank Holiday and ran on until New Year's Day. There were separate parties for juniors, seniors, and adults, and the opportunity was taken to distribute school attendance prizes as well as gifts more special to the season. Besides all this, there was here also a careful distribution in the homes of the poor of good Christmas cheer.

Goulden-street does not lend itself to large gatherings, but the Rev. B. Walker, the missionary here, makes the most of his opportunities. There was a tea party and entertainment on Boxing Day, at which about fifty scholars and poor folk from the district attended. There was also a widespread distribution of "cheer," which, with catholic sympathy, included tobacco for old men as well as toys for children and wholesome dinners for all. Thus the Christmas glow and something of Christian love and brotherhood were brought into the lives of some of the very poorest of our brothers and sisters.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: Stanhope-street Mission.—On January 3 the congregational soirée was held, the Rev. Wm. H. Drummond presiding. A goodly company attended and much appreciated the music, instrumental and vocal, contributed by several friends from outside. The scholars' annual party took place the following evening, the prize-books for regular attendance being distributed by Mrs. Ridell. The rest of the evening, after the tea and distribution, was given up to games. 130 scholars were present.

Bristol.—The usual Christmas social in connection with the Lewin's Mead choral class took place on Friday week, when Mr. Thomas Gaylard (conductor) was supported by about fifty members and friends, and the evening, which included other amusements, as well as some capital music, was greatly enjoyed.

Burnley.—The Burnley-lane Unitarian Mission has suffered a severe loss in the death of Mr. James Hargreaves on December 26 at the age of 42. He was one of the superintendents and a Sunday-school teacher, and also took his turn as lay preacher. He was born at Higham, near Padiham, and settled at Burnley about 24 years ago. He was employed at Messrs. Gray's, Ltd., as loom overlooker, where he was held in the highest esteem both by the employers and the weavers employed under him. He was brought up a Wesleyan, but many years ago joined the Unitarian Church at Trafalgar-street. He became a member of the committee and also of the choir, and for a short period was treasurer of the church and also secretary of the choir. Since the movement in Burnley-lane commenced he was devoted to that Mission. The funeral was at the Padiham Public Cemetery, and on the Sunday following a memorial service was conducted by the Rev. J. M. Whiteman.

Dudley.—A new organ, built by Messrs. Martin & Coate, of Oxford, was opened on Sunday. A special programme of music was arranged for the evening, when some of the best vocal talent in the neighbourhood was generously

put at the disposal of the congregation. Large audiences and liberal collections cheered the hearts of minister and church officers. The organist, Mr. S. Harvey, presided at the organ.

London: Stamford-street.—On Sunday afternoon, January 6, an interesting address was given to the children of the Sunday-school by Dr. Ghosh. Following this, a paper was read at the teachers' conference by Mr. J. C. Ballantyne, of Manchester College, Oxford, at which about twenty teachers and others were present, the subject being "The Use of Illustration in the Sunday-school." In the evening Mr. Ballantyne preached to a good congregation. On Tuesday, January 8, the New Year's Party for the school children was held, when an operetta was performed under the direction of Miss Hall, of Islington, which was much appreciated by all present.

Manchester: Broughton.—On Wednesday next, January 16, the congregation are to hold a reunion of former members and scholars of the Strangeways Church. The meeting is to be in the schoolroom in the Bury New-road.

Manchester: Pendleton.—The New Year Party on Saturday last, January 5, was very largely attended and much enjoyed. Short encouraging addresses were given by the Rev. N. Anderton, who presided, and by Councillor Wigley.

Newcastle-upon-Tyne (Resignation).—The Rev. Frank Walters has resigned the pulpit of the Church of the Divine Unity, and, the resignation having been accepted with many expressions of regret by the congregation, his ministry will terminate in April, at the end of its twenty-second year. We understand that it is not Mr. Walters' intention to retire from active work.

Scarborough.—The congregation of the Westborough Church has just sustained another severe loss by the death of Mr. A. N. Booth, at the early age of forty-one. Mr. Booth was formerly a Baptist, and on his conversion to Unitarianism became a member at Mill Hill, frequently walking five miles each way from his native village of Gildersome, in order to attend the service there, so earnest was he in spirit and so devoted to the new truth revealed to him. He retired to Scarborough some seven years ago, and immediately attached himself to the Unitarian Church, subscribing freely, joining in all its activities, and regularly attending its services. Four or five years ago he was elected to the church committee, and was for a period its chairman; whilst in the town he was a very active and esteemed member of the committee of the Charity Organisation Society.

Stockport.—Last Sunday morning the Rev. B. C. Constable preached on the text, "As thy days, so shall thy strength be," these being the words on the motto cards which he had previously distributed. In the evening he preached his annual sermon to the young,

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 13.

Acton, Creffield-road, 11.15 and 7, Rev ARTHUR HURN.
Bermundsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15, Mr. JESSE HIPPERSON; 6.30, Rev. GEORGE CARTER.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. DR. DRUMMOND.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Rev. T. E. M. EDWARDS.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Queex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. J. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CARLTON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. S. HALDAR.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbeldon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEN.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-streets, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11—6.30 (only), Mr. SNELL, "The Soul of the Child and Militarism in the Schools."
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

TELEPHONE: 12379 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646
 DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice
 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.
 J. HIGHAM, Manager.

CHESHAM UNITARIAN CONGREGATION, BURY.

BAZAAR in Bank Street School, Bury, February 20th to 23rd, 1907, to raise £2,000 to wipe out accumulated deficits, capitalise the heavy ground rent, &c. Donations of money or goods will be gratefully acknowledged by the Bazaar Secretary, Rev. J. M. BASS, M.A., 15, Malvern-street, Bury, Lancashire.

MISS DREWRY'S Evening Meetings for the Critical Study of Great Works of English Literature will begin again on Wednesday, January 16th, at 7.45 p.m. Miss Drewry would be glad to form a morning or afternoon class for the same or other subjects.—143, King Henry's Road, London, N.W.

MARRIAGES.

ELLIS—SEDGWICK.—On January 3rd, 1907, at St. Michael's Church, Fobbing, Essex, by the Rev. H. J. C. Knight, M.A. (Principal of the Theological School, Cambridge), Arthur Joseph Ellis, of Maidstone (son of the late Charles Ellis, J.P.), to Agnes Margaret Newton Sedgwick, daughter of the late Rev. Abraham Sedgwick, M.A., some time Vicar of Tovil, and Mrs. Sedgwick, of Rectory Cottage, Southchurch.

HALL-CLEGG.—On the 9th January, at St. Margaret's, Dunham Massey, by the Rev. Canon Woosnam, M.A., vicar, assisted by the Rev. Hewlett Johnson, M.A., Ernest Byfield, younger son of the late John Hall and Mrs. Hall, The Grange, Hale, to Emma Letitia, third daughter of Neville Clegg Oldfield Brow, Altrincham.

DEATH.

NORLE.—On the 4th inst., at 5, Nicosia-road, Wandsworth Common, S.W., Esther Margaret, widow of the late James Ashcroft Noble, aged 58. Will friends kindly accept this, the only intimation.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Fee: 25s. a week.

YOUNG LADY, who wants to live near Hackney about the middle of January, would be glad to hear of a family with whom she might board.—Miss B. RENDALL, Avalon, Bridport.

RESIDENT PATIENT or PAYING GUEST can be received in Medical Man's house; close to sea.—DOCTOR, 27, Walsingham Road, Hove.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.
 Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

WINIFRED HOUSE.

Invalid Children's Convalescent Hospital Home, Wray Crescent, Tollington Park, London, N.

THIS Home receives poor children, after illness or surgical treatment, in order, by good air, good food, and good nursing, to assist them to regain their health and strength.

Girls admitted from 3 to 12 years old; boys, from 3 to 10 years. Application to be made to Miss M. PRITCHARD, Hon. Sec., 11, High-bury-crescent, London, N.

Subscriptions and donations will be gratefully received, and may be sent either to the Hon. Treasurer, W. M. BLYTH, Esq., or to Miss M. PRITCHARD. A report of the work done during the last year can be had on application to the Hon. Secretary.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly, wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

January Number Now Ready.

THE HIBBERT JOURNAL.

Enlarged to 240 pp. 2s. 6d. net, 2s. 9d. post free. Subscriptions, 10s. per annum, post free.

PRINCIPAL CONTENTS.

Our Final Venture. By Prof. CAMPBELL FRASER.
The Entangling Alliance of Religion and History. By Prof. A. O. LOVEJOY.
La Crise Religieuse en France et en Italie. By PAUL SABATIER.
The Failure of the Friars. By G. G. COULTON, M.A.
The Messianic Idea in Vergil. By Prof. R. S. CONWAY
The Christian Doctrine of Atonement as Influenced by Semitic Religious Ideas. By the Rev. R. J. CAMPBELL, M.A.
Peril to Liberty in the Church. By the Rev. HASTINGS RASHDALL.
The New Theism. By the Rev. CARL S. PATTON.
The "Eternal Now" in Anglican Theology. By the Rev. F. F. GRENSTED.
Chance or Purpose? By HUGH MACCOLL.
The Parallelism of Religion and Art. By BASIL DE SÉLINCOURT.
A Peace Policy for Idealists. By W. R. BOYCE GIBSON.

With a number of Discussions, Signed Reviews, Bibliography of Recent Literature, &c.

WILLIAMS & NORGATE, 14, Henrietta St., Covent Garden, London, W.C.

NOW READY.

ENDEAVOURS AFTER The Christian Life.

(First Series.)

Twenty-two Discourses by
Dr. JAMES MARTINEAU.

Printed from new type (296 pages), with a brief Introduction. Paper covers, 6d. net; cloth, superior paper, with portrait, 1s. 6d. net. Postage 3d. for each edition.

THE ESSEX HALL YEAR BOOK for 1907.

Price 1/- net, postage 2d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION,
 Essex Hall, Essex Street, Strand, W.C.

A NARRATION. THE OLD MEETING-HOUSE AND ITS MINISTERS, ROTHERHAM.

Seventy fine Illustrations:—Archbishop Rotherham, Parish Church and Pulpit, Chapel-on-the-Bridge, Strafford, Laud, Fairfax, Cromwell, Charles L. Milton, Bishop Sanderson, Baxter, Oliver Heyward, Jollie, Frankland, Hollis, Dr. Watts, Dr. Priestley, Mrs. Barbauld, Dr. Warwick, Brettell, Herford, Ebenezer Elliott, Florence Nightingale and her Father, Blazebly, Stephens, Old Meeting-House, Church of Our Father, &c., &c.

Handsome Volume, size of 6s. Novel, 268 pages.

By Rev. WM. BLAZEPLY, B.A.

Two Shillings net—Half Cost Price.

Bookseller, Mr. GEO. C. SNAITH, 124, Barker's Pool, Sheffield.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

BROOKFIELD CHURCH, GORTON.
 —SPECIAL SERVICE, Wednesday, January 23rd. Preacher: Rev. JOHN HUNTER, D.D., of Trinity Church, Glasgow. Service at 8 p.m. Collection.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
 ABERYSTWYTH.
 Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

Principal ... Miss MARLES-THOMAS.
LANDUDNO. — TAN-Y-BRYN.
 (On hill-side, near Little Orme's Head.)
 "Recognised" Preparatory School.
 Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.
 L. H. EDMONSON, M.A. (Oxon), B.A. (Lond).
 C. J. MONTGOMERY, M.A. (Oxon).

CHANTRY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

Headmistress, Miss ESTHER CASE.
 Girton College, Cambridge. Classical Tripos.
Second Mistress, Miss ESTERBROOK HICKS, B.Sc. London.

Next Term begins on January 17th.

WEST HAMPSTEAD
 KINDERGARTEN, TRANSITION,
 AND GIRLS' SCHOOL,
 11, DENNINGTON PARK ROAD.

Principal:

Miss L. TUTIN, successor to Miss GAY.
 Assisted by Trained and Certificated Teachers.
 Students fully prepared for all the Examinations of the National Froebel Union.

The Spring Term will begin on Wednesday, January 16th. Prospectus and all particulars on application to the Principal, who will be at the School on January 15th to answer inquiries.

MADEMOISELLE RYKE, 8, Well-
 walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

COACHING IN MATHEMATICS.
 Pupils prepared for Matriculation and Intermediate Arts London, Oxford and Cambridge Locals, Scholarship Examinations, by an experienced High School Mistress (registered).—Miss A. M. WRIGHT, 19, Yew Grove, Cricklewood, London.

AN INTRODUCTION is desired to a Lady living in Bromley, Kent, who could receive a refined and carefully brought up girl of fourteen to share educational advantages with her own daughters or a few pupils. Moderate terms.—Please address, Miss TEBB, Enderfield, Chislehurst.

E. NORMAN REED & CO.,
 Artists in Stained & Leaded Glass
 13, LISLE STREET,
 NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a situation as Companion—Help or any position of trust. Dress-maker.—F., 93, Mostyn-road, Brixton.

LADY DESIRES POST as COMPANION or LADY-HELP where maid is kept. Domesticated; good needlewoman; willing to assist with little child.—C. S., 110, Markhouse-road, Walthamstow, E.

WANTED, a capable HELP to undertake Cooking (mostly vegetarian) and Housework, with young girl to assist. Three children; nurse kept. Good references essential.—Mrs. JOSEPH H. WICKSTEED, Letchworth (Garden City), Herts.

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart. J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, BENICE.
 F.S.I. Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0 0
HALF-PAGE ...	...	3	0 0
PER COLUMN...	...	2	0 0
INCH IN COLUMN ...	...	0	3 6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, January 12, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3369.
NEW SERIES, No. 473.]

LONDON, SATURDAY, JANUARY 19, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	...	33
LEADER :—			
Progressive Theology	...	...	40
ARTICLES :—			
Nonconformist Burials in Manchester...	...	...	34
Towards Social Reform	...	...	36
"The Paragraph Pulpit"	...	...	38
Religious Movements in Holland	...	...	41
Orthodoxy in South Africa	...	...	42
PROVINCIAL LETTER :—			
The Outlook in Scotland	...	...	44
MEETING :—			
Manchester College, Oxford	...	...	35
CORRESPONDENCE :—			
Mr. R. J. Campbell's Theology...	...	...	43
Channing House School	...	...	43
Martineau's "Endeavours"	...	...	44
Manchester Domestic Mission	...	...	44
The Indian Demand for Self-Govern- ment	...	...	44
Suffolk Village Mission Extension	...	...	44
LITERATURE :—			
A Modern Apologetic	...	...	36
The Meaning of Life	...	...	37
Short Notices	...	...	37
"Should Christians Make Fortunes"	...	...	38
THE CHILDREN'S COLUMN	...	...	39
NEWS FROM THE CHURCHES	...	...	45
OUR CALENDAR	...	...	46
ADVERTISEMENTS	...	...	47

NOTES OF THE WEEK.

A PUBLIC meeting organised by the National Conference Union for Social Service was held in Manchester on Wednesday evening, in the Memorial Hall, the President, the Rev. P. H. Wicksteed, in the chair. The room in which the meeting was held was by no means crowded, but an earnest and hopeful spirit pervaded the gathering, and the speeches, of which we hope to give some account next week, were of great interest. The Rev. Joseph Wood, President of the National Conference, was, unfortunately, prevented by illness from being present, but addresses were given by the Chairman, Miss Gittins, Miss Johnson, the Revs. H. D. Roberts and Charles Peach, and Councillor Wigley.

WE refer in our leading article this week to a point in regard to the Rev. R. J. Campbell's recent statements on the subject of the "New Theology." They have led to much correspondence in the papers, expressing the most divers and contradictory opinions. The veteran Dr. Guinness Rogers thinks the statements "against the doctrines of every Church," and asks, for what the City Temple was built? His successor at the Grafton-square Congregational Church, Clapham, on the other hand, declares himself "heart and soul with Mr. Campbell." Dr. Clifford, interviewed on the subject by a representative of the *Tribune*, made a full

and interesting statement:—"New theology! There is none about. There is no 'new theology' about it, but there are points that have been brought before the public again and again by different individuals. The first thing, I think, that is necessary is to recognise this fact, that the liberty of prophesying certainly belongs to Congregationalists and Baptists, and that nothing should be done or said that would tend to the limitation of that liberty. The next thing, I think, is that, before people criticise Mr. Campbell, they should really try to understand him. Mr. Campbell is engaged in an effort not simply to expound New Testament teaching, but to set that teaching out in terms of 'the whole,' to use a phrase of his—that is to say, in terms of the entire scheme of things, and the whole of our available knowledge concerning the universe and its contents."

WE must not print the whole of Dr. Clifford's reply, but the following paragraphs on Mr. Campbell's position are of special interest:—"We must not be surprised if some of his statements collide with the accepted creeds of the churches. . . . The doctrine of the immanence of God was obscured by the Augustinian theology, which gave dominance to the idea of the Divine transcendence, and the corruption of that doctrine was seen in the way in which it placed God outside the universe of human life, watching it, observing it, judging it, instead of being in it and even of it. That doctrine is in the Old Testament and in the New, and for the first three centuries of the Christian Church controlled its general interpretation of life. The revival of that doctrine has been proceeding at an accelerated rate for the last fifty years, and Mr. Campbell is applying it to the interpretation of the contents of the New Testament and of life. For the last thirty years there has been a widespread conviction that a re-statement of New Testament truth was on its way. The discontent with the old theology was deep, and tended to the alienation of men from the Christian Church, and to the creation of a strong aversion to theology in all its forms, and in order to re-establish theological science in its true place and secure for it its proper influence in the thought and life of men a re-statement is most urgently required. Therefore Christian men should be ready to welcome efforts pointing towards that re-statement, even though they may not be prepared to accept the tentative conclusions which are arrived at by such thinkers and constructors."

THE Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, interviewed by a representative of the *Daily Chronicle*, made the following reply:—

"Mr. Campbell's theological position is an interesting development, but I do not know that there is anything very 'new' about it. It is a little difficult to characterise it, because no clear, logical statement of what the 'New Theology' amounts to has yet been published."

"So far as I have been able to gather its meaning, it seems to differ very little from the teachings of Unitarians, like the Rev. John Hamilton Thom, Dr. James Martineau, and others whom I might name. I should not myself label Mr. Campbell's utterances as Unitarianism, because at present they seem to be less robust, less consistent, less far-reaching than modern Unitarianism."

"If, however, the starting-point of the New Theology is belief in the immanence of God, I can only say that Theodore Parker and other Unitarians preached that doctrine more than half a century ago, and I do not suppose that any Unitarian minister to-day would regard it as other than a commonplace in his teaching. In speaking of the essential oneness of God and man, I detect in Mr. Campbell's teaching the note of that Neo-Hegelianism about which there is, of course, considerable difference of opinion among philosophical thinkers belonging to various schools of theology."

"Let men everywhere seek to discern the truth, wherever it is, and, when revealed to them, let them declare it, without calling each other names."

It is pleasant to find that men of leading in some of the Free Churches, such as the Rev. R. J. Campbell, are awakening to the fact that the old methods of teaching the Bible in Sunday Schools are no longer adequate. In the monthly magazine, *The Young Man*, for January, in answer to a correspondent, Mr. Campbell laments that "teachers are expected to treat poetry and legend as though it were literal history and actual fact. Thus the real meaning of some of the most valuable portions of the Bible is lost or obscured. What is wanted, he continues, "is a series of publications which will open to the Sunday School teacher the treasure of spiritual truth contained in myth and Oriental imagery." Then comes a passage which is of especial interest for us: "At present, I am sorry to say, the only really critical and up-to-date manuals of the kind desired are published at Essex Hall. My objection to these is that occasionally they seem

to give too much of a Unitarian bias, but this is really very slight. If our correspondent would go and get some of the manuals he would see how simple and interesting they make the Bible seem." It is good to know from the Book Room manager that this advice has been taken.

DR. CLIFFORD has a few words to say with regard to what kind of teaching should be taken from the Bible that, perhaps, may help to clear away some confusion over the question of religious teaching. In a letter to *The Times* (January 12), he deprecates the idea that *ethical* should ever be considered as opposed to *religious* and *spiritual*, which he maintains should be included therein. He continues: "So far as I know the word 'ethical' in this controversy indicates that use of the Bible which is directed to 'conduct' and not to 'Churchmanship'; to the spirit and motive and qualities of daily 'behaviour' rather than to the memorising or mastering the 'creeds' of the Churches; exactly as I found in Tasmania and New Zealand the word 'secular' was employed to mean 'non-credal,' 'non-theological,' and *not* non-Biblical. There are five uses of the Bible, the historical, the literary, the ethical, the devotional, and the theological or ecclesiastical. Experience shows that this last use must be kept out of State-provided and State-controlled schools, if we are to have universal justice, freedom from clerical tyranny, and efficiency in education."

In the responsible position of the centre of a signed leader in the *Methodist Times* one or two startling illustrations of the progress of temperance principles are given. "A quarter of a century ago wine was kept in Wesleyan ministers' vestries for the refreshment of the preachers. The present writer, when a local preacher of three-and-twenty, was offered wine in the vestry on a Sunday morning by a society steward of stainless sanctity, who was his class leader."

A friend of ours on hearing these two sentences read, said:—"Never till now did I realise the full value of the sacrifice I made when I left the Methodists!" Meantime neither the author of the above sentences nor the writer of this note pretends that the Wesleyans were exceptional in this matter. The general sentiment has altered in the last generation, and the only startling word is that which makes the change to have been so very recent.

MR. G. P. DYMOND, M.A. (Head Master of the Hoe Grammar School) is said to have given an "interview" the following statement concerning the management of the religious difficulty in Montreal:—"The next visit was to Montreal, where he found a very strong French element. Many of the English people spoke with a French accent, noticeable even in the tram and bus conductors. There he found a peculiar régime in their schools. They had separate superintendents for the Catholic and Protestant schools, and the people were able to ear-mark their rates and say whether they should be given to the Catholic or the Protestant schools. In some cases where the authorities were neutral, one-fourth of the rates were voted

to the Protestant schools and three-fourths to the Catholic schools. Of course, the Catholic schools were much more numerous than the Protestant. This system appeared to work admirably, there never being any signs of friction. The authorities at Montreal seemed to have solved the problem at present troubling the homeland."

MR. HERBERT RIX'S "Tent and Testament" receives very favourable notice in the *Methodist Times*, which calls it a delightful book. "The author has absorbed some of the advanced ideas of the higher critics, and we cannot always accept his interpretation of a Biblical scene or passage. But he is an intelligent and open-minded guide, and no one can follow his tour through the Holy Land without deriving both pleasure and instruction."

WE are asked to state that the booklet containing information of the steamboat arrangements for the meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Boston, U.S.A., in September, will be issued by Messrs. Thos. Cook & Son at the beginning of February. Those who think of making the journey to America should meanwhile make known their intention to the Secretary at Essex Hall. Circulars and booklets, when ready, will be forwarded on application.

THE 77th anniversary of the Brahmo Somaj will be celebrated at Essex Hall on Friday next, Jan. 25, at 8 p.m. The Rev. John Page Hopps will conduct the service. Mr. S. Halder will read a short paper on "The Message of Brahmoism." A discussion will follow on "Doctrines of Incarnation in various Theologies," to be opened by Mr. Bimal C. Ghosh.

NONCONFORMIST BURIALS IN MANCHESTER.

ATTENTION has been previously called to a serious question which has arisen in Manchester in connection with the conduct of public funerals. Some two years ago the City Council was induced to agree to the proposal of the Evangelical Free Church Council to the effect that the latter should prepare a rota of ministers who should undertake duty week by week in the matter of Nonconformist funerals. There is reason to suppose that the City Council acted under the impression that the Evangelical Council represented the whole of the Nonconformity of the city. Unhappily this is not so, and the limitation set on membership in the Evangelical Council has been extended to the public office entrusted to its charge. Unitarian ministers have been rigidly excluded from the rota. Unwilling to raise a public discussion on the matter, the Governing Body of the Manchester District Association of Presbyterian and Unitarian Churches has exhausted every possible form of appeal to both the Evangelical Council and the Cemeteries Committee. The Governing Body has felt

compelled to regard the matter most seriously, as it involves nothing less than the re-establishment of theological tests in public affairs. Its feeling was well expressed by Mr. Councillor Marsden as here reported.

The subject came before the City Council last week. It was reported that a memorial has been received from the Manchester District Association of Presbyterian and Unitarian Churches on the "scheme for the conduct of burials in the Nonconformist portions of the Philips Park and Southern Cemeteries," suggesting that the committee should do away with the "rota" and retain in its own hands the control of its cemeteries by appointing their own chaplain or a "rota" of their own. The Committee did not consider it desirable to interfere with the arrangements already existing, and passed a resolution accordingly. Mr. Henry Marsden, J.P., moved that this portion of the Committee's proceedings be referred back, with instructions to inquire whether the Free Church Council can arrange to include all Nonconformist ministers in the "rota," and, failing their ability or willingness to do so, that the Committee itself make arrangements for the conduct of burials in the Nonconformist portions of the cemeteries. He described the proceedings which had led up to the present arrangement, and said certain of the Nonconformist congregations and ministers in the city were excluded from the Free Church Council on the ground of presumed differences of theological opinion. This limitation of membership the Evangelical Free Church Council had carried into its preparation of the "rota" of ministers who should serve at the cemeteries. Thus it set up a theological test for a public service and limited the exercise of a public office to a presumed standard of orthodoxy. If the Free Church Council could not arrange for the inclusion of all forms of Nonconformity on the "rota" then the Cemeteries Committee should resume its freedom to make its own arrangements. It might be said that the excluded ministers could still attend as before to conduct funerals of members of their own congregations, but so could all ministers, and if this sufficiently safeguarded the rights of one section of the community so it would those of another, who could always thus secure themselves against an assumed unacceptable service. Mr. W. B. Pritchard, J.P., seconded the resolution, and Councillors Abbott and Burgon supported it. There was very little said in opposition, but the resolution was lost.

The Special Committee of the Association has met and considered the situation which has now arisen. It has decided to immediately call a public meeting in the Memorial Hall to protest against the action of the City Council. Meanwhile correspondence is beginning to appear in the papers on the subject. This will, it is hoped, be vigorously followed up, when it is believed that many prominent Nonconformists will dissociate themselves from this latter-day act of sectarian intolerance, and that public opinion will compel the City Council to reverse its decision.

MANCHESTER COLLEGE, OXFORD.

THE annual meeting of the Trustees of Manchester College was held at the Memorial Hall, Manchester, on Thursday afternoon. A report of the proceedings we shall publish next week, but give here some passages from the Annual Address of the Committee, presented to the meeting.

The Address first recorded the great changes of the past year in the Teaching Staff, due to the retirement of Dr. Drummond and Dr. Odgers, and the appointment of Dr. Carpenter as Principal, with the Chair of New Testament, and the Case Lectureship on Comparative Religion. The resolutions of Farewell to Dr. Drummond and Dr. Odgers passed at the summer meeting of Trustees, which appeared in THE INQUIRER at the time, are embodied in the Address. Then followed an account of further appointments.

The Committee decided to make a request to the Hibbert Trustees to appoint Professor Henry Jones, M.A., LL.D., of Glasgow, as a member of the College Staff and Lecturer in Metaphysics, with special reference to the Philosophical Basis of Religion. Professor Jones, it was understood, would be willing to accept the appointment on the terms that he should reside in Oxford during the summer term, and deliver a public course of lectures twice a week, and conduct, in concert with Mr. Jacks, a weekly tutorial class. During Hilary Term he would deliver six lectures, making special visits from Glasgow for the purpose. It should be mentioned that the suggestion was not merely approved by Mr. Jacks, but that it was largely due to him. The Committee offer Mr. Jacks their cordial thanks for his help in promoting a scheme by which they believe the position and usefulness of the College will be greatly strengthened. They wish that the College should be recognised by earnest minds as a place where the best and highest thought is engaged in dealing with the ultimate problems of religion in a free and reverent spirit, and they believe that with two such lecturers in philosophy as Mr. Jacks and Professor Henry Jones, a large religious influence upon young men will be attained, and that our own students for the ministry will be well equipped for the warfare with materialism and agnosticism which every minister must be prepared to wage.

Professor Henry Jones began his work as Hibbert Lecturer in the summer term of 1906, when he lectured twice a week. Although the notice of his lectures was short, and the summer term is crowded with many engagements, his lecture room was full. The average attendance was about 120. The course was a striking success, and the Committee look forward with high hopes to the work which Professor Jones will do for religious thought in Oxford during the coming years.

The Committee further asked the Hibbert Trustees to assist them with a grant towards the appointment of Dr. Hunter, of Glasgow, as special preacher and lecturer for one year. It was felt that with the loss of Dr. Drummond and Mr. Odgers from the preaching staff, and with no new appointment of a member of the tutorial staff who could take part in the services at the College Chapel, the help of a special preacher would be very valuable. The Committee were fortunate in finding that Dr. Hunter would

be willing to serve as special preacher for one year, that he would preach morning and evening for three Sundays in each term, and that he would be glad to give addresses and lectures to the students during the week. He will deal with such subjects as recent Nonconformist History, illustrated in the life and work of great preachers and leaders of religious thought, and he will speak to the students out of a large and rich experience with the view of helping them in their future ministry. Dr. Hunter began his work at the College as special preacher and lecturer in the autumn term of the present session.

Other arrangements made by the Committee in connection with the teaching staff may be described in the words of the recommendation of the Sub-Committee, which was unanimously adopted:—

"That Mr. Addis's appointments be renewed for a further period of five years on the same terms as at present."

"That Mr. Jacks be appointed to the office of Dean; that the appointment be an annual one. That his duties in connection with the External Students, whether residing at Oxford or at any other University, shall be as follows:—

"The Undergraduates at Oxford shall be required to meet the Dean once a fortnight during the term at a stated hour, and all of them together, to report, consult, and advise on what they are doing, and in order that they may be helped in cultivating that art of expression which is so important for them in their future work.

"The Dean shall put himself into communication with the various College tutors of the men, and draw up a combined report, based on the reports of the College tutors, and his own observations; and that this, after having been presented to the Board of Studies and passed by them, shall be forwarded by them to the Committee."

Mr. Jacks has very kindly accepted these important duties, and the Committee feel confident that much good will result to the External Undergraduates through this arrangement.

As concerns ecclesiastical history, the Committee have made arrangements for the present session with Mr. Vernon Bartlett, of Mansfield. The less advanced students will attend his lectures at Mansfield College, and the seniors will read privately with Mr. Bartlett, and will pursue their studies under his direction. The Committee believe that by this means the students will receive all the help they require, and they are glad to feel that there should be this friendly co-operation and fellowship with a lecturer of Mansfield College.

The Committee have to report again the loss by death of many good friends and supporters of the College.

In Mr. David Ainsworth, who was a subscriber since 1865, the College has lost one of its most distinguished Presidents, and one of its most faithful friends. Mr. Ainsworth was a student of the College; he was treasurer from 1874-1891, President from 1896-1900, Vice-President from 1900 to the date of his death, and for many years a member of Committee. He was ever gracious and kind, a firm believer in the principles of the College, and a loyal supporter of it throughout his life.

Mr. William Colfox, of Bridport, followed Mr. Ainsworth in the Presidency of the College, which he held from 1900-1904. He

had been a subscriber since 1855. He was a strong, true friend of the College, wise in counsel, and a generous donor to the College funds.

Mrs. George Buckton, of Oxford, who had been a subscriber since 1854, was one of the oldest and most generous supporters of the College. She was beloved by all who knew her, and the memory of her gentle goodness will remain as a precious memory in the hearts of all her friends. The College owes to her the beautiful organ in the chapel and other gifts, and every friend of the College must remember her with affectionate gratitude.

Other Trustees less known, but not less truly friends and supporters of the College whose loss we have to deplore, are Robert Philips Greg, Esq., a Trustee since 1885; A. Currer Briggs, a Trustee since 1899; Miss H. E. Booth, a Trustee since 1892; Dr. J. Cameron, a Trustee since 1894; Frederick A. Harrison, a Trustee since 1894; Robert C. Potter, a Trustee since 1884.

The Treasurer's statement showed a total deficiency of £1,362 1s. 9d., the balance on the wrong side of the general account being £357 11s. 1d., with a deficiency of £564 3s. 2d. from the previous year, and £440 7s. 6d. from the Oxford Repairs and Renewals Fund.

The Session 1906-7 opened with 17 theological students, and 5 undergraduates, all studying at Oxford. Of the theologicals 8 are special students, including the Hungarian, Japanese, and Indian student, and Mr. S. E. Eliot (U.S.A.), formerly Rhodes Scholar at Hertford College. The Address made special reference to the double success of Mr. R. V. Holt in gaining a First Class in the History School and the Earl Stanhope Prize.

The Address concluded, after giving other particulars of the work of the College, as follows:—

In concluding this Address, the Committee wish to express the high hopes with which they look forward to the future work of the College, and the ever-deepening conviction of the great possibilities of usefulness which are open to it. They see a desire for freedom of thought growing in most of the Christian churches. They see a growing dislike of denominational names and creeds and barriers in many religious teachers and thinkers. They see the principles of Manchester College, consciously or unconsciously, accepted by men who, while they may be divided in opinion, are united in spirit. It is with a great hope that they see the larger liberal movement in Christian thought to-day. They feel that Manchester College by its complete freedom, by its love of veracity, by its reverence for whatever is good and true in all the creeds, has an ever-increasing opportunity of doing work on behalf of truth and unity in religion.

The Committee appeal earnestly to the Trustees for help in strengthening and extending the work of a free and reverent teaching of Theology, which was never more needed and never more important than it is to-day.

TO CORRESPONDENTS:—Letters, &c., received from F. A., L. G. A., J. D., E. G., G. D. H., L. H., E. W. L., W. M., H. O., A. M. R., R. M. R., L. S., M. B. W.

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP: ITS ETHICAL SIGNIFICANCE.

SIR,—The ethics of collectivism, in a discussion of which you invite me to join, may be regarded from different points of view. Mr. Robinson, concerned for the morality of commercialism and taking joint-stock companies for a step towards collectivism, suggests that shareholders are "less really cruel and mean" than they would be if in business on their own account. It is (ethically) time that these constant girdings at trade (survivals, perhaps, from feudal times) should cease. The basis of commerce is credit; this is the product of mutual confidence, hence all traders must deal justly and be reliable if they wish for success. It may be added that many traders have but a poor opinion of some non-trading classes.

Though limited liability be ethically good for the shareholder, it is bad for the workman, thinks Mr. Robinson, for the soul-less company manager wants to pay low wages and does not cultivate personal relations with his workpeople. The answer to that is, that all wages are now much higher than they were in patriarchal or ante-industrial or any recent times, and that the modern self-reliant working man does not want patronage.

But the workman's apotheosis, it seems, comes by collective ownership, that is, municipal trams and the like, and the improved character of the tram men, in certain towns, is adduced as proof. If, for the sake of argument, we grant the improvement, and assume also that it is general, we may suggest that better wages and conditions have attracted a better class of men. In any case, we have here the beginnings of a new danger, namely, the formation of a caste of public servants, whose numbers, united by common interests, will enable them to dictate terms to their employers, at the expense of the ratepayers. This brings us to some other ethical drawbacks of that municipal trading which Mr. Robinson takes as a type or equivalent of collective ownership. The ratepayers fondly imagine that they choose the councillors to whom all active powers in such matters are handed over; but, in reality, they have nothing more than the excitement of voting for gentlemen, selected by the party whips, whose principal qualifications are that they should subscribe liberally to the party funds or should, at least, vote straight. Few independent men have a chance, and as the demands on a councillor's time increase, fewer busy (and therefore experienced) men are, or would be, available. The choice is still further restricted by the tendencies of active politicians, beginning as Poor Law Guardians, to go on to the councils without giving up the Board of Guardians, so that all the control of the poor law, municipal and even educational work of a large town may be in the hands of two or three-score men. This, of course, limits the capacity available, and *pro tanto* the efficiency attainable. It also tends to favouritism and unethical influences, although we may hope that such practices as are alleged at West Ham and Poplar are still rare.

Administrative functions are necessarily

delegated to committees and permanent officials, whose work, being done in private, is shut off from the influence of public opinion. The officials, if they have a sympathetic chairman, are practically despotic. If the chairman is otherwise, their activity is cramped and hindered. In any case, the ratepayer, who is supposed to rejoice ethically in his collective ownership, has little more to say in the matter than if he lived in the moon. Happily, our public officials are capable and honourable, and it is natural that, proud of what they have accomplished, they should wish to extend the field for their operations. Hence, in Parliament and committees, the functions and performances of local governments are constantly being added to. All this needs money, and it not being expedient to press the rates up too high, outside income is sought for. It was observed that private companies purveying water or gas, supplying electric light or running tram cars, having survived the mistakes and struggles of their earlier days, were getting a more or less satisfactory return for their enterprise and former losses, so these were, when possible, annexed. This might have been a prudent thing if finality had been reached, as, perhaps, it has been in the pumping of water, and as, certainly, it has not in any other case. Hence, many corporations are already burdened with out-of-date installations, which private enterprise has left behind, or are without advantages which, in other countries, private enterprise, working harmoniously with municipalities, has provided. A graver ethical disadvantage, however, is the discouragement given to all further development, by the tendency to prevent private persons or companies benefiting by their enterprise or experiment, as for instance, when Mr. Chamberlain, in trying to favour municipal electric ownership, checked electrical work in England and left the country twenty years behind Germany or the United States, where private enterprise still rules. If ever the time, longed for by Collectivists, comes when the State has absorbed all activities, to give them into the hands of officials, all progress must cease. The bureaucrat is, necessarily, sterile. Only in the free air of individual competition can the mind and work of man grow. And the State is merely an agglomeration of men that can never be better than its component atoms. When it deprives them of initiative and responsibility, it itself becomes inert.

RICHARD SIMON.

Nottingham.

SACRED courage indicates that a man loves an idea better than all things in the world; that he is aiming neither at pelf nor comfort, but will venture all to put in act the invisible thought in his mind. He is everywhere a liberator, but of a freedom that is ideal; not seeking to have land or money or conveniences, but to have no other limitation than that which his own constitution imposes. He is free to speak truth; he is not free to lie. He wishes to break every yoke, all over the world which hinders his brother from acting after his thought.—Emerson.

A MODERN APOLOGETIC.*

THOSE who are interested in the rational thought developments that are going on quietly in so many quarters within the boundaries of the Established Church, will find the little work entitled "For Faith and Science," recently produced by the Rev. F. H. Woods, B.D., Rector of Bainton, well worth studying. That there are many competing tendencies in the Established Church we know; some making towards supernaturalism in its grosser forms, which demand Royal Commissions to investigate, and some towards a rational faith in keeping with the results of modern science and modern criticism. It is the latter tendency that the book in question illustrates; causing one to wonder afresh at the comprehensiveness of a church that can keep within its boundaries men with views like the author, and at the other end men of pronounced Roman Catholic tendencies, of whom we have heard so much lately, without any violation of its underlying principles and creeds.

We have nothing but commendation for the spirit that has prompted this work, and with many of its results Unitarians generally would agree. But one asks whether this is real orthodox Church of England teaching, and can find but a negative answer.

The author's main object is to investigate the influence that science is exercising upon Christian belief; and this has demanded a preliminary investigation of the belief itself, and the causes that have produced it. The basis on which he builds is the religious consciousness. The foundation of religious belief, including the Christian, is an instinctive faculty, capable of development, which is spoken of as "analogous to the æsthetic tastes" and "practically universal." From this ground or starting point the author proceeds to examine the wide range of Christian ideas and to determine their value in the light of modern knowledge. True, there is scarcely one but whose value he affirms in some sense. The point is in what sense. The Bible is inspired, but it is yet a book with all the usual human limitations, and the criterion of the truth of what it teaches is apparently the harmony of any particular portion of teaching with one's "whole spiritual being, intellectual and moral." Much of the presumed "scientific" teaching of the Bible may be discarded as "mythical" and as "of little if any religious importance." For instance, Genesis i. and ii. And as to inspiration, by that is consequently only meant the truth that "God's spirit moved men to feel and think and act from age to age, and so gradually enabled them to gain a clearer knowledge of Himself, a nobler standard of religion and life, and a deeper sense of sin."

That such a view would be carried out with full consistency would be too much to expect. In dealing with the New Testament, there are lurking indications of the older supernatural ideas of the movement of God's Spirit in human history. Miracles may still be believed in and, to some extent, prophecy too, though, taking everything into account, "it is clear that the argument from miracles and prophecy has

* "For Faith and Science." By F. H. Woods, B.D. (Longmans, Green & Co. 3s. 6d.)

not now the same logical force as it once seemed to have." The weakest part of the work is, however, here—in its treatment of the question of miracles. Though the author has got to the point of making it all a question of evidence, his presuppositions rather interfere with his power of estimating the evidence. Still we get some remarkable admissions, as for instance that the evidence for the virgin birth is "somewhat meagre," and one is left free to suppose that it is to be rejected. The physical resurrection of Christ is also put on one side in spite of the testimony of the Gospels. But here one may shelter himself behind the name of Paul and his conception of a "spiritual body."

The doctrine of the Trinity is upheld, though rather weakly. We are warned against the modern tendency to conceive of a Triad of Gods; and the deity of Jesus is always referred to by the ambiguous term "Divinity." Though the author declares that this "divinity" of Jesus is "implied" with varying clearness throughout the New Testament, he relies largely on the Fourth Gospel, the authorship and date of which are admitted to be uncertain. And inadvertently he brings in St. Paul against himself, for, as he says with St. Paul, "God means the one God whom he identifies with the Father." Enough has been said to show the general drift of the book. It belongs to a class of apologetic literature with which nowadays we are fairly familiar, in which the attempt is made to reinterpret Christian doctrine in the light of the conclusions of knowledge won in other departments, and by rationalistic thought. It shows the struggle of larger and broader ideas with many older and narrower, and the interest of the book lies in the way it illustrates how this is going on among an increasing number of teachers within the borders of the Established Church.

J. WORSLEY AUSTIN.

THE MEANING OF LIFE.*

It is not easy to say anything quite new on the subject chosen by Miss Albright for her essays. But that does not take away by any means from their interest. Indeed, it is because their subject-matter interests us all so much that one finds little fresh to write about it. What we most desire, when we take up a new volume of studies on the relation of the Individual to the Universal Self, is the note of personality and conviction; and there is no page of the book before us from which this is absent. It is packed besides with well-chosen thoughts from many fields, and all are woven together into one purpose.

The book speaks first of the mystical sense of the meaning hidden in the whole of life; and of the way in which this "Open Secret" may be guessed. The way is that of "a certain quality of faith, hope and love," which brings all faculties to the search, and gives control to that which co-ordinates all, not the reason, but "the heart."

The author turns then to discuss the significance of beauty, laying emphasis upon its "irresistible force" and

"appeal" to "pure appreciation." Beauty appears to her as a "message from the Heart of Love" to the heart of man.

But what is this heart of man? What indeed am I? "All that I can tell about myself is my relationship to things and people outside of me. I have no self independently of them," she says. But she adds, "Beyond a certain bastion, the fortress of self is impregnable. . . . We know of no power that can annihilate the self." These twin ideas of the indestructible self, and of its intimate relation to the whole, are central in the book; it is upon them that Miss Albright's view of duty rests, and her decision of the conflicting claims of egoism and altruism. Neither the separateness of the Self nor the Other can be final in our view of the whole. And when we recognise the common unity, and see ourselves and others as parts of a diviner whole," we shall see that Society claims of us not self-denial, but a nobler, truer manhood.

Miss Albright discusses the problems of sin, pain, and failure in the spirit of Professor Royce, and sees in the whole process of history, evidence of the creative labour of an immanent God; no mere blind, inchoate "principle of progress," if such could be, but an eternal purpose and idea creating a "perfect form."

The Immanence of God is necessarily associated with the Incarnation; not alone in general history, but in individual experience. Christianity can mean little for such thinkers as Miss Albright, unless it means that the Incarnation of the Christ is a matter of personal experience. "The Christ who was born once in Jewry, has to be born again in the hearts of all who would attain their true manhood."

Thus conceived as potentially divine, manhood is seen in these essays taking its due place in the midst of the great fellowship of Nature, wielding the creative power of Love and of divine desire. "He (Man) is capable of entering into conscious relationship with the world in which he finds himself, and uniting himself with what he believes to be the purpose of the whole. . . . His mere desire may have power to call forth elements unknown to exist before, and in fact it must be so if he is to work out that impulse of self-development that drives him on." He comes to the limits of what he conceives to be possible; but "the impossible with men proves to be the possible with God." These sentences are no mere pious paradox; they represent the author's conviction that faith finds a response everywhere in the Universe, a response which only faith can find. For she is of the school of the mystics, and knows no separation between the temporal and eternal. Her concluding essay, "The Eternal Now," is an attempt to suggest that "Our very finite selves take us out into the depths of the infinite and launch us on the ocean of the ideal, while the 'present' moment opens up into a world, not only where time limits fade away, but where experiences show themselves to have the element of eternity, i.e., 'the complete and perfect possession of unlimited life all at once.'" She believes that the object of all experience is to produce the character of loyalty, of "conscious adherence of the individual will to

the central will." Our own contribution is essential to the whole. "We have a share in the making of the world. . . . We are permitted, if we will, to enter into fellowship with the purposes and thoughts of the master of the house." And the way into that fellowship is the way of the mystics, the way of "the silence of the heart 'that watches and receives.'" In this silence we bare our souls to see the mystery within us and around, and wait for the Infinite influence to work upon us as He will."

The book is one which should appeal directly and powerfully to the thoughtful worker among life's practical problems. For its atmosphere is as full of the finest piety as of the more robust and fearless qualities of faith, while it is always charged with thought and purpose. If there are passages in which its expression suffers from lack of either definition or of amplification there are certainly others of striking felicity. Finally, the book itself has space in it, and is pleasant to look upon and to read.

HENRY BRYAN BINNS.

SHORT NOTICES.

The Reformers' Year Book, 1907, formerly the "Labour Annual," of which the present is the thirteenth annual issue, is edited for the use of "the student, the representative and the social reformer," by F. W. Pethick Lawrence and Joseph Edwards. It is full of useful information, particularly as to Labour representation and the year's efforts in legislation, and the Women's movement. Some amusement as well as serious interest may be got out of the portraits. The directory of reformers, the biographies of prominent workers, and the classified list of the year's publications on social reform questions are among the useful contents of the book. (4, Clement's-inn, Strand, W.C. 1s., or in cloth, 2s. net.)

The World's Work entered upon a new volume (the eleventh) with December, under new editorship, and the January number is marked No. 50. As frontispiece there is a portrait of our new American Ambassador, the Hon. Whitelaw Reid, who also writes on "How the United States Faced its Educational Problem." Mr. Henry Norman, the former editor, still writes on Motor Cars, &c., in its pages, and the magazine is as full of interest and good pictures as ever. (W. Heinemann. 1s. net.)

Theology and Truth. By Newton H. Marshall, M.A., Ph.D., contains a convenient summary of the fundamental problems of Theistic belief as they shape themselves at the present time. The author appears to be a liberal Nonconformist. He writes somewhat drily, in a style clear, but by no means "popular." The writings of Martineau and Professor Upton are frequently referred to. The book seems calculated to be of most use to busy ministers who have not time to study large books, but who are interested in the present tendencies of religious thought regarding fundamental questions. (James Clarke & Co., 5s. net.)

POETRY is the perpetual endeavour to express the spirit of the thing.—Emerson.

* "The Common Heritage." A Series of Essays by M. Catharine Albright. (Headley Bros. 2s. 6d. net.)

SHOULD CHRISTIANS MAKE FORTUNES ? *

MR. GLEDSTONE answers this question in the negative. According to him fortune-making is inconsistent with Christianity. And as, by his definition, a "fortune" means any money or other possessions laid up against future contingencies, such as old age, the question concerns many of us who are far enough from being millionaires.

In the first half of his book our author seeks to expound the New Testament teaching on the subject, and in the second he endeavours to show how this teaching, as he understands it, would work amid the conditions of modern life. There is much in both sections that is well and truly said, and the second part especially deserves the attention of all, and they are not a few upon whose minds and consciences this question is beginning to weigh.

Mr. Gledstone gives a literal interpretation to the saying in the Sermon on the Mount, "Lay not up for yourselves treasures upon earth," and rightly we think. It has been usual to explain the saying as though Jesus meant no more than that those whom he addressed should not be unduly attached to riches, that, in fact, they might heap up wealth to any extent they pleased and could, if only they did not become misers and worldlings. It is becoming clear, however, to every student of the Gospels, that this way of dealing with the words of Jesus is not the proper one, and Mr. Gledstone has the authority of the best scholars for all he has to say in condemnation of it. So far, then, as regards the meaning of the saying, we find ourselves in complete agreement with him; but we think him mistaken in assuming that the words were addressed by Jesus to the people generally. It has long been recognised that the Sermon on the Mount is not a connected utterance delivered on a single occasion, but is rather a collection of sayings spoken at different times and to various kinds of hearers. The likelihood is that the saying we refer to had a more limited application than Mr. Gledstone supposes. It was addressed most probably to the Twelve, and to those who like them were devoting themselves, or were invited to devote themselves, to the preaching of the Good News. The purpose of Jesus in thus insisting on their renunciation of wealth is not difficult to realise. He wanted to detach them from other callings and interests, in order that they might give themselves whole-heartedly to the service of the Gospel. That the first disciples did abandon all their wealth, such as it was, and their wonted means of living (their fishing, tax-gathering, &c.), at the Master's bidding, is abundantly clear; that some men in whom he recognised possible disciples or apostles made the great refusal is also clear; but it is just as evident that he did not demand such a sacrifice from everyone whom he addressed and who happened to show faith in him:

The rule laid down by Jesus that preachers should have no livelihood but their ministry has been generally observed, and doubtless with great advantage to the success of their work. But even in very

early times it was not regarded as a hard and fast rule, admitting of no exception. Paul accepted the principle that they who preach the Gospel should live by the Gospel, but we know that he allowed himself some liberty in practice, working at his trade as tentmaker so as not to be burdensome to the churches. The possibility of men receiving handsome remuneration for their labours on behalf of the Gospel is not likely to have occurred to Jesus; and whether his dictum that "the labourer is worthy of his hire" is appropriate to such cases is a question that has to be argued on its own merits; it cannot be decided by reference to sayings of his which assume, as of the very nature of things, that the preacher's lot is one of poverty and hardship. The aim of Jesus, as we have indicated, was to detach his men from their accustomed ways and means of living. That object gained he could doubtless think them entitled to such comfort and wealth as the faithful could afford to give. And this might easily amount to a "fortune" in Mr. Gledstone's sense!

While, however, we do not think that Jesus condemned fortune-making so absolutely and universally as our author imagines, we heartily commend this little book for its hot wrath against the unscrupulous and selfish rich, its sympathy with the down-trodden poor, its plea for simplicity of living and faith in God; its earnest reminder of the too often forgotten text, "Keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

J. M. CONNELL.

"THE PARAGRAPH PULPIT."

By THE REV. CHARLES W. CASSON, MINISTER OF THE CHURCH OF OUR FATHER, OTTAWA, CANADA.

OPPORTUNITIES and obstacles generally appear together. The Canadian field, as regards our Unitarian work, especially exemplifies this fact. The present unrest in religious thought, and the lack of faith in the orthodox fold, coupled with a sincere desire to recognise the real in religion, give to us a splendid opportunity and an imperative duty. On the other hand, the conditions of the Canadian territory are such as to present serious obstacles in the way of regular missionary work. Cities are far apart, prejudice abounds, and the liberal nucleus, unlike cobalt silver, does not lie on the surface. Radicalism is reclusive, and needs to be stirred and strengthened, that it may seek the open. Many liberals have not realised their unity with Unitarianism, and must be given a chance to find themselves.

As a method for accomplishing this work in spite of these obstacles, I have devised the "Paragraph Pulpit." A certain space is contracted for in the columns of representative daily newspapers in Canada on a purely business advertising basis. In this space is printed a daily paragraph sermonette, under the heading of "The Paragraph Pulpit," in which a Unitarian principle is clearly and strikingly expressed.

This plan is already in successful operation. On October 1 a contract for one year was signed with the daily morning

and evening *Citizen*, of Ottawa, and on November 10, a similar contract was made with the *British Whig*, of Kingston. As a result of these contracts I am preaching daily at the present time to an audience of at least 16,000 people, that being the net circulation of the two papers. This means that in Ottawa, the capital city of the Dominion, and since the *Citizen* is the only morning paper in the city, our Unitarian thought is going into practically every business office in the city, into thousands of homes, and is read by every member of parliament who reads a daily paper before noon. In Kingston is Queen's University, where I have been assured there is much liberal unrest among the students.

It is our wish and purpose to extend this system over a large part of Canada, and thus to create and crystallise the liberal sentiment. There are at least twenty cities where splendid work may be done in this way, and where the foundations for future organisation may be economically and effectively laid. Indeed, in no other way can this preparatory work be done so easily and so well. For the enlargement of the plan I am raising the Canadian Unitarian Press Fund, having a minimum of \$1,000 and no maximum. From present indications the extension will be financially possible.

This press plan has been received with much enthusiasm, both in Canada and the United States. On November 1 the Middle States and Canada Conference, meeting at Rochester, New York, enthusiastically, and unanimously endorsed the method, showing its sympathy by resolution and a generous contribution. Many prominent Unitarian ministers in Boston and New York have expressed their appreciation by word and cheque. Rev. Samuel A. Eliot, president of the American Unitarian Association, has given the plan his complete approval. Canadian newspapers are referring in terms of praise to the unique and progressive movement.

The effect of the publication of the "Paragraph Pulpit" has been most marked, both in and out of the Ottawa church. It is arousing wide interest, evidence of which is seen in rapidly growing audiences, especially at the evening service. Many people are being reached for the first time, and not a few are being permanently retained as members. Letters from many parts of Canada, with contributions of cash or criticism, show how wide is the influence and how great is the interest. Viewing the matter from every standpoint, it is very evident that we have started a missionary plan that is well adapted to the time and territory, that promises large and beneficial results, and that has already proven its merits.

I do not write this article as a request for contributions, but lest anyone should fancy that we are unwilling to share this fine enterprise with others, let me say that an English sovereign is just five times as effective in this work as an American dollar bill.

Our readers will, we feel sure, like to know more of Mr. Casson's novel plan of missionary work, and we are glad to be able to add here some examples of how he preaches from his "Paragraph Pulpit."

* "Should Christians Make Fortunes?" By James Paterson Gledstone. (Headley Brothers.)

Accepting the Bible.

Some one said the other day, "Why, Unitarians reject the Bible!" Nonsense! Do you reject a fish when you refuse to swallow it, bones and all? Do you reject the letter of a friend because there are certain errors in it? Surely not. And Unitarians accept the Bible as a sacred book, but insist upon the right of rejecting what is not reasonable in it. They do not accept it for its past face value, but for its present fact value. They give it high and honoured place as the record of religious thought in the past, but not as an infallible guide in the present.

Unitarian Belief in God.

It is urged against the Unitarians that they do not believe in God. It is not an argument; it is a foolish error. As a Methodist minister I believed in God, but as a Unitarian minister to-day, I find that the only change in my faith is that it has grown more ample and more sure. The conception has changed, but the conviction grows more clear with each new day of Unitarian progress. This statement is not mere speculation, but is the voicing of actual experience. If you have been taught to believe that Unitarianism is simply unbelief, you may correct the mistake.

The Grip of Truth.

The Unitarian principle concerning truth is that it is not something to hold, but something to be held by. No man can truly believe until the truth fairly forces itself upon him. Belief is based on the inability to deny. Truth is not a toy to be played with and cast aside at will; it is a stern master, commanding obedience. If your possession of any truth depends upon your grip of it, let it go! If it be truly truth it will retain its firm grip of you. Accept nothing, therefore, but the undeniable truth.

The Spirit of Love.

The spirit of true religion is love. It is not sectarian. It has no loyalty to names or tradition. It takes no pride in apostolic successions or prophet pedigrees. It recognises no denomination, and refuses to judge a life by a label. It finds its impulse in love to God and man. Its chief asset is sympathy. It is love-conquered life, reaching out to other life in love. It is love a-surge, swelling with desire to add to the sum total of human good and gains. It is like the bird-song, making the very atmosphere vibrant with melody. Is your religion true?

The Ministry of Love.

I proclaim the ministry of love. It is the most effective. What learning cannot accomplish love can effect. The lover is greater than the thinker. Affection is more potent than argument. Kindness of heart is more forceful than keenness of intellect. Love is omnipotent, and not to be resisted or refused. If you would save the world, silence your arguments, shelve your particular theories, drop your infallible scheme, and go out and LOVE! Love will find its own way of fulfilling itself, and so fulfilling the kindly purposes of the God of love.

The Religion of Jesus.

The religion of Jesus was summed up in love of God and man. The grandest word

was love. The chiefest duty was love. The highest law was love. The vitallest principle was love. The divinest thing was love. Love was the essence and the essential. Then let us have done with our paltry strife over dogmas and divisions. The heart of the Christian religion is love, and only he who loves can possibly understand the message or fulfil the mission of Jesus of Nazareth. If you do not love your fellows you have never learned the chief lesson of the Christian religion.

The True Minister.

Whoever serves, or seeks to serve, his fellowmen, is a true minister of God. He may or may not believe in or attend any church; he may never have formulated his faith in words; he may never have taken sacred vow or sacrament; but if he loves and serves, the loving and the serving are his certificates of good standing. He may be clad in overalls, and work in a subway ditch, and talk broken English; but if he loves and serves, no archbishop takes precedence over him in the wider ministry whose spirit is love and whose ritual is service.

THE CHILDREN'S COLUMN.

THE GREATEST THING IN THE WORLD.

II.

ON the following Sunday, Jessie Barnett being still a prisoner in her room, the talk with her mother was eagerly looked forward to as during the week she had turned over in her mind some of the statements heard at the church she had attended while at school.

"Is it true, mother," she asked, "that God does not love all His children? For Mr. Goldson once said that only people who believed in Jesus would be saved; and I remember you told me that Buddhists and Mahomedans know nothing about Jesus."

"Ah, Jessie," said Mrs. Barnett, "can you imagine your own father caring only for Jack and not caring for you?"

"Why no, mother, of course I cannot!"

"Then, Jessie, you may be sure that the Heavenly Father must also care for and love every part of His human family, and indeed all His creatures. You know Francis of Assisi loved even the birds and beasts; and, as Tennyson writes, he 'used to call the very flowers sisters, brothers—and the beasts—whose pains are hardly less than ours.' Surely God cannot be less compassionate than man! When you are older I should like you to read a poem by Matthew Arnold called 'The Neckan.' This was a sort of sea creature or merman, who married a mortal, and carried her to his sea-home, where (having found that her husband had never been baptised) she sat and moaned, and wept because she had not a Christian mate. So poor Neckan rose again through the sea-billows, and waited patiently to find a priest who would make upon his brow the Sign of the Cross, that thus he might finally gain heaven with his spouse. At length, as he sat playing his golden harp one evening under the birch trees, Neckan saw a priest riding by; and the hope rose in his heart that now, indeed, he might

be made into a Christian, as the Priest could baptize him, and then his wife would be happy! But the haughty priest cried out that sooner should the staff which he carried in his hand bear leaves than that Neckan should gain heaven! But lo! the staff budded, and greened, and branched and waved! And the proud priest knew (to his chagrin) that even the 'lost sea-creature' was not to be shut out of the heaven for which he craved; even Neckan was to be 'saved.' And so, ever after this, the merman sang that 'the earth had kindness, and the sea, the stars, and God above, but ah! not human souls.' By this poem Arnold meant to teach that 'the love of God is wider than the measure of man's mind.'

"In another poem, called 'The Good Shepherd with the Kid,' he works out the same idea. In the early days of Christianity there were some who held that only those who, after baptism, never sinned again would be saved. But others, who had drunk more deeply of the spirit of Christ, and had treasured up the stories he had told of the love of God, felt that even the most sinful when they forsook their evil ways would be able to find forgiveness and peace. A lamb, as you know, was looked upon as an image of innocence; and sinners were represented by goats. Arnold, in this poem, which is a sonnet, tells how, in the Catacombs at Rome, there was found a drawing of Jesus, carrying on his shoulder not the customary lamb, but a kid, or young goat, showing how Jesus sought to save even those who were accounted 'lost.'"

"What a beautiful idea, mother," said Jessie; "it's as good as a whole sermon, and far plainer. Why it's almost like a picture of the Prodigal Son! I think you must let me read that sonnet for myself, mother."

"Well, you shall do so, Jessie," said Mrs. Barnett; "and perhaps you may be able to understand most of it. And now I must not let you talk any more to-day."

ALICE A. LUCAS.

THE GOOD SHEPHERD WITH THE KID:
He saves the sheep, the goats he doth not save.

So rang Tertullian's sentence, on the side

Of that un pitying Phrygian sect which cried:

"Him can no fount of fresh forgiveness lave,

Who sins, once wash'd by the baptismal wave."

So spake the fierce Tertullian. But she sigh'd,

The infant Church! Of love she felt the tide

Stream on her from her Lord's yet recent grave.

And then she smiled, and in the Catacombs,

With eye suffused but heart inspired true,
On those walls subterranean, where she hid

Her head in ignominy, death, and tombs,
She her Good Shepherd's hasty image drew—

And on his shoulders, not a lamb, a kid:

—Matthew Arnold.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World—

PER QUARTER ...	...	s. d.
PER HALF-YEAR...	...	1 8
PER YEAR...	...	3 4
	...	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 19, 1907.

PROGRESSIVE THEOLOGY.

WE were naturally a good deal astonished to see a statement with regard to Unitarianism attributed to the Rev. R. J. CAMPBELL, of the City Temple, in the course of an interview, in the *Daily Mail* of last Saturday, and unfortunately repeated in Monday's *Tribune*, and doubtless elsewhere, but corrected by Mr. CAMPBELL himself in the *Daily Mail* of Monday.

The interview was concerned with the "New Theology," a term which Mr. CAMPBELL dislikes, but finds it difficult to avoid, as currently describing "a certain tendency towards liberalism in modern religious thought." (We quote from the interview.) "It denotes an attitude and a spirit, rather than a creed. We object to the formal statements of belief which have distinguished the theology of the past. We object to ecclesiastical labels. Everyone knows that for the past twenty years there has been considerable uneasiness in the churches, due largely to the development of scientific knowledge, the progress of archæology, and the study of comparative religion. This uneasiness has affected every church, even Rome. From the side of science the new theology is typified in the work of men like Sir OLIVER LODGE."

There is a great cleavage, Mr. CAMPBELL continued, between the old and the new, the starting point of the new being "belief in the immanence of God and the essential oneness of God and man." Then followed the unfortunate sentences, which it is a great pity Mr. CAMPBELL had not the opportunity of revising before the interview was published, to have avoided the wide dissemination of so grave a misrepresentation.

"This is where it differs from Unitarianism," we read in the interview. "Unitarianism made a great gulf and put man on one side and God on the other."

In Monday's *Daily Mail* Mr. CAMPBELL wrote: "The sentence about Unitarianism is inaccurate, because unqualified. The ordinary Unitarian certainly does insist on the Divine Immanence as much as we do, but that does not make the New

Theology a victory for Unitarianism: My contention is that Unitarianism and Trinitarianism alike have tended too much in the past to separate between man and God. In the New Theology the old issue between Unitarianism and Trinitarianism simply ceases to exist; we do need the names."

The acknowledgment of that last sentence on the part of a fearless champion of the "New Theology," we most cordially welcome, and can only wish that it might be fully accepted by all thoughtful and earnest religious people. Certainly, we have no desire to consider from any denominational point of view whether this is a victory for "Unitarianism." Our one concern, we trust, is that Truth should prosper, with constant victory over less perfect forms of thought, and over falsehood and misrepresentation.

And if we are to take "Unitarianism" as denoting the kind of religious teaching prevalent among the people called Unitarians in our Free Churches during the past century, Mr. CAMPBELL's correction of the interview needs to be carried a good deal further than it has gone. It is not only that "the ordinary Unitarian" certainly does now insist on the Divine Immanence as much as other liberal and progressive theologians, but that for generations, and long before Mr. CAMPBELL or most of us were born, their most influential teachers have been insisting on the fundamental spiritual truth expressed in the doctrine of Divine Immanence.

Of eighteenth century Deism and of what is commonly described as the "Unitarianism of PRIESTLEY and BELSHAM," which belonged to the end of that century and the early years of the nineteenth, and doubtless had its survivals much later, it may be true that they "made a great gulf and put man on one side and God on the other"; but since CHANNING and MARTINEAU began to teach, nothing could be further from the truth, as to the spiritual religion of which they were the prophets, and since the middle of last century theirs has certainly been the prevailing influence among Unitarians.

We quoted last week a passage from the first sermon in MARTINEAU's "Endeavours after the Christian Life," published in 1843, on the kindred nature in man and God, "for no merely finite being can possibly believe the infinite"; and two years earlier he wrote in the *Christian Teacher*: "The relation which thus subsists between the human conscience and the Divine excellence leads us to avow a faith in the strictly divine and inspired character of our own highest desires and best affections. : : : These really constitute a participation in the Divine nature." *

* See these and other illustrative passages, quoted in the introduction to the revised edition of Professor Upton's survey of "Dr. Martineau's Philosophy" (1905); to be had now at Essex Hall for 3s. 6d. net.

And if anyone wishes to be reminded of the character of CHANNING's teaching, let him turn to such a sermon as that on "The Imitableness of CHRIST's Character," with its avowals: "All minds are of one family," "All souls are one in nature," from the lowliest to the highest, of the "family of God." Or consider this passage, written from a letter by CHANNING in 1837:—

"I feel that among liberal Christians the preaching has been too vague, has wanted unity, has scattered attention too much. In my own labours there has been more unity, perhaps in consequence of the strong hold which one sublime idea has taken of my mind. This is, the greatness of the soul, its divinity, its union with God,—not by passive dependence, but by spiritual likeness,—its receptiveness of his spirit, its self-forming power, its destination to ineffable glory, its immortality. This great view binds together all other truth. I think of God as the Father and Inspirer of the soul, of CHRIST as its redeemer and model, of Christianity as given to enlighten, perfect, and glorify it, of the universe as its school, nutriment, teacher, of all outward beauty as its emblem, of life as appointed for its discipline, and death for its passage to a higher being, of heaven as its perfection, of hell as its ruin. I understand the love which passeth knowledge, when I consider that God looks, as none other can do, into the soul, and comprehends its greatness, perils, and destiny. Love to God seems to me to be founded not on his outward benefits, but in regard to him as the Father of the spirit, present to it, dwelling in it, calling it by conscience and by his providence to perfection, to himself. Love to man has no foundation but in the comprehension of his spiritual nature, and of his spiritual connection with God." (CHANNING'S LIFE. A.U.A., one volume edition, 1880, p. 445.)

We might, of course, multiply quotations from these and other of our chief Unitarian teachers during the past seventy years, and may refer especially to the essay on "Incarnation," by the Rev. W. C. GANNETT, author of "Blessed be Drudgery," included in the little volume, "What do Unitarians Believe and Teach?" issued last year by the British and Foreign Unitarian Association. But our purpose is served if we have reminded Mr. CAMPBELL and others, whom these lines may reach, that it is not a thing of yesterday with Unitarians both in this country and America, nor of one generation only, that they have had nothing to do with the making of "a great gulf" between man and God.

WHEN Latimer preached his sermons "On the Plough," he voiced a real religion. The ploughman confronted the priest. He also had a faith. He believed in patient industry, in integrity. He found God in his manly labour. Let the clergy do their work as faithfully as the farmer did his and all would be well. Here was a great stream of religious life mingling with the religion of the Church and purifying it.—S. M. Crothers;

RELIGIOUS MOVEMENTS IN
HOLLAND.

It is now nearly two years since Dr. Kuyper's Universities Bill was voted by the Second and First Chamber of the Dutch Parliament. For the present the Clerical majority of 1904 is a minority. In 1905 the united Liberal parties succeeded in beating the united orthodox Protestant and Roman Catholics. They gained a small majority. The new Second Chamber consisted of 48 Clericals and 52 Liberals. The new government did not try to get the newly voted Bill withdrawn, but did all that was required to give it a fair trial. Until now things are very little different from what they were before. One of the main points in the Bill was that private societies should have the right of appointing special professors in the State Universities, if they were found to possess about £8,000. The meaning of this was to enable the various denominations to appoint professors of theology, besides the professors in the State-faculty of Theology, this faculty being of an undenominational character. The churches existing in 1877 had already the right to appoint professors for dogmatics and other branches of theology they might desire to be taught by their own men; but now every denomination or society should have the right of appointing extraordinary professors in whatever branch of science it might like. The result of the new law has been that not a single extraordinary professor has been appointed, and that nothing is heard of any denomination or society wishing to do so, or collecting money for the said purpose. It should have been easy for a Calvinistic society to appoint one of their ministers, residing in a university-town, a professor of theology. It is evident that the great need for broader teaching, the Clericals liked to talk about, did not exist.

A second point of the Bill was that private societies should have the right of founding universities of at least three faculties and nine professors. It seems that the Roman Catholics intend to found a Roman Catholic University at Utrecht. No doubt this will be of high importance for the Dutch Roman Catholics. The clergy now are educated in seminaries, and are not very much thought of by their Belgian neighbours, who possess a complete University at Leuven, with a great number of professors in five faculties. In Holland, medicine, science, law, and letters can only be studied by Roman Catholics at the Universities of the State. If they succeed in founding a private university, the result will be that Protestants and Roman Catholics will live perfectly separated in their own circles, without a real knowledge of each other. Rome will do all it can to strengthen its position, and the result of the Calvinistic hatred against Liberal ideas will be a reinforcement of Rome, which is really its greatest enemy. Dr. Kuyper thought himself very clever in uniting with Rome in the political struggle. Sooner or later the Calvinists will find that it is dangerous to invoke the aid of enemies so sharp and clever as Rome has almost always proved to be.

A third point of the Bill was the obligation for the Government to bring before the Second Chamber a Bill dealing with the revision of the present State faculty of Theology within three years after the voting of the Universities Bill. What is to become of this point is not yet clear. The chief argument against the present condition was that no "dogmatics" were taught in the faculty. It was maintained that the faculty really was a faculty of theological science and not of theology. It was to become again a faculty of theology, by the appointment of a professor of dogmatics, who would be for the faculty what the head is to the body. During the discussion of the University Bill there was a great divergence of opinion as to the kind of dogmatics to be taught. Was it to be Roman Catholic or Calvinistic or Dutch Reformed or Lutheran? It proved impossible to realise the ideal of the orthodox Protestant members of Parliament, and, in order to find a way out, they proposed that the coming Government should offer a Bill concerning this Faculty within three years. The argument is of a purely artificial nature. In every university dogmatics are taught by the professors appointed by the various churches that desire their students to be educated at the universities. These professors are extraordinary members of the Faculty and Senate of the University. Even if what seems to be impossible should happen, and the various parties agreed upon the sort of dogmatics to be taught in the Faculty, the only difference would be that this professor would be an ordinary member of the Faculty instead of an extraordinary one. If the old Sacred Theology is to be restored by so slight a difference, the present state of affairs cannot be very bad. A strange thing is also that the present Liberal Government is compelled to offer a Bill for a revision of the Faculty it does not desire. In the meantime, the Synod of the Dutch Reformed Church that is practically most interested in the matter, all the theological students at the State Universities being Dutch Reformed (with a very few exceptions), proved to be pretty well satisfied with the present conditions. So it is to be expected that the compulsory revision will be merely a matter of form, if a Bill is offered at all.

Last year saw a good deal of improvement in the Liberal organisation within the Dutch Reformed Church. It is remarkable how difficult it is to organise Liberal thinking people. Long since it became evident that a union of the Liberal elements within the Dutch Reformed Church was necessary if these elements were not to be expelled by their orthodox antagonists, but several efforts to unite the scattered elements into a strong body failed. The Protestantbond appeared not the right body for this organisation. Then the Evangelical Union was founded, and tried to gain the sympathy of the more conservative Evangelicals, and at the same time of the "Moderns." It had no success. But now provincial organisations have sprung up and they seem able to awaken the necessary interest. The first Provincial Union was founded in Friesland under most promising circum-

stances: The Frisians have a sort of national feeling for their province, and if anything specially "Frisian" is established, it may be sure to interest a good many. Their Union quickly proved a success, and much good work has already been done. The example of Friesland was followed in other provinces, and though some of these unions are rather weak, it seems that this way of organisation will strengthen the cause of Liberalism in a very helpful manner. Lately a Central Committee has been appointed by the various provincial unions, and we hope that this committee will be able to help those Liberal congregations that are situated in a province in which the number of Liberal communities is so unimportant, that it is not practicable for them to form a union of their own for mutual aid. The work done by these Unions consists of giving grants to Liberal communities for increasing the salary of the minister, giving stipends to Liberal theological students, lecturing, preaching, and religious teaching in places in which no liberal minister resides. In the Synod there is now a considerable orthodox majority. Last year they began thinking about measures against the Liberal candidates for the ministry. They have at present to subscribe a declaration that they are willing to preach the Gospel of Jesus Christ. This year's Synod proposes to the lower committee (that have to vote the proposals of the Synod before they can become law) to read these words: To preach the Gospel of Jesus Christ, according to the Scriptures of the Old and New Testament. No difficulty will arise if this proposal is accepted, the additions being perfectly harmless for Liberal preachers. But it is evident that some day the Synod may try to add to this declaration some words a Liberal candidate might not be able to subscribe to. In this case only the opposition of a strong and well-organised minority could prevent the local committee voting the proposed formula. In this way, about thirty years ago, some 400 ministers compelled the Synod to withdraw a proposal they declared to be unacceptable. The benefit of the present harmless orthodox action is that the Liberals in the church, who were pretty well asleep years ago, are now stirred up.

Last month gave us a new instance of the old truth that antipathy against brethren is often greater than aversion to strangers. Tribes of the same offspring often are great enemies, and nations of wholly different character more easily make friends than nations which are closely related. One of the Reformed ministers of the Hague used to be an ardent opponent of Liberal religious thinking, of what is called in Holland "Modernism." Nevertheless he and some of his colleagues in the ministry at the Hague have defended the right of the higher criticism in meetings of ministers on various occasions. As they did not allude to their critical opinions in their sermons, the members of the congregations did not know about these things. It even was a dogma among ministers of a Moderate orthodoxy that it was not allowable to teach their pupils things that did not conform to the

common orthodox opinion, whatever might be the private opinion of the teacher. In the Hague this method is now given up, and in consequence of this there has been much trouble in orthodox circles. In a recent sermon Dr. Cramer confessed himself to belong to the defenders of higher criticism; he showed his audience that their talk about the Confessions and Inspiration and Satisfaction was very like the ways of the Pharisees, and suggested that the real Spirit of Christ was not to be found in current orthodoxy. Since this sermon a good many of the congregations call him a "Modern." And now the strange thing is that Dr. Cramer maintains that he is Orthodox. And many so-called ethical Orthodox professors and ministers are doing the same thing. If they would only tell in plain words what they believe, very soon the number of Liberal ministers would be doubled, but the majority of them like to keep up appearances. There is a Dutch proverb, "The blood creeps where it cannot go," and we are glad of the progress of Liberal religious thought in Orthodox circles, even if people are afraid to acknowledge the real character of their belief. I think I am not mistaken in supposing the Liberals in the Established Church to be in the same condition with regard to Unitarianism.

Professor Oort, the author of the "Bible for Learners," was lately 70 years of age. This means a serious loss for the Leiden University. He is a professor of Hebrew in the Faculty of Letters, and has now to retire at the end of the present academic year. He has held the chair for Hebrew since 1875, and hundreds of theological students have attended his lectures in the first year of their studies, when preparing themselves for the Hebrew examination by which they are to be admitted to the theological studies. Professor Oort studied the older Rabbinical literature with care, and his knowledge of later Judaism proved to be of great importance for Hebrew antiquities, on which he has also lectured. His book on the last centuries of Israel as a nation (*De laatste eeuwen van Israëls volksbestaan*, 1877) is a valuable contribution to our knowledge of that people's life. His chief interest has been in the theological side of his studies, but as a thorough Hebrew scholar he has written many articles on subjects of higher criticism. He understands how to speak on scientific topics in a very clear way, and is the right man for University extension. He is also greatly interested in public Liberal religious life and social work. We are glad to see him in good health. The law compels him to retire as a professor, but we hope that he may be able to strengthen our cause by his studies for many years.

The Protestantbond has done much good work during the past year. The annual meetings, held in Groningen, were very successful. They were exceedingly well attended. We had some good speeches, on the Theosophical movement and Elementary Education.

The Dutch public school is undenominational, and religious teaching is given one hour a week by the ministers of the various churches. Now many people are

not contented with the results of the teaching in the public schools with regard to religious ideas. Many of the teachers seem to be on bad terms with religion, being socialists or atheists, and the religious teaching of the minister is not sufficient to break the influence of the master. They want, therefore, private Liberal religious schools. But it is not probable that they will be able to manage this, the number of the discontented not being strong enough to pay the expenses.

The number of the members of the Protestantbond is slightly increased.

B. D. EERDMANS.

Leiden, January 8, 1907.

ORTHODOXY IN SOUTH AFRICA.

It happened during my stay at the Cape that the various denominations held their annual congresses. Among these the Dutch Reformed Church (the D.R.C. as it is familiarly designated) held a Synod lasting twenty-four days. This is the most influential religious sect in South Africa, for its members comprise 51 per cent. of the European population, and its position resembles that of the Anglican fold at home. But we have nothing in England corresponding to this denominational Parliament, except in a distant way. Holding the congress only costs about £150 a day, but the length of the session makes it a matter of considerable expense, and one speaker pleaded excuse for the brevity of his speech on the ground that it burdened the treasury to the extent of ten shillings per minute.

They meet together to discuss and decide the affairs of their schools, their orphanages, their missions, their theological colleges, and other institutions or agencies affecting the welfare of the denomination. The Synod mainly consists of the mother church of the Cape Colony, with a delegate from the Transvaal and the Orange River Colony. Sub-committees reduce the intricate detail of the work, but final decision, of course, rests with the chief assembly. Among the business was the consideration of a petition from a congregation against having its name changed from Rhodes to Rossville, an instance how politics creep into ecclesiastic economy; while among the decreta was the fixing of the price of a baptismal certificate at four shillings.

It will thus be seen that the transactions are sometimes somewhat parochial and petty, and the general spirit of the conference strikes me as rather domestic and narrow, and not altogether abounding in the "large manner." Not that there were not very important matters on the tapis. There was, in sooth, a proposal to ask the Government to subsidise their denominational schools; and though the motion was lost, it served to testify to the growing expression of the demand with which our own powerful Established Church in England has made us too familiar. It would seem that sectarian power everywhere strives to keep itself alive by asking for more, and that here, too, appetite grows by what it feeds upon. The same love of power was manifested by the curt refusal with which a request on the part of the churches of Rhodesia to have partial self-government was met. There is no established church or state religion in South

Africa; but if there were, and it proved to be the D.R.C., this country would be as bad a place for the heretic as Geneva was once to Servetus.

An interesting episode of the Synod was an attempt on the part of the Presbyterian Church to amalgamate with the D.R.C. The effort at union proved premature, and issued in a nasty rebuff to the wooer. During the war the Presbyterians made themselves rather conspicuous by their zeal in kindling animosity against the Dutch in their rampant jingoism and praying for their utter destruction—and memory is still too sore to be healed by the flattering and fulsome compliments paid upon the occasion of the plea for union.

In connection with the status of orthodoxy in South Africa, as represented by the D.R.C., two things strike the student of ecclesiastical history. First, its abnormally large congregations; secondly, its intellectual unprogressiveness. One would suppose that it is, after all, true that the popularity of a church is in direct proportion to its backwardness.

In the Orange River Colony there are 42 congregations with a membership of 40,000. And these figures are typical of other regions. The result is that pastoral work is rather difficult. Yet one could wish that the ministers were thus happily engaged in looking after their own people, for they seem to have ample leisure to proselytise among liberals, and if there is a Unitarian sick or on his death bed they crowd around the place like vultures around their prey. Part of the duties of a liberal minister in South Africa is to play moral police against these impudent pests of Calvinism.

If success were a guarantee of truth the D.R.C. could establish a claim to its possession. In the Transvaal during twenty years, the number of congregations has doubled, and the income increased six-fold. It is characteristic of the Transvaal temper that it is the latter circumstance which was construed at the Synod as a proof of special favour from above.

Prevalent theology is a branch of the study of antiquities. It is older than the old oaks in the avenue. For the D.R.C. assumes that Reform was fully, finally, and fixedly accomplished three and a half centuries ago, and that further reform is unnecessary. At one time, when its students for the ministry went to Holland for their theological training, they brought back the leaven of liberalism, and the guardians of orthodoxy took fright. Since 1859 it has had a theological seminary of its own, and students are allowed to proceed to Holland or Scotland only after proper inoculation. The result of thus cutting itself adrift from European progress and the modern spirit of inquiry, has been a mental stagnation for Boer theology. During the twenty-four days of the Synod's existence there was no token given that its deliberating members were aware, except as a vague fear, of what has taken place during the last two generations in the theological outlook of the orthodox churches of Holland, Germany, and England.

When a report was made that a D.R.C. minister had attended the Reformed Church of Holland as a representative during his visit to Europe, he repudiated so base an allegation, averring that the Reformed

Church of Holland was no sister of the D.R.C. of South Africa. So clear would they be from the taint of liberalism: Upon the closing day there was also a little outburst against the attempts of the "so-called higher criticism supported by the alleged results of the new science, to injure our church." Any modification of the Augsburg confession is a personal affront.

Some of the members are, however, awake. There was a cry against leaving the appointment of the theological professors to the synodical committee. Recognition was made that competition with other churches was becoming keener. Appeal was heard for more teachers, presumably to fill the place of those dismissed for teaching facts of geology which contradicted the date 4,004 B.C. given in the Dutch Bible as the date of creation, inscribed by the Holy Ghost.

In turning to the proceedings of the other sects one understands the nature of the competition complained of. The Moderator of the General Assembly of the Presbyterian Church of South Africa, having extolled his church to the skies, attributed its wonderful progress to the fact that it had continuously stood for spiritual liberty and for intelligent progress, and had always appealed to the intelligence of this country, and that its ministers were the best educated in the world. (Shade of Robertson Smith—do they really believe it!)

The Congregationalists of South Africa, again, at their annual meetings, vied with any liberal community in their boast of freedom. They said: "We have no creed and no prayer book. We do not meet a candidate for church membership with a demand for a statement of belief. Nor do we place a catechism before him." They were proud to know that the creeds had lost their hold, and that in their own churches the love of liberty was ingrained in the very fibre of their life. It is, indeed, not incredible that the Congregational Churches have among their ranks some of the most intelligent and liberal members of the community, and that upon their progress largely rests the hope of the cause of liberal religious thought.

Meanwhile the single Unitarian Church in the whole of the sub-continent of South Africa is able to exercise an influence which in range and depth it is difficult to credit, and performs a kind of work which (in face of the tremendous antagonism it has aroused against itself, yea, perhaps largely because of this antagonism) makes it one of the most important outposts in the wide empire. No wonder that the heavy burden of responsibility and the nervous tension of the position has permanently disabled the first minister and temporarily disabled his successor. But the future liberal church of South Africa will have good reason to feel grateful to the Rev. D. P. Fauré, the founder of the church, and the Rev. R. Balmforth, his intrepid henchman, who by their speech and writings and arduous labours have accomplished so courageous and necessary a pioneer reform.

Cape Town. J. TYSSUL DAVIS.

FROM within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.—Emerson;

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

MR. R. J. CAMPBELL'S THEOLOGY.

SIR,—The desire to be at peace with our brethren and a wish for Christian reunion should not make us forgetful of an aim that is even more important than either of these things, viz., the progressive development of Christian thought. Now that there is a disposition among the churches to welcome change, there is a temptation to facile and meaningless compromises—compromises too often of a merely verbal nature. It is necessary to point out that we have a duty to perform to the liberalising "orthodox." We are so glad to see them "coming our way," that we forget that we ought to warn them from coming too much our way. They have stood for Life, and we have stood for Truth. And our long travail of thought and self-criticism has issued, with us, in a conviction that the great spiritual realities require a finer and profounder expression than any formulas which our own liberal tradition has transmitted to us; and we are now, hopefully it may be, feeling our way to something better. If, then, there is to be any genuine *rapprochement*, it must be at some point that is at present ahead of both parties, and to this we may hope to converge. We have to warn our semi-orthodox brethren not to cast away lightly the kernel of religious truth which their husk of old dogma has so well preserved. To take two examples.

(1) Mr. Campbell has an article in the current *Hibbert* on "Atonement." His view is sufficiently enlightened to alarm the older schools. But is it sufficiently true to satisfy us, who fear no conclusions, and ask only that a doctrine shall fully represent the religious facts in question? Is it for this smooth result, is it over such an indifferent matter, that we have fought for three hundred years? Mr. Campbell gets his result, his explanation of "atonement," by eliminating to a great degree the ethical element, the connection with sin, in that doctrine. Atonement is an offering to God, in the way of normal pleasant human existence. That is, the "sting" of the whole idea is taken out. All that Christianity has had to say on the tremendous subject of sin is just brushed aside. We are simply landed back in the pre-Christian thought of men, who (according to Mr. Campbell's view) had a religion into which, as religion, moral perceptions did not deeply and constructively penetrate. Liberal Christians will demand that, if Atonement is to be explained as "life in the whole," as contrasted with life for self, it must carry with it a deeper and not a feeble consciousness of moral distinctions than the older views. We can only be at one with God and man when we have conquered sin; whereas Mr. Campbell thinks that the question of sin need only enter into the subject after the meaning of Atonement has been fixed. There is no useful result to be gained by speaking of God, and oneness with God, as if these might possibly be unmoral or indifferent mystical sensations or experiences deprived of all the meaning which our struggle with sin

gives to them. Indeed, the pith of the whole subject will be better reached from the human side and man's relations with man rather than from their relation to God. "God" is too easily introduced in these discussions, as an *x* from some No Man's Land, for the summary despatch of difficulties. We find God best when we best fulfil our human, especially our ethical ideals; and the law by which we do this is that law of vicarious suffering and achievement, that solidarity of good and evil among men which seems to be the real inwardness of "atonement."

(2) Another point on which there seems to be too much haste among us to compromise is Mr. Campbell's explanation of "Incarnation," which, as I have recently tried to show in these columns, is not very helpful. The uniqueness of Jesus is in no way illustrated or enforced by saying that he is an incarnation of God in the same way as we, only more so. It whittles down a great old idea, and introduces no new one. It puts Jesus into a relative scale just when and where we want to see him as absolute. It encourages one of our rationalist superstitions—that the religion of Jesus is relative and temporary, while Theism, of which it is a variant, is absolute and permanent; whereas, of course, one is no more absolute, in the history of religion than the other. Once more, what we want is to approach the matter from the human side, and see Jesus in the actual organic relations which he holds in the structure of our religious consciousness.

W. WHITAKER.

CHANNING HOUSE SCHOOL.

SIR,—It is now some years since you were good enough to publish for me an appeal to your readers on behalf of the Channing House School Presentation Fund, an appeal which met with most generous support at the time, and has enabled the Committee to grant the scholarships of fifteen guineas per year to a large number of those daughters of our ministers who would otherwise have been unable to obtain such an extension of their education. Unfortunately, death has lately removed several of our oldest subscribers, some of whom gave annually to the Fund the full fifteen guineas required for a scholarship.

At the same time, the benefits of the education given at Channing House have been so greatly appreciated that the number of applications has steadily increased, until this year the Committee find themselves faced with a possible deficit of between £60 and £70.

In view of the very poor return we are able to make to most of our ministers for a life spent in devotion to the cause of others, it is most earnestly to be desired that this means of assisting in the education of their daughters should not be allowed to suffer from lack of support.

The subscriptions, vary from 10s. 6d. to fifteen guineas, and any amount will be thankfully received and acknowledged by me as Treasurer to the Fund. Also I shall be particularly glad to receive the names of any who are willing to become annual subscribers.

F. J. NETTLEFOLD.

Streatham Grove, Norwood, S.E.,
January 14, 1907.

MARTINEAU'S "ENDEAVOURS."

SIR,—In your extremely interesting article on the new and cheap editions of Dr. Martineau's "Endeavours after the Christian Life," you refer to the sixpenny edition in paper covers published by the British and Foreign Unitarian Association, the edition published by Messrs. Longmans at eighteen pence, and the edition published by the Association at the same price, and you add "readers have now a choice of which they need make no complaint." This is quite true for those who have an opportunity of seeing the three and judging for themselves, but those who have no such opportunity may have a difficulty in deciding which to order, and if they merely ask their bookseller to get the new cheap edition, he will probably get the one most familiar to the trade. I have carefully examined both, and I have no hesitation in recommending intending purchasers to see that they get the edition published by the British and Foreign Unitarian Association, which is the better print, on better paper, in far better binding, and contains an excellent reproduction of the very interesting portrait of 1847.

FRANCIS H. JONES.

MANCHESTER DOMESTIC MISSION.

SIR,—I trust you will allow me to offer a remark upon your correspondent's "Report on Christmas at the Manchester Domestic Missions," which appeared in your paper of the 12th inst.

I am afraid that the gentleman was not familiar enough with the actual position of what he calls "the Missions" here. The Society of the Domestic Mission (which will shortly issue its 73rd report) was founded and long conducted upon the simple pattern of Dr. Tuckerman's "Ministry to the Poor." It has of late years largely developed its operations on what are called "Institutional" plans, and certainly not least effectively under the guidance of the Rev. J. W. Bishop and the Rev. A. W. Timmis, in connection with their fine chapels in Willert-street and Renshaw-street. About ten years ago it pleased the Mission Committee, under some singular misapprehension and consequent prejudice, hastily, and, as some of us thought, singularly unjustly, to eject the Rev. Benjamin Walker from his charge in Willert-street, an office in which he had served with most Christian love and devotion for many years.

Upon that ejection certain warm friends of the Rev. Mr. Walker immediately joined to support him in his devoted consecration to the simpler efficiency of the "Ministry to the Poor," amongst whom he had so long lived and taught like his Master.

From that date, it is too sad to relate, the old "Domestic Mission," or its successive committees, drew up its skirts, passed by on the other side, and declined all association with Mr. Walker and his plans, and all contribution towards his support and expenditure. These have been faithfully supplied by some friends who have felt it an honour to furnish all such resources to their deeply respected friend, and to maintain his poor little meeting-room, where he has continuously met a small society of his "Poorest of the Poor," old and young. I myself have never

joined in any meeting in which I have been so moved for Christian love and worship as in that poor little place in Goulden-street.

I think you will not wonder if, under the circumstances, which are absolutely within my own knowledge, your correspondent's too imperfect, if not contemptuous reference to my honoured friend's labours and their scene has seemed to call from me this remonstrance. R. D. DARBISHIRE.

Manchester, January 15, 1907.

[We are certain that there was no shadow of contempt in the reference of our Manchester correspondent last week to the work at Goulden-street.—ED. INQ.]

THE INDIAN DEMAND FOR SELF-GOVERNMENT.

SIR,—In my letter to you of last week there is a sentence which stands in print as follows:—"There is a real difficulty in reconciling the need of Islam—not only with popular government but with good government of any kind." The apparently unmeaning dash is the tell-tale relic of a lost parenthesis:—"as commonly understood and practised." Whether the omission was my fault or the printer's I cannot say; most likely it was mine. But the qualification meant to be expressed is important. The art of bringing an old religion up to date by a free handling of the historic sources is by no means confined to our own Broad Churchmen, and it seems quite likely that we may hear a good deal in the near future, under some name or other, of a Broad Church of Islam standing for quite modern and even democratic ideas. Personally, I have little faith in such attempts, but I did not mean to ignore them. R. K. WILSON.

SUFFOLK VILLAGE MISSION EXTENSION.

SIR,—Just twelve years ago the Central Postal Mission, with the generous help of many friends from various parts of England, erected a little iron building in the remote village of Bedfield (Suffolk), to serve as a Sunday-school, a place of Unitarian worship, and as a pleasant place of meeting for the villagers during the week. There was literally no other resort except the public-house: there were three of these within easy reach, working their usual baleful influence on the youths and men of the neighbourhood. A Men's Social Club and Reading Room was at once started, and the building has ever since been in constant use on Sundays, and also on week-nights for such purposes as lantern lectures, flower shows, musical band practices, &c. In fact, it has quite justified its existence. The little group of worshippers, chiefly agricultural labourers and their families, have kept firmly together through many difficulties, and the agencies gathering round the chapel have decidedly raised the moral and religious tone of the village. The total cost of erection, including purchase of land, was a little under £175, and the building (held in trust by members of the Central Postal Mission) was opened free of debt in 1895.

There is now a strong desire on the part of the villagers for an additional room,

for the expansion of the Men's Club and to facilitate the serving of refreshments on the premises, the holding of the Women's Sewing Meeting, Sunday-school teachers' gatherings, &c. The Central Postal Mission have decided on the erection of this additional room as they are convinced it will be of real service, and will tend to the uplifting of the people and the strengthening of the Unitarian cause, which has much to suffer through the petty persecution of the Established Church and of orthodox dissent.

A sum of from £20 to £30 will be needed, and if any of our kind friends and supporters are willing to help in this good object, they are asked to send direct to the hon. treasurer of the Central Postal Mission, Miss Ethel C. Lake, Alaska, Sutton, Surrey, or to me, 9, Heath-street, Hampstead, N.W.

FLORENCE HILL,
Hon. Sec., C.P.M.

PROVINCIAL LETTER.

THE OUTLOOK IN SCOTLAND.

THE sectarian division which has absorbed attention in Scotland for two years is now finally settled, and the severed bodies know where they stand, materially and spiritually.

Each of the two bodies has a traditional title which is actually a misnomer. The new sect with the old name, "The Free Church of Scotland," is not free intellectually. It perpetuates the bonds voluntarily put on by its ancestors at the Disruption in 1843. It has taken upon itself afresh "The Confession of Faith" and all the Standards. It stands for Calvinism, unaltered in any particular. It is mainly Highland, and will cease with the passing of the Celtic tongue. The other sect, wearing the newer name, "The United Free Church of Scotland," has lost the sense of unity, and has not got the sense of freedom. It suffers from the rending, and is hampered by its Standards. How to make the Standards represent its living faith is the problem before it.

The death of Principal Rainy is at once a deprivation and a deliverance to it. He was the man for its diplomatic management, and marked the stage of political placement. His influence was the main power in shaping it as an organisation and in permeating it with intention.

But the edge of another stage has for some time shown itself, that of spiritual adjustment. Other things than the Church saw at its formation have appeared with portentous mien: Natural science, with its declaration of evolution; the Higher Criticism, with its obligation of reform of faith; the development of the Moral Spirit, with its insistence on consideration of economics and ethics, have come as apparitions to the religious consciousness requiring hospitality. The Church has at length recognised them as angels of God, and is considering how to make cakes upon the hearth for them.

Rainy himself saw the new situation, but circumstances prevented the full facing of it. The internal rupture came and took attention away from it. Now that the separation is settled and Rainy has departed, the ground is clear for the other

work, and the other man. The work is obvious; the man is not. Amongst the last utterances of the great ecclesiastic was this: "I believe that a new spirit will arise when the older men have passed away. The Church has lost some of her theological fetters. To-day, as a consequence of the judgment, she is much more free than she has ever been before. She has shaken off some of the trammels that clogged her intellectual progress and the liberation has manifested a freedom, which must prove of great value in the future."² The passing of the older men is a matter of a brief time, and if with them will pass the diplomatic temper and method, the change in the Church will be great. Liberals, like Dr. Marcus Dods, who have almost entirely emerged from the fetters of the Standards, have been subdued by the diplomatic spirit and have halted and trimmed. Whether the younger men will have the courage of their new learning (which Rainy almost with his last breath, invited them to have) and will make for an unconditional openmindedness and a real freedom remains to be seen. Though now is their opportunity, no leader that way is visible. At present, the Church is practically without a head. For some time to come, it would appear as if it would suffer for lack of men for the needed advance.

The Established Church is perplexed about the restatement of its faith, which has become inevitable. Probably it will be rent in the act. The Episcopal Church is endeavouring to make itself popular, but finds itself obliged to relinquish its day schools. It and the other Churches have now practically lost control of Teachers' Training Colleges, and thus almost the last relic of sectarian management of education ceases to exist in Scotland. The Congregational Churches have suffered much by the constant drain made on them by English churches. This, and the comparatively small number of students at the Theological Hall, is giving cause for anxiety. The recent progress has not been great, but the churches are regarding "with obvious sympathy the new ideas and the new methods which invariably characterise a new time."

Our own cause is in dire want of men. Two of our congregations, Kirkcaldy and Kilmarnock, seem likely to go down through lack of ministers. The situation for both is very grave. The need of strong preachers never was so great. The shaking of Presbyterianism has produced thought on matters pertaining to religion, and the thinking has brought the conviction that not in Calvinism does the philosophy lie which is acceptable to the Scottish mind. There is an outlook, a wistfulness and a readiness for religious advance, such as has not been manifested in these regions before. These constitute an opportunity for the faith of Reason and Love, to avail ourselves of which should be our joy; but, alas! we have no apostles available for the emergency. The lack probably proceeds from our want of central capacity and enthusiasm.

I write what is in my own mind, and feel called upon to say that our fundamental want is an Association capable of rallying and inspiring our congregations for the openings around them. The Scottish

Unitarian Association, by its recent constitution, cut itself off from congregations, and (as I think) dissolved itself. It has lost a precious year already, and still does not seem able to make any effective endeavour. An appeal on behalf of our unmanned congregations should have been made long ere this. It may now be too late to save them. I cannot view without shameful regret the resolution to unhouse the Kilmarnock congregation. I am well aware of the difficulties of the case; I faced them at the beginning of our connection with the congregation, and did what I could to clear off the pressing debt. If the present church must be sold, immediate steps should be taken to secure a house and a minister for the congregation. Surely there is some power of compassion among Scottish Unitarians to rehabilitate a loyal congregation.*

I believe that, even yet, an earnest appeal made to our members in Scotland would produce the needed help. Without such an appeal it cannot be said that all has been done that might or should. It will be a perpetual disgrace to let the only instance of free theological development in Scotland be sacrificed ruthlessly.

The Kirkcaldy congregation has suffered pitifully for want of a minister, and something of a regenerative nature will have to be done on its behalf. The town is an important one; it is the heart of Fife, and has many liberal traditions. To supply the needed means of life, the Scottish Unitarian Association should set itself enthusiastically. Upon it rests the natural responsibility of maintaining the existing congregations. This I urge, knowing full well the various difficulties of administration. The McQuaker Trustees have control of the money available for Scotland, but I am confident that they are willing to respond to local fervour, and to work through the readiest channels.

I am aware of the poverty and comparative smallness of our several congregations. I know that each has its own burden, and is continually worried over it. But I know also that there is a desire for closer fraternity and more intelligent sympathy among the congregations; and I feel sure that, if that desire were worked up, help would be forthcoming for pressing needs. At present there is no circulation of information among the congregations; they do not know each other's circumstances, and the feeling of isolation is thereby intensified. Some means of mutual knowledge and help is required. The sense of solidarity needs to be established.

The St. Vincent-street congregation, Glasgow, has experienced a touch of re-animation in the celebration of its Jubilee. A successful bazaar has brought a considerable sum into its treasury.

Ross-street Church, Glasgow, continues a courageous life, and no doubt, as a daughter, shares in the stirring of the mother.

St. Mark's congregation, Edinburgh, is surrounded with active orthodox bodies, and finds it difficult to attract attention.

The Dundee congregation manifests a hopeful vigour, and is to be congratulated

* On the very day on which Mr. Webster was writing this letter we heard that the Kilmarnock congregation had practically ceased to exist.—*ED. INQ.*

on having its buildings repaired and redecorated.

The past year has been the most eventful in our history at Aberdeen, by reason of the opening of our new church. The possession of a building so well adapted for work and worship has given us fresh enthusiasm. We have not yet fully used all its resources, but are gradually feeling our way to complete use. The attendance at the Sunday services up till Nov. 11, averaged: forenoon, 204.6; evening, 284.3. At the service conducted by the Rev. John Hunter (Wednesday, October 3) there were 420 present. During the unusually severe wintry weather the average of attendance has gone down, but still it is relatively high. Our membership roll shows an accession of fifty members. The Sunday-school has an increase of twenty-seven. Our newly formed Guild of Endeavour is lively in several efforts of study and culture. The Ladies' Working Party promotes a monthly "at Home" which is popular. On December 22 and 23, we held our annual sale of work. The new hall lent itself kindly to stall-spaces, and the result was a net gain of £44. This, coming in a dull time, and after heavy drains for the building fund, we reckon very satisfactory.

We have realised in our new church a wide fraternal sympathy. Dr. Glasse, in his preaching, brought us into touch with the ministry of the Established Church; Dr. Hunter and the Rev. W. Wood came with the sympathy of Congregationalism; and the Rev. R. C. Fillingham made us realise affinities with the Church of England.

The McQuaker Lectures proved the suitability of our new hall for public meetings, and the five lectures with which I followed these showed that we have got the ear of a thoughtful class willing to hear what can be said for Spiritual Theism.

With fervour, wisdom, and patience we hope to be worthy of our high calling and sharers in a Scottish rising into lofty religious life.

NOTE.—I preached at Kirkcaldy twice on Sunday, January 13th, spoke in the Sunday-school, and attended the annual meeting of the congregation. I was impressed by the loyalty of those present, and with the zeal of the officials and workers. They are determined to keep church and school open. Their unfortunate experience with the Rev. C. Sneddon has made them almost despair of having a suitable minister. The town deserves one, and it is to be hoped that ere long a capable man will be found for the important post. ALEX. WEBSTER.

Aberdeen, Jan. 9, 1907.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Cardiff.—At a special meeting of the West Grove congregation on Friday, January 4, the resignation of the Rev. W. Whitaker having been received, the following resolution was passed: "That this meeting of the congregation of the West Grove Unitarian (Free Christian) Church receives with great regret the Rev. W. Whitaker's resignation of his ministry there, and desires to place upon record its deep sense of the devotion with which Mr. Whitaker has served the congregation during the past three years. The congregation further desires

to convey to Mr. and Mrs. Whitaker their most sincere wishes that every success and happiness may attend them in the new sphere of work to which they have been called." Mr. Whitaker terminates his ministry at West Grove on Sunday, January 27.

Coalville.—Services to celebrate the second anniversary of the Coalville Unitarian Society were held on Sunday last in the new Adult School Hall, the preacher for the day being the Rev. W. Copeland Bowie, of London. A good band led the singing. The evening congregation numbered 120. Literature was distributed, and it was a cheerful and encouraging day.

Framlingham.—The Rev. Richard Newell, who completes four years' ministry this month, called the members together on the 7th inst. to a tea and social meeting. A programme of music was rendered by various members, and the minister and the Rev. Wm. Birks, of Diss, addressed the meeting. The subject of church membership was referred to, and it was proposed to enrol all present, with others who desired to be identified as members, subscribing an annual amount, and accepting a simple declaration to worship together and support the cause in connection with the Old Meeting House.

Ilminster.—On Thursday, January 10, the annual New Year's tea was held in the school-room adjoining the "Old Meeting," after which a welcome meeting to the Rev. R. Finnerty (who began his ministry here on January 6) was held in the chapel. The chair was taken by Colonel M. L. Blake, who was supported by Revs. Rudolf Davis, H. S. Solly, Messrs. M. B. Baker, Robert Blake, and others. Letters of regret for absence were read from Revs. C. C. Coe A. N. Blatchford, A. Sutcliffe, and F. Homer. The speeches were interspersed with music from the choir and Taunton friends. The meeting was well attended, and a very pleasant evening was spent.

Leeds: Holbeck.—The work of the recent successful bazaar having been brought to an end, the regular activities in connection with the congregation and school are being resumed, and meetings of the Sewing Society, the congregational "At Homes," the Guild, the Literary Society, and the Y.P. Socials will be held as hitherto.

London: Hackney.—Last week was one of exceptional interest, and of very arduous work on the part of the minister and his wife. On Monday and Tuesday dramatic entertainments were given for the parents of the Sunday-school scholars. The rendering of two of Miss Lucy Whitehead's plays by actors drawn from the junior members' guild was a special interest. The Christmas treat for the scholars followed on Thursday and Friday, the occasion being the triennial Christmas tree—this year being two trees, with a pyramid between them, on which were arranged the toys and useful articles to be given to the children. The only drawback to the proceedings was the unavoidable absence of Miss Green, the school secretary. A memorial tablet of white marble and simple and artistic design has been placed in the New Gravel Pit Church by the family of the late Mr. and Mrs. C. E. Green, bearing the inscription, "To the memory of Charles Empson Green, born December 15, 1832; died June 11, 1899; and his wife, Elizabeth Mary Green, born April 28, 1839; died December 22, 1905; who were both members of and earnest workers in this church." At the close of the morning service last Sunday the Rev. H. Rawlings made feeling reference to the memorial. An important event of the near future in connection with the Hackney church is the bazaar to be held at the King's Hall, Holborn, next June, in aid of the guarantee fund, and it is hoped many friends will give a helping hand.

London: Mansford-street.—On Saturday, Jan. 12, the members of the Mansford-street Guild entertained a party of cripples from the neighbouring County Council school. The hosts and guests were soon on the best of terms with one another, and spent a merry evening together. After tea, the visitors were filled with wonder and delight at the performance of the Sunday-school children's play, "Red Riding Hood," and with some irresistibly droll action songs given by other scholars. They then treated us to some songs and recitations and a sketch from "Pickwick," the evening ended happily and with mutual good will.

Manchester District Association.—At a meeting of the governing body, held on December 4 last, a resolution of congratulation to

the Rev. S. Alfred Steinthal, on the attainment of his eightieth birthday was passed, and directed to be suitably engrossed for presentation. The President had previously sent greetings to Mr. Steinthal by telegram on his birthday, on behalf of the Association. As congratulations from various societies had already been conveyed to Mr. Steinthal at a public meeting held in the Memorial Hall, under the auspices of the Provincial Assembly, it was arranged in consultation with him, and with his approval, that the presentation of the Association's resolution should be made at his home, in order that the strain of a further public ceremony might be avoided. Accordingly, a deputation waited upon Mr. Steinthal on Friday last, consisting of Mr. T. Fletcher Robinson (president), Revs. P. M. Higginson and Dendy Agate (vice-presidents), Mr. G. W. Rayner Wood (treasurer), and the Rev. N. Anderton and Mr. O. H. Heys (hon. secretaries), when the resolution given below was presented by the president and acknowledged with kindly appreciation by Mr. Steinthal:—"The members of the governing body of the Manchester District Association of Presbyterian and Unitarian Churches offer to the Rev. S. Alfred Steinthal their hearty and respectful congratulations on his recent completion of his eightieth year. They recognise the advantage which the Association and its predecessor, the Manchester District Unitarian Association, have derived from Mr. Steinthal's chairmanship of the old Association in 1887, 1888, and his presidency of the existing Association in 1892, from his presence and counsel for many years, and from his service on various sub-committees. They remember, also, with gratitude his chairmanship of the Association Fund and Bazaar Committee in 1896 and 1897. They know how dear to Mr. Steinthal have been the principles which animate the Association and the churches which constitute it; and they pray that in the long evening of his life, while fully enjoying well-earned rest and quiet hours at home, he may continue to aid the members of the governing body and other fellow workers by the counsel and sympathy on which they have been able to rely so confidently in bygone years."

Manchester: Pendleton.—A crowded audience attended the schoolroom on Monday evening, the 14th, to hear a lecture given by Alderman F. S. Phillips, J.P., on "Life in Salford Between 300 and 400 Years Ago." The Mayor of Salford occupied the chair, and was supported by a large number of members of the Salford Council. The lecture was arranged from materials acquired by the Museum Committee, and was of great interest. The lecturer gave a very interesting account of the history of Salford, of its surprising development from the rural peace of 400 years ago, and through its industrial beginning of later centuries to the borough as it exists to-day. The lecture was illustrated by lantern views made from photographs, drawings, &c., in the possession of the Museum Committee, also by the exhibition of the various articles and weapons used in the old days. The proceeds of the lecture will be devoted to the purchase of a lantern and outfit for use at Cross-lane. A vote of thanks to the lecturer and to the Mayor for presiding was moved by the Rev. N. Anderton and seconded by Mr. T. Fletcher Robinson, and was enthusiastically carried.

North End Mission, Bond-street, Liverpool.—The Senior Scholars' party on January 9 finished our Christmas festivities: 38 young men and 18 young women, total 56, present. The previous Sunday had marked a record attendance of elder scholars, particularly in Mr. Reynolds' own class; he had 32 young men and six young women, total 38. Of these six young men, between 16 and 18 years of age, now form another class. The Juniors' party on January 2 had 36 present, whose joy was increased by a Christmas tree, kindly given by Rev. T. Lloyd Jones, and furnished with toys by friends. There had been 52 present at a Watch Night service.

Pontypridd.—On Sunday, January 13, seven new members were welcomed into the fellowship of this church by the minister, Rev. Simon Jones. The service was a dedicatory one, the address being based on G. F. Watts' motto, "My Utmost for the Highest," which has been adopted as the motto of membership in our church.

Suffolk Village Mission: Bedfield.—At a social meeting, on January 2, the fourth

anniversary of the settlement of the Rev. R. Newell, occasion was taken to complete the church roll of members. On the following Wednesday the children's Christmas tree and meeting was held. Miss E. M. Smith distributed gifts from the tree, and Mrs. Newell presented the prizes. Although the register contains fewer names than last year, owing to material influences operating from the Church of England, during the past six months especially, yet the record shows a better average attendance, and more prizes are gained this year than previously.

Swinton.—At the annual scholars' party on New Year's Day, when about 300 scholars, teachers, and friends were present, the prizes were given by Mrs. W. E. George, and among them a gold medal to Mr. Frank Pollitt for his 26th prize in succession at the same school. It will be remembered that two years ago his brother, Mr. George Pollitt, was likewise presented with a gold medal on his leaving the district, that being the occasion of his 24th prize in succession. Many others in the same school have attained good records in this respect, one scholar having obtained his 22nd prize this year, other scholars having obtained their 12th and 14th prizes respectively.

In his own life a man is not to expect happiness, only to profit by it gladly when it shall arise; he is on duty here.—R. L. Stevenson.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 20.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN; 7, Rev. V. D. DAVIS, B.A.
 Bermondsey, Fort-road, 7, Rev. W. G. TARRANT, B.A.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. W. LYDDON TUCKER, M.A.; 7, Rev. CHARLES ROPER, B.A. Sacred selections by the Southwark Borough Prize Band.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY; 7, Rev. S. H. STREET, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. FELIX TAYLOR, B.A.
 Deptford, Church-street, 11.15, Rev. A. J. MARCHANT; 6.30, Rev. E. SAVELL HICKS, M.A.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. A. GOLLAND, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERKINS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. F. HANKINSON; 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. V. D. DAVIS, B.A.; 6.30, Rev. ARTHUR HURN.
 Highgate Hill, Unitarian Christian Church, 11, Rev. J. PAGE HOPPS.
 Ilford Assembly Room, Broadway, 7, Mr. G. J. ALLEN.
 Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A.; 7, Rev. A. J. MARCHANT.
 Kentish Town, Clarence-road, N.W., 11.15, Rev. F. HANKINSON; 7, Rev. H. RAWLINGS.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. C. POPE; 7, Rev. GORDON COOPER.
 Little Portland-street Chapel, 11.15 and 7, Rev. A. A. CHARLESWORTH.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. W. W. CHYNOWETH POPE.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15, Rev. FELIX TAYLOR, B.A.; 7, Rev. W. J. JUPP.
 Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS

Wandsworth, Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Mr. JESSE HIPPERSON.
Wimbledon, Smaller Worple Hall, 7, Rev. R. P. FARLEY.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. G. HAMILTON VANCE, B.D.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. J. HARWOOD, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. F. HALDAR (Indian Student, M.C.O.).
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. B. KIRKMAN GRAY, B.A.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. G. L. PHELPS.
SWANSEA, High-street, 11 and 6.30, Rev. S. BURROWS.

CAPTOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY DESIRES POST as COMPANION or LADY-HELP where maid is kept. Domesticated; good needlewoman; willing to assist with little child.—C. S., 110, Markhouse-road, Walthamstow, E.

WANTED, a capable HELP to undertake Cooking (mostly vegetarian) and Housework, with young girl to assist. Three children; nurse kept. Good references essential.—Mrs. JOSEPH H. WICKSTEED, Letchworth (Garden City), Herts.

HOTEL MANAGERESS, 16 years' experience, desires re-appointment. Sole charge or with proprietor. Town, country, or seaside. Disengaged February 15th.—N. H., INQUIRER Office, 3, Essex-st., Strand, London.

WANTED, a post as USEFUL or COMPANION-HELP. Domesticated, good needlewoman.—M., c/o Mrs. DIXON, 12, Sumerleyton-road, Coldharbour-lane, Brixton, S.W.

CAN any Lady recommend NURSE for end of February. Three nursery children: 6½, 4 years, 6 months. Good wages.—Mrs. PHILIP ROSCOE, 28, Denning-road, Hampstead.

GOOD PLAIN COOK WANTED.—Age not under 35. Good character indispensable. Apply by letter.—Mrs. POTTER, 2, Bolton-gardens, South Kensington, London, S.W.

THE SECRETARY OF CARDIFF WEST GROVE UNITARIAN CHURCH will be pleased to hear from Ministers willing to supply for a Sunday during the next three months.—Address, J. FRANK STONE, 27, Stacey-road, Cardiff.

FOURTH CITY MUTUAL BENEFIT
BUILDING SOCIETY,

2, Coleman Street, London.

TELEPHONE: 12379 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646
DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.
J. HIGHAM, Manager.

BIRTH.

LOCKETT.—On January 11th, at the Manse, Banbridge, Co. Down, the wife of the Rev. Edgar Lockett, of a son.

MARRIAGE.

JONES—BROADRICK.—On January 12th, at Rosslyn Hill Chapel, Hampstead, by the Rev. J. McDowell, of Bath, John Griffith Jones, of Garthroyd, Lower Whippendell-road, Watford, Herts, to Theodora Julie, eldest daughter of the late Rev. T. B. Broadrick, of Bridgwater, and Mrs. Broadrick, Bristol.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Fee: 25s. a week.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Telegraphic Address: “Thackeray,” London.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

“UNITY.”—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.



A Genuine high-class beverage of absolute purity, having the greatest strength and finest flavour. Made under ideal conditions of labour in an English Factory amidst pure and healthful surroundings, where the health and well-being of the workers receive the constant care of the firm.

NEW PUBLICATIONS.

Endeavours after the Christian Life. First Series. By Dr. JAMES MARTINEAU. Cloth, with Portrait, 1s. 6d. net; paper covers, 6d. net; postage 3d. for each Edition.

The Essex Hall Year Book for 1907. 1s. net, postage 2d.

Dogma or Doctrine? Twelve Essays by J. M. LLOYD THOMAS and others. 2s. net, postage 3d.

The Teaching of the Twelve Apostles for English Readers. A Translation with Introduction and Notes. By J. EDWIN ODGERS, D.D. Cloth, 1s. net; postage 2d.

The Religion of Nature and of Human Experience. By W. J. JUPP. 2s. net, postage 3d.

The Making of Religion. By Dr. S. M. CROTHERS. 1s. net, postage 1d.

Memorable Unitarians: 150 Brief Biographies. 2s. 6d. net, postage 4d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

The Books may be ordered through any Bookseller: this will save cost of carriage. Messrs. Simpkin, Marshall & Co., Ltd. supply Country Booksellers.

LAYMEN'S CLUB.

A DANCE

WILL BE HELD AT THE

PORTMAN ROOMS, BAKER STREET, W., on Tuesday, January 29th, 1907,

Under the kind Patronage of

Mrs. H. CHATFIELD CLARKE, Mrs. F. FREESTON, Miss F. LAWFORD, Mrs. ORAM, Mrs. BLAKE ODGERS, Mrs. P. PRESTON, Miss V. PRESTON, Mrs. F. L. SARGENT, Mrs. H. WADE, Mrs. WALLACE BRUCE, Mrs. E. A. WURTZBURG.

Tickets, price 7s. each, to be obtained from Mr. E. B. HALL, 19, Aberdeen Park, Highbury, N.; Mr. W. FITCHETT WURTZBURG, 3, Lawn-road, Hampstead, N.W., or through any of the Patronesses or Members of the Club. In applying please state whether for lady or gentleman.

CHESHAM UNITARIAN CONGREGATION, BURY.

BAZAAR in Bank Street School, Bury, February 20th to 23rd, 1907, to raise £2,000 to wipe out accumulated deficits, capitalise the heavy ground rent, &c. Donations of money or goods will be gratefully acknowledged by the Bazaar Secretary, Rev. J. M. BASS, M.A., 15, Malvern-street, Bury, Lancashire.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, President of the C. J. STREET, Hon. Secretary } Fellowship.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. **BOARDERS** received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

LLANDUDNO. — TAN - Y - BRYN. (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School. Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application. L. H. EDMINSON, M.A. (Oxon), B.A. (Lond). C. J. MONTGOMERY, M.A. (Oxon).

CHANCERY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE, Girton College, Cambridge. Classical Tripos. SECOND MISTRESS, Miss ESTERBROOK HICKS, B.Sc. London.

WEST HAMPSTEAD KINDERGARTEN, TRANSITION, AND GIRLS' SCHOOL, 11, DENNINGTON PARK ROAD.

Principal:

Miss L. TUTIN, successor to Miss GAY. Assisted by Trained and Certificated Teachers. Students fully prepared for all the Examinations of the National Froebel Union. The Spring Term will begin on Wednesday, January 16th. Prospectus and all particulars on application to the Principal.

MADemoiselle RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

AN INTRODUCTION is desired to a Lady living in Bromley, Kent, who could receive a refined and carefully brought up girl of fourteen to share educational advantages with her own daughters or a few pupils. Moderate terms.—Please address, Miss TEBB, Enderfield, Chislehurst.

LILIAN PHILLIPS, L.R.A.M., ex-Student R.A.M., teaches PIANOFORTE and HARMONY. Highest testimonials.—80, Windsor-road, Forest Gate, E.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P. *Deputy-Chairman*—MARK H. JUDGE, A.R.I.B.A. Miss CECIL GRADWELL, ALEXANDER W. LAWRENCE, F.H.A. HARDCASTLE, Miss ORME, F.S.I.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

BROOKFIELD CHURCH, GORTON. —SPECIAL SERVICE, Wednesday, January 23rd. Preacher: Rev. JOHN HUNTER, D.D. of Trinity Church, Glasgow. Service at 8 p.m. Collection.

MISS DREWRY'S Evening Meetings for the Study of Literature.—On January 23rd and 30th, at 7.45 p.m., Browning's "Christmas Eve." Miss Drewry wishes to form a morning class.—143, King Henry's-road, London, N.W.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series
Calendar Notices, 10s. per year, 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday January 19, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3370.
NEW SERIES, No. 474.]

LONDON, SATURDAY, JANUARY 26, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	49
LEADER :—	
Theology in Free Churches	56
ARTICLES :—	
Past and Present in the Life of the Soul	54
Rev. R. J. Campbell's Philosophy of Religion	56
Towards Social Reform	59
PROVINCIAL LETTER :—	
North Midlands	61
MEETINGS :—	
National Conference	54
Manchester College, Oxford	57
Union for Social Service	60
CORRESPONDENCE :—	
Teaching the Laws of Health	54
Scottish Unitarian Association	54
Manchester Domestic Mission	54
The Martineau Memorial...	58
LITERATURE :—	
Harnack on the Authorship of the Third Gospel and Acts	51
Dr. McTaggart on Theism	52
The Knutsford Gaskell	53
THE CHILDREN'S COLUMN	55
NEWS FROM THE CHURCHES	62
OUR CALENDAR	63
ADVERTISEMENTS	63

NOTES OF THE WEEK.

WE hear with the greatest interest and satisfaction that the Rev. R. J. Campbell, M.A., of the City Temple, has accepted the invitation of the Committee of the British and Foreign Unitarian Association to deliver this year's Essex Hall Lecture, on May 21, the Tuesday of Whit-week. The Committee, in giving this invitation had, we need hardly say, no desire to identify Mr. Campbell in any way with the Unitarian denomination. The Essex Hall Lecture was founded to offer a free platform to eminent men, who might thus have an opportunity of presenting their thoughts on some of the great problems of religion and theology. Mr. Augustine Birrell, Professor Henry Jones of Glasgow, Professor H. H. Wendt of Jena, Mrs. Humphry Ward, and Mr. Stopford Brooke, have been among the lecturers in past years.

A REPORT of the annual meeting of the trustees of the Manchester College, Oxford, will be found in our present issue. At the services in the College Chapel during the present term, opened last Sunday by Dr. Carpenter, the Principal, to-morrow and for the three following Sundays the Rev. Stopford A. Brooke is to be the preacher, to be followed on February 24 for three Sundays by Dr. Hunter, the Rev. L. P. Jacks concluding on March 17 the Sundays of Term. From February 17 to March 10 inclusive Dr. Hunter is also to give a series of Sunday

evening addresses on the moral and religious teaching of some great poems, beginning with Goethe's "Faust," and concluding with Browning's "Saul."

OF the lectures in Manchester College this term, three courses are announced as open to the public: Six lectures by Professor Henry Jones on "The Religion of Idealism," beginning on Monday next at 5 p.m.; six lectures by Dr. Carpenter on "Buddhist and Christian Parallels: Are they Related?" beginning on Wednesday, January 30, at 5 p.m.; and six lectures by Dr. Hunter on "The Liberal Religious Movement in Scotland in the Nineteenth Century: Some of its Pioneers and Leaders and their Influence on English Theological Thought," beginning on Tuesday, February 19, at 5 p.m.

THE news from Jamaica last week was so conflicting that we cherished the hope that the magnitude of the disaster which had befallen Kingston would prove to have been greatly exaggerated; but now, unhappily, it is no longer possible to doubt that the loss of life from the destructive earthquake and consequent fire has been very great. To the appeals for help for the sufferers there has been generous response, and there appears to be no longer any fear of famine. The assistance of America, so promptly rendered when the need was greatest, met, most unfortunately, with a rude rebuff from the Governor, which was keenly felt in this country, and can only be accounted for, if the circumstances and the terms of the Governor's letter are correctly reported, by over-wrought nerves at a time of painful crisis. Happily the incident has been estimated at its true worth by our generous kinsfolk across the Atlantic. As to the disaster as a whole, the one gleam of satisfaction is that after the sufferings of the moment a better Kingston may now arise upon the ruins of the old city.

MRS. MOTTRAM reports this week the decision of the Martineau Memorial Committee at Norwich to adhere to the published plans, in spite of the fact that the Octagon congregation will thus be faced for the moment with a debt of close upon £1,000. It has seemed, however, fair to the earnestness of those who have already given, as well as to the strong desire of the congregation for a worthy memorial, that this grave and courageous step should be taken. We must hope that before the building is completed further gifts will have covered the whole cost.

A LETTER of cordial greeting to all friends of liberal religion reaches us from Mr. Matthias Jochumsson, dated Akureyri, Dec. 20. From this we are very glad to learn that the fire of last October did not prove so disastrous as that of five years ago, and that our friends in Iceland can meet the need without foreign aid. Mr. Jochumsson, though advanced in years, is still vigorous in spirit, as a poet should be, and "always young for liberty." It would be a great happiness to him, he writes, if it should prove possible for him this year to come over with his son, who is a doctor in Reykjavik, to be present at our Whitsuntide meetings.

THREE Congregational ministers, who are closely associated with the "New Theology" movement, have issued the following letter to define their own position :—

Sir,—So many misunderstandings exist with regard to the "New Theology" that we, the undersigned, desire to approximately define our own position. We wish it to be clearly known that this is not a statement authorised by the league, but an expression of our own personal opinion:

The "New Theology" is a question of attitude rather than of detail. We have no wish to hurt the religious feelings of any earnest man, but desire to commend this theology as a reasonable attempt to restate, in the light of modern thought, the saving truths which Jesus Christ brought to men.

The term "New Theology" may be unfortunate, but it has been thrust upon us, and we therefore accept it.

The ultimate reality and the one hope for man is the holy love of God, Who, though transcendent, is immanent in nature and humanity, but supremely in Jesus Christ.

God is the Father of all men, and all men are implicitly His children, made in His image and at unrest till they live for Him alone. The germ of divine life is in every soul. The story of the Fall is, in Dr. Dale's words, "an inspired myth," conveying a vital religious truth: By man's sin he has strayed from God, but even the prodigal is still God's child: His very remorse is "the sign of the inextinguishable divinity within his soul."

The Bible is the record of God's progressive revelation, but it has a human element, and all its parts have not equal spiritual significance.

Jesus Christ was God incarnate in the flesh: The question of the Virgin Birth does not touch the fundamental position of Evangelical Theology—our theory of the process cannot affect the fact of the

Incarnation: Seeing Christ we see the Father: The whole life of Christ was a divine self-sacrifice to awaken and develop the latent divinity of man:

The Atonement is an eternal process, and is set forth in all its fulness in the life and death of Our Lord: "All who love and suffer so as to lift men to God are helping to fill up that which is lacking in the sufferings of Christ."—Yours, &c.,

A. W. ANDERSON.

ARTHUR PRINGLE.

GILBERT T. SADLER.

As to his own belief concerning Jesus, this is what Mr. Campbell said, as reported in the *Daily Mail* interview of January 12:

"The New Theology holds that human nature should be interpreted in terms of its own highest, and therefore it reverences Jesus Christ: It looks upon Jesus as the perfect example of what humanity ought to be, the life which perfectly expresses God in our limited human experience: : : Every man is a potential Christ, or rather, a manifestation of the eternal Christ, that side of the nature of God from which all humanity has come forth: Humanity is fundamentally one, and all true living is the effort to realise that oneness: This is the truth that underlies all noble effort for the common good in the world to-day. : : We believe that Jesus is and was divine, but so are we. His mission was to make us realise our divinity, and our oneness with God. And we are called to live the life which He lived."

THE *Christian World* last week recalled an earlier statement made by Mr. Campbell in connection with an address he gave last September to the London Congregational ministers:—

The Person of Jesus. What popular theology says of Jesus is true of the ideal humanity which is ever in the heart of the Father: Jesus was and is divine, but so are we; His mission was to make us realise our divinity; that is our oneness with God: The life to which we are called is the life He lived: His uniqueness consists in the fact that in Him that life was manifested for the world to see: Faith in Him is faith in God, faith in love, faith in the ideal within ourselves, and faith in the great atonement of the race with God:

To these statements it is interesting to add the following passages from the *Daily Chronicle's* report of Mr. Campbell's sermon in the City Temple last Sunday evening: The sermon was on the secret of the rest which Jesus promised to his disciples:—

The soul of Jesus was at rest, and He knew how to impart his secret to others. It was not difficult to find out what was the secret of Jesus: There was nothing magical about it:

"It was," said Mr. Campbell, "a simple quiet trust in the goodwill of our Heavenly Father; it was faith in the fundamental oneness of God and man; it was, and is, a calm realisation of the unity which we call God as manifested through every one of us, and that nothing matters except to be in harmony with that: It was a sense of tranquillity and quietude derived from

the sense that God was within us and that nothing can or ever does separate us from Him:

"Get that experience and you become master of your fate: Come weal, come woe, no evil can permanently affect the man who is at one with God: This is the real thing. I know it myself. I believe I know for a certainty what Jesus meant. He meant that the life He was living was the life He wanted every simple, earnest soul to live. You do not need to be a good man in order to begin it: Goodness is such a slippery term: It is often made to stand for something insipid and invertebrate, with no bones or blood: The one supreme qualification to enter upon the life that Jesus lived was not goodness, but just a humble sincerity joined with a desire for God."

"This truth," added Mr. Campbell, "is long enough, deep enough, strong enough to reach anybody, and it may be preached by Unitarian, Trinitarian, Catholic, or Protestant."

"Is not the 'New Theology' as old as Christendom?" is a question the Rev. J. Collins Odgers is about to answer in a course of five Sunday evening lectures at Ullet-road Church, Liverpool. The lecture to-morrow evening is on the Simple Humanity of Jesus, "a Soul inspired by God." The second lecture is thus announced:—

II. Mr. Campbell believes in the Immanence of God—in the Universe and in the Souls of his offspring. So did Paul:—

1 Cor. iii. 16: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

Acts xvii. 28: "In Him we live and move and have our being."

And Mr. Odgers concludes in the announcement of his lectures that Mr. Campbell's views are "not new, but a rediscovery of truths and principles long held and taught by various Christian Churches."

THE newspaper controversy on "The New Theology" and its relation to modern Unitarianism has greatly increased the work of the Secretary of the British and Foreign Unitarian Association and his office and book-room at Essex Hall. During the first four days of this week nearly two hundred applications were received from all sorts and conditions of men and women desirous of obtaining information about the religious teachings of Unitarians. The inquiries have come from people living in all parts of the country, as well as in London. It is gratifying to know that there is such widespread interest in the deeper problems of religious thought and life.

THE question of doctrinal trust deeds, brought very prominently to notice by the Rev. R. J. Campbell's position at the City Temple, suggests the parallel difficulty of the Prayer Book of the Church of England. In the *Spectator* of January 12 a courageous Worcestershire clergyman wrote a letter strongly urging the need of Prayer-book revision: From an experience of twenty

years he declares that want of adaptation of the formularies to present intellectual conditions is largely responsible for the admitted failure of the Church to hold the people as it ought, and particularly for the unwillingness of the best type of young men to take orders

"We have overwhelming evidence that the most highly educated young men show an increasing indisposition to take Holy Orders, and the inevitable consequence is a want of intellectual thoroughness and of straight thinking on the part of the clergy. Anyone who will take pains to inform himself on the subject will easily discover that the growth of extreme ritualism and sacerdotalism is due to no lack of educated Protestants, but to the fact that the most strenuous and intellectually forceful Protestants consider themselves debarred by their 'broad views' from taking Holy Orders. If this state of things is to continue, the ministry of the Church of England will be more and more abandoned to sacerdotalism and the extravagances of ritual, and will more and more completely lose touch with the national life."

THE Editor of the *Spectator*, while strongly sympathising with this view, fears that any attempt at revision at the present time would lead to a narrowing rather than a widening of the Church, and adds: "We must not forget that men so high-minded and so scrupulous as Jowett, Stanley, Maurice, Kingsley, and Colenso felt able to remain in the Church in spite of the technical and pedantic objections raised to their Churchmanship." Has the Editor of the *Spectator* forgotten what Jowett wrote to Stanley after signing the Articles again, when accused of heresy on his appointment to the Greek professorship at Oxford, that he had chosen the meaner part, and signed? We cannot feel that the objection to the Broad Church position is simply "technical and pedantic." It is a serious moral problem, and has been painfully felt as such by many earnest Churchmen:

ANOTHER correspondent writes in last week's *Spectator* on this subject:—"You set a strong array of authorities against the judgment of the late Professor Sidgwick (*Spectator*, January 12). Yet many, while deeply sympathising with men like Maurice, who felt themselves justified, nay, bound, to retain their communion with a Church based on broad principles and consecrated to noble ends, yet feel that the present crisis has assumed a different character, and that to leave things as they are constitutes a real and immediate danger: It is impossible perhaps even to guess at the number of men who are deterred from taking Holy Orders by the latest results of the higher criticism, but ultimately it seems clear that the main body of ordinands will in effect have made up their minds to accept the authority of the Church as sufficient and to put all rebellious questionings aside. (Even in the Roman Communion this is becoming increasingly difficult). What influence will such a body of men have on the more thoughtful and instructed laity? If the laymen of the Church of England

care at all for the maintenance of the English Church, as handed down to us by the Reformers, they will help the clergy to be rid of the chains which, being old, may not gall so much as new ones. But what need is there of any chains at all? The yoke of Christ should be sufficient, and He is the sole teacher. His yoke is not the yoke of the bondman, but that which helps the ploughman to make a straight furrow."

THIS is the Jubilee year of the *Atlantic Monthly*, which in November will duly celebrate that event. Oliver Wendell Holmes, Lowell, and Whittier were closely identified with the *Atlantic* in its vigorous youth, and it played a great part in the intellectual and moral advancement of that period. While now there are many more such forces in the field than 50 years ago, the *Atlantic* is still vigorous and true to its old ideal. The December number had another delightful article by Dr. Crothers, on "Christmas and the Literature of Disillusion." "What makes the book so cross?" asked the youngest listener, who had for a few minutes, for lack of anything better to do, been paying some slight attention to the reading that was intended for her elders." So the article begins. Get it and read the rest. Houghton, Mifflin & Co. still publish the *Atlantic* in Boston and New York, and now in London Archibald Constable & Co. The price is 1s. net and 4d. for postage.

In the January *Review of Reviews* Mr. Stead has a character sketch of the Right Hon. James Bryce, who is going to America as British Ambassador at Washington. In the same number there is a portrait of the late Mrs. Josephine Butler, of whom Mr. Stead writes:—"Only those who, like myself, had the honour and privilege of serving her humbly in the long and arduous fight which we waged against the powers of darkness in high places can appreciate the agony of soul, the long martyrdom of passionate pity, through which she, our leader, passed unshrinking and undismayed. . . . The sacred contagion of her example spread far beyond these islands, and there are few countries in the world where she is not mourned to-day."

LOVERS of Mrs. Gaskell, who are rejoicing in the complete "Knutsford" edition of her works, should by no means miss the delightful "Blackstick" paper by Mrs. Richmond Ritchie in the December *Cornhill*. Mrs. Ritchie recalls a memory of a visit Mrs. Gaskell paid to her father very shortly before his death. "I can just remember her talking to him in the big dining-room at Palace Green, looking up laughing, inquiring, responding, gay, yet definite, such is the impression I have of her presence." It was in 1863 that Thackeray "laid the weary pen aside"; two years later, Mrs. Gaskell was suddenly called away, when she had all but finished "the last most mature and lovable of all her books." But she, says Mrs. Ritchie, "did not seem weary; she was at work and at play almost to the last, and living her full life, with all its cares and joys, its achievements, and

anxieties, and labours for others." "To people of an elder generation re-reading 'Wives and Daughters' now, strong, gentle, and full of fun and wisdom, all youth seems to be in it, it is rest to live again in the merry touching pages."

MRS. RITCHIE tells of a conversation she had not long ago with a friend concerning Mrs. Gaskell. "Few people have ever more deserved to be remembered," said the friend, and went on to speak of her Manchester life, where as wife of a Unitarian minister she had lived among the troubles of his people and shared them with him; and she told especially of what they and their girls had done in the cotton famine of 1862. Further on, in the same paper, Mrs. Ritchie writes:—"Mrs. Gaskell put herself into her stories; her emotions, her amusements all poured out from a full heart, and she retold the experience of her own loyal work among the poor, of her play-time among the well-to-do. And as she knew more and more she told better and better what she had lived through: . . . Another fact about her is that she faced the many hard problems of her life's experience—faced them boldly, and set the example of writing to the point. It has been followed by how many with half her knowledge and insight, and without her generous purpose, taking grim subjects for art's sake, rather than for humanity's sake, as she did."

Mr. F. J. Gould, author of the "Children's Book of Moral Lessons," is to give a specimen moral lesson at 28, Buckingham-street, Strand, W.C., on Monday evening at 7 o'clock. This is one of a series of such lessons arranged by the Moral Instruction League, given on the second and fourth Mondays of the month, freely open to teachers and other interested persons. On February 25th Rev. J. H. Wicksteed, M.A., is to lecture on "Sympathy."

THE Rev. J. Tyssul Davis is back from Cape Town, and preached again at Chatham last Sunday. We are glad to hear that he left the Rev. R. Balmforth in good spirits and still enjoying his summer rest. When he begins to preach again in March, we trust that Mr. Balmforth's health will be fully restored.

ERRATA.—In last week's INQUIRER, p. 40, second column of leading article, line 7, end of quotation from Mr. Campbell, read "We do not need the names." Page 44, second column, in Sir Roland Wilson's letter, line 4, read: "reconciling the creed of Islam."

TO CORRESPONDENTS:—Letters, &c., received from L. G. A., E. B., G. E. B., E. G., E. C. H., J. S. H., L. H., M. C. L., W. M.

WHAT springs from a pure heart and a true mind,
And a will bound to the Eternal Will,
With eyes that look beyond the world to God,
Is worth the hearing.—H. E. H. King.

HARNACK ON THE AUTHORSHIP OF THE THIRD GOSPEL AND ACTS.

PROFESSOR HARNACK has recently published a work defending the traditional account of the authorship of the third Gospel and the Acts of the Apostles. He is not only far too eminent a scholar, but also too well-known for his independence of the "apologetic" interest, to be dismissed with a self-satisfied sneer because he forms his own judgment of the evidence, instead of bowing submissively to the critical dogmatism of the day. Yet he is obviously a little apprehensive of the reception which may be accorded to his thesis, and has a somewhat apologetic tone, as though he felt it to be a hazardous thing to acknowledge himself unconvinced by arguments which for more than half a century have asserted themselves with such a pompous display of candour and authority; and, indeed, it is not improbable that some of the votaries of modern hypotheses will stare as though he had denied the Copernican theory of the solar system. But others, it is to be hoped, will think that arguments, however old, which have satisfied Harnack deserve a candid and respectful examination.

In his first chapter, Harnack presents a sketch of the traditional account and the *prima facie* reasons for thinking that it may be correct. The tradition briefly is that the two works in question were written by the same author, and that that author was a man named Luke, who was a native of Antioch in Syria, a Greek by race, a physician by profession, and for some time a companion of Paul's. It is now pretty generally admitted that there is this much truth in the tradition, that certain sections of Acts, known as the "We-passages" (because in them the first person plural is used) are really derived from a document written by Luke. It is contended, however, that the works as a whole are the composition of some unknown author, who adopted Luke's document, and either from carelessness, or a wish to mislead, allowed the first person plural to remain in his own narrative. The evidence, therefore, turns largely on an examination of the "We-passages." If these are a borrowed document, or a "source" used by the author, we should expect this to be made evident by a careful examination of their vocabulary and style. But if our examination only proves more and more conclusively the identity of language and style with the rest of the work in which they are embedded, the first impression of the ordinary reader, that they must have proceeded from the author of the entire book, and that he was present on the occasions where the first person plural occurs, becomes increasingly probable. For if that view be not correct, then the writer who made use of the document did not simply copy it, but employed it as material for a narrative written in his own style, and the presence of the "we" cannot be explained by carelessness, and must be due to a dishonest trick. The whole tone and character of the author make the latter supposition improbable.

Before entering on a detailed examination of the We-passages, Harnack points out several phenomena of the Gospel and Acts which, to say the least, are consistent with the traditional view. Of these, the

most striking and conclusive are found in the evidence that the author was a physician. The material bearing on this subject was collected with an almost superabundant completeness by Dr. Hobart, and published in 1882. His learned and important volume failed of its due effect, because, according to Harnack, some of the proofs went too far, and much that was indifferent was mingled with the decisive evidence. This criticism would, I think, be just if Dr. Hobart had aimed only at demonstrating the medical qualifications of the author; but in fairness to him it should be remembered that he was also presenting the evidence that the Gospel and Acts were by the same author, and for this purpose a complete collection of words familiar to the medical profession, which are characteristic of Luke and Acts in the New Testament, and occur with greater or less profusion in every chapter of both works, is highly important, even though many of these terms might be used by literary men who were not physicians. Harnack himself maintains that a thorough study of Hobart's work makes it impossible to resist the conclusion. In an appendix he presents a selection of the most striking examples. He endeavours to prove that the whole style of narrative is determined by a medical point of view. Cases of healing are related with marked predilection. The language is distinguished by technical terms, and medical figures of speech. These he admits might be due to the subject; but when it appears further that the description of particular diseases indicates medical observation and knowledge, that the language, even when it is not concerned with medical affairs, has nevertheless, a medical colouring; and that where the author speaks as an eye-witness, the medical style is particularly conspicuous, he thinks the proof complete that the author was a physician. For the details the reader must consult the work itself.

A large portion of the treatise is devoted to the examination of the We-passages. The agreement of these with the rest of the book in vocabulary, syntax, and style has been amply proved by the researches of various scholars, notably, in this country by Sir J. C. Hawkins, in his *Horae Synopticae*. Harnack, however, is careful to point out that this agreement does not preclude the use of written sources by the author. We know, from an examination of the Gospel, that he used the Gospel of Mark as a source for his evangelical narrative, and in this undoubted instance we can observe his method of dealing with his sources. A comparison may be made also with certain sections of Matthew. It appears from this investigation that although the author of the third Gospel makes a free use of his sources, nevertheless his narrative is coloured by their style, their syntax, and even their vocabulary. But nothing of the kind is apparent in the We-passages, and the only trace of a source is to be found in the retention of the word "We." This conclusion depends, of course, on a multitude of minute observations, and it is impossible to do more in this brief article than indicate the conclusion which appears to Harnack to be firmly established.

The arguments against Luke's authorship

necessarily come under discussion. These are mainly of three kinds, resting on historical inaccuracies, on the legendary character of the earlier portions of the narrative, and on the portraiture of Paul. The first two points are fully conceded, and Harnack is very far from regarding Luke as practically an infallible historian. Indeed he speaks of his "colossal credulity and theological superficiality"; and he distinguishes very clearly between the question of authorship and that concerning the authenticity of the contents. There is really no reason why Luke should have been incapable of making historical blunders because he was for a time associated with Paul. Even eye-witnesses can make mistakes, and the notion that Luke must have been raised above the possibility of oversight can be only a lingering prejudice, founded on an untenable idea of inspiration. The presence of legendary material is of rather a different kind. But we know that religious legend requires but little time for its formation. Further, it is probable that Luke wrote his narrative at least half a century after the beginning of Christianity, and though he had an opportunity of gathering material in Palestine, and may be supposed to have gained correct information as to the general course of events, we do not know who were his informants, and it is not impossible that he himself may have been sometimes too willing to accept narratives from men who were not the best witnesses. The representation of Paul may seem to present a more serious difficulty. It may be granted at once that if we formed our idea of Paul exclusively from Acts, and then exclusively from the Epistles, the two pictures would not be identical, and that the former would give us but little conception of the spiritual depth and power of the Apostle. But Paul himself suggests the source of the contrariety. If we derived our impression of Paul from daily intercourse with him, as he worked at his tent-making, and noticed the feeble bodily presence and the contemptible speech which his adversaries mocked, we might indeed discover, as the author of Acts evidently did, that hidden behind this ordinary exterior there was a commanding soul, and he was worthy to be exalted as a great missionary; and yet we might have little appreciation of his profound thoughts, and might be more attracted by their practical results than by their place in the world of religious speculation. I believe, however, that the contrast has been exaggerated, and that the Paul of the critics is sometimes more remote from the real man than the Paul of Acts. But setting this aside, it is not a necessary part of the nature of things that a young Greek physician, however amiable and devoted, should have been able to fathom all the spiritual depths in that great Apostle, whose companion he was permitted to be on two or three momentous journeys, and to some unknown extent, during the imprisonment in Rome.

The concluding chapter on "Consequences" sums up what little is known of Luke's life, and contains interesting remarks on the origin and relations of the Synoptical Gospels, and the probable sources of the writers' information. Some of the suggestions, though well worthy of attention, can hardly be said to rise above

the level of plausible conjecture. But we must not trespass further on the reader's patience; and we close this imperfect notice by cordially commending Harnack's work to the careful study of those who desire further insight into the origin of the early literary monuments of Christianity.

Oxford.

JAMES DRUMMOND.

DR. McTAGGART ON THEISM.*

ANYONE wishing to bring vividly before his mind the changes in critical thought upon religion during the last thirty years, might well make a comparison of G. J. Romanes' early anti-Theistic writings and Dr. McTaggart's recent book. It is true that the former was at most a clever amateur, while the latter is a skilled master in philosophy; still, the comparison is suggestive. They both arrive at what would generally be called negative conclusions. While Romanes, however, is cast into utter gloom by his findings, Dr. McTaggart calmly sets about to make the best of it, and more than hints at reconstruction. Indeed, while Romanes is obsessed by the notion that science has reduced the universe to a "mindless evolution" (and therefore the whole attack on Theism is directed towards showing that natural causation excludes a directing mind), Dr. McTaggart is frankly Idealist, and makes short work of the pretensions of science to give us the truth about the ultimate nature of things. Neither writer finds reason for believing in God; but in the one case it is because he cannot find evidence for a mind controlling the universe; in the other it is because there exists nothing else but minds or persons, none of which need be God. It used to be tacitly assumed both by Theists and by their opponents that if the spiritual nature of the universe could be made out, the case for Theism was established. Now, however, it is just the thoroughgoing spiritual interpretation of all existence that is held to have given Theism its quietus. It will be seen from this illustration how much bolder is the speculation of the later thinker. His examination of the theistic argument is also more searching and minute, for it is now a conflict not between materialism and spiritualism, but between rival forms of spiritualism. All this gain in thoroughness and boldness, however, is paid for by a greater remoteness in Dr. McTaggart's book from the real interests and concerns of the religious consciousness itself; for Romanes was really concerned with religious doubts and religious affirmations, whereas Dr. McTaggart is half the time fighting men of straw. Indeed, one does not know whether more to admire his ingenuity in pushing to their utmost limits the refinements of criticism as exercised on mere intellectualism in religion, or to wonder at his want of religious perception. Many of the arguments in the book are irrelevant to religion, and even to the "dogmas of religion." Thus the case is gravely debated, whether it might be prudent to flatter God in order to avoid torture (p. 215). One fails to discover a liberal comprehension of the meaning which religion puts into its intellectual expressions or doctrines ("dogmas" is our author's word.)

* "Some Dogmas of Religion." By J. M. E. McTaggart. (E. Arnold, 1906.)

Perhaps the trouble arises from the very hard and fast relation in which religion, which is said to be an "emotion," stands to doctrines or dogmas. It is said to "rest" upon a certain "conviction" which takes various dogmatic forms. But from this harmless looking commencement the writer proceeds at once to select certain dogmas and examine them simply as intellectual propositions, stripped of the "emotion" which alone can make them religious. There is no recognition of religion as a living experience which strives to express itself with varying success, now in ritual, now in conduct, now in doctrine, and ever returns upon itself in order to correct and renew these its imperfect embodiments. The dogma ("upon" which, according to a misleading metaphor, religion is said to be "based") is taken as a perfectly adequate representation of what religion means. And then, of course, in the hands of a past master of dialectical tierce and quart, there is no wonder that the poor thing makes such a sorry show. Take the treatment of the doctrine of an omnipotent God. One of the great words of old religion is "The Almighty." It had its origin, not in careful scientific thinking, but in a conviction of men's minds that the Being upon whom their trust was laid was the most Absolute Fact in existence. Our author takes this idea out of the context of religious experience which alone can give it any meaning, and treats it as a metaphysical proposition claiming validity in its own right. The result is that "omnipotence" is shattered. The following quotation will illustrate the author's method: "Again, is there any meaning in the supposition that God could create a man who was not a man, or that He could create a being who was neither man nor not man? But, if He could not, then He is bound by the law of Contradiction and the law of Excluded Middle, and, once more, He is not omnipotent" (p. 203). We see what happens when a religious conviction has to stand its trial in a borrowed character and plead to an alien court. It is not permitted to retain its conception of "the Almighty" unless it will go the length of saying that contradiction in terms is lawful and that the impossible can be. No doubt religion used a notion that refuses to be thought out; but it was a notion that also necessarily underlies such habits of thought as the laws of Contradiction and Excluded Middle. This notion was that of a sum of things, a whole of being, the world in its completeness, or the "nature of things," or Reality. God was thought of as being adequate to this complete world. He could do "all things"; and "all things" fell within this whole or sum of being. Now, of course, the notion of such a whole is not completely coherent or self-consistent, if you insist on metaphysics. A sum of things implies a limit. But this suggests a Beyond; there can be no limit to the All, to the "nature of things." A metaphysician of rigour and vigour will, therefore, find no difficulty in showing the incompleteness of any doctrine resting upon such a notion as a "sum of things," or the "nature of things." Nevertheless, this is a necessary mode of thought if we are to think about the world at all. And we find that the laws of Contradiction and

Excluded Middle themselves rest upon the notion of the "nature of things," which in this case, just as much as in the other, refuses to be thought out; so that it is clearly illegitimate to use these laws, as Dr. McTaggart does, to destroy the doctrine of omnipotence. To say that God is not omnipotent unless He can go behind these laws is to deny the practical validity of the ideas of a sum of things and a nature of things; and this is virtually to deny the laws of Contradiction and Excluded Middle themselves. The whole mistake arises when Dr. McTaggart denies to religion the right to use a working conception ("omnipotence") the problems connected with which our minds are not at present able to solve. According to this working conception God can do all things that fall within the "nature of things." "Can" and "able" are only legitimate when they are used of Him in this connection. If, then, Dr. McTaggart insists that, for consistency's sake, they must be applicable also *outside* the nature of things, he (and not his opponents) throws to the winds the laws of Contradiction, &c., and then it becomes possible to make any proposition whatever, e.g., that God "could" both be and not be: a *reductio ad absurdum*, be it observed, not of omnipotence, but of the argument by which Dr. McTaggart tried to overthrow that doctrine.

Similarly, it is not too much to say that the writer misses the whole point of the religious consciousness when it posits a God who creates. The notion of a creation taking place at a certain moment of time is clearly only pictorial, a working conception rather than a metaphysical position. Its purpose is to show the creatures as beings that have substantial reality and *act*; it is in particular a way of insisting on the selfhood of created spirits; whereas Dr. McTaggart argues as if Theism only allowed reality and initiative to God. For our author the only alternatives seem to be, either that God does everything or that God does nothing (see pp. 221-234). In that case, of course, it is easy to show that the latter is the preferable alternative; for at any rate it does not ascribe the evils of the world to a good God. But this kind of simplification is, after all, a mere despairing abandonment of the task of thought, and Dr. McTaggart shares it with Pantheism and Materialism, and all such short and easy ways out of the difficulty. Theism may have its difficulties, but it at least does more justice to the rich and complex nature of the facts of the case.

Perhaps the most disappointing feature of the book is that it has no appreciation of the teaching of the immanence of God. And yet the whole of Dr. McTaggart's own positive theory, that Reality is a world of spirits whose *unity is as real* as its differentiations, seems to provide a very good basis for a spiritual Theism. A spiritual unity, which is as real as the individual spirits it unites, comes much nearer to the Theist's idea of God than most of the representations of Theism Dr. McTaggart has been attacking. Here again, however, the author has not gone to the true source of religious doctrine, viz., religion. He has no idea of God as interpenetrating other spirits: He dismisses with scant consideration the idea that (as he awkwardly puts it) "one person can

be part of another." Again, even the support given to the doctrine of human immortality reveals how far his "dogmas" are from being "dogmas of religion"; he has no recognition of the religious teaching that immortality gets its real meaning only when it is viewed as "life in God, and union there." W. WHITAKER.

THE KNUTSFORD GASKELL.

ONE of the most welcome publications of last year was the Knutsford edition of the works of Mrs. Gaskell, issued in eight volumes by Messrs. Smith, Elder & Co. (4s. 6d. net each volume). It is pleasant in all outward attributes of type, binding, and paper, the lightness of which is by no means the least welcome of its qualities; and the illustrations add greatly to its value as a personal memorial. The frontispiece of the first volume is a beautiful reproduction of Richmond's portrait of Mrs. Gaskell in 1851, and other volumes have the portrait of Samuel Laurence of 1864-5 and the much earlier bust by Dunbar. The portrait of Mr. Gaskell presents him by no means as the dignified minister of Cross-street Chapel, but decidedly at ease, in quite unclerical attire. There is also a charming picture of the drawing-room at Plymouth-grove, Manchester, so long the Gaskells' home; and the last volume, which contains the not quite completed best of all the stories—"Wives and Daughters"—has a sad reminiscence in the picture of the country house near Alton, in Hampshire, which Mrs. Gaskell had bought, and was about to give as a surprise to her husband, when the swift summons came.

This edition has had the advantage of the editorship of Dr. A. W. Ward, the Master of Peterhouse, Cambridge, and formerly for many years of Owens College, Manchester. His introductions to the several volumes are of great interest and value. It is only a pity that in this definitive memorial edition the biographical introduction, which is enlarged from the article on Mrs. Gaskell contributed by Dr. Ward to the Dictionary of National Biography, should show any signs of haste or insufficient care. This is most to be regretted in page xli. of the Introduction. On page xli. George Henry Lewes's name is misspelt.

Mrs. Gaskell was born in 1810, six years before Charlotte Brontë, nine years before George Eliot. Dr. Ward, at the close of his Biographical Introduction, quotes George Sand's saying to Lord Houghton—"Mrs. Gaskell has done what neither I nor other female writers in France can accomplish: she has written novels which excite the deepest interest in men of the world, and yet which every girl will be the better for reading." And Dr. Ward adds: "Though this is high praise, it is not from this point of view that I should, primarily at least, care to compare her with either Charlotte Brontë or George Eliot, the two great English authoresses of whom she was the contemporary, and—though not in the same degree in each case—the friend. If she lacks the intense individuality of her earlier, and the wide intellectual and moral horizon of her later fellow-writer, she is the equal of both the one and the other in her power of understanding and reproducing the varieties of

human character within the range of her observation. And a distinctive quality of her own—it may be called a literary quality, because alike in her graver and in her gayer moods she was able to give literary expression to it—is her sweet serenity of soul.”

CORRESPONDENCE.

TEACHING THE LAWS OF HEALTH.

SIR,—We were all touched by Mr. Lummis's earnest pleading in his letter of October 13. He must not draw a wrong inference from the silence of INQUIRER readers, and imagine that they do not recognise the duty of teaching the laws of health to the young people whose lives they touch and hope to influence. The duty, rather, is so manifest that there seems little need to urge it. In Sunday-schools and Women's Friendly Societies and mothers' meetings, to say nothing of precept and practice in our families, the necessity and the reasons for the necessity of temperance, fresh air, sunshine, and cleanliness are frequent themes. In our own communion we have a most devoted and effective advocate and apostle of right living in Mrs. Crompton, of Rivington, whose services are freely given to those schools and congregations which are wise enough to ask for them.

I agree with Mr. Lummis that “an ill-ventilated Sunday-school is a crime.” Our schools were built, for the most part, many years ago, and it is difficult, no doubt, to secure their right ventilation; but authorities are not sufficiently bent on securing this—not sufficiently awake to the need of oxygen for the brains and bodies of the young creatures who are in their care. The children come warmly clad into heated air, without enough inrush of fresh air; and it is no wonder that they often grow weary and inattentive, and are physically the worse for their school attendance.

Leicester.

EDITH GITTINS.

SCOTTISH UNITARIAN ASSOCIATION.

SIR,—In your last issue you inserted a letter from my friend Mr. Webster of Aberdeen. Unfortunately, that letter contains statements that are not correct. Mr. Webster may be an authority on the Frees and the United Frees, but certainly he is not an authority that can be relied on for giving correct information about Unitarian work in Scotland. He says: “The Scottish Unitarian Association has cut itself adrift from the Churches.” The S.U.A. has done nothing of the kind. Its Constitution says, “The Association shall consist of . . . (b) Churches and kindred Associations that join the Association and make an annual contribution to its funds of at least £1 1s.” Since the new Constitution the Aberdeen Church has withdrawn from the Association, but other Churches remain with it. Soon after I was appointed secretary I wrote to Mr. Webster and begged of him to rejoin us and to persuade his Church to do the same. He has not seen his way to do this. Our Association is not able to make large grants to any of the Churches; if it were, I feel confident Aberdeen would be connected with us.

Mr. Webster seems to be utterly ignorant

of what our Association has done for Kilmarnock. According to the Year Book, he was minister there from 1891 to 1895, but he is not in a position to know much about that Church for the last ten years. Mr. Webster was a member of the Committee of the S.U.A., but I do not think he has attended a single Committee meeting since the Association took over the Kilmarnock Church four or five years ago. Now, if a gentleman is a member of a Committee and does not attend for four or five years, he has no right to complain of what that Committee does, and we can hardly look upon him as an authority able to speak of the work of that Committee. I have attended the Committee meetings; I hold the minute book, and also most of the letters; and though I have often voted with the minority, I am sure the Association is not to blame for what has taken place at Kilmarnock. Neither is it to blame for Kirkcaldy. If Mr. Webster knew a way out of the difficulties, why did he not attend the Committee meetings and show us that way? He can complain through your paper, but when I wanted a man in the Committee to show us another course of action he was not there. I was willing for the Association to spend its last penny for Kilmarnock; Mr. Webster never supported me. I am very sorry to have to write this, for I respect Mr. Webster very much, and I believe he works hard in Aberdeen; but I do think your correspondents should supply reliable information.

E. T. RUSSELL,

Hon. Sec., S.U.A.

61, Cadder-street, Pollokshields,
Glasgow, Jan. 21.

MANCHESTER DOMESTIC MISSION.

SIR,—I am quite aware that my brief account of the Manchester Missions was very imperfect and inadequate. May I, however, assure Mr. Darbishire that it was based on first hand knowledge. I am only sorry that considerations of space made it impossible to give anything like a full or worthy account of the work at any one of the three missions:

CHARLES PEACH.

NATIONAL CONFERENCE.

A MEETING of the Committee was held at the Memorial Hall, Manchester, on Thursday, January 17. In the absence of the President from illness, the chair was taken by the Rev. Dr. J. E. Carpenter, and 26 members were present. Apologies were reported from 10 others, who were unable to attend.

The result of the further appeal to congregations and District Associations for the working expenses of the Conference was reported, and it was agreed to advertise the sums paid or promised for the current year.

The Treasurer presented his statement of accounts to date.

The Secretary reported that he was arranging with certain District Associations to receive visits from the President as outlined at the last meeting.

In response to an invitation to send representatives to the International Conference at Boston next September, Mr. W. B. Bowring (one of the Vice-

Presidents) and the Secretary were appointed. A report relating to the supply of students for the ministry was considered and, with some minor alterations, approved. It was resolved that a copy of the scheme for the appointment of a Board, with a statement of its objects and powers, be sent to Manchester College, the Home Missionary College, and Carmarthen College, with a request for their sympathy and co-operation.

A draft circular, with questions referring to Advisory Committees and a suggested Ministerial Board, was approved, with a few amendments of detail, and ordered to be sent to the present Advisory Committees and to the Committees of all Provincial Assemblies and District Associations in England, Wales, and Scotland, and of corresponding bodies in Ireland, of the three Colleges, of the British and Foreign Unitarian Association, of the Ministerial Fellowship, and of the Ministers' Benevolent, Stipend Augmentation and Substantiation Funds. It was further resolved that the sub-committee, which had prepared the circular, should be re-appointed, with the addition of Mr. W. Byng Kenrick, to collate the replies from the above bodies and to prepare a scheme for the consideration of the Committee.

A motion of sympathy with the President in his illness, and expressing hope for his speedy recovery, was cordially adopted.

It was agreed that the next meeting of the Committee be held in London in Whit-week.

PAST AND PRESENT IN THE LIFE OF THE SOUL.

THE problem of our past life with its failures and sins presents to most of us many difficulties in the right ordering of the present, and the ultimate good of the future. How should we regard our past, and how can we best use it to help us to make the present better? For, if we rightly regard our past and rightly act in the present, our future, whether our earthly term be long or short, will be, assuredly, worthy of our highest ideal.

When Dryden wrote “Not even heaven itself over our past has power,” he stated only half a truth. If thoughts be as has been maintained, things, then we have power over our past, and the way in which we think about it determines its value to us.

One thing is certain, we cannot rightly ignore our past, or pretend that it is not ours. Those who do so build their present on a false foundation. We are in every sense the result of what has gone before. Every act and every thought has contributed something to make us what we are. “The child is father to the man.”

Dr. Martineau puts, in one of his sermons, with a terrible insistence, the fact that we cannot cancel any of our desires or thoughts when they are once formed. “No power,” he says, “within the circuit of God's providence can blot out an idea from the pages of the secret heart or cancel a force of desire that has once gone forth. How vain, then, is the effort of thought to fly from the deed of sin the moment it is finished—the hurry of conscience to reach a place of greater peace, the eager whisper of self love that says the lapse is over and a firmer march of duty may be forthwith

begun. If the foul thing were cemented to the hour that witnessed its commission you might escape it; but being in the mind, you have it with you still, however fast you fly, or however little you look behind."²

In looking back over a past which contains wrong doing, the fact that we do frankly recognise that it does contain actions and thoughts which we regret, and are heartily ashamed of, is in some sense an expiation. What other expiation we may have to give in the future, either in the absence of enjoyment (for punishment is sometimes not the less real because it is not always recognised as punishment and may consist in the absence of some mental or moral quality, which we have allowed to dwindle into decay from want of use), or in objective suffering, we know not, and dare not say.

Nathaniel Hawthorne tells the story of one who, by the concealment of an act which was in itself justifiable, imparted to it the secret effect of guilt. The story is of a young man who, with an old one, had escaped from a skirmish with Indians, and both being wounded and far spent, was seeking a way to help and shelter through the wilderness. The older man, being too weak to go farther, persuades the younger to go forward alone. He does so, and is ultimately rescued, in a state of unconsciousness, from his sufferings and privations. When he has recovered, inquiry is made of him as to the fate of his companion, and instead of speaking the truth, he lets it be understood that the old man had died before he left him, and that he had dug a grave for him in the wilderness. He ultimately marries the daughter of the old man, who bears him a son. But the deception he has practised makes life wretched, and he is continually haunted with the idea that his father-in-law was yet waiting in the wilderness for the assistance he had promised to bring. Years after, when the son had grown a comely lad, the family resolve to take to the forest and seek subsistence there, and on the fifth day of their march the boy is accidentally shot by his father, on the very spot where, years ago, his father-in-law had been left. Hawthorne's method is very subtle, but the sin of Reuben Bourne lay in the concealment of the truth. In effect, he refused to face his past. We do not always receive such poetic justice as this, but we do always suffer if we are untrue.

Maeterlinck, in one of his essays, suggests that when we have made confession of a fault to one we love, we have overcome it, and that "it is not we, but a stranger, that stands in the place where we committed the fault." There is a truth in this, although when he goes on to suggest that we are then no longer responsible for the past fault, any more than the mirror is responsible for the reflection that passes across it, or the good soil for the ill weed, we can but reply that the image is, alas! our own reflection, and the ill weed is of our own sowing.

Perhaps the thought that is most helpful is that contained in Mr. Philip Wicksteed's "Religion of Time and of Eternity," where he points out that the seeming irrevocability of the past is, after all, an illusion, and that "it is a fragment that awaits its interpretation, nay, awaits its full being, its true creation, from the whole."³ If this be so, and "the past shall

be what we shall make it," let us make it hopeful and brave. Let us not extenuate its faults or failures, but seek out their reason and meaning, and let us not let the faults blot out all the goodness of the past. After all, the past was not wholly bad. The veil between the soul and the eternal soul was not always there. Let us pray that we may yet live to see the veil wholly withdrawn.

R. M. RANDS.

THE CHILDREN'S COLUMN.

LET'S PRETEND!

How many happy games begin that way! How much we enjoy playing at being somebody else! How much better we like our toys and our furniture when we can turn them into something quite different from what they seem!

A rug becomes a bear's coat; a bit of carpet is turned into a field or Robinson Crusoe's island; a tablecloth makes the roof of a tent or a king's mantle. Chairs can be used for a boat, a train, a tram, or a motor-car. I remember a most convenient cupboard door with a hook for a fastening, and it could serve as the door of a house, of a tent, of an omnibus, of a pulpit, or of a pew, just according to our arrangement of the table and chairs. Indeed, it would serve as anything except just what it was—a cupboard door.

In the same way we would play at being anybody except just ourselves. Some children who are very fond of animals, like animal games best. I know two little girls who will be dogs for hours together, and will remember to speak no word, but only show their meaning dog-fashion and only play dog games, and only answer to their dog names.

Another little girl said that the happiest day she could remember was one she spent with a cousin and a friend playing at horses. They made their reins, arranged their stable, and made up games from the story of "Black Beauty."

But I think most children play at being grown-up. For they want to be older and to do as the older folk do.

Have you ever noticed how difficult it is to get anyone to take a child's part in a game?

It is the tiny ones, who do not yet go to school, that like to play at going off to school with a bag for their books. Those who go to school each day do not care to play at that, except for the fun of being teacher.

A girl likes to be a nurse, or a mother, or a school-mistress, to keep a shop, or be mistress of a house:

A boy wants to ride a horse, or drive a cab or a motor, or he wants to go to business, or to be a study-man, or a doctor, or a soldier.

We play at what we think we should like to be when we are grown up. Or we play at being what we know we can never be in real life—animals, or Red American Indians, or kings and queens.

We make-believe in order to get what is beyond our reach, now or for always. Or we make-believe just for the delight in making up, inventing.

Did you ever make games of your favourite nursery rhymes, fairy tales, Bible stories,

and stories from English history—The House that Jack Built, Jack the Giant Killer, David and Goliath, King Alfred?

In all these happy games of make-believe, we pretend to be somebody else: We know it is a game, and other people know it is a game. It is just the playing at being somebody else that is the pleasure.

As we read more and play less, we do more of our make-believe in our own minds. We make our pictures inside our minds, instead of outside. Instead of pretending to be somebody else, we just feel like somebody else, and seem to see what they would see.

As we read of other people and other places, we picture it all to ourselves, see it with our mind's eye.

Now what do we call this power of making pictures in our minds, of seeing things with our mind's eye?

Another name for a sort of picture is *image*. When we imitate anything we make what is called an image of it. We may make an image of a person in snow, in stone, in plaster, or in wood.

The power by which we make pictures or images in our minds is called *imagination*. We can make images or imitations in our minds of real things we have really seen, of real things that we have not seen, things in books something like real ones, or of things in stories that are not real at all, like a fairy, a mermaid, or a dragon.

We can imagine a bear we saw in the street. We can imagine Johnnie Bear who lived in the Yellowstone Park in America, and we can imagine the Three Bears of the fairy story, or the Bear Prince. We can imagine a whole world of stories—and as we grow older we shall find that the world of make-believe grows too, till it includes all the beautiful stories that have been written in all past times.

We may fill our minds with ugly images or with beautiful ones. If we use our imagination well, it helps us in many ways to make our lives more happy and useful.

When as children we play at being horses or dogs, we imagine what it must feel like to be a horse or a dog. It is only a game. But there is a part of the game that we can carry with us all through our lives. Feeling with others is *sympathy*. Feeling with horses and dogs and other dumb creatures is sympathy. Imagination helps us to feel with them, to understand their lives, their needs, to share something of their life.

Imagination helps us to understand and share the life of wild animals in nature and in story books.

Imagination also helps us to understand the lives of other people round about us—to put ourselves in their places and feel sympathy with them:

When we give up playing at postmen, tram conductors, engine drivers, and soldiers, we can still make pictures in our minds of their work, and the sort of lives they lead. If you watch people at work, you will be surprised to find how interesting it is; you can see much for yourself, and your imagination will help to fill up the picture. Imagination will help you to understand other lives and to feel sympathy with them: Your life and theirs may be the better for that:

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 26, 1907.

THEOLOGY IN FREE CHURCHES.

OUR columns this week reflect a good deal of the widespread interest aroused by the Rev. R. J. CAMPBELL's exposition of the "New Theology," as witnessed by the daily press for the past fortnight; and as we write on Thursday we find a new aspect of Mr. CAMPBELL's hope for a better religious future reflected in a further interview, in Wednesday's *Daily Mail*. He again denies responsibility for the term "New Theology." "It is not of my making or of my choice." The doctrine of the Divine Immanence (the starting point of those who take the New Theology attitude) he declares to be certainly not new, but "it ought to be placed in the foreground of Christian thought." "Of one thing I am quite sure: this is only incidentally a theological movement. It is far more a moral and spiritual movement. It is a religious quickening; it is rising spontaneously in every church in Christendom, and sooner or later it will call the whole of the civilised world back to God. It will put an end to the alienation of the masses on the one hand and the intellectual classes on the other from religion. It is the gospel of the humanity of God and of the divinity of Man."

This will be the final test of Mr. CAMPBELL's as of all other teaching. Does it make for truer and better life? Does it stand the test of experience? Orthodox theologians are, of course, telling Mr. CAMPBELL that he is faithless to the Gospel, and is denying every essential truth vindicated by the experience of centuries. Now he and his church, and those who stand in the same line of progressive thought, have to prove what is the vital power of their faith. They speak of the immanence of God, the divinity of man; is there then in their worship the moving power of prayer, in the felt presence of the living God, and in the spirit of their daily life the power of a pure self-sacrificing love such as they recognise in JESUS, and declare to be within the reach of all, as at one with God? We are not sure that we understand the whole of Mr. CAMPBELL's thought on the subject of the identity of

nature in God and man. Very likely that thought needs to be more clearly defined, and brought to the test of the profoundest human experience; but certainly its power is to be tested in religious fellowship, in prayer, and single-hearted labour for the kingdom of God, and therein we are entirely at one with him.

This, in the midst of which he finds himself, is a world-wide movement by no means to be confined to a section of Congregational churches. The new spirit of humanism is stirring in all the churches—certainly among progressive thinkers in the Church of England, in the hearts of liberals in the Roman Catholic Church, as witness the religion of BENEDETTO in FOGAZZARO's novel, "The Saint," and in wide circles of Protestant Europe. There are many forms of interpretation, but the fundamental spiritual facts are the same: *Life with God in the world, in human fellowship with CHRIST, to perfect brotherhood in universal love.* Is it a working faith, with power to overcome evil and advance the Kingdom? Does it avail for the deepest joy in life, and victorious hope? We believe that it does, where men are true to the light, and realise that herein God is leading us into a better future. And that being so, we should hold to the essential things, and work together for them, leaving idle disputings as to who is or is not Christian, or who is or is not Unitarian.

And with the earnestness of that common life, surrendered to the spirit of brotherly love, there will come to us the best help for clear thinking and the advancement of truth.

We are glad that the idea of a "New Theology League" as a militant propagandist society among Congregationalists has been abandoned, and that at a meeting on Wednesday afternoon, over which Mr. CAMPBELL presided, it was unanimously resolved:—

"That there be a society formed for the encouragement of progressive religious thought, and not for propagandist work, as stated in the Press; and that membership be open to all in sympathy with its object, irrespective of denomination."

That surely marks the choice of a better way for the advancement of truth and the vital forces of religious life, and for sincere religious fellowship among the kindred spirits of many churches.

One other word in conclusion. We have headed this article "Theology in Free Churches." Men may now perhaps realise what is meant by a church genuinely free, in which there is room to grow. The members of the City Temple Church may ignore their Trust Deed, because to attempt to fulfil its terms would lead to an impossible position. If the present controversy should bring legal liberation to such fettered churches, Mr. CAMPBELL's courage would have had one other good result, for which many earnest men would have reason to give thanks.

REV. R. J. CAMPBELL'S PHILOSOPHY OF RELIGION.

IN the leading article of last week's INQUIRER, referring to a statement attributed to the Rev. R. J. Campbell, and corrected by him, that Unitarians made "a great gulf" between God and man, we said that of eighteenth century Deism, and of what is commonly described as the "Unitarianism of Priestley and Belsham," it might be true, but certainly not of Unitarians who were followers of Channing and Martineau. Then in Saturday's *Daily Chronicle* we found the following statement in the course of an interview made by Dr. Fairbairn, Principal of Mansfield College, Oxford:—

"I do not care for the term Unitarian; I prefer the word Socinian. As to the alleged gulf, if ever there was a man who believed in the Divine Immanence, it was the most distinguished Socinian of the eighteenth century—Joseph Priestley. Certainly, Unitarianism is not and never has been Deism." To Dr. Fairbairn's taste in the matter of "Unitarian" or "Socinian" we need make no objection, but we were anxious to inquire whether we had seriously misunderstood Priestley's religious position in the suggestion of the above sentence, and therefore placed the two apparently contradictory views before Professor Upton. He has been good enough to make the following response.—
ED. INQUIRER.

My impression is that the opposition between the opinion of Principal Fairbairn and that of the INQUIRER leader in reference to Priestley's philosophy is only apparent, and that it arises mainly from the different senses in which the writers use the phrase "immanence of God." In one sense of these words Priestley was an intense believer in Divine Immanence, for he believed that God is present through all space, and that it is to His incessant activity that the origin and continuance in existence of all matter, and therefore of all souls, is due. In his view our self-consciousness is a property of the material atoms of the body which manifests itself when those atoms are organically arranged. God, then, must be immanent and active within us in every moment of our life.

But I apprehend that the word "immanent," as applied to God in recent philosophy, means much more than this; it means, mainly, that God, in manifesting Himself in our self-consciousness, enables us in a measure to rise above our own finiteness and to participate in His essence, so that by this inner self-revelation of the Eternal and Infinite One we reach ideas and ideals which have in them elements of self-existence, eternity, and infinity, and which could not possibly be attained by a being such as Priestley conceived man to be—a being wholly finite, and who has only his own finite and individual experiences as a basis for his reasonings. A thinker who so regards man must, I believe conclude that God, however near to him locally, must, as regards His essence, be separated from his apprehension by an impassable chasm. Now, it is perfectly true that Priestley had a most vivid sense of the presence of God and his personal communion with God. His writings most clearly show that he was one of the most

devout and religious of men; but his philosophical opponents maintained that his philosophy furnished no adequate rationale of the possibility of such communion with God. In his view man is a material being, while God is immaterial; and he wholly denied the validity of that faculty of intuition upon which most religious philosophers mainly base their insight into the nature of God. On these grounds I venture to conclude that there is no fundamental disagreement between the above estimates of Priestley's philosophy of religion.

These remarks suggest the far more important question of what the Rev. R. J. Campbell really means by that "essential oneness of God and man" which forms the basal truth of ethics and religion, and about which, in his opinion, both Unitarians and Trinitarians in the past have had such wholly inadequate ideas. So far as I can judge from a fairly careful reading of many of Mr. Campbell's utterances, neither Unitarian nor Trinitarian, unless he has had the advantage of attending Oxford class-rooms, or has in some other way been initiated into absolute idealism, can, in his view, possibly possess the key to the profound truths involved in these words, "oneness with God." The meaning which Mr. Campbell attaches to this expression cannot, I believe, be discovered in either the Old or the New Testament; but, if I mistake not, it is very elaborately enunciated in the late T. H. Green's *Prolegomena to Ethics*. Mr. Bowie showed keen philosophical discernment when, in reply to his interviewer, he said, "I detect in Mr. Campbell's teaching the note of that Neo-Hegelianism about which there is, of course, considerable difference of opinion among philosophical thinkers belonging to various schools of theology."

The characteristic feature of this Neo-Hegelianism is, as Green expresses it, that in man the eternal self-consciousness of God manifests or reproduces itself under the limiting conditions of our particular physical organisms. Each human soul is in absolute and entire union with God, so that whatever a man says or does, it is not the individual man alone that expresses himself in the act; for in the act God and man are inseparably blended. The ordinary Unitarian or Trinitarian supposes that, though he and all men every moment depend upon the will of God for their existence and their faculties, and are all united by their common relation to and dependence on the one Eternal Father; nevertheless each rational soul has delegated to it a certain distinct individuality, a certain measure of independent and free causality, whereby it is open to it in seasons of temptation to freely choose between two equally possible alternatives; between, on the one hand, gratifying its own sensual or selfish craving, or, on the other hand, of identifying itself with that Eternal God, that Eternal Love which reveals itself in the inner life, and in virtue of its felt divinity claims each man's allegiance. As the ordinary man interprets his consciousness it appears to him that in all the higher experiences of the soul two wills are present; there is the will of the immanent God which expresses itself in man's ethical and spiritual ideals, and there is the will of the individual

which in moments of temptation may either obey or resist the claims of the higher will. As Professor Pringle-Pattison well expresses it: "In our wills we feel a principle of self-hood which separates us even from the Being who is the ground of our existence. 'Our wills are ours to make them Thine,' as the poet finely puts it. But they must be really ours if there is to be any ethical value in the surrender, if there is to be any meaning in the process at all."

If Green's analysis of man's moral and spiritual consciousness is correct, it follows that it is an utter mistake to suppose that the will of man can ever really conflict with or resist the will of God, or to say, as Professor Pattison does, that "our wills can separate us even from the Being who is the ground of our existence." Now, does Mr. Campbell really agree with Green here? If he does, he virtually denies to man any real free will, and is quite justified in declaring that, in his view, the ordinary Unitarian and Trinitarian put in an unreal separation between God and man. But the puzzling feature in the business is that while it is constantly evident in Mr. Campbell's writings, and especially in his treatment of sin, that so far as he has any consistent philosophy at all it is the same as Green's, he not infrequently uses language which implies an entirely different theory. No doubt the casual hearer of his sermons takes for granted that the preacher believes that it was possible for the sinner not to have committed the sins for which he reproaches himself; and the preacher does not enlighten his flock on the question of free will and moral responsibility. It is only when he begins to talk about sin that it becomes evident to the reflective hearer or reader that the preacher's inspiration hails from Oxford rather than from Palestine.

The *Daily Mail*, recording an interview with Mr. Campbell, said he appeared to deny to man free will. As Mr. Campbell corrects some statements in the newspaper's report, but says nothing about this one, we may infer that he admits its truth. Of course, in the absence of free will, sin becomes simply a necessary phase in the evolution of human character—a phase which brings painful consequences, which consequences, in the long run, give rise to motives strong enough to prevent such sinful decisions in the future. In this conception of sin, as Mr. Whitaker says in the last number of the *INQUIRER*, "all that Christianity has had to say on this tremendous subject is just brushed aside."

It is true that Mr. Campbell sometimes speaks as if he viewed sin as the ordinary Theist or Unitarian views it, for he says, "Sin is simply selfishness; it is an offence against the God within." This looks as if he thought that the soul could have abstained from offending the God within; but in a preceding passage he says, "We believe there is no real distinction between humanity and Deity. Our being is the same as God's, though our consciousness of it is limited." This is exactly Green's view; but how our being can be identical with God's and yet God be offended with some of our moral decisions, remains a mystery on which Mr. Campbell's utterances throw no light. I am not surprised to learn from the *Christian World* that

some of Mr. Campbell's followers in New Theology tracks differ from him on the doctrine of sin and make no secret of this difference."

But while it seems to me that the Hegelian element in Mr. Campbell's thought introduces occasional inconsistencies into his sermons, I most gratefully acknowledge that these eloquent discourses are as rich in ideas as they are beautiful in form, and that the good they are doing in rationalising and liberalising theological conceptions is incalculably great.

CHARLES B. UPTON.

MANCHESTER COLLEGE, OXFORD:

ANNUAL MEETING:

THE Annual Meeting of Manchester College was held on Thursday afternoon, January 17, at the Memorial Hall, Manchester. The President, the Rev. S. A. Steinthal, was not well enough to be there, and the chair was taken by Mr. Charles W. Jones, the treasurer. The other Trustees present were Dr. Carpenter, the Principal, the Rev. P. H. Wicksteed (Visitor), Mrs. T. B. Evans, Miss Elizabeth Greg, Miss H. M. Johnson, Mrs. John Harwood, Mrs. F. Taylor, Mrs. A. H. Worthington; the Revs. Dendy Agate, A. Bennett, V. D. Davis, T. B. Evans, F. K. Freeston, W. E. George, C. Hargrove, J. Harwood, R. T. Herford, P. M. Higginson, T. Lloyd Jones, J. C. Odgers, T. Robinson, C. J. Street, J. C. Street, J. M. Lloyd Thomas, and B. Walker; Messrs. W. B. Bowring, R. D. Darbishire, John Dendy, John Harrison, R. Harrop, John Harwood, Thomas Harwood, G. H. Leigh, I. S. Lister, William Long, A. Nicholson, Richard Robinson, J. W. Scott, A. E. Steinthal, Egbert Steinthal, Grosvenor Talbot, G. W. Rayner Wood, S. B. Worthington, Thomas Worthington, A. H. Worthington (hon. secretary), and E. W. Marshall (assistant secretary).

THE CHAIRMAN, in opening the proceedings, said how much they regretted that the President was unable to be with them: The minutes of the last meeting of Trustees in June, and the catch-words of the minutes of subsequent meetings of the committee were read and confirmed.

MR. WILLIAM LONG then moved:—

"That the Trustees of Manchester College, in public meeting assembled, tender to the President of the College, the Rev. Samuel Alfred Steinthal, their heartfelt congratulations on his attaining the age of eighty years, and welcome this opportunity of acknowledging with deep gratitude the great and varied services rendered by him to the College for more than half a century. Entering the College as a student in 1849, a Trustee since 1853, Visitor from 1895 to 1903, senior member of the committee and for many years its Chairman, and for the past three years President, he has always been devoted to the principles of the College and never spared himself in its service: The Trustees ask Mr. Steinthal to accept this resolution as a token of their affectionate goodwill and gratitude."

Nothing that he could add, Mr. Long said, could strengthen what was so well expressed in that resolution; it would meet, he was sure, with their warm approval, and he had the utmost satisfaction in moving it.

Dr. CARPENTER, who seconded the resolution, said it was an honour to join in such a tribute of sympathy. No one who looked back over the last forty years of College work but must recall again and again the strong and gracious figure of Mr. Steinthal, as one of the centres of its management and the best exponents of its principles. He had the advantage of being trained originally in the College, and had again and again borne witness to his affectionate reverence for its teachers, and the benefits received from their instructions. Throughout his life as a minister, Mr. Steinthal had shown a profound sympathy with young men who were dedicating themselves to the profession which he adorned and were passing through the College. Then he had a singularly firm grasp of the actual business details of the College; as chairman of the committee his presence had been of the greatest value, singularly impartial, perfectly firm and courteous. It was well that such a man should be honoured among the churches, with a large experience of life behind him, and they trusted that his remaining days among them might yet be many, brightened by the sense of the honour, affection, and reverence in which he was held.

The CHAIRMAN announced that the resolution, which was unanimously adopted, had been engrossed for presentation to Mr. Steinthal.

He then, as TREASURER, presented the accounts. He regretted the disappearance of the Oxford Renewals Fund, now merged in the general account, and also the fact that the expenditure on exhibitions for students was less than last year. He would like to see that doubled. The most serious item was the continuous falling off of subscriptions, through the death of large subscribers; but even if that were not so, it was a wretched thing that they got only £1,000 a year. The seeming finality of the £22s. subscription was a misfortune. They wanted some more £25 subscriptions. The work of the College ought to command them.

On the motion of Mr. J. W. Scott, seconded by Mr. Egbert Steinthal (who delivered a message from his father to the meeting), the accounts were adopted.

On the motion of the Rev. C. HARGROVE, seconded by Mr. W. B. BOWRING, it was agreed that the address and accounts should be printed and circulated. Mr. Hargrove called attention to the last paragraph of the address (which was printed in last week's INQUIRER), and said the committee was awake to the needs of the time.

The Rev. J. HARWOOD called attention to the absence in the address of any record of the meeting of the National Conference in Oxford last year, and it was understood that a paragraph would be added.

On the motion of the CHAIRMAN, seconded by Mr. JOHN DENDY, the Right Hon. William Kenrick was elected President of the College.

On the motion of Mr. I. S. LISTER, seconded by the Rev. DENDY AGATE, the Revs. Dr. Drummond and S. A. Steinthal were elected Vice-Presidents.

The committee was elected as follows, the names standing in the order of length of service:—Rev. S. A. Steinthal, Rev. H. E.

Dowson, Rev. C. T. Poynting, Rev. P. M. Higginson, Mr. G. W. Rayner Wood, Mr. R. Harrop, Mr. S. B. Worthington, Mr. Russell Scott, Mr. A. H. Worthington, Rev. V. D. Davis, Mr. Charles W. Jones, Mr. H. P. Greg, Rev. C. Hargrove, Mr. W. Long, Rev. Henry Gow, Mr. G. H. Leigh, Mr. Grosvenor Talbot, Rev. F. K. Freeston, Rev. R. T. Herford, Mr. J. W. Scott, Mr. A. E. Steinthal, Mr. F. W. Monks, Mr. John Dendy, Rev. Joseph Wood, Mr. John Harrison, and Dr. Carpenter.

Mr. Charles W. Jones was re-elected treasurer and Mr. A. H. Worthington and the Rev. H. Gow, secretaries; Messrs. F. Nicholson and Egbert Steinthal, auditors, and the deputy treasurers.

The CHAIRMAN moved the resolution, postponed from the previous annual meeting, of which notice had been given on behalf of the committee:—"That, from and after the year 1907, the January Meeting of the Trustees shall be discontinued, and there shall be held only one Annual Meeting of the Trustees, viz.: in June, at Oxford."

He felt strongly that the annual meeting should be held at Oxford, where the work of the College was done, and that they should concentrate interest in one annual meeting. It was good that people should go to Oxford and see what was being done there.

Mr. G. H. LEIGH seconded the resolution. He had felt for some years, he said, that that change ought to be made, and they should realise that the College at Oxford was the centre of all their operations. If they had only the one annual meeting, more effort would be made to attend.

Mr. JOHN HARWOOD suggested that as the Trustees lived in all parts of the country, it might be well, before a decision was come to, to ask the opinion of the whole body.

Mr. LISTER said the difficulties of travelling were being constantly diminished.

Mr. A. NICHOLSON regretted that the motion had been brought forward again, and repeated the objection he made a year ago, that they would thereby lose the interest and support of Trustees in the Manchester district, and would not get an adequate meeting in Oxford.

Mr. JOHN DENDY pointed to the attendance at that meeting as proof that the desire among Trustees in the north to keep the annual meeting in Manchester was not very keen.

The Rev. V. D. DAVIS said that the College at Oxford was clearly the right place for the annual meeting; but that in order to maintain the interest of supporters they ought to hold special meetings as well, not in Manchester only, but in all their chief centres; at such meetings, held for that special purpose, the Principal and other trusted representatives of the College should have the opportunity of speaking of the ideal of the College and its work, and thus bring it into close touch with our people throughout the country.

The Rev. C. J. STREET said that in that matter at least he was conservative, and felt that something ought to be allowed to sentiment. He thought that the annual meeting should continue to be held in the city where the College was originally founded. If in future there

was only one annual meeting of Trustees instead of two, when the administration of the College could be revised, it would concentrate still more power in the hands of a few. If that change were made he knew they would lose subscriptions.

The Rev. P. H. WICKSTEED said that it was far better to have one annual meeting for an effective checking of the administration of the College, because then they would make a more determined effort to be present and they would all be together at the one meeting, whereas when there were two, forces were divided, and often it was not possible to attend both meetings.

The Rev. C. HARGROVE supported the motion, and the CHAIRMAN, in putting it, said that as treasurer he was not in the least afraid. He thought better of the Trustees than to suppose that any of them would withdraw their subscriptions on such a ground.

The resolution was passed by 27 to 13.

A vote of thanks to the chairman brought the meeting to a close.

THE MARTINEAU MEMORIAL.

SIR,—We feel sure that your readers, so many of whom have shown deep interest in the Norwich Martineau Memorial, will like to know the result of the postponed meeting of the Octagon Chapel Committee last evening.

A most difficult task confronted them: It will be seen by the subscription list given on another page, that £877 of the £1,300 appealed for in your issue of December 1, 1906, has now been subscribed, leaving £423 of that sum still uncontributed. In arriving at a decision, the Committee felt bound to look at this uncontributed sum as a temporary addition to the £500 which the congregation has recently undertaken to raise, which addition, until contributed, would saddle the congregation with a total debt of £923, plus architect's fees.

They had therefore before them, on the one hand, the fear of crushing the spirit of the congregation by a too-long-lasting effort to pay off their debt, with the current interest thereon; and on the other, the intense discouragement to all concerned, but especially to Sunday School teachers and scholars, which abandonment of the present plans would mean. They had also to take into account the emphatically expressed desire of a large number of those who have contributed since the appeal of December 1 (many of these sending gifts or promises for the second, third, and even fourth and fifth times) that the present plans should be adhered to.

This, then, being their position, the Committee felt themselves justified in hoping that there still remains a sufficiently large fund of unexhausted generosity to warrant their decision to carry out the published plans. This decision they are accordingly commending to the congregation. They trust that in so doing they are showing, not only their sense of the widespread sympathy hitherto shown by contributors with their earnest desire to carry on the work inaugurated by Dr. Martineau, but also their desire to preserve the character of the buildings as a Martineau memorial.

January 16, 1907: F. A. MOTTRAM,
Hon. Sec., Martineau Memorial Fund.

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP—ITS
ETHICAL SIGNIFICANCE.

THE facts upon which Mr. Richard Robinson bases his hopes of ethical advance resulting from the extension of Socialism cannot be disputed. The public ownership of certain public services has developed among us, as he truly says, "the capacity for ethical influence of a refining kind" which may reach even the humblest municipal worker.

The outcome of further developments may, however, be legitimately disputed; and Mr. Richard Simon has placed before your readers, in a forcible and concentrated form, the criticisms of collectivism which, curiously enough, are made by the representatives of Benthamism in common with the Liberty and Property Defence League. Exception may be taken to many of the criticisms of Mr. Simon on the ground that they are unsupported assertions. Such phrases as "The bureaucrat is, necessarily, sterile," are found, when tested by experience, to be untrue; and "Only in the free air of individual competition can the mind and work of man grow" is a sentence springing doubtless from the heart of the writer, rather than from his reasoning faculty. To contradict the bald assertion of the "sterility" of municipal and national servants, one has but to point to the multitude of improvements in telegraphy made by the operators in the Government service; and to the numerous devices for safety in the municipal tramway service adopted during the last year or two, mainly invented by municipal officials. (Two of these have been adopted in Liverpool since the beginning of the present year.) Numerous similar instances of the fertility of the "bureaucrat" can be cited. To invalidate the sonorous proclamation of the unique growing powers of the "free air of individual competition," it is only necessary to show that the air of competition is by no means fresh or free, but fetid and stifling to the last degree. The atmosphere of "free competition" is the atmosphere of the shambles and the battle-field; the carcases of those who have failed and fallen pollute the air; their blood cries out to us for a better order of society. Competition undoubtedly develops the heroes of the cotton exchange and the stock-market, but Mr. Simon will surely not contend that these are the highest types of humanity! It is arguable that the qualities of mind and heart which render success in competition impossible—unselfishness, generosity, altruism—are qualities which the religious man is bound to respect. In "business" we dismiss them from our thoughts, we shrug our shoulders, we call the man who possesses them a fool, and we repeat that parrot-like formula, which at once excuses and condemns our lower morality—"Business is business."

A large part of Mr. Simon's article is an indictment of representative government, and one is bound to admit that that institution is by no means perfect. It is, however, an advance upon absolute monarchy and upon oligarchy. By and by we may discover something better. Meantime, if representative government

is admittedly an improvement, it is difficult to see the force of Mr. Simon's plea for the retention of absolutism in industry. Individual ownership and control in the world of material production and distribution are analogous to absolutism in political government. Socialism or collectivism advances the type of industrial organisation, and brings it into line with representative political government.

Mr. Simon suggests that the State "annexes" an undertaking when it has been brought to a certain pitch of financial success by private enterprise. Precisely the opposite of this is the fact.

If Mr. Simon will examine the records he will find that the State has, in most cases, come to the rescue of a drowning undertaking and saved its life. We have, especially in the earlier instances, nationalised and municipalised in despair of obtaining a service reasonably cheap and efficient from private enterprise. This was the case in the "annexing" of the telegraphs, of the water supplies, of the making of roads and sewers, of the building of workmen's dwellings, and other enterprises. It is the chief argument to-day in favour of national railways.

But a comparison of the respective "incentives to industry" under the two systems should give us a ready test of their relative ethical qualities. Neither can be wholly bad or wholly good; but a calm comparison of the advantages and disadvantages of the two should help us to decide whether the transition should be retarded or welcomed. We have now so many examples in this country of the collectivist method, that a comparison with private enterprise is reasonably possible, and we may with safety proceed to deduce from the operations going on about us the general ethical principle underlying each form of industrial and commercial organisation. On the one hand we have "personal gain" as the outstanding motive which keeps the organism going; on the other hand the corresponding motive is "public service." It is personal gain that leads, under individualism, to the establishment of an industry, to the building of ships, to the making of railways, to the running to and fro of men and women busy in the production of wealth. We do not ask or expect people to embark upon any enterprise which will not "pay." The burden of every prospectus is the probability of a return to those who may adventure their money in a new concern. So certain were the old economists that personal gain was the one supreme incentive to production, that they placed it first in order of importance in the elementary propositions of the science of political economy: "That every man desires to obtain additional wealth with as little sacrifice as possible" (Senior's "Political Economy," page 26). This principle, practically triumphant in our present society, exalts the making of wealth to the chief place among human duties and responsibilities. One after another the restraints of Christian teaching have been thrown aside, until we have gradually come to tolerate the evils resulting from the struggle for commercial existence and supremacy. The discharge of large numbers of workmen in times of depression is not condemned, because we all recognise that to retain them in employ-

ment at a loss to the employer is unbusiness-like and leads to bankruptcy. A device for the saving of life in mines or factories, or on the railways or ships, depends for its adoption not upon its efficacy, but upon its cheapness and non-interference with the profit-making efficiency of the undertaking. The proof of this lies in the fact that such devices need to be forced upon "private enterprise" by legal enactment, inspection, and heavy penalties. The ethics of private enterprise permit us to purchase the labour of our fellow-creatures at the lowest market rate without regard to their comfort, health, or character, and equally without regard to social consequences. The market takes its upward or downward course utterly regardless of the desolated homes of factory operatives or coal-miners. The human factor counts for little with the "bulls" and "bears." In some vague and only half understood way the public good may be occasionally subserved by private enterprise. Nothing can be wholly bad. But the "spring of action," the causing and directing principle stands forth plainly revealed as the self-regarding motive, "personal gain." Whatever of good has issued from the war of conflicting private interests must be regarded as incidental and secondary.

The ethical basis of collectivism, on the contrary, regards the personal gain of the individual as an incidental and secondary good. It aims only indirectly (if I may say so) at the benefit of the individual. "Socialism maintains that industrial operations should be made subservient to human good; and that the moral law should control the relations of business and the whole field of human action every day in the week" (Kirkup's "Inquiry into Socialism," page 132). Should the collectivist motive, the public welfare, ultimately triumph, it must obviously operate to remove many economic evils which now oppress us. It cares more for efficiency of service than for the accumulation of huge fortunes; It regards "unemployment" as a social waste instead of a temporary saving of expenditure; low wages become under it a social loss, destructive of well-being, instead of a means to larger profit. The collectivist is able to point, in confirmation of these expectations, to the acknowledged greater efficiency of public undertakings over private businesses of similar character; to the greater security of employment, and the advantages of wages, hours, holidays, medical attendance and pensions, which public service affords, and to the deeper sense of public duty which the rapid extension of collectivist industry has undoubtedly created.

Most of these contentions are admitted by Mr. Simon when he speaks of the pride of our officials in the work they have accomplished, and when he suggests that the better wages and conditions of public service have attracted a better class of men. I need not fill your space with instances in support of the argument. I am concerned in proving the contention that the failure of private enterprise to provide a satisfactory social construction, and the admitted superiority of collectivism in this respect, are not mere accidents or unconnected circumstances. They are due to the disparity of the ethical motives animating the respective systems. From

a society based on personal gain we may expect poorer ethical results, than from a social order founded upon the higher motive of public well-being.

"Considered as a principle and theory of social and economic life, Socialism," says Thomas Kirkup in the work already quoted, "is marked by the entire harmony and even identity of its moral spirit with that of Christianity."

Liverpool.

JOHN EDWARDS.

SIR,—If the good motives of its advocates were a guarantee of the soundness of its claims, Collective Ownership would be justified. "State" ownership of all the instruments of production, distribution, and exchange involves State ownership of person as well as property. Make the minority so far dependent on the State—a dependence only to be avoided by starvation or emigration—and one can easily conceive some of the consequences that would inevitably follow. Those who had not aggressed on the equal liberty of others would be reduced from the ranks of men to the position of tools. Conformity would be at a premium and dissent at a terrible discount. Those appointed by the majority to rule would possess enormous power; but the minority would, in the same degree, suffer the loss of self-direction. And yet those ruled, those denied the ownership of a printing machine, must labour for their oppressors! Why should such a relationship, so pregnant with mischief, so prolific of party strife, so destructive of ability, so favourable to stagnation—be set up between one party and another in the community? Poverty is no justification of compulsory collectivism. "Force is no remedy," but Christianity is. Not by making us all dependent on the State, but by the increase of self-rule, and voluntary association will social reform produce social betterment.

W. SIMPSON.

6, Broomfield-road,
Heaton Moor, Jan. 21.

UNION FOR SOCIAL SERVICE.

THE public meeting held in the Memorial Hall, Manchester (in one of the lower rooms) on Wednesday evening, January 16, by the National Conference Union for Social Service, made, as the President, the Rev. P. H. Wicksteed said, a quiet and modest beginning in the work to which the Union has set itself. The meeting cannot have numbered more than 60 or 70, and certainly was not fully representative of the strength of the churches in the Manchester district: It was, however, amply justified by the spirit which pervaded the gathering and the earnest purpose of all that was said.

The PRESIDENT having expressed the great regret of the Rev. Joseph Wood, President of the National Conference, that illness prevented him from being present as he had hoped, made a statement as to the purpose of their Union.

No churches, he said, drawn together for religious fellowship and the strengthening of religious life, could now ignore social claims: The conception of the church as not only primarily but exclusively concerned with a man's own personal attitude to eternal things and his own personal morality, was one impossible for any

reflecting being to hold to-day; the conception of society as an organism had sunk too deeply into their consciousness for that. It was more and more felt that the life of any church or spiritual fellowship, not only might, but must bear directly upon those larger questions of collective responsibility which so vitally affected the well-being of the people. Indeed, this was really involved in the personal conception of religion itself; for the primary function of the church and of religion must be to adjust the perspective of life and impress on men the relative importance of things, which under the stress of practical life were apt to fall into the background. Practical life impressed on us the urgency of bread-winning and of family claims; the Church declared that other things were even more important, and tried to make us feel that they were more urgent also. If it succeeded, it would, by the same act, lift us above the personal and into the social conception of life, and make the claims of social duty and social love as urgent as those of commercial success.

The churches had always recognised this in a measure, and in this social Union he thought they should begin by seeing how far they could be helpful to the churches in the things they were already doing. Wherever they were to end, they must begin where they were. In the Sunday school, in Bands of Hope and Mercy, for instance, all should feel a stimulating and directing power from that Union representing the collective force of the churches. But there were also many other ways in which they might help. He knew from his own experience that both in town and country, people were often brought into contact with evils provided against by law, and because they did not know the law, and by what means it could be set in action, were inclined, under the plea of ignorance, to let things alone. They as a society might be able to help people who were ready to move in such cases and take away the excuse of ignorance from others.

Further, they should encourage study of the housing question, and drink and other matters, and make the churches quiet, unassuming educative influences; preparing an enlightened public opinion to guide, to criticise, and to support the efforts of statesmen. Their organisation, though not sectarian, was domestic, but their goal was public.

If they could make themselves effective in supporting and helping people in what they already wanted to do, they would soon become influential in extending both the will and the power to do social work; but they could not guide, stimulate, and awake public opinion unless they were themselves already felt as an effective power in well-doing. They must build up for themselves a representative position, getting into connection at every point with the churches, meeting the demands for help, and then developing the work still further.

Then, in time, they might find that their body of churches was doing some kind of pioneer work in social, public, and moral reform, worthy of the noble traditions and opportunities which their freedom from official restraint, their heritage of liberty and love of truth ought to put within their reach:

The Rev. H. D. ROBERTS, of Liverpool, told of the work which had been done by the Hope-street Church Social Study Circle. For a year they had taken Hobson's "Social Problem" as their subject of study, and then felt they must do something. The result had been the public meeting on the Sweated Labour of Women and Girls, a report of which recently appeared in these columns. Since then, Mr. Roberts said, it had taken him an hour a day to answer the letters which came in, either making inquiries or giving information on the subject of their meeting. That showed that they had really succeeded in moving public opinion, and other results had followed.

Miss M. C. GITTINS answered the objection that in trying to better social conditions they were weakening character. That objection surely showed a want of faith in the Divine government, and in the divinity of man, which should be the guiding principle of their church life. She told of the experience of a holiday school they had organised at Leicester, and how some of the sceptics had been astonished by the amount of natural goodness displayed by the children: They had tried in that school to let the children have the joy of work; and that was what they should try for in the wider field, for all men and women, to make and not to mar noble character. On the subject of labour, she urged them to read the report of the Belgian Government on the sweating in the clothing industries, which showed how impossible was any true and noble life under such conditions. They must not relax their efforts to educate people in such subjects. They must be awakened to the needs of others and the desire for some means to satisfy them, so that when the time came, as come it must in this generation or the next, when they would have to share their inheritance with the disinherited, they would be ready to do it gladly and not grudgingly.

Miss H. M. JOHNSON spoke of the great importance of temperance work as affecting the health and happiness of the people. She dwelt especially on the enormous economic waste of their present drinking habits, and urged serious attention to this. It was not only the drink bill, as marking a stupendous unproductive expenditure, and all the waste of crime and lunacy and death which resulted, which people ought to be made to realise, but there was also the sober man's drink bill to be reckoned out, what he had to pay in the heavy burden of rates, due to excessive police and prison requirements and other things the great proportion of which was solely due to the evils of drink. She spoke with warm commendation of Miss Catherine Drummond's pamphlet, "An Outline of the Temperance Question," published (for 3d.) by the C.E.T.S., and urged its study by all who desired reliable information and guidance in this matter.

The Rev. CHARLES PEACH said there could be no question of greater importance than that Miss Johnson had spoken of, for if they had a sober manhood they could appeal with hope to the people, and they would settle the other questions for themselves: Some of them thought that the kindred subject of vegetarianism went no less to the root of social progress. Even

in that season of prosperous trade they had evidence that there was really a body of the unemployed in their midst, when on Christmas Day when the snow came, 1,000 men were found ready to turn out in the night to sweep the snow at 5d. an hour, while on Boxing Day there were 3,000 so engaged; and he pictured by way of contrast a city in which, under such circumstances, appeal could be made to the young men of the community, and they would turn out and do that work, for love of their city. They had yet to learn what might be done by collective power in a great city, to make it beautiful and noble, with a large common life.

Mr. COUNCILLOR WIGLEY also spoke, emphasising the great opportunity there was in Sunday-school work, and a vote of thanks to the President, moved by Mr. Fletcher Robinson and seconded by Mr. Richard Robinson, brought the meeting to a close.

PROVINCIAL LETTER.

NORTH MIDLANDS.

THE "New Theology" has interested the North Midlands no less than other districts. The attitude of certain men towards this movement seems to be taking curious and incalculable forms. From unexpected quarters some cheap and unworthy gibes have been directed against it. But Dr. Forsyth's attitude could have been easily anticipated. As might have been expected, he pontificates at large, and, in the name of a "theology of grace," writes many ungracious things.

From the Olympian heights of theological superiority he condescends to instruct the readers of the *Tribune* in its issue of last Tuesday. As an illustration of the scorn and pride of the expert, it would be difficult, if not impossible, to find anything to match his concluding paragraph. Here it is: "Finally, I think we should, in the main, agree that theologians are entitled to be heard on questions of theology. And I will allow myself to add that some popular attempts at theology are like a bad photograph—under-developed and over-exposed."

And I will "allow myself" further to add that although you may be able to refute an argument you cannot refute a sneer; and, indeed, the Principal of Hackney Theological College seems to be well aware of this.

It is to be regretted that a few Unitarians—not the most representative, I believe—are lending themselves to small-minded abuse of the movement, which is entirely on liberal and progressive lines. It must be admitted that there has been no small amount of irritating provocation. The "Anerley men" have shown a touching and affecting solicitude to patent or copyright the movement (of which we are judiciously informed a certain paper is the organ) and to repudiate all connection with Unitarianism. This has led to some strained attempts to make artificial distinctions between the New Theology and the Liberal Christianity of our own churches. The consequence has been that more than once in the course of this controversy writers and speakers have misrepresented and caricatured Unitarianism. Mr. Camp-

bell himself, to his honour be it said, does not seem to have had any hand in this. So far as my observation goes—and I have tried to watch the movement closely—his own undistorted references to Unitarianism have been scrupulously just; and if this be so, it ought to be generously acknowledged by us. After all, it cannot be easy for him to be perfectly fair to us, when attempts are being made on all hands to prejudice the public against his views by calling them Unitarian. He has been candid and courageous enough to say that from his point of view "the old issue between Unitarianism and Trinitarianism simply ceases to exist; we do not need the names." What more can we reasonably expect him to say? For my own part, I heartily agree with him on this particular point, and so do many Unitarians who prefer to call themselves Free Christians or Free Catholics. If the name Trinitarian is definitely abandoned we may consent to drop the name Unitarian; and whatever merely doctrinal differences still remain between us, we may unite forces in a Free Catholic Christianity and let the dead of all the sects bury their dead while we preach the larger and more comprehensive Gospel. I earnestly hope that Mr. Campbell will resolutely refuse to be driven from this position by uncharitable remarks, whether made by Unitarians or Trinitarians.

What concerns me far more is another issue. I fear that the rock on which the New Theology may split is the moral question. I do not think it is consistent with the highest ethics for representatives of this movement to remain in doctrinally trust-bound chapels. If they plead justification, it seems to me the Broad Churchmen in the Anglican Communion and the Liberal Catholics in the Roman Communion must be held innocent. The difficulties from our point of view must not, however, be minimised. Some Continental (and indeed some English) theologians who have appeared on the platform of our International Conference are entangled in the meshes of the same ethical problem, but we have hitherto refrained from passing censure upon them: We should be at least equally lenient with the New Theology men: But, even so, I hope that the more heroic part will before long be taken by all these representatives of the broader faith and that they will seek for themselves a really free pulpit: The "unrest in the Churches"—and outside the Churches—not only gives us our opportunity, but lays upon us a special charge. Dr. Harald Höffding, in his remarkable "Philosophy of Religion," has said that "the importance which, notwithstanding all historical, philosophical and ethical criticism, the Church persists in attaching to dogma brings her into opposition with herself, in her mission as a great educational and philanthropic spiritual force: For it is an illusion to believe that she can maintain any lasting predominance over the masses when once the true state of the case as to the basis of the development and the practical significance of dogmas has become a matter of general knowledge: It often looks to a spectator as though the Church was staking her all in a game which is already and obviously lost: The intellectual discord brought about by dogmatic beliefs is making itself felt in

increasingly larger circles." The emergence of the New Theology is a capital instance of the truth of this observation: But a mere theology, new or old, is impotent to remove this difficulty: We need a sterner sense of the obligations of honour and veracity: As the same distinguished philosopher says, "There is here only one natural solution. : : : viz., absolute freedom of teaching, so that personal integrity and intellectual honesty may come by their own rights: The laity will then have to choose for themselves and will divide on the lines of this choice. Freedom of teaching, the right of which is at present only admitted by the highest scientific institutions, must be extended to all places and to all institutions where men are addressed on spiritual matters: What we want is opportunity to see with our own eyes, and to make our own experiences: But how is this to be attained if such opportunity is not even afforded to the teacher?"

Here, then, we must still find a distinctive and important mission that ought to challenge our best enthusiasm:

In the North Midland district we are, I believe, alive to this opportunity: Our churches are quite as vigorous as they have ever been at any time within the half-a-dozen years of my acquaintance with them: It is true that this is not saying much; but when one hears public laments among some of the great orthodox bodies that they are actually losing ground, it is some comfort to be able to say that we are at least not going back. In one case a distinct advance may be recorded: An interesting movement has been organised at Coalville—a colliery district between Leicester and Burton: I visited the place last Sunday. The group of friends there are prominently associated with the Adult School, are animated by a fine spirit, and have already done much to educate the thought of the town: If only they can sustain their efforts for a few years their enterprise ought to be rewarded by the building of a new church:

The Rev. W. H. Burgess is doing splendid work, not only as minister of Loughborough and Ilkeston, but as the Hon. Sec. of the Lay Preachers' Union: It is impossible to praise too highly the services of the lay preachers who are giving ungrudging and acceptable assistance to many of our congregations.

Our district has recently welcomed a small invasion of new ministers—the Rev. Hermann Thomas at Leicester, the Rev. Hugon S. Tayler at Chesterfield, the Rev. F. Heming Vaughan at Mansfield, and the Rev. Ellison A. Voysey at Northampton: Christ Church (Nottingham) and Newark are still vacant: Lincoln, to the regret of all who have our cause most deeply at heart, remains closed: The local trustees, who are in a majority, refuse to move in the matter until accumulations from the large endowment enable them to pay off a debt on the chapel: Their action is deplored by the Association and by the non-resident trustees, and is far from being in accordance with what those who opportunely intervened in certain local difficulties anticipated would be the reward of their good offices:

Both congregations at Leicester now provide Pleasant Evenings for Women, and

these efforts, from all that one hears, are extraordinarily successful and might happily be repeated elsewhere.

The Friar Gate congregation at Derby has recently gone to considerable expense in extending and improving their premises, and a successful bazaar was recently held to clear off the debt incurred. The proceedings were, however, overshadowed by the death of Mr. S. D. Hall, whose loss is profoundly felt not only in Derby but throughout our whole district.

Here, at the High Pavement, we are in excellent spirits. Thanks to the great generosity and deep attachment of our members, the "Cathedral of the North Midlands" has recently adorned herself in many beautiful ways, and looks more handsome than ever. We keep adding a few fresh names to our membership, and altogether we have every reason to be in good heart.

I will conclude by inviting visitors to Nottingham to come and see Mr. Henry Holiday's small but exquisitely lovely window in commemoration of the Centenary of the Sunday-school and Mr. Nelson Dawson's beautifully executed memorial to Richard Acland Armstrong.

J. M. LLOYD THOMAS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bootle.—The Rev. J. Morley Mills preached on Sunday week, in the Free Church, an earnest sermon on the subject of infant mortality, of which a full summary appeared in the *Bootle Times* of January 18. Mr. Mills pointed to the more effective means taken for the care of children in such German cities as Leipzig and Elberfeld, and referred in conclusion to the Social Problem Circle, which meets on Sunday afternoon in the lower hall of his church for the study of such questions.

Brighton.—The annual scholars' party was held on January 16. The lecture hall was filled by children and their parents and friends, when, after tea and games, the prizes were distributed, and a performance admirably given by some of the scholars, under the direction of their teachers. Miss Boys, who distributed the prizes, spoke with feeling of her retirement from the active work of teaching in the Sunday-school, after more than twenty-two years of continuous service. A presentation was made to her by one of the elder girls of her class, on behalf of the scholars and teachers of the school, as a small token of regard, and of remembrance of her long and faithful devotion to the welfare of the school. Mr. Thompson, her oldest fellow-teacher, and the Rev. Priestley Prime, the minister of the church, expressed the regret of all concerned at the loss of Miss Boys' services as teacher, appreciation of her long and earnest service, and satisfaction that she had consented to retain the offices of secretary and treasurer.

Cardiff (West Grove).—The annual Christmas treat for the Sunday-school children was held on Wednesday, January 9. After tea, which was ably superintended by Mrs. Moore, the children were entertained by some very interesting limelight views, Mr. J. E. Barnard and Mr. E. Baker manipulating the lantern, whilst Mrs. Barnard gave descriptive readings. During intervals the children gave recitations, songs, and duets. Mrs. Whitaker kindly presented the scholars with prizes for good attendance and conduct. Everyone present was presented with a motto card for 1907.

Chatham.—The Rev. J. Tyssul Davis returned home last Saturday, landing at Southampton from the *R.M.S. Briton*, after a pleasant voyage from Cape Town. He preached on Sunday, and on Thursday there was a congregational meeting to welcome him home.

Horsham.—The children of the Free Christian Church School had their annual winter party on Thursday, January 10. They assembled in the

chapel at 6 o'clock, sang their New Year hymns, and listened to a brief address from the Rev. J. J. Martin; and the prizes for regular attendance and good conduct, of which there was a record number (24), were distributed by Mrs. Martin. In the course of the evening a dramatic performance of "The Unambitious Queen," by the Rev. H. W. Hawkes, was successfully given.

Liverpool: Ullet-road.—At a meeting of the Rathbone Literary Club on January 17, Mr. Harding A. Roberts gave a lecture on Edmund Burke, and, after a brief biographical introduction, dealt with three of the leading features of Burke's public policy, the American Colonies, the impeachment of Warren Hastings, and the French Revolution. Posterity had fully justified Burke's policy regarding America and India, but not so fully regarding France. The Rev. J. Collins Odgers presided, and a cordial vote of thanks was passed to the lecturer.

London: Bermondsey.—The thirteenth anniversary meeting of the Band of Hope and Mercy was held on Thursday, the 17th inst., when 84 children and 34 parents and friends were present. The Superintendent (Mr. A. W. Harris) presided, and was able to report steady progress during 1906, especially in the interest shown by the children in the meetings, and the good discipline maintained. Brief addresses of congratulation and encouragement were given by Mr. R. T. Berdinner (Southwark B. H. Union), Mr. J. C. Pain (a past president), Mr. Neil L. Henry (U.K.B.H.U.), Rev. Frederic Allen (Chairman N.U.T.A.), Mr. W. J. Noel (Stratford), Mr. Jesse Hipperson (minister and president), and Mrs. R. Whitmore Cox, who also distributed 44 medals and prizes won for regular attendance and good conduct. Hymns and melodies were heartily sung, and solos and recitations given by members during the evening.

London: Brixton.—Several pleasant gatherings have marked the opening of the New Year. On Thursday, January 10, tea and entertainment were given to the senior Sunday scholars. On the following evening the younger scholars were entertained. The annual prize distribution took place on Sunday afternoon, January 13, in the church. The service was conducted by the Rev. F. W. Stanley, after which Mr. John Harrison gave the prizes gained by good marks for conduct and attendance to thirty-four scholars. Mr. Harrison and Mr. Abraham (superintendent) briefly addressed the young people. At the conclusion of the service Mr. Harrison kindly presented each of the teachers with a copy of the new edition of the Sunday-school code book. On the following evening Mrs. Stanley's mothers' meeting had its New Year's party.

London: Limehouse.—The annual New Year parties of the Sunday-schools were held at Durning Hall, on Thursday and Friday, January 10 and 11. On both evenings the hall was filled with merry, expectant children, who thoroughly enjoyed their substantial tea, and later the distribution of medals and prizes for punctuality and regular attendance. Miss Shawcross, representing Lady Durning Lawrence, came down on Thursday, the principal evening, and presented the medals and prizes.

Manchester: Heaton Moor.—On Friday week the Rev. T. P. Spedding delivered an illustrated lecture, entitled "With the Unitarian Van: The Story of a Summer Campaign in 1906." The lecture was illustrated with between sixty and seventy specially prepared lantern slides, consisting of views gathered on the journey, and a number of special photographs of the van.

Newcastle-on-Tyne.—On Wednesday, Jan. 9, the following note appeared in the *Newcastle Daily Chronicle*:—"Many Novocastrians have heard of the resignation of the Rev. Frank Walters, the eloquent minister of the Church of the Divine Unity in New Bridge-street, with genuine regret. His ministry will terminate in April, the end of the 22nd year of his pastorate in Newcastle. Mr. Walters has been a real educational force in our city. He has been much more than a minister of religion. By his lectures on Shakespeare and other literary subjects he has done much to develop an interest in elevating studies, and his pulpit teaching has been of the sort which appealed not only to Unitarians but to the adherents of other religious denominations, and, indeed, to all who are engaged in the serious quest of truth. In short, Newcastle and the neighbourhood are under a deep obligation to Mr. Walters, who, though its growth may not have been obtrusively obvious,

has doubtless sown much seed that has borne good fruit."

Newport, Mon.—A well attended social gathering of members and friends was held on Thursday evening, January 17, in the Charles-street Church. An excellent musical programme was much enjoyed, and a series of electrical experiments by Mr. G. H. Llewellyn were followed with great interest. Everybody present agreed that the Social was the most successful yet held by the Church.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting was held at Denton, on Saturday last, about 130 persons being present. After tea Miss Dorman, the vice-president, took the chair, the president, Rev. B. C. Constable, being absent through illness. Rev. Jenkyn Thomas, the newly settled minister at Glossop, was welcomed into the Union. Miss Dorman then called upon the Rev. W. Harrison to present to Mr. Slater, in recognition of the completion of twenty years' service as hon. secretary, during which he had never missed a meeting, an illuminated address, bound in album form, and containing a list of the present officers of the affiliated schools, and a list of the officers of the union from its commencement. The address was accompanied by a splendid fish set, in an oak case. After the presentation and acknowledgment, an interesting paper was read by Rev. H. E. Perry, of Denton, on "The Personal Element in Sunday-schools and Theological Teaching," followed by a discussion, in which part was taken by Revs. W. Harrison, H. B. Smith, W. G. Price, E. C. Evans, and Messrs. R. Firth and W. Woodall. Mr. Perry replied, and votes of thanks to the reader, to the Denton friends, and to Miss Dorman responded to, and followed by the Evening Hymn and benediction, closed the evening.

Norwich.—The Octagon Chapel was almost full on Sunday evening last—over 400 adults being present—when the Rev. Alfred Hall preached on the New Theology. During the months of November and December Mr. Hall delivered a course of five sermons on Unitarian doctrine, when the average attendance was 300. On Thursday, the 17th inst., Mr. and Mrs. A. M. Stevens invited the Sunday-school teachers to a party at the institute. Through the generous hospitality displayed and careful preparation of the programme a capital evening was spent. The occasion was taken to bid farewell to Mr. C. Finch, the secretary of the boys' school, and Mr. H. May, treasurer of the schools, who are about to sail for Western Australia. Mr. H. F. Euren, a faithful member of the Octagon, has just retired from his position as editor of the *Norwich Mercury*, one of the oldest papers in the country. He has been connected with the paper 43 years, and has been editor 33 years.

Portsmouth.—A musical and dramatic entertainment was given on Wednesday afternoon, January 16, in the Sandringham Hall, Southsea, in aid of the funds of the John Pounds Girls' Home, by some well known Southsea amateurs. The hall was crowded, and the entertainment a great success. It is hoped that about £15 will be handed over to the treasurer. Since last March thirty girls have been received into the Home, and afterwards placed out in service.

Trowbridge.—On Monday evening, in the Conigre Chapel schoolroom, the Rev. W. G. Tarrant commenced his lecturing tour in the West of England. The subject was "The Land Jesus Lived in," illustrated by lime-light views. Nearly 80 slides were presented, giving very beautiful pictures of the familiar scenes in the life, teachings, and wanderings of Christ, which were described by the lecturer in a simple, graphic manner, much to the interest of all present. A hearty vote of thanks was accorded the lecturer on the motion of the Rev. J. Wain, seconded by Mr. E. Taylor. There were over 200 people present.

Wakefield.—On Sunday week about ninety prizes for good conduct and regular attendance were distributed to the scholars connected with the Westgate Chapel Unitarian Sunday-schools, by Mr. Fred. Clayton, of the Mill Hill Sunday-schools, Leeds. It was a source of regret that the Rev. A. Chalmers was absent through indisposition, the service being conducted by Mr. Watkins, a student at the H.M.C., Manchester.

York.—The Rev. Frank Ballard has been giving three lectures in York under the auspices of the Evangelical Free Church Council, and local ministers were invited to be present and to

discuss the lectures. But all that was allowed was that questions might be handed up on paper to the lecturer, to be answered. On Sunday last the Rev. R. H. Greaves preached to a crowded congregation in St. Saviour-gate Chapel, criticising Mr. Ballard's first lecture, and he is to continue the process for two more Sunday evenings.

Yorkshire Unitarian Club.—The next meeting of the club will be held on Saturday February 2, 1907, in the Chapel-lane Schools, Town Hall-square, Bradford. The afternoon business meeting will be followed by tea, and then at seven o'clock there will be a joint meeting of the club and the Chapel-lane congregation, at which the Rev. T. P. Spedding, founder of the Van Mission and the newly appointed field agent of the British and Foreign Unitarian Association, will deliver the "Van Lecture" with lantern illustrations.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 27.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. L. P. JACKS, M.A.
Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Mr. A. J. CLARKE.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A., "The New Theology."
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11, Rev. GEORGE CARTER; 7, Rev. W. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A., D.Litt.
Stratford Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Rev. G. CARTER.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. R. P. FARLEY, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. W. W. CHYNOWETH POPE.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. FISHER SHORT.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. STOPFORD BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEAST, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. H. C. HAWKINS, 11, "The Thought of God; 6.30, "Playing the Fool."
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

CHESHAM UNITARIAN CONGREGATION, BURY.

BAZAAR in Bank Street School, Bury, February 20th to 23rd, 1907, to raise £2,000 to wipe out accumulated deficits, capitalise the heavy ground rent, &c. Donations of money or goods will be gratefully acknowledged by the Bazaar Secretary, Rev. J. M. BASS, M.A., 15, Malvern-street, Bury, Lancashire.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
ABERYSTWYTH.
Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.
PRINCIPAL ... Miss MARLES-THOMAS.

WEST HAMPSTEAD
KINDERGARTEN, TRANSITION,
AND GIRLS' SCHOOL,
11, DENNINGTON PARK ROAD.

Principal: Miss L. TUTIN, successor to Miss GAY. Assisted by Trained and Certificated Teachers. Students fully prepared for all the Examinations of the National Froebel Union. The Spring Term will begin on Wednesday, January 16th. Prospectus and all particulars on application to the Principal.

MADEMOISELLE RYKE, 8, Well-
walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

LILIAN PHILLIPS, L.R.A.M., ex-
Student R.A.M., teaches PIANOFORTE and HARMONY. Highest testimonials.—80, Windsor-road, Forest Gate, E.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."

PRINCIPAL:
REV. J. ESTLIN CARPENTER, M.A.,
D.D., D.Litt.

Session 1907—1908.

Candidates for admission are requested to forward their Applications and Testimonials without delay to the Secretaries.

The Trustees offer for Competition External Exhibitions, open to Students for the Ministry, tenable for the ordinary undergraduate period at any approved British or Irish University.

The Trustees also offer Exhibitions, tenable at the College, for Students for the Ministry.

The Dr. Daniel Jones Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, one or two Bursaries, tenable for one year at the College.

For further particulars apply to the PRINCIPAL, or to—

A. H. WORTHINGTON,
1, St. James-square,
Manchester; } Secs.
Rev. HENRY GOW,
3, John-street,
Hampstead,
London, N.W., }

UNITARIAN HOME MISSIONARY COLLEGE

THE ANNUAL GENERAL MEET-
ING of Subscribers will be held in the Memorial Hall, Manchester, on Wednesday, January 30th, 1907. The Chair will be taken at 4.30 p.m. The attendance of all Subscribers and friends of the College is earnestly requested.

For the Committee,

E. TALBOT, } Hon. Secs.
Jan., 1907. E. L. H. THOMAS, }

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH
are pure and wholesome.

It is as nourishing as it is delicious.



Really wholesome Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

NEW PUBLICATIONS.

The Faith of a Free Church. Ten Essays by Dr. CROTHERS, Dr. CARPENTER, and others. 2s. net, postage 3d.

Endeavours after the Christian Life. First Series. By Dr. JAMES MARTINEAU. Cloth, with Portrait, 1s. 6d. net; paper covers, 6d. net; postage 3d. for each Edition.

Dogma or Doctrine? Twelve Essays by J. M. LLOYD THOMAS and others. 2s. net, postage 3d.

The Teaching of the Twelve Apostles for English Readers. A Translation with Introduction and Notes. By J. EDWIN ODGERS, D.D. Cloth, 1s. net; postage 2d.

The Religion of Nature and of Human Experience. By W. J. JUPP. 2s. net, postage 3d.

The Making of Religion. By Dr. S. M. CROTHERS. 1s. net, postage 1d.

The Essex Hall Year Book for 1907. 1s. net, postage 2d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

Carriage saved by ordering through Bookseller.
Trade supplied by Simpkin, Marshall & Co., Ltd.

Norwich Martineau Memorial Fund.

THE following additional subscriptions have been received or promised since January 5th, and are gratefully acknowledged by the Octagon Chapel Committee. Of the £1,300 required to complete the Fund (appealed for on December 1st, 1906), £428 now remains uncontributed. In view of the decision of the Committee recorded in another column, the Committee earnestly hope this sum may be contributed shortly. Cheques, &c., should be sent to Mrs. F. A. MOTTRAM, The Birches, Bracondale, Norwich.

	£	s.	d.
Acknowledged to Jan. 5, 1906 ...	711	11	6
Mrs. Woolcott Browne (3rd gift)...	25	0	0
C. M. (5th gift) ...	25	0	0
From bequest of Mrs. M. C. Taylor and Miss Martineau, per Miss H. E. Higginson (2nd gift) ...	20	0	0
Mr. I. S. Lister (2nd gift) ...	15	0	0
Miss Lister (2nd gift) ...	15	0	0
Miss H. E. Higginson (3rd gift) ...	10	0	0
Mrs. Charles Harding ...	10	0	0
Mr. William Long ...	10	0	0
Mrs. Rawson (2nd gift) ...	5	0	0
Miss A. Leigh Browne (2nd gift)...	5	0	0
Mr. G. S. Woolley ...	5	0	0
Miss E. L. Rathbone... ..	5	0	0
Mrs. H. Woodall	5	0	0
Mrs. E. T. Crook	2	2	0
Mr. W. Haslam (2nd gift) ...	2	0	0
Mrs. Bartholomew (2nd gift) ...	1	1	0
Mrs. Cooke-Taylor (2nd gift) ...	1	1	0
Mrs. Thornely	1	1	0
Mr. A. H. Martin	1	1	0
Mrs. Dendy, In Memoriam J. Dendy	1	0	0
Mr. Thomas Chattaway	0	10	0
Miss Grundy, In Memory of Jessie Grundy	0	10	0
"A Widow's Mite" (2nd gift) ...	0	2	6
Total ...	£877	0	0

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDOCASTLE, RENEE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Dune south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

RESIDENT PATIENT or PAYING GUEST can be received in Medical Man's house; close to sea.—DOCTOR, 27, Walsingham Road, Hove.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

WINIFRED HOUSE.

Invalid Children's Convalescent Hospital Home, Wray Crescent, Tollington Park, London, N.

THIS Home receives poor children, after illness or surgical treatment, in order, by good air, good food, and good nursing, to assist them to regain their health and strength.

Girls admitted from 3 to 12 years old; boys, from 3 to 10 years. Application to be made to Miss M. PRITCHARD, Hon. Sec., 11, High-bury-crescent, London, N.

Subscriptions and donations will be gratefully received, and may be sent either to the Hon. Treasurer, W. M. BLYTH, Esq., or to Miss M. PRITCHARD. A report of the work done during the last year can be had on application to the Hon. Secretary.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS. **KYNOC LIMITED** have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a capable **HELP** to undertake Cooking (mostly vegetarian) and Housework, with young girl to assist. Three children; nurse kept. Good references essential.—Mrs. JOSEPH H. WICKSTEED, Letchworth (Garden City), Herts.

HOTEL MANAGERESS, 16 years' experience, desires re-appointment. Sole charge or with proprietor. Town, country, or seaside. Disengaged February 15th.—N. H. INQUIRER Office, 3, Essex-st., Strand, London.

WANTED, a post as **USEFUL** or **COMPANION-HELP**. Domesticated, good needlewoman.—M., c/o Mrs. DIXON, 12, Sumerleyton-road, Coldharbour-lane, Brixton, S.W.

CAN any Lady recommend **NURSE** for end of February. Three nursery children: 6½, 4 years, 6 months. Good wages.—Mrs. PHILIP ROSCOE, 28, Denning-road, Hampstead.

GOOD PLAIN COOK WANTED.—Age not under 35. Good character indispensable. Apply by letter.—Mrs. POTTER, 2, Bolton-gardens, South Kensington, London, S.W.

LAYMEN'S CLUB.

A DANCE

WILL BE HELD AT THE

PORTMAN ROOMS, BAKER STREET, W., on Tuesday, January 29th, 1907.

Under the kind Patronage of

Mrs. H. CHATEFIELD CLARKE, Mrs. F. FREESTON, Miss F. LAWFORD, Mrs. ORAM, Mrs. BLAKE ODGERS, Mrs. P. PRESTON, Miss V. PRESTON, Mrs. F. L. SARGENT, Mrs. H. WADE, Mrs. WALLACE BRUCE, Mrs. E. A. WURTZBURG.

Tickets, price 7s. each, to be obtained from Mr. E. B. HALL, 19, Aberdeen Park, Highbury, N.; Mr. W. FITCHETT WURTZBURG, 3, Lawn-road, Hampstead, N.W., or through any of the Patronesses or Members of the Club. In applying please state whether for lady or gentleman.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 20 words, 1s.; every 6 words after, 4d. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lambs Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday January 26, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3371.
NEW SERIES, No. 475.]

LONDON, SATURDAY, FEBRUARY 2, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	65
LEADER :—	
The Boston International...	72
ARTICLES :—	
Henry Sidgwick	67
In the Crow's Nest...	68
The Sasipada Institute	69
Winter Sunlight	72
Towards Social Reform	73
PROVINCIAL LETTER :—	
South Eastern Counties	77
MEETINGS :—	
The Theistic Conference, India...	74
Seventy-Seventh Anniversary of the	
Brahmo Samaj	75
A Farewell at Cape Town	75
CORRESPONDENCE :—	
Manchester Domestic Mission	76
Scottish Unitarian Association	76
Teaching the Laws of Health	77
LITERATURE :—	
The Hibbert Journal	70
OBITUARY :—	
Miss Lewin	71
Mr. Charles Hallam	71
POETRY :—The New Theology	77
THE CHILDREN'S COLUMN	71
NEWS FROM THE CHURCHES	78
OUR CALENDAR	78
ADVERTISEMENTS	79

NOTES OF THE WEEK.

THE Supplement to this week's INQUIRER will be found to contain much interesting information as to the coming meeting in Boston, Mass. (Sept. 22-27), of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.

WE are desirous to warn our readers against responding to appeals for money emanating from the Khasi Hills and also from Madras. Before making any response, inquiries should be addressed to the Foreign Mission Sub-Committee of the British and Foreign Unitarian Association.

Two events have been looming before those who are interested in the course of politics in other countries. One of these, the Transvaal election, is still undecided; the other, the election for the German Reichstag will not, it is true, be completed until the second ballots have taken place, but the results so far to hand are sufficient to enable us to perceive its general significance. The elections of Friday week provided a dramatic surprise. Everybody anticipated that the Social Democrats would certainly hold their own, and probably increase their membership. They have done neither, but on the contrary have lost heavily, and it seems impossible that they can return with more than two-thirds of their eighty-one representatives in the late Reichstag. This is the first set-back

the "Reds" have suffered since they became a large political party. At the same time, it does not appear that they have to any extent lost votes in the country. It is their relative position that is altered.

THE altered composition of the Reichstag gives rise to several reflections. The Centre or Catholic party has fully maintained its position, and will still more than heretofore be the most powerful single group. At present the Kaiser's Government is sharply hostile to the Catholics, but votes are votes, and though they do not count for very much in Germany—still they count. Before long we may expect the church political to obtain its revenge in a stricter hold over the German Court. The result of the election, again, is a sanction for "spirited foreign policy." The Social Democrats were a peace party, and consistently opposed the excessive military and naval armaments of the Empire. This restraining influence was not very great, for the Kaiser is his own war lord; such as it is it has been weakened. The result may be felt at the new Hague Conference, which is shortly to assemble.

IN the widespread interest excited by Rev. J. R. Campbell's "New Theology," less attention than it deserves has been given to his recent sermon on "Christianity and Collectivism," which is fully reported in the *British Congregationalist* of January 17, and which has given rise to two notable articles in the *Labour Leader* by Mr. Keir Hardie, M.P., and Mr. Campbell respectively. Mr. Campbell's condemnation of the competitive system is perhaps ampler and more definite than the enunciation of his positive doctrine of a Christian collectivism; although, in the course of the sermon, he suggested that he had had promptings to join hands with the labour men in their political battle. So much is this so, that only a sense of having his life work already marked out for him holds him back from throwing in his lot with these "Pioneers of the Golden Age." What he pleads for is the realisation of the Christian ideal as it has existed from the first, and specifically, some form of collectivism in the place of competition; a new ordering of society, not to be suddenly imposed from without, but a natural development from within, which shall truly express the spirit of brotherhood among men.

THE wisest, and, to our mind, the noblest thing that has been written in connection with the "New Theology" controversy, is this letter of Dr. Horton's, which appeared in last Saturday's *Daily News* :—

Sir,—I should personally have been glad if this subject had not been thrown into the cauldron of newspaper controversy; but the eminence of my friend Mr. Campbell compels public attention, and, no doubt, justifies the course which journals are taking. And it is no small debt that the Church owes to Mr. Campbell, that he has managed to make the whole country, and the Press, secular and religious, take an interest in the ultimate problems of theology.

When most of us are conscious how we speak and preach and write without causing a ripple of interest on the smooth waters of the society in which we live, we ought to be thankful for the gifted soul and the eloquent mouth which can at least make a nation turn its head and ask what is going on in the Church. For it must be remembered that Mr. Campbell has not attracted attention by announcing a new theology, but his new theology has attracted attention because it was his.

Now, what I beg leave to say in your columns is this: Whatever may be the final value of Mr. Campbell's teaching, he is himself so fresh, so candid, so earnest, so convinced, that he may justly claim the patience and attention of his brethren in the ministry. All that is best and wisest in Congregationalism will accord him a sympathy and forbearance which may enable him to develop his thought without the distortions of controversy. If he were a Catholic, he would, no doubt, be taken to task; if he were a Presbyterian or a Methodist, he would be judged, and possibly condemned. But he is a Congregationalist, and the whole genius of that system is liberty and patience, and the undying conviction that "the Lord has yet more light and truth to break forth from His Word." We are not going to preclude our new light and truth by the ignorant prejudice and clamour which always try to silence or to persecute the original voices, the fresh truths which are God's new Messiahs. If Mr. Campbell is wrong, free ventilation of his views, brotherly sympathy with him, and affectionate prayer for him will bring him right. If he is right, if he is coming, like Amos from the fields and the herds, untrammelled with the theology of the schools, to speak the new truth which Christendom is failing and fainting for, what more terrible mistake could Christian men make than to discourage, wound, and perhaps kill, this man of God, as the Pharisees killed Our Lord?

One thing is clear to me. Mr. Campbell gets the ear of that large class of thoughtful and educated English people who do not go to church or hear preaching: These

unsatisfied souls recognise in him an original preacher who is making the Christian Gospel credible to this age. If I were able to help these men and women—if I could honestly say that I meet their needs, and draw them to my church—I should feel justified in criticising my friend. But when I see that he is doing what I cannot do, reaching those whom I cannot reach, and bringing to Christ hundreds who will not listen to me, I can only pray God to bless him, and suspend my judgment in all humility upon the novel statement of the old truths until I have had time to examine and test it.

I deprecate with all my soul, not only the clamour against Mr. Campbell, but the party spirit and theological sectarianism which would throw us into two hostile camps—the Old Theology and the New. While nothing is harder than to reach truth in the shadowy spiritual realm, into which only fools rush with hasty confidence and dogmatism, nothing is easier than to make parties and schisms, and to excite the ignorant fanaticism of narrow minds. That is the worst and most fatal heresy of all.—Yours, &c.,

ROBERT F. HORTON:

Chesils, Hampstead, January 25, 1907:

“THE Word of God is not Bound” is the title of a sermon preached on Jan. 20, in All Souls’ Church, Belfast, by the Rev. W. H. Drummond, with reference to the Rev. R. J. Campbell and the New Theology, and printed by request of the congregation. An exclusive church and a finished creed, Mr. Drummond says, are “a strange commentary on the New Testament. They have led to the crimes of ecclesiastical persecution and the vices of dogmatic arrogance. But the Word of God is not bound. It ignores the special channels which men create for it, and the sacred limits which they prescribe. It works in individual hearts and small communities, which, according to every ecclesiastical theory, ought to be spiritually barren. The virtues of the heretic and his serene and unshaken trust are a constant challenge to the Church, which claims to possess in its sacraments the sole means of Christian grace, or in its creed a monopoly of Christian truth.” The real significance of the “New Theology” movement, he adds, is simply that another man has discovered that for him the Word of God is not bound, and has had the courage to announce his discovery.

HAVING pointed to the intolerable position of a living Church bound by the dead hand to a creed which thoughtful men can no longer believe, with a resulting atmosphere of unreality, and more than a suspicion of trimming and insincerity, and the happier position of those who belong to a genuinely free church, Mr. Drummond continues:—“Of the sketch of the New Theology that has appeared in the public press I shall not say much. It has far too little detail, it is much too undeveloped, possibly even in the mind of its originator, for clear treatment at present. Its guiding principle, on the positive side, is the immanence of God in the world and the life of God in the soul of man; and on the negative side, a plain disavowal of traditional dogmas, which are in conflict

with this supreme truth, or which through lapse of time and progress in religious experience have lost their meaning and become useless. It is just here that Mr. Campbell has struck upon a line of his own and is likely to meet with strong opposition. He states clearly that the new teaching cannot be conveyed through the old forms. He breaks definitely with the attempt to establish a semi-orthodoxy. He proclaims the need of a religious faith which is on the one hand simpler, more human, closer to the realities of experience, and on the other without compromise and double meanings in its acceptance of the facts and methods of science and history. The significant thing is not anything new in the religious doctrines of which he has given us such an imperfect sketch, but the uncompromising challenge, which he has presented to others, to take sides with him in the plain rejection of a whole system of inherited dogmas, which he and they alike know that they no longer believe.”

LOOKING to the future, Mr. Drummond anticipates that when the “New Theology” shall have clearly articulated itself, “it will not be theirs nor ours, but a blending of the two in the higher unity of the Spirit.” And he concludes:—

“Dogmas decay; creeds die; party cries are forgotten. But the Spirit in man is immortal, impelling him ever upward towards clearer vision and nobler goodness. As yet we have grasped but a little of what Christianity is and may become. Fresh light streams forth continually from God’s everlasting revelation of Himself. The Gospel of Jesus Christ is rich in prophecy of growth and progress without limits.

‘These things shall be! a loftier race

Than e’er the world hath known shall rise,

With flame of freedom in their souls

And light of knowledge in their eyes.’

Humbly, gratefully, rejoicingly, let us remember that for us the Word of God is not bound, and let it be our prayer that other men, by whatever way Providence shall appoint for their steps, may enter with us into this glorious birthright of freedom.”

THE following letter from the Rev. J. H. Weatherall, of Bank-street Chapel, Bolton, appeared in the *Manchester Guardian*, of January 26:—

“In the report of the speech of the Bishop of Manchester which you give to-day one welcomes from him the declaration that ‘there are many things in the Church of England that need to be reformed.’ But the rest of his speech does not suggest that he is at all conscious what the form of reformation ought to be. May I suggest that it should be the organisation of devotion, not of belief? The spreading distrust of the Church of England in these days, and thence outward of all religious organisations, is the result of the conflict of the modern intellectual restatements of the realities of the religious life with the provincial theology of the sixteenth century formularies. The retention of those formularies, the requirement of subscription to them, the compulsion to iterate them in public worship,—these are the sources of unfaithfulness within and suspicion without the Church.

“The following case, reported in your

columns lately, is an illustration of the kind of thing that staggers the non-ecclesiastical mind which clings to the faith that religion and truth-speaking go together:—

“The Athanasian Creed has not been said in the ——— Parish Church for some time, but the Bishop of the diocese has given instructions that it shall be said in future, and the vicar (the Rev. ———) in the current parish magazine says he will comply. But he adds:—‘I beg that I personally may be dissociated from all participation in the recitation of the damnatory clauses. I absolutely disbelieve in the statements which they contain. It is not for me to close the open door of Heaven.’

“The Bishop suspects that not all Nonconformist preaching is in accordance with its trust deeds, but he will not make controversial capital out of this fact, if it is true. I am sorry he forbears. Unveracity is as grave a moral fault in a Nonconformist chapel as in a Conformist church, and deserves no mercy. But it is an old wisdom not to throw stones when one lives in a glass house.”

THE termination of Rev. F. B. Meyer’s pastorate at Christ Church, Westminster Bridge-road, which takes place in a few weeks’ time, will be followed by an important function at Leeds, when he is to be designated as special evangelist of the Free Church Council. The appointment is calculated to produce a large extension of the Council’s effectiveness. It will facilitate the process which is taking place towards a smoothing away of the historic differences which mark the great bodies of free churches, with the result of increasing the rather vague but old-fashioned evangelicalism which characterises the Council. Mr. Meyer is exceptionally qualified for the work. About his theology there is nothing “New,” and his message is marked by a warm humanitarianism which aims at moral righteousness and social justice—righteousness of the individual in social relationships, and justice as between the well-to-do and the destitute classes. The appointment is an instructive comment on the “broad” movement among the Congregationalists. They have all along been more free in their theology than the centre of the Council. And we can foresee something in the nature of an unconscious cleavage between the progressive and the evangelical sections. For the latter the Free Church Council is likely to prove increasingly a focus for their zeal and energy.

THE man seeking truth must come as a worshipper. He must deny himself his own prejudices and preferences. He must put aside all pride and worldly passion and ambition. He must not ask for the applause or even for the sympathy of the multitude. His duty is to observe the thing that is, and to allow it to make its own impress upon his mind. Then he is bound to give an absolutely simple report of what he has found. To allow any ulterior motives to influence him would be to profane the altar at which he serves. Even the utility of the truth he discovers is not to him the primary consideration. The question, “Is it true?” must not be confused with any other.—S. M. Crothers:

HENRY SIDGWICK.

SOME years ago it was my good fortune to be present at the annual dinner of a well-known philosophical society, when Sidgwick and Leslie Stephen were among the speakers. Sidgwick made a speech which none who heard it is likely to forget. He was responding, if my memory serves me rightly, for the toast of the study of philosophy, and told in an inimitable manner the story of a recent experience of his. It appeared that not long before he had been visited by an *alumnus* of one of the smaller "universities" on the other side of the Atlantic. This young man was in difficulties. He was preparing a thesis for a Doctor's degree. The fact that his *alma mater* was a thoroughly modern and up-to-date institution rendered it useless for him to expend his energies upon the obsolete metaphysics of Aristotle or Spinoza or Kant; he had determined, therefore, to write a dissertation upon the latest thing in the philosophical line—the system, namely, of Professor Henry Sidgwick. He had met, however, with a serious obstacle. Nowhere in the books of Professor Sidgwick he had come across could he discover what exactly was the author's *Weltanschauung*, and to present to a modern and up-to-date university such as his, a philosophical thesis without a *Weltanschauung*, would be a hopeless and futile procedure. Would Professor Sidgwick be so kind as to direct him to the works of his from which the needful information could be obtained? 'It was,' said Sidgwick, 'an embarrassing situation, for a *Weltanschauung* was just one of the things I could not remember having made myself responsible for. But the young man was evidently under the impression that my philosophical reputation was at stake in producing the article in question; so not wishing to discourage him I named certain publications of mine from which I thought he might perhaps obtain suggestions that would help him. A month or two later I received, to my dismay, an epistle from my young friend informing me that he had read the writings I had mentioned, and still had not found the essential requisite for his dissertation. In my perplexity, I gathered together all the pamphlets and reviews of mine I could lay my hands on, and bundled them off to my persistent inquisitor, in the hope that these at least would set his mind at rest. But no, a few more weeks passed, and a further communication arrived with the old plaintive cry that he had perused the last batch of documents, but could get no *Weltanschauung* out of them. By this time,' continued the speaker, 'I was coming to be rather tired of the business, and wrote what I fear was a somewhat abrupt postcard with the object of putting an end to the correspondence. In due course I received a letter in reply, thanking me profusely for the information I had given him, and saying that now he understood what my *Weltanschauung* was, and could proceed with his work. Unfortunately,' added Sidgwick, 'I have forgotten the contents of my post-card; and since that young man's treatise has not yet appeared, I am doubtful as to my position in the philosophical world, and am therefore a very unsuitable person to

respond to the toast you have been good enough to associate with my name.'

The anecdote was eminently characteristic, and I have been reminded of it several times in reading the altogether delightful volume which has recently been contributed to our library of national biography.* "I find," wrote Sidgwick in 1888, "that there is a widespread feeling in Oxford that the portrait of Green (in 'Robert Elsmere') is something that ought not to have been done. I do not quite know why, for all admit that it is at once faithful and friendly. I have no particular desire for posthumous fame, but I think it would please me rather than otherwise to know that I should be introduced into a novel after death in this kind of way." Certainly there is little occasion now for any aspiring novelist to venture in his case upon a repetition of Mrs. Humphry Ward's experiment. For the story of a great and good man's life could not have been told with greater discrimination and judgment than in the work before us; the narrative, consisting largely of extracts from his own letters, which "sufficiently resemble his talk to bring his personality vividly before those who knew him, and doubtless in some measure before readers who never saw him," maintains its interest from the first page to the last, and reveals a nature of wonderful moral strength, intellectual subtlety, and spiritual discernment. Virtually a history of Cambridge University during the concluding forty years of the nineteenth century—since in every progressive university movement Sidgwick played a leading and conspicuous part—the "Memoir" is also pregnant with suggestiveness relative to the advancement of liberal thought and culture generally.

As to the details of Professor Sidgwick's career, let the barest recital here suffice. Henry Sidgwick was born in 1838, the third son of a clergyman and headmaster of the grammar-school in Skipton, Yorkshire. His father died in 1841, but his mother lived until 1878, and many of the letters from which we have extracts were written to her. The boy was educated first at home, then at school at Blackheath, and later at Rugby. The three Rugby years were marked by the strong influence exerted over him by his cousin, E. W. Benson, afterwards archbishop, but then an assistant master, whose power of using the classical writings to bring the ancient world lifelike and human before the mind was, Sidgwick asserts, unrivalled. With the lapse of years, when Sidgwick's divergence of view from the Church of England became pronounced, their relations changed, but their regard for one another remained.

"It's all very sad and puzzling," Benson wrote at that time, "and yet the one thought I hold fast is that we are but circumnavigating this obscure globe in opposite directions, and shall accomplish the same space in the same time and be ready for a new cruise together when night is past." In 1855, Sidgwick came up to Cambridge and entered Trinity. He had a brilliant college course, gained the Craven and innumerable prizes, and graduated as first in the Classical Tripos and as a Wrangler in the Mathematical Tripos. In 1859 he was elected to a Trinity Fellow-

* Henry Sidgwick. A Memoir. By A. S. and E. M. S. (London: Macmillan & Co. 1906.)

ship, and soon came to realise that "the deepest bent of his nature was towards the life of thought—thought exercised on the central objects of human life." He had been from boyhood an omnivorous reader, always of an inquiring, reflective disposition, and he turned to a systematic study of philosophy with a mind well equipped for the task. It was not, however, until 1867, that his college arranged that he should lecture for the Moral Science Tripos, and it was not until 1883 that he became Knightsbridge Professor of Moral Philosophy. Profound student though he was, he was never a recluse. His friends speak with one accord of his rare and unique power in conversation, of his kindly wit, of his shrewd practical wisdom. And his friends were men of such diverse temperaments as J. A. Symonds, James Bryce, Roden Noel, G. O. Trevelyan, F. W. H. Myers, Edmund Gurney, and Arthur Balfour—the last three standing towards him in the attitude, as Myers puts it, of "companions of Socrates," and "feeling an essential stimulus to self-development in his intellectual search, his analysing *elenchus*." As a university reformer he was bold and enthusiastic, a pioneer in the scheme of university extension, and in the remodelling of the Moral Science Tripos, whilst Newnham College is an enduring witness of his activity in the cause of women's education. Notwithstanding his numerous occupations, he found time for writing books which have taken a permanent place in English philosophical literature, and to the last he was a constant contributor to philosophical and other periodicals. Happy in his work, in his marriage, in his friends, he retained to the last a vivacity and freshness of thought, a cheerfulness and courage, an unselfish pleasure in life, for an account of which every reader of the "Memoir" will be grateful.

"I believe," says one of his pupils, Professor Maitland, "that he was a supremely great teacher." And it is not difficult to discover wherein the secret of his power as a teacher lay. In the first place, the search for philosophic truth was with him the predominating and paramount interest of his life; he was himself an original investigator in every department in which he sought to direct the studies of others. His lectures were the direct outcome and expression of his own continuous research, the careful results of his own independent thinking, no mere rehearsal of views and opinions "got up" for the occasion. He spoke as one who had himself wrestled long and arduously with the problems of speculation, and his pupils trusted him, as an experienced guide familiar with the difficulties and perils of the ascent invariably will be trusted. In the second place, he never attempted to employ in philosophical exposition the arts and embellishments of pulpit or platform oratory. "Let us avoid like poison writing for effect," he once exclaimed; and he would have spurned to introduce the devices of rhetoric into a subject which requires all the rigid exactness of a demonstrative science. "I would not if I could, and I could not if I would," he writes, "say anything which would make philosophy popular." He knew that just because philosophical reflection touches so

many of the deepest concerns of humanity, it is all the more incumbent to adopt a mode of treatment absolutely devoid of prejudice and linguistic fireworks. He asked of his pupils what he demanded imperatively of himself, strenuous intellectual labour and he won their confidence and gratitude not by trying artificially to "interest" them, but by teaching them how to think, and indicating the questions most worthy of their thought. And so, as the terms went by, they came to look upon those lecture hours as "the best time they had in Cambridge," and in after life "the spirit" of those lectures remained—"a model of perfect work." In the third place, Sidgwick was no advocate of a dogmatic system, Realism, Dualism, Idealism, or what not, but the conscientious toiler at the solution of philosophic problems taken one by one, uncommitted to any foregone conclusion, and scrupulously fair in his criticism of arguments that seemed to him unsound. He sought not to arouse enthusiasm for any one set of opinions or antagonism against any other, but to inspire a genuine love of truth, and to foster a habit of intellectual thoroughness that would be distrustful of *Weltanschauungen* which could be put on postcards. Philosophy thus pursued becomes the highest of mental disciplines, whilst pursued differently it may easily degenerate into the flimsiest of wordy shows. Fortunate indeed were the successive bands of Cambridge men who were trained by him not to wage warfare with materialism and agnosticism, but patiently and respectfully to understand them.

"I believe," says Professor Maitland again, "that no more truthful man than Sidgwick ever lived," and he is speaking, he reminds us, of "a rare intellectual virtue." Sidgwick's position in reference to religion and the religious consciousness, is one upon which every unbiassed mind would do well to meditate. Early in his career, he had written to a correspondent: "at present I am only a Theist; but I have vowed that it shall not be for want of profound and devoted study, if I do not become a Christian." As a young man, he spent a considerable amount of time in mastering Arabic and Hebrew in order that he might be the better able to come to a decision upon the Old Testament tradition, and his life-long interest in the phenomena of psychical research was largely due to his recognition of the importance of the element of the miraculous in the history of Christian belief. The grounds on which he ultimately felt compelled to sever his connection with the Anglican Church, and in consequence to resign his Fellowship at Trinity, may be gathered from his Correspondence. He had no abstract objection to miracles, but he had come to see that there was no logical reason for treating the marvellous stories of the Gospels differently from the many other marvellous narratives which we meet with in history and biography, and that, granting the credibility of the latter, the Gospel story would have nothing like the unique character about it which ordinary Christians imagine. He doubted the validity of the appeal to the "experience" of Christians that prayers for spiritual help are answered, because of the general resemblance and affinity which such "experience" seemed to him to

have to a mass of beliefs entertained by men in different ages and countries and resting on the supposed immediate assurance of enthusiastic "inspired" persons—beliefs which, as mutually inconsistent, must be largely erroneous. As regards Theism, the case, however, seemed to him otherwise. Were he asked whether he believed in a God, he would have to reply, he said, that he did not know—did not know, that is, whether he believed or merely hoped that there was a moral order in this universe, a supreme principle of Wisdom and Benevolence, guiding all things to good ends, and to the happiness of the good. He certainly hoped that this is so, but he did not think it capable of being proved. What he did consider himself justified in asserting was that no rational system of conduct could be constructed, except on the basis of this faith, since all our apparent knowledge of duty falls into chaos without a belief in the moral government of the world. And yet he was constrained to confess that the sceptical attitude had remained his through life. "The revealing visions come and go; when they come we feel that we know; but in the intervals we must pass through states in which all is dark, and in which we can only struggle to hold the conviction that

'Power is with us in the night
Which makes the darkness and the light,
And dwells not in the light alone.'

But "feeling must not usurp the function of Reason. Feeling is not knowing. It is the duty of a rational being to follow truth wherever it leads." We have here before us a profoundly impressive and inspiring lesson—the spectacle, namely, of a noble and penetrative mind, earnestly desiring that its highest ideal might not be illusion, but resolutely refusing to surrender its intellectual birthright by allowing desire to compel belief in what reason had not confirmed. It is an example from which those unorthodox Christians who talk so complacently about the "beautiful simplicity" of their faith have much to learn. The belief in God may rest on grounds more cogent than Sidgwick thought they were, but in any case it is a tremendous affirmation, not lightly to be assumed, and assuredly in every sense the very reverse of "simple." *Omnia praeclara tam difficilia quam rara sunt.* He who puts out with his barque of religious faith upon the open seas must not expect the winds always to be favourable, nor even refuse to face the danger of shipwreck. Dogmatism, in all its forms, is repugnant to the spirit of reason, and its prevalence amongst unorthodox religious communities drives away hundreds—I believe, thousands—of thoughtful, sincere men and women, whose help in any cause would be to it a very tower of strength.

Many other features of the "Memoir" there are over which one would gladly linger. I note only a few. Sidgwick was a keen politician, and his comments on political situations are always shrewd and suggestive. His liberalism was of the sturdy, independent type; it had no affinity to the spurious counterfeit of the caucus and wirepulling order. His genuine liberality of mind manifests itself, for example, in the consistent support—a support withheld by many who called themselves "liberals"—

he gave to the movement for admitting St. Edmund's House, a Roman Catholic seminary, as a public hostel of the University. Another conspicuous trait was his intense love of poetry. "I have never known man or woman," says Myers, who could recite poetry like him"; and the Correspondence is full of illuminating thoughts on the writings of Clough, Tennyson, Browning, and other of his favourite authors. Nor must one fail to mention one other feature of his character—his beautiful and unobtrusive modesty. There was not in him a trace of that repellent spirit of self-advertisement or of masterful self-assertiveness so prevalent in the world to-day. "He never claimed authority," writes Mr. Balfour; "he never sought to impose his views; he never argued for victory." Lastly, the final chapter relates exactly in the way one would wish to have related the events of the few months that followed the day in May, 1900, when, feeling "full of vigour and vitality," he learnt that he was suffering from an incurable disease, and had before him the prospect of almost imminent death. Quietly and unostentatiously, as though nothing unusual had occurred, he fulfilled his outstanding engagements, and then, resigning his professorship and taking leave of his old Cambridge associates, he went to London to undergo an operation from which he could only hope that a period of invalid existence might be extended to him. No worthier close of a life throughout courageous would it be possible to have wished for him; human fortitude could scarcely reach a higher level. On the eve of his departure from Cambridge he was present at a luncheon party, when Swinburne's poem "Super Flumina Babylonis," happened to come up in the course of conversation. "He taught me there," says one of his friends, "how calmly and manfully death and suffering could be faced, as he recited without a break in his voice the lines which I could hardly bear to hear, ending—

'Where the light of the life of him is on
all past things,

Death only dies.'

Through the labours of years he had sought for proofs of the soul's immortality, and in the end the one irrefragable proof of it he left us was—himself.

G. DAWES HICKS.

IN THE CROW'S NEST.

TRUE wit, we said, in one of our recent *causeries*, is always spontaneous. It has another ingredient, too—atticism in the better sense, urbanity. There must be no malice in it. If it shocks, it does not shock by grossness. Its level of refinement seems one grade higher than the occasion demands. An admirable kind is that which depends on—or, better still, hints at from afar—some little point of polite learning. It establishes a secret, scholarly understanding among the initiate, and leaves on the profane the unhappy sense that more is meant than meets the ear. Such is sometimes the force of an apt quotation. No. 404 of the *Spectator* was made up of letters, with the signatures *Sylvia*, *Canniball*, *Dorinda*, and *Cornelius Nepos*. The motto added in the second issue—*quæ spectator tradit sibi*—is merely a confession

in a Latin hexameter tag that Steele wrote them all himself, and would be insipid if it did not send the reader's mind to his Horace, flash into a pleasant recollection of the rules of the dramatic art, and flatter him with the notion that the source of the words here used in a second intention is a little secret between him and Sir Richard.

But, whatever may be true of wit *κατ' ἐξοχήν*, the vulgar idea of wit certainly associates it with malice. No doubt this is partly an accident of the records. A caustic wit is much easier to report with credit than a mild wit. In both its elements, point and shock, it has the advantage over the kindly. Its occasion, the effort to discomfort an opponent, is intelligible to the meanest understanding, and it is much more startling to be taken off our guard by a sting than by a kiss. Some bitter sayings, indeed, which have become witty in report, can hardly have been enjoyed as wit when they were uttered. In the presence of the insulted victim their cruelty must have offended too grossly. Of kindly banter, elegant compliment, the very opposite is true. Its bouquet tends to exhale. To repeat it effectively calls for more skill. But in the actual first utterance, in its moment of gleam and glow, it is the most delightful, captivating, and popular of all modes of talk.

Of insulting epigrams and jeux d'esprit, fondly treasured, there is no lack. The Greek Anthology is full of them. The figure of speech called hyperbole, which under the name of *whopper* passes in sane circles for a recent American invention, plays a leading part in this kind of literature. Has not Merivale's version of an epigram by Nicarchus the true Yankee ring?

" 'Tis said that certain death awaits
The raven's nightly cry ;

But at the sound of Cyron's voice
The very ravens die."

Or this, from Demodocus ?

" A viper stung a Cappadocian's hide,
And, poisoned by his blood, that instant died."

The same figure is managed with more elegance in the immortal distich by Dr. Evans :

" When Tadlow walks the streets, the
pavours cry :
' God bless you, sir ! ' and lay their
rammers by."

The sidelong manner of this reflection, the vividness with which the picture is flung upon the canvas—the sighing labourers straighten their backs, pass hand over brow, lean on their superseded instruments to bless the academic Falstaff, who rolls along, stone-heaps before and flat high road behind, the while windows chatter and chairmen scuttle in affright—these qualities of the epigram, together with the whimsical point of view which regards obesity as a *λειτουργία*, put us off the fact that its point lies in a rude personal reference to a senior member of St. John's. This art of disguising insult beneath a pleasantry superficially courteous is, doubtless, what Dr. Young meant by " politeness."

" As in smooth oil the razor best is whet,
So wit is by politeness sharpest set ;
Their want of edge for their offence is seen,
Both pain us least when exquisitely keen."

It is remarkable how natural it seems to the epigrammatists to conceive wit as a weapon, " which boasts two various powers in one, to cut as well as shine." But why a weapon? Why should it wound? Why not rather a graceful hand, nimble in caresses? Because the finest things are the hardest things, and we are most of us dunces. We have not wit enough to be brilliantly kind, yet we must needs shine, so we catch at the cheap, vulgar, easy expedient of a neatly turned jeer or grimace. Yet everyone who does so proclaims his own dullness, and ranks himself not far above that character in an eighteenth century play, who boasts of having knocked a cripple's two wooden legs from under him.

Shortsighted laziness! If you would perfect a faculty you must employ it in its highest, its hardest tasks. Unkindness impairs wit, and so does insincerity.

" Accept a miracle instead of wit :

See two dull lines by Stanhope's pencil
writ."

This album couplet of Dr. Young's is brilliant, is it not? But it misses the finest lustre because it is not sincere. Eight words straight out of the heart of Dicky Steele put all the polite insults and all the hypocritical compliments of his contemporaries to shame.

For mere natural outfit who would compare the Christian Hero, who was laughed out of the House of Commons, with the author of " Gulliver," the friend of Harley and St. John? These two men had different thoughts and feelings with regard to women, and again the advantage, if ill-will could confer it, lay with Swift. Swift wrote " to a very young lady on her marriage " that he could not conceive women " to be human creatures, but a certain sort of species hardly a degree above a monkey; who has more diverting tricks than any of you, is an animal less mischievous and expensive, might in time be a tolerable critic in velvet and brocade, and, for aught I know, would equally become them." Whereas Steele, poor fellow, quite misses this note: " The love of woman is inseparable from some esteem of her; and as she is naturally the object of affection the woman who has your esteem has always some degree of your love." Well, the most famous thing Swift wrote about a woman is the disgraceful inscription " In a Maid of Honour's Prayer-book," which you may turn up if you will, for I shall not copy it out. Then put beside it what Steele wrote of a real woman: " To have loved her was a liberal education."

But why should wit and humour ever have been associated with malignity at all? Why are horse-play, mimicry, caricature amusing, while their benevolent counterparts, such as lending an arm up a hill to an old man, or engravings which flatter their original, do not tickle us at all? Must we ascribe this to human depravity, like La Rochefoucauld? " There is something pleasing to us in the misfortunes of our best friends?" No. Are we never pleased except when we are laughing? The true explanation goes deeper. *The sense of humour, as a vital function, is displacing pain.* Man is the laughing animal. Only the highest of all organisms has the power of turning to

mirth what would otherwise beget simply a dull disgust. How many things lie on the borderland between laughter and tears! In these laughable-pathetic cases it is the finest and strongest intellect that is most touched with the sense of the farcical. Dogberry does not understand this: " Flippancy!" he cries, worships the owl, and degrades the fine old Roman word *gravitas* to mean a set visage. What! is it a finer stroke of intellect to perceive the ludicrous than the pathetic? Nay, Goodman Dull. To be full of fun is not to be empty of compassion. There was once a saint called Thomas Hood.

In the lower ranges of life Nature brings up her children by the rod. Into the nursery of humanity she admits a gentler nurse, who chaffs and tickles, instead of scolding and flogging. The future of humour is immense. There will come a seraphic stage where our toothaches, wrenchings and writhings will be represented by the flicker and twinkle of lip and eye which tell how a jest is quietly relished. Let us then, with a good conscience, take things—especially our own troubles—on the humorous side; but let us no more tolerate a witty insult or wounding jest than a clever theft. In both rules we shall be serving the Power that makes for happiness.

Celerina.

E. W. LUMMIS.

THE SASIPADA INSTITUTE.

An appeal for books is made on behalf of the Sasipada Institute at Baranagar, Bengal. When Mary Carpenter first went to India in 1866, she made the acquaintance of Sasipada Banerjee, and five years later, after two other visits, when acquaintance had ripened into very warm regard, she arranged for Mr. and Mrs. Banerjee to come to this country, and they spent nearly six months with her at Bristol. She had, from the first, we read in Dr. Carpenter's Memoir, " followed with lively sympathy the earnest efforts he had put forth for the improvement of the working men of his village; and the completeness of his emancipation from the religious and social restraints of his high caste had won her sincere respect."

One result of Mr. Banerjee's widened experience was the establishment of an Institute for the benefit of the young people of his village, which now, warned by advancing years, he has vested in trustees and endowed, so that it may remain a centre of social, educational, and philanthropic work. Baranagar is a centre of mill industry, and the Sasipada Institute, in addition to providing courses of lectures on scientific, technical, and commercial subjects, includes a Girls' School and a Working Men's Club.

Mr. Banerjee has given his own library and museum to the Institute, and it is for further gifts for the library that appeal is now made. Books or gifts to the museum may be sent to the hon. secretary of the National Indian Association, Caxton Hall, Westminster, S.W., who will forward them to the Institute. Papers, magazines, reviews, and reports of educational, social, and philanthropic institutions might be sent direct to the secretary, Sasipada Institute, Baranagar, near Calcutta;

THE HIBBERT JOURNAL

THE January number of the *Hibbert Journal* might well serve as a manifesto of the "New Theology," understood in a broad and genuinely liberal sense (with no artificial barriers set up against Unitarian thinkers). The foundation is well and truly laid by the veteran Dr. Campbell Fraser, in the first article on "Our Final Venture," which completes the wisdom of the initial venture of our common faith in a physical cosmos.

"The entire spiritual and physical constitution of man, not merely his sensuous embodiment and consequent relations to other bodies, is presupposed in final faith in Omnipotent Goodness, immanent in the heart of the real universe in its whole organic evolution. The spirit latent in man, that inspiration of God which constitutes his knowledge, appears in different degrees of intensity and intelligence, of ethical insight and aesthetic embodiment, in the various religions of the world, speaking through their inspired prophets as organs of what is divine. This inspiration welled forth in its highest and most articulate spiritual form in Palestine, which has thus been the chief factor in the evolution of theistic faith, and the main source of its progressive influence in the lives of men."

On this follows a searching article by Professor A. O. Lovejoy, of Washington University, St. Louis, on "The Entangling Alliance of Religion and History," in which he quotes from Professor G. B. Foster's recent book on "The Finality of the Christian Religion," the following sentence: "One cannot too earnestly asseverate that the principle of Christianity is not to be found among historical data which science can doubt, but in the filial relationship to God, with which science can have nothing whatever to do," and for himself, towards the end of the article, declares: "Christianity ought no longer to let itself be involved in obscure and uncertain issues of historical detail; but it ought still, if it is to be true to its distinctive essence, to proclaim the worth of personal and racial experience under the form of time, and the divineness of the historic order. In this large and general but far from unmeaning postulate lies the inexpugnable residuum of the historical element in Christianity."

With these two articles should be read the Rev. C. S. Patton's on "The New Theism," and Mr. Hugh MacColl's on "Chance or Purpose," with its recognition of the essential unity and mutual helpfulness of honest, truth-seeking religion and honest, truth-seeking science. Those who are inclined to trust Haeckel as a guide in the realm of the philosophy of religion, should especially note this latter article. There must, says Mr. McColl, be no finality or baseless dogmatism on either side. "True religion, founded on pure Theism, must, like science, be progressive, and adapt its tenets to changing conditions and new discoveries. Science, accepting the same pure theism, must, like true religion, tread softly and reverently, and regard Nature as a divine book which it is man's privilege and bounden duty to study."

The Rev. R. J. Campbell's article on "The Christian Doctrine of Atonement, as influenced by Semitic Religious Ideas,"

leads us to hope that it will not be long before his promised book on the Atonement appears. And there are two other articles to be named in this same connection: the Rev. F. F. Grensted's on "The 'Eternal Now' in Anglican Theology: a Point of Contact between the New Theism and the Old"; and Mr. Boyce Gibson's on "A Peace Policy for Idealists," making for a completer interpretation of the philosophy of religion, as Personal Idealism. This latter article includes a full reference to Professor Henry Jones's Centenary address on Martineau's philosophy of religion.

To M. Paul Sabatier's article in French on the "Religious Crisis in France and Italy" we have already made brief reference. It deals with the liberal Catholic movement in both countries, with confidence in the new stirring of spiritual life within the church, to make the power of religion felt and secure a better future for the people.

Then comes Mr. G. G. Coulton, who tells of "The Failure of the Friars," in the sad and speedy decadence of the Franciscan Order after the death of its founder, while in the region of Church politics Dr. Hastings Rashdall writes on the Ecclesiastical Discipline Report, "A Grave Peril to the Liberty of Churchmen." It is not the strengthening of the law against the self-will of ritualist vagaries that he fears, but the proposal to appoint the bishops and archbishops as a final court of appeal, to decide in cases of dispute what the doctrine of the Church of England really is. Hitherto the decisions of the court of appeal have made broadly for liberality and comprehension in the church, whereas, if the bishops had been judges, it is almost certain that in every case, and certainly in the case of the suspects of "Essays and Reviews," the judgments would have been for exclusion and a narrowing of the Church.

"I have nothing to say," Dr. Rashdall remarks, "against the moderation, the ability, or the statesmanlike qualities of the Commissioners; but, in the first place, I submit that they have been preoccupied with the question of 'putting down ritualism,' and have not bestowed a moment's thought on the question how their scheme will affect a matter of far greater and more far-reaching importance than the suppression of ritualistic vagaries, i.e., the liberty of theological thought and expression in the National Church. They have not asked themselves what effect it will have upon attempts to bring the teaching of the Church of England into harmony with the growth of knowledge and the development of ideas in the community at large. In the second place, there is no indication that this is an object which would have commended itself as particularly important to most of the Commissioners. . . . there is not among the Commissioners one single clergyman or layman who, so far as his opinions are known, can be said to represent in any distinctive way the interests of Broad Churchmanship, of advanced criticism, of free and progressive theological thinking. The most liberal of the clerical members is probably the Primate himself."

Two other articles remain to be mentioned—Mr. Basil de Selincourt's study of

Blake, "The Parallelism of Religion and Art," and what many readers will find the most attractive article in the whole number, "The Messianic Idea in Vergil," by Professor R. S. Conway, of Manchester. The baselessness of the old ecclesiastical tradition which found in the Fourth Eclogue, and the child who was to come, a prophetic reference to the coming Christ, is clearly demonstrated, but at the same time the truly prophetic character of much of Vergil's poetry is recognised and beautifully described.

"I believe," says Professor Conway, "that one may and must attribute to Vergil the conscious possession of certain ideas which may be roughly enumerated as follows:—

"(1) That mankind was unbearably guilty and in urgent need of regeneration.

"(2) That the establishment of the Empire was an epoch strangely favourable to some such ethical movement, and intended by Providence to introduce it.

"(3) That it was part of the duty of Rome to attempt the task.

"(4) That one special deliverer would be sent by Providence (or, in the *Aeneid*, that a deliverer had already been sent) to begin the work.

"(5) That the work would involve suffering and disappointment, and that its essence lay in a new spirit, a new and more humane ideal.

"Now, if we can show that these were among the thoughts which moved Vergil, the admission will surely imply that, in the deepest and truest sense of the word, Vergil did 'prophesy' the coming of Christianity. We should be justified in maintaining that he read the spiritual conditions of his time with profound insight, and with no less profound hope declared that some answer would be sent to the world's need. How much more than these two gifts of insight and faith men may take to be involved in the conception of a prophet we need not consider; for we shall all agree that no great religion will ever be content with less; no mere mechanical foreknowledge has ever been or ever will be enough to make a man a great teacher of his fellows.

"In inquiring, therefore, into Vergil's teaching upon such points as have been suggested, we are not following some curious byway of literary study; we are at the very heart of the central movement of history, and touching the deepest forces that have made and are making mankind."

For the working out of this theme readers must turn to the article itself, but we cannot refrain from quoting one more passage:—

"What, then, was the new ideal? It was the conception of peace by forgiveness, of conciliation instead of punishment—in a word, the ideal of mercy. It was, indeed, for a part of this, that is, for just and humane government, that Cicero had lived and died; and from him Julius Cæsar had learnt, ere the end of his stormy career, the great political secret of forgetting offences; but the deeper ethical note, the human sympathy and tenderness of Vergil's appeal to the world, is all his own."

The discussions which follow the main articles are full of life, and altogether it is evident from this number that the *Hibbert* is very much alive.

OBITUARY.

MISS LEWIN:

LAST July we had the happiness of joining with many other friends in congratulating Miss Lewin on her ninetieth birthday. Now we have to say, Farewell. About a fortnight ago she went from her home in Birkenhead to rooms in Liverpool, to be near a specialist for eye trouble; but the intense cold of the days which followed touched her, and on Sunday evening, Jan. 27, she quietly passed away. She had been talking as usual a few minutes before. There was no pain, only a little discomfort at the heart, and then a beautiful peace.

Mary Anne Lewin was born July 29, 1816, a daughter of Edmund Lewin, and granddaughter of the Rev. Robert Lewin, who in the year of her birth retired from the pulpit of Renshaw-street Chapel, Liverpool, of which he was the first minister, having also been for many years before 1811 minister of the earlier Bennis Garden Chapel. Miss Lewin was a pupil of Dr. Lant Carpenter and Miss Mary Carpenter at Bristol, and on her return to Liverpool came under the influence of James Martineau, whose lectures she attended for many years. She became a devoted Sunday-school teacher, serving in that capacity and as superintendent of the girls' school for nearly forty years. For nearly thirty-five years she was also a district visitor, and her strong personality, marked by unswerving integrity and fair mindedness, and unfailing sympathy and interest in the true well-being of the people, made a deep impression on old and young alike with whom she was brought into contact.

A memorial service was held at the Ancient Chapel of Toxteth on January 30, after cremation, conducted by the Rev. H. D. Roberts, of Hope-street Church, and the remarkable gathering of old scholars and friends bore witness to the abiding affection Miss Lewin had inspired during her long life of faithful service.

MR. CHARLES HALLAM.

THE congregation of the High-street Church, Shrewsbury, have lost one of their oldest and most honoured members, through the death of Mr. Charles Hallam, who passed away on Saturday morning, Jan. 19, in his eighty-fourth year. Mr. Hallam suffered from a severe fall last September, and never completely recovered from the effects. He had been for nearly half a century on the commercial staff of the *Shrewsbury Chronicle*, and was later associated with some lead works and with the *Shrewsbury Guardian*. One of his sons was a house-master at Harrow, and another at a school in Dresden; but after Mrs. Hallam's death, about four years ago, he came home to be with his father. Charles Hallam was an ardent Liberal, but a man of retiring disposition, who declined public office; he did his work with great devotion, but quietly and without ostentation.

At the funeral service on Tuesday week the Rev. J. C. Street paid a warm tribute to the character of his friend, to his blameless life, and loyal citizenship. True, brave, and honourable, he was, said Mr. Street, rich with kindly deeds,

sweet and manly graces, lifted up with lofty thoughts, and ennobled by all that constitutes a noble human being.

THE CHILDREN'S COLUMN.

THERE are many ways of using our imagination: Making pictures in our minds of how things look to other people is one way: Last week I wrote to you about games of make-believe, and that part of the game which we can carry with us into our more serious life. By trying to imagine ourselves in the place of others, we grow into sympathy with others.

There is yet another way of using our imagination:

Even when we give up our games of pretending to be somebody else, we may still try to be like somebody else:

Instead of making a game by pretending to be King Alfred in disguise in the swineherd's hut, letting the good wife's cakes burn whilst he is lost in plans for defending this poor country from the Danes, we can still try to be like King Alfred. We can imitate King Alfred by loving our country and wanting to make it happier; by serving our country, not just in his way, for times are different; but in some other way suited to our own times:

There are many ways in which we all try to be like somebody else: We try to imitate those we look up to and admire, an older brother or sister, a school companion, our parents, our teachers.

And perhaps we make a picture in our own minds of the sort of person we should like to be, and day by day we try to be better, more like this picture in our minds.

Have we not a picture in our minds of what we would like our home to be, our neighbourhood, our city, our country?

Without pretending that things are different from what they actually are at present, we can, with our imagination, see them different—as they might be. We can imagine our homes as they might be with no cross looks, and try to make them brighter. We can imagine our parks as they might be with no untidy pieces of paper or orange-peel left about, and we perhaps help to keep them tidy.

Someone's imagination perhaps sees a gloomy city graveyard turned into a bright garden and that someone helps to bring about the change: Another sees some open space as it might be, if it were turned into a playground for the children. And before long the playground is there and the children too.

Making pictures of the world, as it might be, and of ourselves as we might be, is another way of using our imagination.

Do you know the words *idea* and *ideal*?

An *idea* is a *thought* in contrast to a *thing*. When anyone has "a happy thought," as we call it, we say "what a good idea!" Now, when our thought is of something or somebody as they *might be*—better than they are—this thought is called an *ideal*.

So an *ideal* is just a happy thought of what might be—better than it is already in reality. An *ideal* home is a home as it might be, an *ideal* city is a city as it might be, an *ideal* country is a country that might be. *Ideal* people are people as they might be:

Most of us have the power of imagining

an *ideal*, but we do not all know how to use it: We need to exercise our imaginations to keep them in working order, as we need to exercise our limbs to keep them from growing stiff: Let us have some practice. I am sure that each one of you can imagine yourself as still yourself, but different, better; you can think of yourself as you might be if you were less lazy, or less impatient, and more kind and more obedient. Now we have each to try to be that other self, to try to be more like that *ideal* self that we can each imagine for ourselves:

We never actually reach these *ideals* of ours, for the *ideal* is always just the thought of something *beyond*. It is just the thought of what *might be*.

The *ideal* Mary, or Johnnie, or Tom is always better than Mary or Johnnie or Tom is *yet*: And as they grow better, so the *ideal* Tom, Johnnie, and Mary go on further and become better still.

Now, sometimes some Johnnie or Mary sits down and cries because the *ideal* Johnnie or Mary has slipped away and is not to be caught and held fast:

You know how impossible it is to catch your own shadow. Well, it is just as impossible to catch up with your *ideal*. It is the very nature of an *ideal* not to be caught like a prisoner, but to be followed like a leader:

Perhaps you may say what is the good of an *ideal* if you can never reach it: To begin with, it is good to see beautiful things, even if they are out of reach:

Is any colour in any actual thing you can touch as wonderfully beautiful as the colours in the sky sometimes at sunrise or sunset? Is any blue dress you can wear as lovely a blue as the sky on a summer day?

We know that it is a great loss to be near-sighted, only able to see things that are near. It is a great loss not to be able to see away into the distance: Seeing to a great distance, away past all the near things, helps us to imagine an *ideal* beyond what we can see. Not to be able to imagine an *ideal* at all is more of a loss than to be near-sighted.

Now, the great good of an *ideal* is that it always is just *beyond*—not to be cried for, as a baby might cry for the moon, but to be followed as we follow a guiding star:

Even if we cannot ever reach it, it is good to follow on and on in the direction of a better. That we cannot reach it need not discourage us. It should encourage us to remember that however often we fail, however often we stumble, the *ideal* will not fail us. It is still there to lead us on:

We have not wings to soar like the birds away from earth up into the clear air and the blue sky. But our imagination can carry us away, lift us up with wings away from ourselves as we are now, away from our world as it is at present, away into an *ideal* world:

With these imaginations of ours, we can see visions of what might be, and, if we are faithful to these visions, these *ideals*, they serve as models, patterns for us to copy in our real life. We can try to imitate the images we see in our minds: We can try to bring our real selves, our real world, a little nearer to our *ideal*—to our happy thought of something better:

LILIAN HALL:

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR... ..	3	4
PER YEAR... ..	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 2, 1907.

THE BOSTON INTERNATIONAL.

WE are sending out as a supplement this week the first of the three Bulletins of the "Boston International Congress of Religious Liberals," of which Mr. WENDTE spoke in his American Notes in THE INQUIRER of January 12. This, it will be seen, is a preliminary announcement, and for the full programme of the meetings we have still to wait. It confirms, however, the impression we got from Mr. WENDTE'S earlier notes, of the splendid enthusiasm which is being thrown into the preparations for the meetings.

The International Council of Unitarian and other Liberal Religious Thinkers and Workers was first organised at Boston in May, 1900, and the significance of the three meetings which have been already held in London, Amsterdam, and Geneva is well known to our readers.

The question how far Europe will be represented at the fourth meeting, next September, on the other side of the Atlantic, remains still to be decided; but it is already evident that the Boston meeting will be conspicuous above all the others hitherto held for the inclusiveness of its membership, gathered from various bodies of religious Liberals in America.

It is with the greatest satisfaction that we note on the Executive Committee the name of the Rev. GEORGE A. GORDON, D.D., of the Old South Congregational Church in Boston, as representative of the liberal Trinitarians of that Connection, while the Universalists and other bodies, as will be seen by the Bulletin, are promising cordial co-operation. We would call special attention to the letter from Mr. H. W. WILBUR, on behalf of the Friends' General Conference: "In your letter," writes Mr. WILBUR, "you refer to us, by implication at least, as 'the progressive Friends.' We have no such title. We call ourselves the Religious Society of Friends. By our so-called orthodox brethren we are known as 'Hicksites,' although we accept no such title. I presume that we could as truthfully be differentiated from the other bodies of Friends by calling us 'Liberal'

as by any other word. I may say that by some of us the action of the Conference in deciding to co-operate with the Council was considered a sign of a helpful forward movement, as it is a new departure."

We shall hope that not only the appointed delegates, but many other Friends, will unite with us in the work and the happy fellowship of the Boston week. It will give a special interest to such welcome intercourse, when we call to mind that this year we celebrate the centenary of the birth of JOHN GREENLEAF WHITTIER, who lives in our hearts and theirs, and to whom we owe so much in the hymnody of our churches.

As to the English party, it is by no means too soon to complete arrangements and secure berths on the outward-going boats. Our readers are aware that Messrs. THOS. COOK & SON are appointed official Travel Agents in connection with the meetings, and their promised booklet giving full particulars as to the various steamship lines, and certain tours in America for which arrangements can be made, will be ready, we understand, in a few days.

Application should be now made as soon as possible by all intending visitors through the preliminary paper which has been widely circulated, and is to be returned to Essex Hall, and then the required arrangements will be made as speedily as possible by Messrs. COOK & SON, to whom alone payments are to be made in accordance with the directions which will be found in their booklet.

The first enthusiastic hope that a hundred Unitarian ministers might be enabled to attend the Boston meetings will hardly be fulfilled, but the actual number should be close upon fifty, if not beyond it; and we trust that more than another fifty of the members of our churches will be there, so that we may, at least, be over a hundred strong.

Before long we hope that Mr. WENDTE will be able to send us a programme of the meetings practically complete, but we already know enough to be confident that the meetings will be full of inspiration, and that it will be worth the making of some serious sacrifice of holiday and other plans to be there. Even more than at Amsterdam or Geneva, we may be sure that in the heart of New England, and with such abundant welcome as we shall receive, our faith will be mightily strengthened in living fellowship, wide and deep, with brethren come together from many lands.

DR. ALFRED E. GARVIE has accepted the Principalship of New College, London, in succession to Dr. Vaughan Price, who retires at Midsummer. Dr. Garvie is still on the youthful side of 50:

WINTER SUNLIGHT.

SUNLIGHT is never so surprisingly beautiful as when it shines on one's face in the earliest, and usually the coldest, time of the year. By then one has grown so accustomed to the sharp air and gray skies of winter, that one scarcely attempts to associate anything more genial with this "inclement season"; and even children write in their little essays, "In summer all is green and smiling, but during the months of cold weather everything looks bare and gloomy." The old idea that Mother Earth goes to sleep after the autumn time of grieving still obtains, and most people suppress all enthusiasm about Nature when winter begins, until the glory of April, with all her obvious delights.

Spring is the intoxicating season of life's renewal, and in spite of all that has been said and sung about it, "the half of its beauty," and what that beauty signifies to man, has never yet been told. But there is so much need of brightness in our stressful lives that we simply cannot afford to postpone joyfulness which is so easily assumed in April, if there is the least opportunity for indulging it in the flowerless and frost-bound days. *We cannot afford it*, any more than Nature can afford to waste time in sighing for the summer that has passed when the leaves fall. She is, poetically, supposed to weep long for her vanished wealth; but as a matter of fact she does nothing of the sort. She only puts on a plain garment and retires into her inner chamber, where she busies herself in a thousand preparations for summers to be, and is not "at home" to every caller. The suspension and melancholy we read into a winter landscape simply does not exist for her.

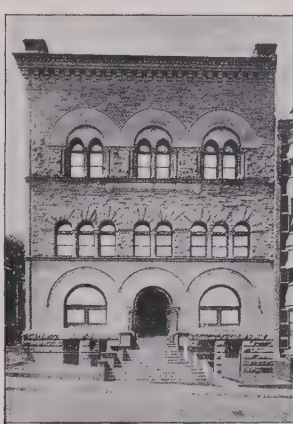
The sunlight in January is a message sent from that elemental workshop where the fabric of spring is being woven, to tell us that natural laws are not suspended while we are wrapped in lethargy of spirit. It is even more—it is a part of the great soul of Beauty, as much to be loved for its own sake as for what it prophesies. Colour leaps forth at its bidding where everything seemed drab before, so that one sees with astonishment that grass is still green, rooftops burning red, and the sky as turquoise-tinted as an Italian lake. It has an effect on the dulllest scene like that of a shower of spray on the sandy fragments of rock, scattered about that wondrous Cornish cove where the boulders are so exquisitely veined with scarlet, and amethyst, and emerald. It washes everything in purest light, and brings out hues which would otherwise have been unguessed by the ordinary observer. But until one has seen it glowing in the bell of a hyacinth, or on the yellow cups of daffodils brought from warmer lands than ours to brighten our homes at this season, one has never realised what a miraculous power it possesses. The petals of the flowers are wonderful to us already, with their delicate veinings, flawless colour, and mysterious perfume; but when the sunshine falls upon them, and its radiance is in some indescribable way absorbed into their texture, it almost seems as if the blossoms exhaled a soul—as if the very secret of life lay hidden under their sensitive stamens. The great Swedish botanist is said to have knelt down and praised God when he saw

No. 1]

BULLETIN
OF THE
Boston (Fourth) International Congress of Religious Liberals
TO BE HELD IN BOSTON, MASS., U.S.A., SEPTEMBER 22 TO 27 1907

Purpose: "To open communication with those in all lands who are striving TO UNITE PURE RELIGION AND PERFECT LIBERTY, and to increase fellowship and co-operation among them."—Statement of Purpose.

Issued as a Supplement of the *Christian Register*, *Universalist Leader*, and the *Inquirer* and *Christian Life* of London
Also at 25 Beacon Street, Boston, Mass.



HEADQUARTERS OF THE BOSTON CONGRESS,
25 BEACON STREET, BOSTON.

THE INTERNATIONAL CONGRESS OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS was organized at Boston, U.S.A., on May 25, 1900.

Biennial Congresses have been held at London, Amsterdam, and Geneva, attended by from 500 to 1,000 members, representing 15 nationalities and 24 religious fellowships.

The Executive Committee consists at present of the following persons:—

- Prof. G. BOROS, D.D., Kolozsvár, Hungary.
- Rev. W. COPELAND BOWIE, London, England.
- Prof. J. ESTLIN CARPENTER, D.D., Oxford, England.
- Rev. SAMUEL A. ELIOT, D.D., Boston, U.S.A.
- Prof. B. D. EERDMANS, D.D., Leiden, Holland.
- Rev. P. H. HUGENHOLTZ, Jr., Amsterdam, Holland.
- Prof. E. MONTET, D.D., Geneva, Switzerland.
- Prof. H. OORT, D.D., Leiden, Holland.
- Prof. OTTO PFLEIDERER, D.D., Berlin, Germany.
- Prof. JEAN RÉVILLE, D.D., Paris, France.
- Rev. G. SCHOENHOLZER, Zürich, Switzerland.
- Rev. CHARLES W. WENDTE, Boston, U.S.A.

For the years 1905–07 Prof. E. Montet is president and Rev. Charles W. Wendte the general secretary of the council. The secretary's address is 25 Beacon Street, Boston, Mass., U.S.A.

BOSTON INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS,
1907.

Freedom is re-created year by year;
In hearts wide open on the Godward side.
—James Russell Lowell.

The sessions will be held in Tremont Temple, Symphony Hall, Sanders Theatre (Harvard University), and various churches of the city.

EXECUTIVE COMMITTEE.

- | | |
|-----------|---------------------------|
| President | SAMUEL A. ELIOT, D.D. |
| Secretary | CHARLES W. WENDTE |
| Treasurer | GEORGE WIGGLESWORTH |
| | GEORGE A. GORDON, D.D. |
| | PAUL REVERE FROTHINGHAM. |
| | MINOT J. SAVAGE, D.D. |
| | FREDERICK A. BISBEE, D.D. |
| | EDWIN D. MEAD. |

The Boston Congress.

We want men of original perception and original action who can open their eyes wider than to a nationality; namely, to considerations of benefit to the human race.—R. W. Emerson.

The Fourth International Congress of Religious Liberals will be held in Boston, the city in which this movement for the federation of religious liberals throughout the world originated, on Sept. 22 to 27, 1907. It is intended to make this gathering a notable occasion in the annals of religious thought and fellowship.

A cordial invitation is extended to all who are in sympathy with the general purposes of the Congress to attend it, either as a delegate from some religious organization or in their private capacity. *No assent to any formal dogma or adhesion to any particular Church is required for membership.* All who desire to increase religious enlightenment, freedom, and tolerance, and to make the world better, are cordially invited to participate in it.

Application for membership may be made at any time to the Secretary, Rev. CHARLES W. WENDTE, 25 Beacon Street, Boston, Mass., U.S.A., enclosing the Congress fee of ONE DOLLAR (four shillings or five francs). Membership entitles one to participation in the Congress and admission to all its meetings, including the receptions to delegates. For the banquet and excursions special tickets must be obtained. Toward delegates from foreign countries a large hospitality will be exercised. To all who in advance enroll themselves as members, subsequent numbers of this Bulletin and other information concerning the Congress will be mailed.

CONGRESS NOTES.

The arrangements for the Congress thus far made, and the responses to invitations already received, assure the success of the Boston Congress meetings as regards their representative quality and breadth of fellowship.

In subsequent numbers of this Bulletin will be printed detailed information

The International Council.

The time is come when liberal Christians should forget their divisions and separations and unite in every civilized country of the world, without stipulating for the particular terms to which each special ecclesiastical connection is historically attached. They should join together and use their best possible light in order to drive back the opposite hosts of darkness that environ them.—*Dr. James Martineau.*

METHODS.

The International Council seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims the historic liberal churches, the liberal elements in all churches, the scattered liberal congregations and isolated workers for religious freedom and progress in many lands.

It aims to be a source of encouragement and strength to them in their struggles against dogmatic intolerance and ecclesiastical tyranny.

It cultivates large and fraternal relations with the great liberal movements in religion now going on under various names and auspices throughout the world.

AFFILIATED SOCIETIES.

Some fifty religious associations are now affiliated with the Council, send official delegates to its meetings, and make it the international organ of their fraternal relations with each other.

Among these are:—

United States: National Conference of Unitarian and Other Christian Churches; American Unitarian Association; Universalist General Convention; Friends' General Conference; American Christian Convention; Free Religious Association of America; Congress of Religion; Association of German Liberal Ministers; various liberal orthodox churches and ministers, etc.

Great Britain: British and Foreign Unitarian Association; Association of Irish Non-subscribing Presbyterians and Other Free Christians; South Wales Unitarian Association; Scottish Unitarian Association; National Triennial Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and Other Non-subscribing or Kindred Congregations; General Baptist Assembly; the Sunday School Association; Unitarian Churches in Canada, Australia, New Zealand, Tasmania, and South Africa; the Australian Church, Melbourne.

France and Belgium: Délévation Libérale des Eglises Reformées de France; Association Fraternelle des Pasteurs Libéraux; Consistoires des Die, Havre, Mazamet, Montpellier, Nîmes, Tonneins, etc.; the Liberal Congregations of Brussels and Ghent.

Germany: Deutscher Protestantenverein (German Association of Liberal Protestants); Protestantisch-liberaler Verein von Elsass-Lothringen (Alsace-Lorraine); Freie Evangelische Gemeinde zu Königsberg, etc.

Holland: Nederlandsche Protestantenvond (Dutch Liberal Protestant Association); The Remonstrant Churches; the Mennonite Churches; The Free Religious Society of Amsterdam; The Vergadering van Moderne Theologen; Dutch Congregations of London and St. Petersburg.

Hungary: The Unitarian Churches of Hun-

BOSTON CONGRESS NOTES

on this subject. The proceedings and, with few exceptions, the addresses will be in the English tongue.

A half-hour religious service will be held each morning at King's Chapel.

In the next issue of this Bulletin the programme of the meetings will be given in full, together with the names of the principal speakers, and, so far as possible, the topics of their papers and their portraits.

There will also be printed a list of the eminent men and women in the United States, belonging to many churches and professing many creeds, who have consented to serve as honorary vice-presidents and on the Reception Committee of the Congress, and who assure us of their interest, sympathy, and co-operation.

Besides the active work of the Congress a banquet and various receptions will give opportunity for a closer acquaintance among the members, together with excursions to Concord (visiting Tuft's College on the way), Cambridge, Lexington, Plymouth, and other places associated with the annals of religious and political liberty.

There will be personally conducted tours in Boston and its beautiful parks and suburbs.

An excursion will be made by special train to Fairhaven, Mass., and its noble group of memorial buildings erected for civic and religious uses. After a welcome and lunch the party will re-embark and visit Plymouth and its Pilgrim shrines.

In the next issue of this Bulletin information will be given concerning reduced rates at hotels and boarding-houses, and the hospitalities to be extended to foreign delegates.

INTER-DENOMINATIONAL AMITY.

While the invitation to hold on American soil the Fourth International Congress of Religious Liberals was extended by the National Unitarian Conference and the American Unitarian Association, and the financial contributions and personal service necessary to assure the large success of the Congress will be rendered largely by members of this long-established liberal fellowship, the welcome and entertainment of our guests from abroad will by no means be confined to a single church or sect.

A number of religious bodies will unite in the reception of the Congress and the conduct of its meetings. Among these the Universalists are deservedly prominent. For more than one hundred and thirty-five years the Universalist Church has borne loyal testimony to the truths of liberal Christianity in this country. In Boston, especially, its great leader, Dr. Hosea Ballou, and Dr. A. A. Miner, the devoted apostle of temperance, have left behind them moral and spiritual influences still potent in the up-building of the higher life of the city. In New York Dr. E. H. Chapin, eminent for his scholarship and remarkable oratory, was no less a power. All over the United States the leaven of Universalist teaching has entered the current beliefs of Christendom to lift them to more humane and spiritual interpretations of religious truth, and restore the Christian Church to the gospel of universal salvation proclaimed by its founder.

At present there are in this country 965 churches calling themselves Universalist, and 771 Sunday-schools. The denominational headquarters in Boston are at 30 West Street, where visitors to the Congress will be warmly welcomed.

The Universalist General Convention has appointed a delegation to represent it at the Boston Congress. Rev. Dr. Marion D. Shutter of Minneapolis, Rev. Frank O. Hall, D.D., of New York and Rev. F. W. Hamilton, D.D., of Boston will express the felicitations of their fellowship. Rev. F. A. Bisbee, D.D., editor of the *Universalist Leader*, whose columns are hospitably open to our cause, is a member of the executive committee of the Congress.

Another body of Religious Liberals affiliated with us in the work of the Congress is the Friends' General Conference, largely made up of the spiritual descendants of Elias Hicks and kindred witnesses for a liberal and progressive development of Christian truth. We hope to speak more fully in these columns concerning this important branch of the liberal household of faith. For the present we content ourselves with citing the following letter:—

Supplement to The Inquirer.

BOSTON CONGRESS NOTES

FRIENDS' GENERAL CONFERENCE.

COMMITTEE FOR THE ADVANCEMENT OF FRIENDS' PRINCIPLES

PHILADELPHIA, 9/12, 1906.

gary (founded in the sixteenth century); the Francis David Association.

India: The Brahmo-Somaj, or Society of Hindu Theists, with branches at Calcutta, Bombay, Madras, Lahore, and many other places; the Arya-Somaj. The Prarthana-Somaj.

Japan: The Japanese Unitarian Association; the Japan Mission of the Universalist Church.

Scandinavia: Unitarian and Free Churches at Christiania, Bergen, Copenhagen, etc.

Switzerland: Schweizerischer Verein fuer freies Christentum ("Swiss Federation for a Free Christianity"); Société des Intérêts généraux du Protestantisme.



PROF. OTTO PFLEIDERER, D.D.

The committee in charge of the Boston International Congress of Religious Liberals is gratified to announce that among the eminent scholars and religious teachers from abroad who have promised to participate in its meetings is the distinguished theologian and writer whose portrait is given above. Prof. Pfeleiderer since 1875 has occupied the chair of systematic theology in the theological faculty of the University of Berlin, Germany. Through his scholarly researches and learned and profound books he has become one of the great authorities of the religious world, especially as regards the history and philosophy of religion. His presence at the congress next September will of itself impart to it dignity and value.

Prof. Pfeleiderer was born in Wuerttemberg, Germany, in 1839, studied history and philosophy chiefly, from 1857 to 1861, at the University of Tuebingen, and then made a series of journeys in the interest of wider observation and study in North Germany, England, and Scotland. Later he served as an active pastor in several parishes, and was a lecturer at the University of Tuebingen. In 1870 he had been promoted to be a superintendent of churches in the Jena circuit and professor of practical theology at its famed university.

In 1875 he was called to his present chair

Dear Friend,—I am writing regarding the invitation sent to the Friends' General Conference lately held at Mountain Lake Park, Maryland, through Dr. Janney, its chairman, for Friends to be represented at the Council of Liberal Religious Thinkers in Boston next year. Let me say that the matter was presented to the full conference of about twelve hundred people, and was approved. It was then referred to the Central Committee, which is the business part of the conference, and by this committee was referred to the Committee for the Advancement of Friends' Principles, with instructions to work out the details and select the delegates as best wisdom might direct. Our committee will shortly enter into the spirit of this task.

The number of delegates is not mentioned in your letter. Our body is divided into seven yearly meetings, and from our standpoint it would be considered desirable to have each yearly meeting represented, provided we were expected to send ten or a dozen delegates. We shall hope for such further instruction in the matter as you may give.

In your letter you refer to us by implication at least as "the progressive Friends." We have no such title. We call ourselves the Religious Society of Friends. By our so-called orthodox brethren we are known as "Hicksites," although we accept no such title. I presume that we could as truthfully be differentiated from the other bodies of Friends by calling us "Liberal," as by any other word.

The persons to serve as vice-presidents of the Council and the person to be our "spokesman" will be selected soon.

I may say that by some of us the action of the conference in deciding to co-operate with the Council was considered a sign of a helpful forward movement, as it is a new departure.

Sincerely,

HENRY W. WILBUR,
General Secretary.

A similar communication of good-will and fellowship has been received from the American Christian Convention, representing over a thousand churches throughout the country. Delegates have been appointed by it to attend the Boston Congress. We hope to speak hereafter with fuller information concerning this action.

The Association of Liberal German Evangelical Ministers, representing a group of German churches principally in the Middle West (Cincinnati, Dayton, St. Louis, Pittsburg, etc.), have assured us of their sympathy with our purposes and intention to be represented at the Congress.

The liberally-minded rabbis of the Reformed Jewish congregations of the United States will be cordially welcomed to the Congress, and have indicated that they will participate in its proceedings.

A number of important religious associations other than churches have signified their friendliness and co-operation. Among these are the Free Religious Association of America, founded in 1868 by R. W. Emerson, W. J. Potter, F. E. Abbot, O. B. Frothingham, T. W. Higginson, and other radical thinkers. This society has exerted a wide influence in liberalizing thought and promoting a wider fellowship in the religion of America. It is represented on our executive committee by its president, Edwin D. Mead, a vice-president, Rev. C. W. Wendte, and a director, Rev. P. R. Frothingham.

The Congress of Religion, Dr. C. W. Thomas, president, and Rev. Jenkin Lloyd Jones, general secretary, has its headquarters in Chicago. It may be considered as the outgrowth and successor of the World's Parliament of Religions held in that city in 1892. Its annual conventions in various cities of the American Union are events of far-reaching importance in the religious world because of the catholicity and prominence of the participants, representing the leading churches of America, professedly orthodox as well as liberal. Mr. E. D. Mead, a director, will represent this society on the executive committee, and its organ, *Unity*, published in Chicago, cordially supports our endeavors.

The New York State Conference of Religion is a local organization with similar aims. It also will co-operate with us.

Besides these organizations of liberals there are in nearly all the larger denominations of the United States independent churches, groups of liberally-minded ministers and laity, and individual religious thinkers, who sympathize with the ideals of mental freedom, a broad and inclusive fellowship, progress in religion as in all else, tolerance to dissent, and an all-embracing charity,—in brief, with the principles and aims of that view of religion which it is the aim of the Boston Congress to advocate and increase.

We have already received gratifying assurances that these elements will be largely represented at our meetings. It is their presence and co-operation, indeed, which will give to it especial significance and value.

Their representative on the executive committee is Rev. George A. Gordon,

PROF. OTTO PFLEIDERER, D.D.

in Berlin, where for over thirty years he has been one of the lights of the greatest of German universities. Most of his books have not yet been translated into English, but they are familiar to theological scholars and students in all lands. Among the most notable are:—

1878. "Wesen der Religion" (The Nature of Religion).

1890. "Paulinismus."

1893. "Geschichte der Religiösen Philosophie" (a history of religious philosophy from Spinoza to our own day).

1896. "Religiöse Philosophie auf Geschichtlicher Grundlage" (an epoch-making work, tracing and establishing the historical origin and nature of religion, as opposed to the traditional idea of it as a supernatural and miraculous revelation).

1902. "Urchristentum" (an original and learned study of the origins of Christianity). The first volume of a translation into English has just appeared in London.

A valuable book by Dr. Pfeiderer, "The Development of Theology in Germany since Kant" appeared in English. Appended to it is a section dealing in a masterly way with "the progress of theology in Great Britain since 1825."

Another recent book, "Die Entstehung des Christentums" (1905), consisting of lectures given at the University of Berlin, has been translated into English under the title "Christian Origins" (published by B. W. Huebsch, New York, 1906; 295 pages; \$1.50). This is a popular summary of the author's conclusions on this subject. It is an admirable little treatise, and deserves a wide reading for its breadth of scholarship and lucid exposition.

A more recent book of similar character is his "Religion und Religionen,"—a series of brilliant, concise, and scholarly lectures delivered last winter at Berlin, which, we hope, may also find a translator. It is interesting to learn that the topic of Prof. Pfeiderer's address before the Boston congress will be "The Development of Positive Religions into the Religion of Humanity," or ultimate religion.

Prof. Pfeiderer's manner on the platform is exceedingly impressive. At his lectures he uses no notes, but speaks with an inexhaustible fulness of knowledge and in a pure and graceful style. His exposition and arrangement of his material is lucidity itself, while his serious and reverent spirit shines through every utterance, befitting the dignity of his theme and the weight of his message. In private life he is the most genial and companionable of men. He comes from a talented family, a younger brother having almost equal reputation as a philosophic writer.

Where other liberal teachers have often been content to limit their radical opinions to their writings, Prof. Pfeiderer has borne brave personal testimony to the truth by associating and uniting his efforts with those unpopular reformers who seek, in Germany, to reorganize the Christian Church in harmony with liberal ideas and democratic principles.

C. W. W.

D.D., the honored pastor of the Old South (Trinitarian) Congregational Church in Boston, a scholar and preacher widely known for his intellectual virility and independence, and his large and inclusive spirit in matters of religious fellowship. In subsequent issues of this Bulletin we shall publish the names of representative men and women of orthodox church connection who have assured us of their sympathy and co-operation.

Finally, we may instance the great number of unattached religious thinkers and workers who will be attracted to a convention whose central purpose is to increase light and liberty among men, and to make more inclusive and tender the relations between earnest and religious spirits in all lands and peoples.

OUR GUESTS FROM ABROAD.

It is manifestly too early to know definitely the number and names of the delegates from foreign countries we shall have the privilege of entertaining at the Congress. A journey to America is a more formidable matter than a trip to Amsterdam or Geneva, and requires greater deliberation. But from information already received we may count on a delegation of at least 100 persons from Great Britain. A special fund has been created in that country with which to aid clergymen in the payment of steamship fares. The travel arrangements are in the hands of Thomas Cook & Son, who will issue early in 1907 a booklet giving detailed information respecting the reduced fares secured on various Atlantic steamships lines, dates of sailing, etc.

Information on these points may be secured from Rev. W. Copeland Bowie, British Secretary of the International Congress, at Essex Hall, Essex Street Strand, London.

Among the eminent speakers whom we may hope to hear at the Boston meetings are Prof. J. Estlin Carpenter, principal of Manchester College, Oxford; Rev. John Hunter, pastor Trinity Congregational Church, Glasgow; Rev. P. H. Wicksteed, lecturer and author; Rev. W. C. Bowie, secretary of the British and Foreign Unitarian Association; Rev. L. P. Jacks, editor of the *Hibbert Journal*; Revs. C. J. Street of Bolton, W. G. Tarrant of London, and others.

From Holland will come a strong delegation of modern theologians, including Profs. B. D. Eerdmans and H. J. Groenewegen of the University of Leiden, Prof. Meyboom of the University of Groningen, Revs. F. C. Fleischer, P. H. Hugenholtz, E. Binnerts, and other representatives of the Dutch Reformed, Baptist, Remonstrant, and other churches.

From Germany we have yet to hear in response to our invitations, but we are able to announce the coming of Prof. Otto Pfeiderer of the University of Berlin, the distinguished scholar and *Altmeister* of liberal theology.

From Switzerland will come Prof. E. Montet, dean of the Theological Faculty of the University of Geneva and president of our International Council, together with Rev. E. Rochat, pastor of one of the National Swiss Reformed churches in Geneva. We hope also for the presence of Rev. L. Maystre, president of the Synod, and of the venerable and eloquent Father Hyacinthe (Loyson) and his talented wife. Rev. L. Ragaz, minister at the Cathedral of Basel, will attend the Congress, and we hope for other delegates.

From Florence, Italy, will come the pastor of the French-Italian Evangelical Church, Rev. Tony André.

France sends us Prof. Bonet-Maury of the University of Paris, Prof. Jean Réville, the editor of the *Review of Religious History*, Rev. J. E. Roberty of the French Protestant Church of the Oratory in Paris, and we hope also Prof. Paul Sabatier, and Rev. Charles Wagner of Paris, author and preacher, whose addresses were an important feature of our third congress in Geneva.

From Hungary we expect to welcome Prof. Dr. G. Boros, head of the Unitarian College at Kolozsvár, Transylvania, and Rev. N. Jozan of Budapest. From Belgium, Norway, Denmark, Sweden, and other European countries, from Australia, India, Japan, we hope to welcome distinguished representatives of liberal religious faith.

Nearly all these speakers are familiar with the English tongue.

Besides those named others, intending to be at the Congress, will make themselves known to our committee, and will be named in succeeding numbers of this Bulletin.

Not what does a man believe, but what is his attitude toward the spirit of Truth? is the all important question.—DR. A. H. BRADFORD.

The only hope of preserving what is best, lies in the practice of an immense charity, a wide tolerance, a sincere respect for opinions that are not ours.—P. G. HAMERTON.

the gorse-bush afire in the golden days of summer, and to many of us that seems a very illuminating little story!

There is no exhilaration like that which the sunlight of January or February gives, because there is no time in the year when the heart leaps out to gladness more gratefully. The imperious longing for light and happiness in all of us is never quenched, and, if we are normal, we respond to the kindling of the heavens as a child responds to caresses: The smell of the earth, the moist, mild touch of the air, the prospect of white clouds drifting over the blue, the twittering of birds, the sparkle of water (if it is only a gutter-stream swollen by recent rain!), the lace-like patterns of branches already so anxious to bud, the blue haze that shrouds the horizon in wistful beauty—all these touch responsive chords in our being under the influence of that golden light which is, later on, to become as common as daily bread. One is surprised to hear the music those chords give forth! So many people talk disparagingly of "mere emotion," and unrestrained feeling," that sensitive people shyly cover up their warm hearts lest mankind should detect their beating; while others try to persuade themselves and the world that they have no hearts at all. Besides, to trill our spring madrigals out of season is as dreadful as to laugh in a Puritan household on "the Lord's Day!" But the Spirit of Beauty is so much more unorthodox than we are; and, though men label her manifestations, and divide her glory into sections, she knows neither seasons nor sabbaths. That is one reason why her influence is so reconciling in a world where men are always engaged in controversies, even on such subjects as the love of God, or the brotherhood of Man! Our ideas about beauty may differ to an extraordinary degree; but as long as we are all made of the same flesh, and dowered with the same human needs, we shall rejoice in green grass and flowing rivers, in opening flowers and ripening crops, in the breath of the woodland, and the colour of the sky. For these things are associated in our minds with physical well-being, no less than with æsthetic enjoyment; and there is no excuse for pessimism so potent as the reflection that what is vital to all is denied to millions. He who looks churlishly at the winter sunlight because it rouses him from selfish musings on the bitterness of his own past, or the ingratitude of the world, is a degenerate to whom the face of the earth is "sicklied o'er" with the "pale cast" of unfruitful melancholy. But he whose healthy joy in light and colour is momentarily restrained by the remembrance of stunted souls into which the glory of Nature never finds entrance, has in his breast seeds sown by "the Power not ourselves," which will ultimately restore all men to their birthright of happiness. The lover of beauty who sees deeper than the surface-colouring of things will never be riotous in his joy; he is too full of wonder for empty lightness of heart. But he turns with infinite pity to those who tread the unsunned paths—whose hands are full of ashes instead of flowers; and even the sunlight of winter shall be shadowed for him until their faces, also, are turned to it with gladness. LAURA ACKROYD.

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP—ITS ETHICAL SIGNIFICANCE.

MR. EDWARDS' reply to Mr. Simon seems to me conclusive over most of the ground that it covers, but I would like to associate myself with Mr. Simon in his protest that these constant girdings against trade should cease. If we have actual acquaintance with leaders of industry and know something of the difficulties they encounter in dealing with those whose labour they direct and of personal interest they take in the welfare of those who are dependent on their decisions, and of the keenness of the competition they have to meet, we shall not want to condemn them indiscriminately.

I think all who are earnest in seeking social reform have a good deal in common which may now be recognised as a *terminus a quo* further advance should be sought.

I. (1) Competition has done much good, and has done nearly all the good it is capable of doing. It has provided fine specimens and "selected" individuals who have risen from their own into a higher rank. It will never raise a whole class or lift up the residuum. It drives a wedge not beneath society but through society. It is a race, and by increasing the pace of the runners you do not make all winners. The successful families of the middle-classes represent the winners, and are naturally attached to what has been good for them and their recent ancestors; but this should not make us blind to the fact that competition is strictly limited in the improvement it can effect. Moreover, all the modern growth of benevolence which keeps the "unfit" alive without making them "fit to survive" still further limits, and to a most serious extent impairs, the good that can be done by competition.

(2) Competition itself is being confined within more and more narrow limits with the progress of civilisation.

This applies not only to the Post Office and Tramways and similar undertakings, but to every industry where efficiency is favoured by concentration, more and more the choice is coming to be between a "Trust" of the new American pattern, and an old English Trust like that of the Mersey Dock and Harbour Board which is administered for the benefit of the whole community. It is supposed that we have lately defeated a "Soap Trust." This appears to be doubtful, but in any case the public would have no interest in defeating such a combination if it had adequate assurance that the business would be carried on for the benefit of all who use soap. I fancy we should quickly have a "Coal Trust" of the right—i.e. the Mersey Dock—sort if colliery owners ventured to combine to form a "Trust" of the wrong, or American sort: National and municipal authorities must, of course, appoint those who manage such undertakings, and their gradual extension, if well managed, is proof of higher and firmer civilisation.

II. On the other hand, there are certain facts which, if not ignored by Socialists, do not always receive the attention they deserve:—

(1) The Eighth Commandment:

(2) The sacrifice that must be made of individual freedom in certain directions, and the necessity of proving that this is not inconsistent with allowing greater freedom in other directions, so that the net result shall be gain, not loss, of liberty. Nothing can be more misleading than the way Socialists talk of industrial slavery: It is because we have not slavery, but allow a man to work or be idle, to drink or be sober, to marry, have children, train them up well or neglect them, as he pleases, that we have all our worst cases of poverty. One of the urgent needs of the present time is a reform of the Poor Law which will curtail the liberty of incorrigible "tramps," and afford more assistance to the unemployed workman who is really seeking a job. This distinction is well marked in Switzerland, Denmark, and Germany.

Trade unions have lifted the aristocracy of labour out of the deep, because their members have been willing to sacrifice individual liberty for the common good. In some of the professions, analogous restrictions have operated in the same way. Now, Socialists have to make clear what is the restriction they propose to lay upon other classes, perhaps on the whole community, and to show that the net result will not be fatal to that liberty which we all love so well. This is a point upon which J. S. Mill bestowed some careful thinking, the result of which will be found in his *Political Economy*: Here we must provide a remedy against the danger to which our attention is called by Mr. W. Simpson in his letter in your last issue. Assuredly we do not want conformity compulsory over our whole lives, but it is no less certain that if we are to retain the liberty most worth having we must give up what we can better spare.

(3) There is a very real limitation to the amount of public spirit on which we can rely for the management of concerns in which our own interest, either self-regarding or altruistic, is itself strictly limited. It is curious to note how quickly this applies to all delegated authority. For some years I was correspondent and hon. sec. to a large undenominational school here: The expenses were mainly defrayed by Government grants, but enough remained for us to meet by subscription to make us feel that the school was our own; and for every step we took, every appointment we made, the managers were responsible. Now the whole tone is different. The question always is: What can we induce the County Education Committee to do; how much can we get out of them? It would be easier to keep up our own tone if our own school were not one of scores similarly situated, all trying to get as much as they can out of a central authority. I do not suppose the Act could be anywhere better administered than it is in Dorset, but the degradation in the public spirit of local management produced by the present system is grievous: I do not want to enter upon the education question generally, but simply to furnish an illustration which has come forcibly under my notice of a danger which Socialists have to meet. When the change was made from grants to individual schools, supplemented by subscriptions, to grants to a county authority, supplemented by rates, we moved

another step towards socialistic ideals, but made no adequate provision for meeting the loss which accompanied the gain:

III. We are moving towards socialism, but we are moving slowly and with many misgivings, because the real limitation to social reorganisation is a moral limit. We could move faster and more securely if all public-spirited men and women were prepared to admit that individualism has done nearly all the good it can do, and that the gradual, thoughtful advance of collectivism can alone do much more for the establishment of the kingdom of God upon earth. Let Mr. Simpson rest assured that it is precisely because we believe, as he does, in Christianity rather than in force, that we desire to see competition gradually replaced by co-operation, individualism by collectivism, and the motive of self-interest by that of service. The difficulty of reconciling the claims of Christianity with those of competitive strife has been heart-breaking. We are more hopeful of what may be done on other lines. It is interesting to note how clearly Matthew Arnold saw the contrast and how well he put the truth in his lines on *Rugby Chapel*, commemorating his father. He gives a powerful description of a band of travellers crossing a dangerous pass in the high Alps. An avalanche and other disasters are graphically described; there is a vivid picture of the difficulties through which we struggle on life's journey. At length one traveller gets through and reaches a safe refuge on the other side. But he arrives alone. Where are his companions? Where are the rest of the band? All lost! And then, with deep emotion, Matthew Arnold declares that this was *not* the way his father trod, but that his whole life was devoted to bringing his companions with him:

"But thou would'st not *alone*
Be saved, my father! *alone*
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to droop down and to die.
Still thou turned'st, and still
Beckoned'st the trembler, and still
Gavest the weary thy hand.
If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful and helpful and firm!
Therefore to thee it was given
Many to save with thyself
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

H. SHAEN SOLLY.

Bridport.

THE objections to the divisive creeds, to the petty dogmatism, the small sectarian animosities—these objections are not any longer that they interfere with our peace of mind. We have learned to stand them and thrive on them personally. The objection is that they interfere with our work, our common work, God's work here upon the earth; and the great plea for union is the plea for the economic efficiency of the Christian life.—S. M. Crothers.

THE THEISTIC CONFERENCE, INDIA.

THE Theists of India held their Annual Conference at Calcutta during the four days beginning December 26, 1906. There was a representative gathering of Theists from Bengal, Bombay, Madras, the Punjab, and other districts of India. Mr. G. W. Brown, a member of the Committee of the British and Foreign Unitarian Association, was present. The proceedings commenced with a religious service conducted by Prof. Benoyendra Nath Sen, M.A., whose recent visit to this country readers of *THE INQUIRER* will remember. On the evening of December 26 the large hall was crowded, when His Highness the Maharaja of Moubhanj delivered a noble address on "Theism—the need of India." He said:—

"The spectacle of such a representative gathering is certainly a source of comfort, shall I not add, of strength, to all who strive to-day to extend the cause of Rational Piety and Spiritual Religion. It sustains us in our spiritual strivings, and charges with energy the hope that the great vision of a National Church for New India may be verified at no very distant date. Here in this hall are brought together men who love spiritual life more than the 'creeds' of religions, and faith and fellowship more than *forms* of faith. Here is an illustration of what may be spoken of as a Religious Federation broad-based on inter-religious co-operation. For the deepening of spiritual life—for a frank and free communication of thoughts and convictions and religious experiences—for a re-wording of the vital truth of *spiritual sympathy* which bears all and beholds in all an *image* of God's Truth growing 'with the process of the suns'—for re-interpreting the thought that modern India needs the sustaining force of spiritual Theism—we are met together.

"To my mind there is no question fraught with such far-reaching consequences in the future as the one about the religious re-awakening of this country. Spirituality and asceticism are the natural endowments of our countrymen, but under the burden of material civilisation which has come upon us, they stand in some danger of losing their hold. I am far from decrying the blessings which modern civilisation has conferred and will confer on us; but it is meet that our moral progress should keep pace with it. True progress consists in the simultaneous development of all departments of human activity, and not in that of one at the expense of another. If the important department of religion be neglected, there will be an atrophy of a vital part in the race-organism, which will be a source of weakness in the long run. The glory and greatness of ancient India was in her religion, and the glory and greatness of modern India will also be in her religion. Let the memory of the past be an incentive to spiritual progress, and not a cloak to hide our present shortcomings.

"At the present moment we see around us activity in all directions. Questions regarding political rights, industrial development, social reform, are engaging universal and serious attention, but the religious problem remains where it was. It does not seem to receive the amount of attention and thought that its importance demands. The reason for this indifference is not difficult

to find. Things that meet the eyes, that are readily handled, and meet our immediate animal wants intrude themselves upon our attention in unending variety. The more we fix our attention upon them the stronger the spell they throw around us, while things unseen are apparently remote and do not therefore readily lend themselves to our comprehension; they are unnoticed except by those thoughtful few who have an eye upon the present as well as the future:

"But it does not follow that things which remain behind the veil are of less moment to us than the things of ordinary commerce. On the contrary, if the human soul is to retain its pristine nobility and vigour, and if it is to fulfil its destiny, things spiritual must no less be its concern than things material. To realise this, to realise the transitory character of terrestrial existence, to realise that religion is the backbone of all true and unselfish life, that it is the motive power which is behind all moral actions either in individuals or in nations, a contemplative mood is absolutely essential.

"From the hoary past of which we have any record up to the present day, every generation has seen heroic bands of enthusiasts leaving hearth and home and all that man holds dear in their search after the unseen. We find in all countries and in all ages there have been men who have exemplified in their lives the tremendous influence which religion exercises over human affairs.

"Undoubtedly there have been numbers of men in all ages and in all countries over whom religion has had very little influence. It is no more my purpose to deny this fact than to deny that there is evil in this world. It is true also that in the name of religion much human blood has been shed and many atrocities perpetrated; but religion has been unfairly charged with the sins of irreligion and the excesses of its votaries. And the large fact lives that in the history of the world, and in the lives of individuals, religion has played an all-important part, and that living religion wherever found is a force to be reckoned with.

"The greatest privilege which we enjoy in this age is the freedom of thought. It is the greatest achievement of modern civilisation. The marvellous conquest of men over the secrets of nature, the marvellous inventions by which the forces of nature are enlisted in the service of mankind, are some of the results of this freedom on the physical side. The greater regard for the suffering of living creatures, the greater efforts for their alleviation, the greater respect paid to the opinions and beliefs of others, are some of its results on the moral side. No longer are we required to submit to fetters forged by age or fixed by tradition. No longer is the faculty of reason a captive in the prison of dogma. But if the freedom we enjoy is great our responsibility is greater. In an age when authority had a greater hold upon the minds of people, the faculty of understanding was willingly surrendered to the commands of dogma. That was perhaps a necessity of the age. But things have changed, and we are in danger of running to the other extreme and mistaking licence for freedom."

After discussing the limitations of

reason and the ultimate problems of metaphysics, the Maharaja pleaded that a spiritual interpretation of thought and life alone explains or satisfies the needs of man. We give one further extract from this exceedingly able and touching address :—

"It is, however, in the moment of sorrow—of that deep sorrow which is the lot of man—when heaven and earth seem an utter blank, when the heart is lacerated by the agonies of despair, when mind finds no rest except in the most fervent prayer to the Most High, it is in that supremely critical yet blessed moment that man hears distinctly a voice whispering into his ears words of hope and love; then he receives support and strength to bear up with all the suffering that the world can inflict, and he begins to feel that sorrow is a blessing in disguise. He who has realised all this holds in his hands a key to the enigma of the world. It is no longer to him a fortuitous concourse of atoms but the divinely planned habitat of living beings; human beings are no longer the playthings of blind, fatalistic forces, but the 'offspring' of God after His own image."

On the second day, Pundit S. N. Sastri, M.A., preached the morning sermon, and also read a paper on "The Future of the Brahmo Samaj," which was followed by a discussion in which the Hon. Mr. Justice Chandravarkar, Dr. P. K. Ray, Prof. Ruchi Ram, the President of the Conference, Mr. R. V. Naidu, and others took part.

On the third day the morning service was conducted by Mr. Justice Chandravarkar, of Bombay. A paper was read by Babu P. C. Roy, of Bankipur, on the provincial Samajes. He said that he found more people ready to believe in the Fatherhood of God than to act up to the duties involved in the Brotherhood of Man.

In the evening public addresses were delivered. Mr. Justice Chandravarkar said the message of the Brahmo Samaj was the harmony of the action of the West and the contemplation of the East. Prof. Benoyendra Nath Sen spoke on the significance of "Religious Education." Prof. T. L. Vaswani pointed out that the message which the Brahmo Samaj had for modern India and modern Humanity was made eloquent in Keshub Chunder Sen. He spoke on the "Vital Value of Keshub's Ideal," and dwelt on the triple aspect of God-Vision—cosmic, psychologic, and historic. Principal Heromba Chandra Maitra showed the message of the Brahmo Movement was an all-embracing interpretation of Life. Mr. Naidu emphasised the thought that Religion was in essence God-Vision; that this God-Vision was not a theory, not an abstraction, but a supreme and sanctifying reality; that this reality must become for us the informing principle of all activities—individual, social, political, and religious.

On the fourth day the morning service was conducted by Babu B. D. Narain, of Bankipur. In the afternoon various resolutions were adopted, including one conveying cordial greetings to the British and Foreign Unitarian Association, and to the International Council of Unitarian and other Liberal Religious Thinkers

and Workers: A committee was appointed to consider the question of establishing a Theological College in India for the training of Brahmo ministers and missionaries.

The World and the New Dispensation, in its issue of December 30, we are glad to see, states that the great ideal of inter-religious co-operation prevailed over attempts at partisan propagandism. The address of His Highness the Maharaja of Moubhanj, from which we have made several extracts, made a deep impression, because of its culture and piety, and the fervour of its religious faith.

SEVENTY-SEVENTH ANNIVERSARY OF THE BRAHMO SAMAJ.

In a series of meetings extending from Jan. 15 to 27 the seventy-seventh anniversary of the Brahmo Samaj of India was celebrated at Calcutta. In London the anniversary was also kept on Friday evening, Jan. 25, by a gathering of some forty friends, of whom fifteen were Indians, at Essex Hall.

A brief religious service was conducted by the Rev. J. Page Hopps, opening with Samuel Longfellow's well-known hymn,—

God of ages and of nations,
Every race and every time
Hath received thine inspirations,
Glimpses of thy truth divine.

and the other hymns were Samuel Johnson's "Life of ages richly poured," and Whittier's,—

Oh, sometimes gleams upon our sight!
Through present wrong the eternal right.
Mr. Hopps read selections from the Hebrew, Christian, and other ancient scriptures of the East, and by way of address read what he had said many years ago (in 1870) at Glasgow, where he was then minister, in the presence of Keshub Chunder Sen: Mr. Hopps organised a great town's meeting, and on the day before spoke at his Sunday morning service, when Mr. Sen was present, and made a brief response. The address was based upon the vision of the heavenly Jerusalem, with its twelve gates facing to the East and West, North and South, at which all might come in, and dwell upon the sympathy of religions and the universal Fatherhood of God.

After the service the chair was taken by the Rev. JAMES HARWOOD, who recalled the deep interest with which ten years ago he had been present at that anniversary in Calcutta, when he was there as the guest of the late A. M. Bose: It was a great day for their brethren in India, and it was an occasion which he could never forget. They had recently suffered heavy losses through death, and particularly through the departure of the venerated Maharshi D. N. Tagore and Mr. P. C. Mozoomdar, and still more recently of Mr. A. M. Bose.

Professor CHATERJEE moved a resolution of commemoration, recording their deep sense of loss in the death of Mr. A. M. Bose and of Professor Mohit Chunder Sen: This was seconded by a Mr. Sen, and passed in reverent silence.

Mr. S. HALDAR, of Manchester College, Oxford, then read a paper on "The

Message of Brahmoism." He spoke of religion as the feeling of the soul after God, and pointed to various movements of recent times as, under different forms, expressions of the one essential spirit. Babism in Persia, Stundism in Russia, Unitarianism in England, and Universalism in America he regarded as all moving towards the same end. All religions of the world were stepping-stones towards the one ideal religion, and that was what Brahmoism in India sought to express. Its fundamental thought was of the unity and eternity of God and inward communion of the soul with Him:

At the conclusion of Mr. Haldar's paper, Dr. B. C. Ghosh gave a brief address on "Doctrines of Incarnation in various Theologies," which was followed by a discussion. We confess that what we heard of it left upon us the impression that even that brief portion of the time devoted to commemoration and religious fellowship might have been used to better purpose. When more than a week can be devoted to the anniversary, place may well be found for such discussions, but hardly when all that is best in such an occasion must be concentrated in a single evening.

A FAREWELL AT CAPE TOWN.

We have already reported the return of the Rev. J. T. Davis to his congregation at Chatham, and have since received from Cape Town the following pleasant account of the farewell to him at the Free Protestant Church of that city :—

On Sunday evening, December 29, 1906, a full congregation attended at the Free Protestant (Unitarian) Church, Cape Town, to listen to the farewell discourse of the Rev. J. Tyssul Davis, of Chatham, who had been in temporary charge of the church since September, during the absence, through ill-health, of the Rev. Ramsden Balmforth.

Mr. Davis spoke in very feeling terms of the interest and pleasure which his stay in Cape Town had afforded him, and of the kindness shown to him by the members of the church, whom he congratulated on the good fellowship which he found existing among them. After the service an informal leave-taking took place, and speeches were made by Messrs. H. E. Agate and H. Tucker, members of the Church Committee, who, on behalf of the congregation, referred to the help and pleasure which Mr. Davis had given to his hearers by his inspiring and eloquent sermons, and expressed their warm appreciation not only of his kindness in coming so far to assist them in their time of need, but also of the fraternal generosity shown by his own flock in allowing him to leave them.

Mr. Davis was specially asked to convey to the Chatham congregation the sincere gratitude of the church in Cape Town for their kindly action, and the hope was expressed that as a result of their pastor's visit a lasting link of interest and goodwill would be established between the two churches, it being pointed out that such a friendly connection would be particularly encouraging and valuable to the isolated body of worshippers in Cape Town, who constitute the only Unitarian church existing in South Africa.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

MANCHESTER DOMESTIC MISSION

WITH reference to Mr. Darbishire's "remonstrance" as to a quite innocent report of ours on Christmas at the Missions, Mr. Peach wrote last week. We also received a letter from Mr. E. C. Harding, who was for many years closely associated with the work of the Mission, and who, as a veteran, fully cognisant of the facts, has a strong claim to be heard. We quote from Mr. Harding's letter:—

"It is much to be regretted and difficult to understand why Mr. Darbishire should, after so many years, bring to the notice of your readers an unpleasant incident in the life of the Manchester Domestic Mission. The members of the committee cannot defend themselves without reflecting upon others, and must therefore remain silent. But it is only fair to say that the action then taken has resulted in a great improvement in all departments of the Willert-street branch of the Mission. The Sunday School, which numbered about 25 scholars, now has 450 to 500; the church, which had an attendance of about 20, now has 100 to 150, and in all the other agencies there has been a similar improvement, and the visiting of the poor in their homes has been continued.

"It was my privilege to take an active part in resuscitating this branch of the Domestic Mission, which was one of my last acts of fifty years' service, and I look back upon our work with much satisfaction and thankfulness. The Mission and the outcome of it, the Recreation Society, partly under the same roof, are now exercising a powerful influence for good in one of the poorest and most populous districts of Manchester."

We deprecate any further correspondence on this subject. There was in our original report none of the sinister intention which was read into it, nor can we suppose that Mr. Darbishire, for his part, is anxious to do or say anything that would injure the Manchester Missions, which are deserving of the most generous and whole-hearted support.

SCOTTISH UNITARIAN ASSOCIATION.

SIR,—Mr. Russell, the esteemed secretary of the Scottish Unitarian Association, tells us that he values correspondents who supply reliable information; and believing that I have something of this nature to communicate, I gladly respond to his invitation. Is the Scottish Association in any way to blame for what has taken place in Kilmarnock? That is the question we have to decide. Mr. Russell believes that it is not, while I, on the contrary, entertain the opposite opinion, and in proof of that position I desire to put before your readers the following facts:—

(1) In the Autumn of 1904 the Scottish Association had fully decided to carry on the work in Clerk's-lane Church, Kilmarnock, and for this purpose applied to the Macquaker Trustees for a grant of £150, supporting that application by a special

deputation to London. The Trustees declined to grant more than £120. This refusal caused some irritation in the local committee, and they, in turn, refused to save the situation, as they might have done, by making a supplementary grant. Seeing there was likely to be a block, the necessary balance of £30 was ultimately raised by individuals through the Kilmarnock church, but this did not satisfy a considerable minority in the Scottish Committee, including the late secretary, who now discovered that the church building was in such a bad state of repair that it ought to be sold at once, and moved accordingly. That motion was defeated by a small majority. What gave rise to this sudden change? Can it have been annoyance at the Macquaker Trustees' refusal?

(2) The feeling did not subside, being kept alive by the action of the then secretary, Mr. J. W. Davidson, who, in his correspondence with the secretary of the Kilmarnock church, made no secret of the fact that he disapproved of the services being continued under the existing conditions, and made serious charges against the parties through whose influence this was being done, especially against the Macquaker Trustees, whom he accused of acting dishonourably and in bad faith. Unfortunately these letters were not private, but were signed as official, and afterwards read before the committee. They were distinctly calculated to hinder and discourage, and Mr. Russell may have the opportunity of reading them, if he pleases.

(3) At the close of 1905 the Scottish Association refused to allow the Congregation further use of the church building unless a guarantee were given relieving them of all financial responsibility. The motion to sell the building was again pressed, and again defeated by a small majority.

(4) At the close of the last financial year (1906) I was from home, and could not attend the Annual Meetings held about October, but on my return I found that I was no longer on the committee, that it had now been resolved to sell the church building at Kilmarnock, and further, shortly afterwards, I learned that the little congregation, finding that they were to be deprived of their building, had resolved not to continue the services.

Now, Sir, in the light of these facts, I ask you, has this Association, as the natural guardian of the Kilmarnock church, done all that it could have done, or ought to have done, on its behalf? There can be but one answer. How could any church thrive when a strong party in the parent Association, which owned the church building, was striving for years to sell that building, *not* by agreement with the congregation, but *against the will* of the congregation, and that minority ultimately becomes the majority? Can we say that this Association is in no way to blame? What it ought to have done was—(a) Made a supplementary grant in 1904, and *encouraged* the congregation in every way possible. (b) Refused to confirm letters by the late secretary making accusations against the Macquaker Trustees, and instructed him to say or do nothing calculated to discourage the common cause. (c) At the end of 1905, granted the use of the church building freely and ungrud-

ingly, and again *encouraged* the congregation. (d) Instead of finally deciding to sell the church building, they ought, if it required repairs, to have assisted the congregation to raise funds for the purpose of carrying out that object. To sell the building ought to be the last resort after every other means has failed.

In conclusion, I put the whole past history aside, and concentrate on this last point. If it be not too late, I appeal to the Scottish Association, to the Macquaker Trustees, and the Unitarians of Scotland generally on behalf of this church. It is a church with many sacred associations, situated in the central part of an important Radical town. It is in the county of Ayr, to which the Macquaker Trustees are enjoined in their Trust Deed to give special attention. If sold it will probably fall into the hands of some orthodox denomination, who will make it a success, proving that it is not the state of the building nor the location that is fatal to it. And lastly, when this great wave of awakening interest in the New Theology is passing over the country, surely this is not a time to close our churches, but rather one that calls upon us to redouble our efforts in order to carry our message to the world. If we have such a message, and have faith in its power to redeem and bless mankind, this appeal will not be in vain. A little money will do all that is required, and I am prepared to contribute my share.

Is it too late?

JAMES GRAHAM,

Ex-President of the Scottish Unitarian Association.

Hazelwood, Bridge of Weir,
January 28, 1907.

SIR,—I regret having any occasion for controversy with the secretary of the Scottish Unitarian Association, though I expected that my criticism of that body would draw forth a reply. Mr. Russell, in his hasty and careless letter, charges me with making incorrect statements, but deals with one only. What are the others? He quotes from the Constitution to show that churches may still be connected with the Association, but he suppressed the fact that the Association dropped the making of grants to churches as part of its duty. Thus it cut itself off from churches. Judging by our experience as a church, I am entitled to speak of scorn and neglect on the part of the Association of a disgraceful kind; but I will spare your readers the painful recital. Our present disconnection with the Association is our protest against studied insult. Mr. Russell's insinuation that the Aberdeen Church kept to the Association for the sake of grants is unworthy of him. He ought to know that we have not got a grant from the Association for years, and yet we loyally supported it. I think he should withdraw his ungenerous and inaccurate assertion.

Mr. Russell writes accurately enough of my absence from Committee meetings. That absence is accounted for by the fact that attendance of meetings meant for me the loss of two days and an outlay for railway fare which I could not afford. What meeting he refers to particularly

when I was not there to support him I know not, but I remember that when last I stood up to plead for Kilmarnock I was autocratically silenced.

I have kept clearly in touch with the Kilmarnock Church for the last eleven years, and knew intimately its whole history. I cannot acquit the Association of grave blame in its treatment of the congregation.

Mr. Russell may not have faith in and practical knowledge of such an appeal as I referred to. For the church of which he is now minister I made a personal appeal to our body, and totally cleared the debt from it. I did the same for Kilmarnock when we were pressed to pay off a loan, and had a prompt and serviceable response. I tested the sympathy of the body in the same way for Aberdeen with success. I think such an appeal should have been made for Kilmarnock by the Association, and feel sure the church there would have been saved. The shutting of that church is a shameful black mark against us. Can it not, even yet, be undone? For urging another effort I do not deserve the pandies in Mr. Russell's letter.

ALEX WEBSTER.

TEACHING THE LAWS OF HEALTH.

SIR,—I should like to bear out what Miss Gittins says in your last issue on the above subject. Especially would I urge our ministers and churches to induce Mrs. Crompton (Rivington Hall, Bolton-le-Moors, Lancs.) to visit their schools and congregations. Practical experience should be worth something, and we here in Denton are deeply indebted to Mrs. Crompton, who last week paid us a visit and gave an address to mothers in the afternoon and one to young women (elder scholars) in the evening. Such intense interest was shown by the latter that we have asked Mrs. Crompton to come again, which she has consented to do, and this time will address a mixed audience as well as the Young Women's Class and the Young Men. Her subjects largely cover the ground of Mr. Lummis's appeal. She helps her hearers to "know how to live."

No doubt there is other work of this character going on in our churches. May we say we have got the "living creature"? What we now want is "the wheels"—the work wants organising.

Some of us who were present at the meeting at the Memorial Hall hope that the new "Union for Social Service" will help in this matter.

HERBERT E. PERRY.

Peel-street, Denton.

THE NEW THEOLOGY.

"The New Theology!" "They call it new, The letter-writers in this wordy war:

Why, Clement, he of Alexandria,
Proclaimed it: Gnostic guesses too
Foreshadowed it: and earlier still
St. Paul announced it from Mars Hill,
So old it is, and yet
You call it New."

O friend! Why fret?

If it be true,

Though very old,

'Tis always new:

Truth's hoary locks are ever wet
With morning dew.

CLEMENT E. PIKE.

PROVINCIAL LETTER.

SOUTH EASTERN COUNTIES.

IN this letter I shall take no notice of the London churches which form part of the Provincial Assembly, for these have been quite recently under review in your columns, but deal generally with the country churches scattered over the South-Eastern counties. The district is large, extending from Halstead on the northern side of Essex, to the coast of Sussex, and from Newbury in Berkshire to Southend-on-Sea. It is not easy to give anything like a correct estimate of what is being done by the various churches. No figures can tabulate spiritual results, as it can those which are material. The builder sees the wall rising, as he lays brick upon brick, but the spiritual builder is working with invisible bricks and rearing a spiritual fabric whose walls cannot always be seen. The artist sees the picture growing on his canvas as he works at it day by day, but the spiritual artist is painting away in the unseen. His eye cannot always behold the impressions, the touches of beauty he makes. Sometimes the result of his work on human lives may be seen in the beautifying of character, in the conversion of the ungodly, in the comforting a sorrow, in the uplifting of the depressed, and yet the greater part of his work must be done in simple faith, leaving results with God. If, however, we are true to God and faithful in our work, there will be results somewhere, somehow, somewhen.

We need to remember that our work is to a large extent foundation work. Like Colonial settlers, we have a great deal of ground to clear of noxious weeds and theological growths that have turned the fair field of Christian truth into a wilderness of errors. Like men who lay the foundations of a breakwater in the sea, and fling tons of rock and months of toil into the deep, have nothing to show but horny hands and tanned faces, so we must expect to work on patiently before we shall see much fruit to our labour. But as after a time the huge granite wall heaves its rugged shoulders out of the sea, and by service as a breakwater explains and justifies the hidden work of the past, so by and by, the walls of a noble spiritual temple will be built up, which will explain and justify all our patient, plodding, hopeful toil.

Unlike the orthodox churches we have to contend with prejudices which are deep-rooted and very pronounced in their antagonism to the Gospel we have to preach. This is manifest in all our attempts to extend the knowledge of our beliefs and principles. People seem to think that our mission is to destroy faith in the great verities of religion, and hesitate to accept any invitation to hear for themselves what we have to say. Hence the smallness of the audiences we gather not only in our churches but also when we make some special effort in some public hall. At Canterbury a series of Special Sunday Evening services was held during November in St. George's Hall, but the result was very unsatisfactory. The hall is in a central position and well fitted for a religious service. The services were well advertised in the press, by posters and circulars, but the attendance was very small. Can-

terbury is, of course, a very conservative place as regards religion and politics, but one would have thought that there were many in this old city who had outgrown the old creeds, and would have welcomed the opportunity of hearing the exponents of a rational religion. At Ilford the special effort has resulted in the formation of an organised congregation, which meets in the Assembly Room, in the Broadway. Its position is not the most desirable, but it is the only room available. It is near the junction of the electric trams, and the constant whirring sound and noise of gongs are not very conducive to worship and meditation. The local committee is very enthusiastic and anxious to secure a plot of land and erect a temporary building. The financial problem is the difficulty. It is hoped that some generous friend or friends will help them to solve the problem. The population of Ilford is about 50,000. The orthodox churches are large and prosperous. It is in these new and growing districts that we need to concentrate more of our attention, or we shall be left behind by the advancing tide of religious activity. People are moving away from the old centres of life to the regions beyond, and can scarcely be expected to maintain their connection with the old church when the distance is considered. New centres must be created to meet the growing need. Moreover, there can be no question that the tendency of religious thought to-day lies strongly in our direction. But our ability to take advantage of it will depend upon the character and intensity of our spiritual life and the measure of our devotion to the cause of liberal religion. We hail with delight the prospect of a Mission Van being employed within the Assembly's area during the coming summer. If it only arouses the churches themselves to more energetic action it will have accomplished a great work. It is useless to expect the continued life and health of our churches apart from an earnest and vigorous activity. It is the law of our personal and it is the law of our church life alike, that we can only get by giving, that we can only increase by scattering; that we can only attain greater fullness and completeness of life as we work and manifest ourselves outwardly.

We record with pleasure the successful work which the Rev. A. Farquharson is doing at Maidstone. Since his acceptance of the pastorate the church has received substantial accession to its membership and the congregation has been trebled. The chapel is now well filled with worshippers every Sunday. Mr. Farquharson has infused new life into the church, and his efforts to arouse interest in our rational faith have been followed with most gratifying results.

The neighbouring church at Chatham is also doing well under the ministry of the Rev. Tyssul Davis, who, by the way, has just resumed again his ministry, having been away in Cape Town supplying the pulpit of the Rev. R. Balmforth, who was requiring a period of rest from active work. During Mr. Davis's absence the pulpit was efficiently supplied by various ministers and laymen. The church at Dover, under its new pastor, the Rev. C. A. Ginever, B.A., has made steady progress in membership and attendance at the Sunday ser-

vices. Additional accommodation has been provided for the needs of the Sunday-school and week-night activities. The newly erected school-rooms were formally opened by Mr. John Harrison on Wednesday evening. The Dover friends are to be congratulated upon their successful effort in making provision for the growing needs of the church. At Southend, Mr. Delta Evans has taken permanent charge of the church, and is rendering very acceptable service. A new pipe organ has been placed in the little church, the cost of which has been defrayed. The church at Guildford has been without a settled pastor more than twelve months. An arrangement was made with the Rev. C. E. Pike to take temporary charge of the pulpit, but that arrangement has now come to an end. At present, in conjunction with the local committee, I have undertaken to supply the pulpit until some definite arrangement can be made. The congregation is small. There is a nice little modern church building and school-room, free from debt. What is wanted is a minister who is able to devote himself to the work, and who is willing to accept a small stipend. Deal and Canterbury are now united under the pastorate of the Rev. J. H. Smith. A sale of work was recently held at Horsham in order to raise funds for the renovation of the church. Good reports are received from the churches at Brighton, Hastings, and Reading. At Bessell's Green, Billingshurst, Chelmsford, Ditchley, Godalming, Halstead, Lewes, Newbury, Northiam, Saffron Walden, Tenterden and Tunbridge Wells, ministers and laymen are doing what they can to spread our religious faith and build up the Kingdom of God.

The annual meetings of the Assembly held at Lewes in the autumn were of a most satisfactory character. The attendance was large and representative. The reports showed the need of increased financial support, and the delegates were urged to lay this matter before their various churches. The arrangements for the meetings and the hospitality provided were all that could be desired. Lewes was the first country church that entertained the Assembly. The church has sustained the loss of several friends since then, but it has a staunch supporter in Mr. J. H. Every, who is deeply interested in the welfare of the church.

Special efforts are to be made to increase the interest of the churches in the work of the Assembly, and to draw them together into a closer bond of fellowship. At the invitation of the Mansford-street Church, Bethnal Green, the churches in the East and North of London will hold a united meeting on the evening of February 16, when the aims and work of the Assembly will be emphasised. There will be a short devotional service at 7.30, followed by addresses and a social gathering.

T. E. M. EDWARDS.

MESSRS. CASSELL & Co. have issued an abridged popular edition of Dean Farrar's "Life and Work of St. Paul." 6d. net.

RUSKIN'S "Unto This Last" can now be had in a very handy unabridged popular edition, in paper, for 3d.; or in cloth, 6d. net. Published by Mr. A. C. Fifield, 44, Fleet-street, E.C.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Cardiff (Farewell).—The Rev. W. Whitaker, B.A., who for the past three years has been the minister of the West Grove Church, preached his farewell sermon on Sunday evening, and at the conclusion of the service, Mr. F. Childs, on behalf of the congregation, expressed the sorrow that was felt at his departure, and asked his acceptance of a silver tea service as a mark of their appreciation and esteem. Mr. T. Yates, Mr. W. A. Moore, Mr. T. Haviland, and the secretary (Mr. J. F. Stone), spoke in high terms of the ability displayed and the good work accomplished by both Mr. and Mrs. Whitaker. Wishes were expressed that they would have a successful ministry at Hull, whither they were going. Mr. Whitaker briefly expressed his thanks for the kindness and thoughtfulness which had prompted the gift, and his thanks also for the kind feeling which had always been shown to his wife and himself. Referring to Newport he hoped they would always look with interest and brotherly solicitude towards the chapel there. Mrs. Whitaker in a few words also expressed her thanks.

Coalville.—The second of the series of special services was taken by the Rev. J. M. Lloyd Thomas, of Nottingham, on January 20, when there was a good attendance to hear his lecture on Channing. The Rev. E. S. Lang Buckland, of Derby, concluded the series by a striking address on Savonarola last Sunday. The audiences have been interested, and it is hoped that some of those present at these services will now find their way to the regular meeting-room on Sundays.

Hull.—The annual tea and entertainment to about 100 old and needy folk, arranged by the Workers' League of the Park-street Church, was given on Saturday evening last, and was greatly enjoyed. Mr. Bailey Holmes presided, and the Rev. W. Lindsay expressed the thanks of the guests in a delightful little speech. Mr. Lindsay has occupied the pulpit for two months pending the arrival of the Rev. W. Whitaker, and, by his hearty, helpful zeal, evinced both in the services and in the various activities of the church, has gained the gratitude and regard of the congregation.

London: Brixton.—On Wednesday, January 23, Mr. J. H. Leigh kindly gave his splendid reading of "Julius Cæsar" at the meeting of the Social and Literary Union. His audience keenly enjoyed his rendering of the play. On Sunday evening last a musical service was held in the church, when a selection of anthems and instrumental pieces was well rendered by the choir, with organ and string orchestra. Mr. E. A. Reeves conducted, and Mr. John Harrison acted as organist.

Sheffield (Appointment).—Mr. J. Walter Cock, of Oxford, who has just completed a probationary term of three months as assistant minister to the Rev. C. J. Street at Upper Chapel, with special charge of the daughter church in Shirland-lane, Attercliffe, has won the confidence of all concerned, and has now been definitely appointed to this post. His induction services, unavoidably delayed, will take place on Sunday, March 17, the Rev. Dr. Carpenter taking the leading part in them.

Southend-on-Sea.—Last Sunday evening, at the Darnley-road Unitarian Church, Mr. Delta Evans preached on "The New Theology," the congregation being larger than for many weeks past. After the service Mr. Evans received a hearty invitation to address the Sunday afternoon Men's Own at an early date. This is of an undenominational character, and is usually attended by three to four hundred men. Professor Bhai Parmanand, M.A., a missionary of the Arya Samaj of India, has promised to address the congregation on February 10 on "The Great Religions of the World."

The veteran New Testament scholar, Professor Adolf Hilgenfeld, of Jena, passed away on January 12, at the age of 84. Already, in 1849, Hilgenfeld published a book on the Fourth Gospel and Epistles; his Historical and Critical Introduction to the New Testament appeared in 1875.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 3.

Acton, Cressfield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Mr. G. WARD.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, F. W. G. FOAT, M.A., D.Litt.
 Stratford Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. E. WILKES SMITH.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. COPELAND BOWIE.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. W. WOODING, B.A.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really wholesale Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. B. MOTT.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. STOPFORD BROOKE, M.A., LL.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Rev. J. A. BRINKWORTH.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. CHARLES CRADDOCK.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Rev. R. H. U. BLOOR, 11, "Poetic Justice"; 6.30, "Telling the Time."
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITHE, New Street Meeting House, 11 and 6.30.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

CHESHAM UNITARIAN CONGREGATION, BURY.

BAZAAR in Bank Street School, Bury, February 20th to 23rd, 1907, to raise £2,000 to wipe out accumulated deficits, capitalise the heavy ground rent, &c. Donations of money or goods will be gratefully acknowledged by the Bazaar Secretary, Rev. J. M. BASS, M.A., 15, Malvern-street, Bury, Lancashire.

MARRIAGE.

HERFORD—SKERRITT.—On January 17th, at St. John's, Upper Norwood, by the Rev. W. Llewelyn Herford, Rector of Ardwick, brother of the bridegroom, assisted by the Rev. A. W. Bedford, Vicar of St. John's, the Right Rev. Vernon Herford, youngest son of William Henry Herford, of Paignton, to Alice, youngest daughter of the late James and Mary Delia Skerritt, of Wokingham.

DEATHS.

LEWIN.—On January 27th, suddenly, at 17, Signall-street, Liverpool, Miss Mary Ann Lewin, daughter of the late Edmund Lewin, and granddaughter of the late Rev. Robert Lewin, of Benn's-gardens and Renshaw-street Chapels, Liverpool.
 SHAEN.—On January 26th, at Wimbledon, Emma, fourth daughter of the late Samuel Shaen, of Crix, Hatfield Peveril, Essex, in her 85th year.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

RESIDENT PATIENT or PAYING GUEST can be received in Medical Man's house; close to sea.—DOCTOR, 27, Walsingham Road, Hove.

THACKERAY HOTEL

(TEMPERANCE).

GREAT RUSSELL STREET, LONDON.
 Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
 TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of Contributors and Friends will be held at Dr. Williams's Library, Gordon-square, London, W.C., at 12.30 p.m. on Wednesday, the 13th February, 1907, to receive the Report and Accounts, elect Four Managers, appoint Officers, and transact other business.

A. W. WORTHINGTON,
 The Hill, Stourbridge, } Hon. Secs.
 FRANK PRESTON, London, }

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

HOTEL MANAGERESS, 16 years' experience, desires re-appointment. Sole charge or with proprietor. Town, country, or seaside. Disengaged February 15th.—N. H., INQUIRER Office, 3, Essex-st., Strand, London.

WANTED, a post as USEFUL or COMPANION-HELP. Domesticated, good needlewoman.—M., c/o Mrs. DIXON, 12, Sumerleyton-road, Coldharbour-lane, Brixton, S.W.

CAN any Lady recommend NURSE for end of February. Three nursery children: 6½, 4 years, 6 months. Good wages.—Mrs. PHILIP ROSCOE, 28, Denning-road, Hampstead.

GOOD PLAIN COOK WANTED.—Age not under 35. Good character indispensable. Apply by letter.—Mrs. POTTER, 2, Bolton-gardens, South Kensington, London, S.W.

LADY desires post as COMPANION or HOUSEKEEPER. Thoroughly domesticated, good needlewoman; middle-aged.—Address A., INQUIRER Office, 3, Essex-street, W.C.

WANTED.—A Situation as COMPANION HOUSEKEEPER or experienced LADY-HELP, where one or two maids are kept.—F., c/o Mrs. COPPOCK, Daisy Bank, Macclesfield, Cheshire.

TRAINED TEACHER, five and a half years' experience with young children, DESIRES POST, family or school. Higher Froebel and Government Certificates.—H. BEARD, INQUIRER Office, 3, Essex-street, Strand.

LADY desires post as COMPANION or LADY-HELP where maid is kept. Domesticated; good needlewoman; willing to assist with little child.—C. S., 110, Markhouse-road, Walthamstow, E.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM. Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

MADEMOISELLE RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

LILIAN PHILLIPS, L.R.A.M., ex-Student R.A.M., teaches PIANOFORTE and HARMONY. Highest testimonials.—80, Windsor-road, Forest Gate, E.

NOW READY FOR FEBRUARY.

"YOUNG DAYS."

Our Young People's Own Illustrated Magazine. 32nd Year.

Edited by Rev. J. J. WRIGHT, F.R.S.L.

PRICE ONE PENNY MONTHLY.

One Copy post free for a year from the Publishers for 1s. 6d.

MONTHLY NOTES

FOR

ALL WHO TAKE SUNDAY CLASSES,

Whether in their Homes or in Sunday School.

Edited by Rev. CHARLES ROPER, B.A.

Monthly, One Halfpenny.

Yearly Subscription, Post Free, 1s.

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.**NEW PUBLICATIONS.****The Faith of a Free Church.** Ten Essays by Dr. CROTHERS, Dr. CARPENTER, and others. 2s. net, postage 3d.**Dogma or Doctrine?** Twelve Essays by J. M. LLOYD THOMAS and others. 2s. net, postage 3d.**The Religion and Theology of Unitarians.** Twelve Essays by J. E. MANNING and others. 2s. net, postage 3d.**What do Unitarians Believe and Teach.** Twelve Essays by Dr. HERFORD, R. A. ARMSTRONG, and others. 2s. net, postage 3d.**Sermons by Unitarian Ministers.** Second Series. Twelve Sermons by JAS. WOOD, H. GOW, and others. 1s. 6d. net, postage 3d.**Endeavours after the Christian Life.** First Series. By Dr. JAMES MARTINEAU. Cloth, with Portrait, 1s. 6d. net; paper covers, 8d. net; postage 3d. for each Edition.**Dr. Martineau's Philosophy of Religion.** Revised Cheap Edition, with an Introductory Essay. By C. B. UPTON, B.A., B.Sc. 3s. 6d. net; postage 4d.BOOK ROOM, Essex Hall, Essex St., Strand, W.C.
Carriage saved by ordering through Bookseller.
Trade supplied by Simpkin, Marshall & Co., Ltd.**19TH CENTURY BUILDING SOCIETY,**
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.**Chairman**—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss ORCIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.J. ESTLIN CARPENTER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.**"UNITY."**—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottam, Manchester.**National Conference.**

IN response to the Resolution unanimously passed last April by the National Conference at Oxford, the following contributions have been paid or promised by Congregations and Associations for the current year (July, 1906—June, 1907):—

	£	s.	d.
Altrincham	1	1	0
Bath	0	10	6
Birkenhead	3	8	3
Birmingham (Church of the Mess.) (Old Meeting.)	10	16	11
Bolton (Bank Street) (Unity Church)	3	3	0
Boston	0	10	0
Bournemouth	1	1	0
Bradford	1	0	0
Bridport	1	0	0
Brighton	0	10	6
Bristol (Lewins Mead)	1	1	0
Cheltenham	0	10	0
Chester	0	10	6
Clifton	3	10	4
Colne	0	10	6
Congleton	0	5	0
Crewkerne	0	19	6
Dean Row	1	0	0
Derby	0	10	6
Ditchling	0	11	0
Dudley	1	1	0
Dukinfield	1	1	0
Evesham	1	0	0
Frenchay	0	5	0
Gee Cross	3	3	0
Glossop	0	10	0
Gloucester	0	10	6
Halifax	3	0	0
Heaton Moor	0	10	0
Heywood	0	10	0
Hinckley	1	1	0
Horsham	1	10	0
Hull	1	0	0
Ilminster	1	0	0
Ipswich	1	0	0
Leeds (Mill Hill)	5	5	0
Leicester (Great Meeting)	3	3	0
" (Narboro' Road)	0	10	6
Liscard	0	10	6
Liverpool (District Missionary Ass.)	1	1	0
" (Hope Street)	1	1	0
" (Toxteth Park)	1	1	0
" (Ullet Road)	5	0	0
London (Essex Church)	5	0	0
" (Hampstead)	Collection		
" (Mansford Street)	1	0	0
" (Wandsworth)	1	1	0
Manchester (Bradford)	Collection		
" (Broughton)	0	10	2
" (Cross Street)	5	5	0
" (District Association)	1	1	0
" (Gorton)	3	3	4
" (Moss-Side)	1	0	0
" (Pendleton)	0	10	0
" (Platt)	1	1	0
" (Willert Street)	0	2	6
Middlesborough	1	0	0
Monton	2	2	0
Moretonhampstead	0	15	0
Mottram	0	5	0
Newcastle-under-Lyme	0	6	3
Newport (I. Wight)	0	10	6
Norwich	1	1	0
Northampton	1	1	0
Nottingham (High Pavement)	Collection		
Oldham	1	1	0
Oxford (Manchester College)	2	2	0
Padiham	1	0	0
Park Lane	1	4	8
Poole	1	1	0
Preston	1	1	0
Ringwood	0	10	0
Rivington	1	0	0
Sheffield (Upper Chapel)	1	1	0
Southampton	0	10	6
Southern Unitarian Association	1	1	0
Southport	1	1	0
Stand	1	0	0
Stockport	1	0	0
Stourbridge	1	1	0
Sunderland	0	10	6
Tamworth	0	10	6
Torquay	0	10	0
Walsall	0	10	6
Whitby, Minister of	1	0	0
Aberdare (Highland Place)	0	10	0
Aberystwyth	C	5	0
Cardiff	0	10	6

Clydach Vale	£0	7	6
Lampeter	0	12	2½
Pontypridd	0	5	0

Aberdeen	0	10	6
Glasgow (St. Vincent Street)	1	0	0

Dublin	5	0	0
---------------	---	---	---

Congregations and Associations which have not yet replied are earnestly requested to do so as soon as possible, to the Secretary (Rev. JAS. HARWOOD, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.)

J. W. SCOTT, Treasurer.

MANCHESTER COLLEGE, OXFORD*"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."*

PRINCIPAL:

REV. J. ESTLIN CARPENTER, M.A.,
D.D., D.Litt.

Session 1907—1908.

Candidates for admission are requested to forward their Applications and Testimonials without delay to the Secretaries.

The Trustees offer for Competition External Exhibitions, open to Students for the Ministry, tenable for the ordinary undergraduate period at any approved British or Irish University.

The Trustees also offer Exhibitions, tenable at the College, for Students for the Ministry.

The Dr. Daniel Jones Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, one or two Bursaries, tenable for one year at the College.

For further particulars apply to the PRINCIPAL, or to—

A. H. WORTHINGTON,
1, St. James-square,
Manchester; } Secs.
Rev. HENRY GOW,
3, John-street,
Hampstead,
London, N.W., }**NEW GRAVEL PIT UNITARIAN CHURCH, CHATHAM PLACE, HACKNEY.**

The Rev. HENRY RAWLINGS, M.A., will deliver a Course of Four Sermons on Sunday evenings in February, at 7 p.m.:

THE WEALTH AND WELL-BEING OF NATIONS.
Feb. 3. Wealth and well-being—Their relation.
" 10. Why so much poverty?—Economic causes." 17. Why so much poverty?—Moral causes.
" 24. Our needs and duties, individual and social.**Terms for Advertisements.**

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamba Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday February 2, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3372.
NEW SERIES, No. 476.]

LONDON, SATURDAY, FEBRUARY 9, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	81
LEADER :—	
Mr. Campbell's Position	88
ARTICLES :—	
A Visit to India	82
Manchester Cemeteries	82
The Pilgrim Fathers.—I.	83
Towards Social Reform	89
Robert Burns and the "New Theology" of His Time	90
"Here at the Quiet Limit of the World"	92
MEETING :—	
Unitarian Home Missionary College	93
CORRESPONDENCE :—	
Bands of Health	91
Scottish Unitarian Association	92
A Warning	93
LITERATURE :—	
The White and Coloured Races	84
Articles in the Reviews	84
Short Notices	85
OBITUARY :—	
Miss Emma Shaen	85
Mr. Joseph Broome, J.P.	85
Mr. D. C. Betts	86
Rev. Wm. Robinson, F.G.S.	86
Mr. J. L. Evans	86
THE CHILDREN'S COLUMN	87
NEWS FROM THE CHURCHES	94
OUR CALENDAR	95
ADVERTISEMENTS	95

NOTES OF THE WEEK.

THE Provincial Assembly of London and the South-Eastern Counties is to hold a united meeting at Mansford-street Church, Bethnal Green, on Saturday evening next, Feb. 16. A devotional service will be conducted by the Revs. T. E. M. Edwards and Gordon Cooper, and addresses will afterwards be given by the Rev. F. H. Jones, the President, the Rev. F. K. Freeston, Mr. John Harrison, and Mr. Alfred Thompson. The service is at 7.30.

THE Rev. John Hunter, D.D., of Glasgow, is to preach at Essex Church, Kensington, on Sunday morning, Feb. 17. Dr. Hunter's friends should note this date, as it may be the only time he will be preaching in London this year.

Our readers received last week the first "Bulletin" of the International Council of Unitarian and other Liberal Religious Thinkers and Workers" in connection with the September meetings in Boston. In the same interest we publish this week the first of a series of articles on "The Pilgrim Fathers," by the Rev. F. K. Freeston.

THE Preston Memorial Buildings at Unity Church, Islington, are to be opened by Miss Preston on Tuesday next, the chair being taken by Mr. Grosvenor

Talbot, President of the British and Foreign Unitarian Association.

WE noted last week Dr. Garvie's acceptance of the headship of New College. This means that the London school of Congregational ministers is in future to be presided over by one who is a strong man and a theologian. Himself a pupil of Dr. Fairbairn's, Dr. Garvie is identified with the religious philosophy for which the head of Mansfield College stands. His is not the "New" Theology of Mr. Campbell. But Mr. Campbell's critics divide themselves into two groups, one of which is marked by arcimomious zeal and the other by what in regard to theological controversy may be described as the "New Courtesy." Dr. Garvie belongs to the second group.

PROFESSOR GARVIE has had a wider and more varied experience of life than falls to the lot of all ministers and theological theorists. He was born, so we learn from the *British Congregationalist*, in Poland, where his father, a Scotsman, had settled as managing director of a large linen factory. From Poland he came to a distinguished career at Glasgow University, and so to Oxford. He is thus familiar with the people of many lands, and with widely different types of civilisation. He has had since his early college days an opportunity of testing ideas in the rough conflict of business life: It is perhaps natural, therefore, that he should be a keen student of economics and social questions, although it is not necessary to seek in this accident of his career for the reason: He is a man of strong emotional as well as intellectual nature, and this being so he could hardly be aloof from a movement so characteristic of all the fresher life of our time as the social movement, which makes itself so powerfully felt in every land of industry and modern culture:

ONE of the calmest and most reasonable utterances concerning the New Theology appears in the form of a sermon by the Rev. J. S. Clemens, B.A., B.D., in the *Free Methodist*. Its spirit is indicated by its text: "We know in part and we prophesy in part." It blames the newspapers for working up an undue excitement about Mr. Campbell's statements. It rightly warns us that the confusion which took place in the controversy that called forth the Nicene Creed is particularly likely to happen when men enter into passionate theological controversy. "What took place resembled a fight in the dark, no man knew whether he struck at friend or foe." It gives this advice: "We must be patient: There is

nothing for it but for men to examine the grounds of their theological affirmations afresh, and also to understand, as well as possible, the grounds on which others who differ from them base their affirmations." If the Methodist bodies represented by the *Free Methodist* are able to take this sensible and charitable advice, they will come unharmed through the crisis, and find that they have lost nothing that is worth retaining.

In another part of the same paper we find applied to the New Theology, already before it is yet born, not to say fully grown, a suggested test that has often been applied to Unitarianism: "The New Theology has much to do before it can rival the influence and works of the Salvation Army in its appeal to the people." The Salvation Army does well. Marry, it does well to those who do ill. But what if the work of the New Theology should be rather to lessen the number of those who need a quasi-military force to bring them into ways of decency and virtue? If it increase the number of those to whom Jesus Christ becomes a human friend, and a practical teacher, it need not take the trouble to balance its merits against those of other workers, even the most popular. There are various ways of doing good:

AN inquiry into methods and results of moral training in schools was inaugurated on Tuesday afternoon at a first meeting of the Advisory Council which has been formed for that purpose. The meeting was held in the Caxton Hall, Westminster, under the presidency of the Right Hon. James Bryce, who gave a most interesting address, and an executive committee was appointed, with Professor Michael E. Sadler as secretary. The committee has 34 members, and among them the Bishops of Hereford and Ripon, the Hon. E. Lyttelton, Mr. Allanson Picton, Mr. W. T. Stead, Mr. J. H. Yoxall, M.P., Dr. Carpenter, Principal of Manchester College, Oxford, Professor Muirhead, of Birmingham, Dr. Paton, the Rev. J. Brierley (J. B. of the *Christian World*), Miss M. S. Beard, and Miss Caroline Herford:

WE trust that many friends in the North are remembering the Chesham bazaar, to be held in the Bank-street school, Bury, from Wednesday to Saturday, Feb. 20-23. Chesham is in urgent need of £2,000 to wipe out a debt and secure the payment of a heavy ground rent for their building. The effort is warmly commended by the N. & E. L. Mission, and should receive the most generous support.

A VISIT TO INDIA.

DEAR MR. EDITOR,—When you urged me to let you have some impressions of our trip to India, I think you hardly realised that my sister and I would only be in the country four weeks, of which one half was spent in railway travelling and on the private business which took us there.

We were, however, fortunate in the opportunities of seeing more of our friends of the Brahma Samaj than we anticipated, as they were kind enough to invite us to the opening meeting of their all-India Conference, to a *conversazione* specially arranged on our account, and to a private dinner party, all of which we much appreciated. At the first meeting it was very interesting to see amongst how many different nationalities and sects the Brahma movement is at work, to hear the eloquence with which its precepts were expounded in English, and to see that a serious effort is being made to unite its sections for forward work.

What an immense field is open to them, and the difficulties of their task the visit to that typical Hindoo city Benares enabled us to appreciate the better. A general system of education would no doubt be an enormous aid to them, but the people are so poor that it would have to be free education, and until either there is some reduction in military expenditure or more natives are employed in Government Offices, which would mean considerably lower salaries, so as to set funds free, it is difficult to see where the money is to come from, as at present the salt and land taxes press very heavily on the poorer classes.

Lord Curzon has done so much to keep up and restore India's ancient monuments, that it was surprising and disappointing to find that in the employment of natives in Government Offices his policy has been quite retrograde, and this is one of the chief causes of the dissatisfaction with his rule felt even by moderate natives, who quite realise that they will not be able to stand alone for a long time. It is to be hoped that the present Government may be relied upon to see that the surely more reasonable policy formerly pursued is steadily if gradually persevered in. I had a very interesting visit to the Aligarh Mahomedan College, which must be a leavening influence amongst Mahomedans, who are beginning to see their error in standing aloof from Western education, and allowing the Hindoos to get far ahead of them in its results.

I was anxious to see Professor Chatterjee, of Allahabad, who is so kind a correspondent of the B. & F.U.A., but I think a letter must have gone wrong, as did two or three others, written to people in India whilst we were there.

I had several interesting talks with Mr. Chakrabarti, who was fortunately in Calcutta, and, although the attitude of Mr. Kissor Singh and the famine have been serious drawbacks to the progress of the Khasi Hills Mission lately, I got the impression that when normal prices for rice return, and the money and books retained by Mr. K. Singh are recovered, there is a good prospect of an increase in numbers and influence. The Association owes a great deal to Mr. Chakrabarti in this matter.

We had full experience of the value which our Brahma Samaj friends attach to the many proofs of sympathy and the aid extended to them by Unitarians, collectively and individually, whom they join in hoping that before very long they may be able to welcome Professor Carpenter to India at last.

The *conversazione* took place in the new "Mary Carpenter" Hall, where some of the girl graduates were present, and my sister saw the girls at school there another day. They would very much like to have an English head-mistress, but cannot offer a salary which would tempt anyone to go for that alone.

A college scheme to educate young men for the ministry is in the air, but has not taken shape yet. I think that Manchester College and the B. & F.U.A. may be heartily congratulated and encouraged by the energy and ability which their Indian students are throwing into their work at home.

G. W. BROWN.

SS. Caledonia, January 28, 1907.

MANCHESTER CEMETERIES.

REFERENCE has frequently been made in these columns to the protest which our churches in Manchester have been compelled to make against the action of the Council of that city in delegating the conduct of Nonconformist burials to a sectarian organisation. To emphasise this protest a public meeting was held last week in the Memorial Hall, under the auspices of the Manchester District Association of Presbyterian and Unitarian churches:

The President, Mr. T. F. Robinson, presided, and the Secretary, the Rev. N. Anderson, read letters of apology from Councillors H. Marsden, J.P., W. B. Pritchard J.P., J. Johnstone, J.P., and A. Burgon, regretting their absence from the meeting and strongly approving its object. The Secretary also read a resolution passed by the North Chorlton Liberal Association sympathising with the attitude taken up by the Association, and calling on the City Council to cancel the present obnoxious arrangement.

The CHAIRMAN briefly outlined the history of the question, and showed how the Association had exhausted every possible means of protest and appeal before making the subject public, so great was their dislike of sectarian bitterness and strife. Everything else having failed, they were now bound to appeal to the public, for great principles were at stake, and they would not rest until absolute equality had been secured for all citizens.

MR. JOHN DENDY moved a resolution condemning the present arrangement, and calling upon the City Council either to appoint its own chaplains at the various cemeteries or else to prepare a "Rota," on which should be placed all the recognised Nonconformist ministers of the city. Mr. Dendy said they had no right to object to the Evangelical Free Churches organising themselves on a sectarian basis, and he hoped they were not without sufficient dignity to refuse to appeal for inclusion where they were told they were not wanted. But it was a very different matter when an authority like the City Council handed over public functions to

such an organisation, allowing it to set up its sectarian exclusiveness as a test for public service. The City Council then became responsible for this sectarian preference, the organisation in question became its agent. It was no answer to say that Unitarian ministers could attend for private funerals; so could anyone, and if this safeguarded the Unitarians, so it would all others. It was the public provision for public funerals that was in dispute. Mr. Dendy drew an analogy from the education controversy, and showed that the principle of freedom from tests in public service applied equally in all cases. Our grievance was a public one, and all who believed in right principles of public policy would support this protest against the re-establishment of religious disabilities in public service.

The Rev. CHARLES PEACH, who seconded the resolution, said that the State or municipality was properly only concerned with the registration of the facts of birth, death, and marriage. The religious consecration of these facts was a private matter. If, however, the municipality elected to go beyond its legal obligation and to make provision for a public religious service, it must see that in doing so it does not inflict any disability on any section of the community. He appealed also to the Nonconformists to rise above theological differences to common religious hopes which alone afforded comfort in the hour of trial.

MR. COUNCILLOR Wigley and the Revs. Dendy Agate, A. Cobden Smith, and J. W. Bishop also spoke, and the resolution was carried unanimously.

THE Rev. R. J. Jones, M.A., of Aberdare, gave evidence, last Saturday, before the Welsh Church Commission at Westminster. The Commission, of which Lord Justice Vaughan Williams is the chairman, and Lord Hugh Cecil, Principal Fairbairn, and Professor Henry Jones, with five others, are members, is appointed "to inquire into the origin, nature, amount, and application of the temporalities, endowments, and other properties of the Church of England in Wales and Monmouthshire, and into the provision made and the work done by the churches of all denominations in Wales and Monmouthshire for the spiritual welfare of the people, and the extent to which people avail themselves of such provision, and to report thereon." Mr. Jones was called to give evidence as to the Unitarians of Wales. He was ready to put in a good deal of historical evidence as to the origin and history of the churches, but this was disallowed by the Chairman. He told, however, of Carmarthen College, and the work done by Unitarian ministers as schoolmasters for the education of the people, and described some of the difficulties of congregations with hostile landowners. A list of congregations, with statistics collected by Mr. Jones from church secretaries, was also declined, as not being first-hand evidence, though Mr. S. T. Evans, M.P., assured the chairman that Mr. Jones had the fullest knowledge of his subject, and no more reliable information could be got. The witness, we fear, felt that he had been brought up to London to little purpose.

THE PILGRIM FATHERS.

I.—THE "MAYFLOWER" VENTURE.

THE visitor to the International Congress at Boston will have many joys awaiting him. Liberalism in religion will find voice and witness, not alone in the meetings of the living, but not less in those voices of the past, which still speak so movingly through the pages and scenes of history. In these memorials of the struggle for liberty New England is still rich to-day.

And the first to claim due homage, both from age and importance, is, of course, the Plymouth of the Pilgrim Fathers. The Pilgrim Fathers were the earliest religious Liberals in Massachusetts; and, but for their splendid faith and intrepid enterprise, there might have been no Boston Congress.

Their story has impressed the world, and there is surely little need that it should again be told. It has stirred the affection and touched the imagination of both young and old. The heroisms of later English Puritans, and of Scotch Covenanters, and of French Huguenots are eternal possessions; not less heroic, but more romantic, was the hazardous enterprise of the Pilgrim Fathers. And if to an Old Englander it must ever be a hereditary joy to say, "I am descended from one of the Ejected Clergy," picture the companion pride of the New Englander: "My people came over in the *Mayflower*!" "We came over with William the Conqueror" seems a quite archaic and prosaic matter, a mere historic accident, not a great heroic act.

The *Mayflower* voyagers have been duly praised; they have been sung by the poets and painted by the artists. Wordsworth's "Ecclesiastical Sonnets" are partly redeemed from dulness by his warm tribute to the Pilgrim Fathers:

"Well worthy to be magnified are they
Who, with sad hearts, of friends and
country took
A last farewell, their loved abodes forsook
And hallowed ground in which their
fathers lay.
: : Men were they who could not bend;
Blest Pilgrims, surely, as they took for
guide
A will by Sovereign Conscience sanc-
tified."

The popular lines of Mrs. Hemans:

"The breaking waves dashed high
On a stern and rock-bound coast,"
have carried their story into countless schools and homes. George Rawson's hymn, with its fine refrain, has preserved the historic declaration of Pastor Robinson:

"The Lord hath yet more light and truth
To break forth from His Word."

Longfellow's "Courtship of Miles Standish," with its lilting hexameters, deals with the lighter side of the Pilgrims, introducing Priscilla, the maiden, and John Alden, the latter a maternal ancestor. But Lowell, in "The Present Crisis," is more sternly earnest, and points the moral for future pilgrims in prophetic and indignant outburst:

"Was the *Mayflower* launched by cowards,
steered by men behind their time?
Turn those tracks toward Past or Future,
that make Plymouth Rock sublime?

Lo, before us gleam Truth's camp fires!
we ourselves must pilgrims be,
Launch our *Mayflower*, and steer boldly
through the desperate winter sea."

The *Mayflower* paintings are equally well known, perhaps. They include "The Departure from Delft Haven," "The Embarkation" (Weir), "The Signing of the Compact" (Matheson), "The Landing of the Pilgrims" (Lucy, Rothermell, Sargent), "The Departure of the *Mayflower*" (Boughton), "The Return of the *Mayflower*" (Bayes), "Pilgrim Exiles" (Boughton), and others. Should not one of these engravings, at least, be on the walls of all our Sunday-schools, and could not the Sunday School Association supply them?

The complete story of the Pilgrim Fathers falls into two parts, the project and the result, the attempt and the attainment, the Old England farewell, and the New England sequel. We here are more familiar with the beginnings of the venture, and may not have followed out its result on the national and religious life of America. We, perchance, have paid visits to pilgrim shrines on this side the water. Gainsborough, Lincolnshire, described as St. Ogg's in George Eliot's "Mill on the Floss," has still its old hall in which the first Puritan worshippers may have been allowed to assemble under the Rev. John Smyth, and in which, also, Wesley and Whitefield, were to preach in later days. With this congregation the Rev. John Robinson had probably no connection, but a memorial church has been erected in Gainsborough recently in his memory. Our old Presbyterian Chapel in Beaumont-street goes back to within fifty years of his death. Over the border, in Nottinghamshire, still stands Scrooby Manor, the birthplace of William Brewster, and in its stable and elsewhere the Scrooby Church held its secret services: It is almost certain that John Robinson joined this congregation in 1607, and he succeeded in time the scholarly and godly Richard Clyfton as its pastor, with William Brewster as ruling elder: It is of interest to remember that Smyth, Clyfton, Robinson, and Brewster were all Cambridge men, and hence that University learning was leading this Puritan secession: Three miles from Scrooby, on the Yorkshire side, is the ancient village of Austerfield, the birthplace of William Bradford, Brewster's friend, and the future historian of the Plymouth Plantation. It was the discovery of Bradford's manuscript history in the Fulham Palace library that has thrown new and needed light on the Pilgrim story.

The Scrooby Church, avoiding credal limitations, joined themselves by a covenant into a church estate "to walk in all God's ways made known, or to be made known, according to their best endeavours, whatsoever it should cost them, the Lord assisting them." They were soon to earn the hard blessing of those who are persecuted for righteousness' sake: Accused of holding and maintaining erroneous doctrines, and of being obstinate schismatics, they were harried about and hunted down with remorseless persecution. Their only course was to flee to Holland, where there was the religious freedom denied at home, and whither others had preceded them from Gainsborough and

London: They were in a strait betwixt two dangers: It was unlawful to remain without conforming; it was unlawful to leave the country, as emigration without licence was a crime: But necessity knows no law, and, after many disappointments, delays, betrayals, and separations, they all got over at length. Robinson and Brewster stayed till the last, and then joined the rest in the city of freedom, Amsterdam.

In a year the scene changes to Leyden, where the city authorities made them welcome. Here John Robinson became their pastor and leader, purchased a house opposite St. Peter's, in which their worship took place, was honoured by the University, took prominent part in the Arminian controversy, and drew into the Pilgrim ranks Winslow, Carver and Standish. For eleven years the church had religious peace, and many pilgrim marriages took place.

But again there is a change of scene, and a momentous decision. Why did the Pilgrims leave Leyden? Winslow sets forth the reasons seriatim: "How hard the country was where we lived; how many spent their estate in it, and were forced to return to England; how grievous to live from under English protection; how like we were to lose our language and our name; how little good we did, or were like to do to the Dutch; how unable to give education to our children." And hence the hope took shape that they might somewhere find a tract, and found a state wherein they could govern themselves alone, teach their children their own tongue, preach their own religion, and practise religious freedom. Virginia had received its charter as the first English State in America. Negotiations were opened with the Virginia Company to convey them thither, but these ended in failure; then with a Dutch company; then with a London company of merchant adventurers, who offered to take them across as planters at £10 each, with the stipulation that at the end of seven years the capital and profits be equally divided between the adventurers and the planters!

A more anxious decision was never taken: But after much praying and solemn fasting they came to this resolution: (1) That it was best for one part of the Church to go at first, the youngest and strongest, and the other to stay; (2) that they that went should freely offer themselves; (3) if the majority went, the pastor to go with them, if not, the elder alone; (4) if the Lord should frown on their proceedings, then those that went were to return, and those that remained were to help them: But if God should be pleased to favour them that went over, then they should endeavour to help over such as were poor and old, and willing to come: The majority, but not a large one, elected to remain, so Pastor Robinson had reluctantly to stay with them; the minority decided to make the venture, under their elder, William Brewster. Their departure from Leyden to Delhaven, and thence on the *Speedwell* to Southampton, was indeed a moving scene. To those left behind it was a sad and mournful parting, sighs, and sobs, and prayers being heard on all sides; the spectators could not refrain from tears. But the Pilgrims themselves, in Bradford's noble words, "Knew they were pilgrims and looked not much on [these

things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits." Pastor Robinson, falling on his knees, commended them to God with most fervent prayers, and then pronounced his blessing. In four days they joined the *Mayflower* at Southampton, and were ready to cross the ocean. After a month of delays, followed by a voyage of sixty-seven days, the *Mayflower* sighted land at Cape Cod, and two days later cast anchor in Provincetown Harbour, on November 20, 1620. F. K. F.

THE WHITE AND COLOURED RACES.*

MR. OLIVIER has made a valuable contribution to the literature of the subject in this little volume. There is a freshness of view, an impartiality of treatment which comes as a relief after a good deal of special pleading on one side or the other.

At the same time it is a hopeful book. Mr. Olivier's official experience in the West Indies, and particularly in Jamaica, qualifies him to speak with authority, which is all the greater because he writes throughout in sympathy with the position of the coloured races.

The problems he discusses are many and various. In such a small space he is manifestly unable to do more than touch the surface of the greater ones. "What makes race?" he asks. It is no reproach to him that he has no complete answer to the question; it would have been a manifest impossibility in the few pages he devotes to it. What he does say is, however, eminently suggestive. "Each pure race, so far as it works by the light of its own formulated conscious knowledge and critical and logical habits, is constitutionally unfitted for understanding or even imagining the existence of much that enters into the life of each of all other races, and may be either the most sacred or the most commonplace thing in that life."

"It is noticeable that more than one of the races of which we habitually speak as inferior, and which appears to be decaying, are far in advance of the commercial Caucasian, who is our own type and standard, not only in some of the most desirable and pleasant human qualities, but in artistic, poetical, and others of the higher spiritual forms of genius or faculty." Readers of the "Soul of a People," and of Miss Noble's "Web of Indian Life," will be quite prepared to endorse the judgment here expressed:

The chief need in dealing with the problem seems to us to be a recognition that in the qualities the majority of the white races acknowledge as the highest possible to humanity—unselfishness, devotion, humility, kindness, mercy, chastity,—some of our brethren of the coloured races can teach us lessons we greatly need to learn; and that those qualities and powers in which the white races palpably excel are often of a lower and much more material order.

We have no space here to discuss the many problems raised in this book—that of the negro in the Southern United States, the various forms of indentured coloured labour, the relations between white and

black in South, West and Central Africa, and the great problem rapidly becoming more and more urgent, as Mr. Olivier sees, of Indian self-government. The real position, stripped of the wordy excuses which are rife in speeches and essays upon the Mission of the White Races, is stated here very clearly. When the European colonises or annexes tropical countries the force that sets him in motion is a desire for commercial or industrial profit, and not a desire to take up the "White Man's Burden."

"He has an undeniable right to go and peacefully seek his fortune in any part of the world without molestation. He only becomes distasteful when he begins to condemn and coerce uncivilised peoples into the mould of his personal interests, under the pretext of doing them good."

Mr. Olivier here evidently uses the word uncivilised in its conventional sense, which elsewhere he seems to repudiate.

We must refer the reader to the excellent review of the question of the labour supply, as it is called, in the Transvaal and South Africa generally. On the question of native reservations Mr. Olivier is not so clear, and the long extracts from the Report of the Native Affairs Commission of 1903-5, would have been much clearer if the conclusions of the majority and of the minority of the Commission had been separated, so that the contrasts between the varying recommendations would have been plainer. In this, however, Mr. Olivier follows the report itself.

The most interesting portion of the book will probably be found to be the description of the way in which the problem of the living together of the white and coloured races is being peacefully and happily solved in Jamaica.

"In the matter of natural good manners and civil disposition," says Mr. Olivier, "the black people of Jamaica are very far superior to the members of the corresponding classes in England, America, or North Germany. In the British West Indies assaults by black or coloured men on white women or children are practically altogether unknown."

Professor Royce, in confirmation of this testimony, is quoted as saying, in a recent article (*International Journal of Ethics*, April, 1906): "In Jamaica there is no public controversy about social race inferiority or equality." And Mr. Olivier goes on: "The negro in Jamaica has been so far raised, so much freedom of civil mixture between the races has been made tolerable by the continuous application to the race of the theory of humanity and equality, that it is in the essential sense of endowment in the Infinite, a share, however obscure and undeveloped, in the inheritance of what we call the Soul."

It is eminently satisfactory to read this sane, hopeful, rational discussion of the relations between the races which during the past centuries, and especially in the last thirty years, have seemed to lead to so much demoralisation or character on the part of both white and black men. Their very contact seemed in all but the rarest individuals to produce evil effects on both sides.

The long view, as our author calls it, which trusts in the essential unity of human nature, and in the victory in the long run

of absolute justice and fair dealing carried out with sympathy and kindness, is already winning, as it always has won, when it has been given a fair chance.

R. R.

ARTICLES IN THE REVIEWS.

IN this month's *Nineteenth Century and After*, Sir James Knowles renews the strong protest which he made twenty-five years ago against the revived Channel Tunnel Project, and at the same time reprints as a supplement the pamphlet of 1883, in which the original protest published in the *Nineteenth Century* was re-issued, together with articles from the reviews and a large amount of adverse public opinion gathered from leading journals. In the present renewal of the protest, the editor has the support of Major-General Sir Frederick Maurice, Mr. Herbert Paul, M.P., Mr. George W. E. Russell, Sir John Macdonell, and Sir John Wolfe Barry. The vital importance of maintaining unquestioned the security of our island position is the great argument against the tunnel, for which Sir J. W. Barry offers a railway ferry, originally proposed in 1872 by Sir John Fowler, as a feasible alternative. Among the other articles this month we note Mr. J. Ellis Barker's on "Germany at the Parting of the Ways," and "Women and Politics," by Miss Caroline E. Stephen, who is widely known as the author of that beautiful book, "Quaker Strongholds." Miss Stephen writes, as she says, "on behalf of a great though silent multitude of women," and urges that at least the real wish of English women in this matter should be ascertained, before the change, which many of them fear may have disastrous results, is forced upon them. What Miss Stephen's ideal is may be gathered from the following passage:—

"The sanctuary which every rightly ordered home must be is not a mere school of housekeeping and ornament, but a centre of calmness and peace, from which the greatest and deepest as well as the minutest things of life wear an aspect not less but more impressive than they can have in the market or the street. I would have women, to the extent of their ability, study and form a deliberate judgment upon the concerns of their country and of the world at large. If their sheltered position as home-builders naturally prevents their becoming familiar with the precise working of political machinery, their view of the goal to be arrived at may be all the more distinct. From their bird's-eye point of view the end may be kept well in sight, while the means by which it is to be worked out are chiefly left to the men who are in the thick of the battle. From such a central but retired position—'true to the kindred points of heaven and home'—may radiate influences far stronger as well as purer than could ever be exercised by comrades in the field. Where all are striving, none can be umpire. I would have an Egeria in every house, to act not only as inspirer, but as moderator and guide of the patriotic zeal of the men whose hearts, after all, she holds in her hands." But why should the possession of the effective power of a

* "White Capital and Coloured Labour." By Sidney Olivier, C.M.G. (Socialist Library No. 4. I.L.P. 1s. 6d. net. In paper, 1s.)

vote, with the consequent deepened sense of responsibility, interfere with that lofty influence? Some of the noblest women we have known, the truest mothers and inspirers of a beautiful home life, have been among the keenest of politicians and eager in the advocacy of women's rights.

In the *Independent Review* Canon Hensley Henson writes on "The National Church and the Education Bill," deploring the calamitous result, the chief blame for which he charges to the Bishops. "The Episcopate," he says, "emerges from this year of agitation with a maximum of discredit," and gives good ground for the severity of that judgment. Yet he will not despair of the Church of England. The too prevalent anti-Protestant feeling of the clergy is not shared by the great body of the laity, and Canon Henson's hope is that the secular solution of the religious difficulty may be avoided by a general agreement to accept undenominational religious teaching, on broad lines, which the great majority of people desire for their children, while the extreme denominational schools, of the Roman Catholic and kindred type, should stand outside the national system as exceptions to the general rule, and be specially provided for. The article on "Local Veto," by Mr. C. H. Roberts, M.P., should be noted, and especially the distinction he draws, in speaking of American experience, between Prohibition States and local veto arrears. The experience of Massachusetts, with a population almost exactly the same as ours in density to the square mile, is of the greatest interest, and should be a great encouragement to temperance reformers. Thus Cambridge, with a population of 97,434, across the river Charles, over against the city of Boston (as Birkenhead is across the Mersey from Liverpool), is a No Licence city, and has steadily voted so at twenty successive annual polls, with an average majority for the last four years of 3,901, while last year 87 per cent. of the people voted. It is a battle which has to be constantly fought, but it proves to be worth while. The article on "A Common Occurrence" tells of the miseries of Macedonia, and the failure of Europe to cope with Turkish misrule; the present condition of things cannot be maintained; either Bulgaria must be left with a free hand, so the writer concludes, or a governor must be appointed, responsible not to the Sultan, but to the Powers. Dr. Hastings Rashdall, in an article on "A Mediæval Herodotus," gives an interesting account of Mr. G. G. Coulton's "From St. Francis to Dante: a Translation of all that is of Primary Interest in the Chronicle of the Franciscan Salimbene," and strongly recommends the reading of this book as a useful corrective of too ideal pictures of that age. "The whole of the Middle Ages," says Mr. Coulton, "cry out to us from Dante's great poem, 'Who shall deliver us from the body of this death!' and I have chosen Salimbene's chronicle as my main theme, because he shows us more clearly than any other what was the body of that Death." How quickly the salt of the Franciscans lost its savour after the death of their leader, and how terribly the moral level sank is well known. "It is

difficult," Mr. Coulton writes, "to wish anything away from St. Francis's own life, as it is difficult for an Englishman to regret the Charge of the Light Brigade. But, when our present age is taunted for its alleged soullessness by reactionaries whose eyes are too weak to face the growing light of the times in which they live, it may be profitable to point out that in the Holy War, as in all other wars, we need not only courage and sudden self-sacrifice, but also calm judgment and even a certain amount of routine work."

The *Contemporary* also, in the person of Lt.-Col. Walter H. James, is strongly against the Channel Tunnel. Mr. Edwin Pears writes on "Macedonia and the Neutralisation of Constantinople," urging that an independent governor must be appointed to make an end of the slow bleeding to death of Macedonia, while the latter proposal would be most conducive to peace and the future prosperity of the Balkan States. Mr. Harold Spender, writing on "Lords v. Commons," recalls the issue of past conflicts to show what may now be done to make the will of the people effective, and Mr. W. J. F. Wilkin-son writes on "Government and Discipline in the Church of England."

SHORT NOTICES.

Sermons in Accents: Studies in the Hebrew Text, by the Rev. J. A. Adams, B.D., is intended to show how a knowledge of the Hebrew accents may suggest to the preacher religious lessons for use in the pulpit. It will suggest, for instance, the suitable division of a text into heads for a sermon. From the position of the accent Zarga in Exod. xx. 8, 9, the author draws a very excellent lesson as to the duty of really working on the six days and not merely resting on the Sabbath. He gives a whole page (p. 104) to this theme, and the reader, wondering whether the Hebrew accentuator really intended all that, calls to mind Lisbeth Bede's remark about the people who "make a peck of their own words out of a pint of the Bible." Preachers whose object is strictly to expound the text of Scripture may perhaps find this little book helpful, at least if they are extremely good Hebraists. Some of them are not. The author, however, is, and one can see how deeply interested he has been in his subject, and can acknowledge with gratitude the zeal which prompted him to put at the disposal of other preachers his own technical method, even if they cannot use it, or grudge the time needed for the learning of it. (T. & T. Clark. 4s. 6d. net.)

Reason in Belief, by Frank Sewall, M.A., D.D., is a blend of Kantian philosophy, Swedenborgian mysticism, and ultra-orthodox theology. The author's style of argumentation is not always very clear or convincing. It may be true, as he maintains, that the miraculous birth and resurrection of Jesus are reconcilable with certain first principles of reasoning. They are matters, however, that need to be approached rather by the way of historical criticism than by that of a *a priori* deduction; and of such criticism Dr. Sewall shows little or no appreciation. (Elliot Stock, 5s.)

OBITUARY.

MISS EMMA SHAEN.

WE recorded last week the death, in her 85th year, of Emma Shaen, the eighth child of the late Samuel and Rebecca Shaen, of Crix, Hatfield Peveril, Essex. She was the last survivor but one of their nine children. Her father was a J.P. for the county, and a deputy-lieutenant, a strong Liberal in politics, and a sturdy Nonconformist in religion. Reared under these influences Miss Shaen adhered through life to Liberalism in its best and widest sense.

After the death of her parents, Crix was sold, and Miss Shaen resided the last half of her life at Weybridge and Wimbledon. From an intellectual and cultivated home she inherited keen literary and artistic tastes and interests combined with stern Puritan principles. Hers was a strong character, and she was a gifted and accomplished woman.

Occasionally some of her writings appeared in print without her name. Among these may be mentioned a "Theistic Catechism," which she hoped would be of use to those who are of the Church Universal. She had a fervent admiration for Mazzini and his doctrines, and did all in her power to spread among English working men his creed, that the true aim of Democracy is the recognition and performance of Duty—not the assertion of Rights. She maintained undiminished interest to the end of her long life in the progress of thought, and promoted it by her sympathy. Feeble health, and the student's love of retirement, prevented her being widely known, but to her family and her intimate friends she leaves a noble and inspiring memory.

MR. JOSEPH BROOME, J.P.

By the death, on January 25, of Mr. Joseph Broome, at his house at Llandudno, Manchester has lost one of the oldest and most highly respected of her citizens. For nearly the whole of his long life Mr. Broome was an extremely hard-working business man, but he always found time to devote himself to a great deal of public work. Much of it was of a kind that is not always recognised most prominently—quiet, but useful, movements in various directions for the betterment of the conditions of life. Such was the tribute paid to this good man's memory by the *Manchester Guardian* at the beginning of its obituary notice. We are glad to be able to add some further particulars from that notice. Mr. Broome was born on May 1, 1825, at Reston Brook, near Frodsham. His family removed in 1834 to Manchester, and he, when sixteen years old, entered the service of Messrs. Pemberton & Savage, who were then engaged in the dyed goods trade. A little later he took a situation with Messrs. Samson & Leppoc, merchants and shippers, and eventually was admitted a partner of that firm. From this time onward his career illustrated the truth of the old saying that nobody will so well discharge new duties as an already busy man. He added continually engagements of a public character

to the absorbing occupations of a Manchester merchant who had business transactions with every quarter of the world. One of the earliest, as well as afterwards the most constant, of his solicitudes was for the progress and welfare of the Model Free School established by Richard Cobden and others in Jackson's-row. He was the treasurer of this up to the time of its closing in 1887. Practical work in education, indeed, always delighted him. He joined energetically in the establishment of the Manchester Warehousemen and Clerks' Provident Association in 1854, and he spared neither time nor means in helping the Orphan Schools at Cheadle Hulme. In 1862 he joined the Committee, was elected its chairman in 1864, and held that office for nearly forty years. In the organisation of this fine institution his business aptitude helped him greatly, but it must also be said that his heart was in the work. He regarded the great family at Cheadle Hulme with a quite paternal care. His services were recognised publicly at the annual prize distribution of the schools held in September, 1883, when an address was presented to him, and his portrait, and it was determined to raise a fund of £3,000, to provide scholarships, to be called by his name, to be held at the Victoria University by pupils of the Warehousemen and Clerks' Schools. Another fund, called "The Broome Fund," was raised, and invested in trustees. Its income is applied to aid poor and deserving children who, when they leave, have been not less than three years at the schools, and for whom help may be useful in assisting them in their future career.

For many years Mr. Broome was closely associated with the Manchester Botanical and Horticultural Society. He had a great love of flowers, and both when he lived at Didsbury and afterwards at Llandudno his garden was the chief of his pleasures, which he delighted to share with others.

In 1881 Mr. Broome was one of the representatives of the Manchester Chamber of Commerce at the French Treaty Inquiry, and in the same year was made a magistrate. In 1891, when he had lived for a few years at Llandudno, he was nominated High Sheriff of Carnarvonshire. He held other public offices, and the high esteem in which he was held was marked on his eightieth birthday, when a deputation from Manchester waited upon him at Llandudno to present an address of congratulation and grateful recognition, signed by the Lord Mayor and a large number of other friends.

Mr. Broome went to live at Llandudno about seventeen years ago, for reasons of health, and did not take any part in the public life of the town. He was, however, widely known for his generous beneficence, and the funeral on Tuesday, January 29, took place amid signs of general mourning. The service was held in St. George's Church, and the interment was in the St. Tudno Churchyard, on the Great Orme's Head. At the same time a memorial service was held in Cross-street Chapel, Manchester, conducted by the Rev. J. C. Street, of Shrewsbury. There was a large and representative gathering of friends.

Mr. Street spoke of Mr. Broome as a very old friend. He did not wonder, he said, that so many people should have gathered together to express their appreciation of their fellow-citizen. The story of Joseph Broome was very simple, but, he thought, very wonderful. He entered the commercial life of the city as a servant, and he won his way step by step to a position in the partnership of the firm in whose service he was. He afterwards founded the great firm whose head he was at the time of his death. During his long career he went in and about the city, going on the Exchange and mingling with his fellow-merchants, and he won the distinction of being called "Honest Joseph Broome." On the Exchange his word was his bond. In all the transactions with which he was connected his spoken "yes" or "no" was quite sufficient security. All through his career honesty was stamped upon him. It was no wonder that the merchants and manufacturers appreciated him as they did. He had been one of those merchants who gave tone and constancy to the life of the city and held it up for great reputation among the cities of the world. He illustrated the well-known fact that it was the busy man who would undertake extra work for the well-being of the community. To him God was a present reality, religion a real thing. In the Free Churches Joseph Broome showed his appreciation of what was highest and best, and he gave not only of his substance, but of his services to make the Church purer and stronger.

MR. D. C. BETTS.

A WELL-KNOWN Norwich citizen and life-long worshipper at the Octagon Chapel, Mr. David Carter Betts, passed away on Friday, February 1, after a comparatively brief illness. He was born on April 9, 1829, and remembered incidents in the ministry of W. J. Bakewell, which terminated in 1838. For more than 40 years he held responsible positions in the firm of Bolingbroke, Jones & Co., makers of the famous Norwich shawls and other fabrics, but he had long been living in retirement. He was an ardent musician, and for just over 30 years was a member of the Norwich Festival Chorus, and for the greater part of his life a member of the Octagon choir. He acted as secretary to the Trustees of the Rosary Cemetery for 54 years. Few men loved flowers more than he, and he spent the latter part of his life in his garden, cultivating, among other things, a great variety of English wild flowers. Not many men of his years were so popular with the young, and though he had passed through much sorrow in life, he retained his brightness and cheerfulness to the last. He is almost the last of a fine generation of men which gathered round the Octagon and John Withers Dowson, and which included Mark Wade, Frederic Stevens, and Charles Cochrane. The funeral, which took place on Tuesday, February 5, was largely attended. The first part was taken at the Octagon, and the choir rendered the anthem "Crossing the Bar."

THE REV. WILLIAM ROBINSON, F.G.S.

A LONG career of laborious usefulness was closed on Friday, February 1, by the death, at Altrincham, of the Rev. William Robinson, in the first hour of that day. Mr. Robinson was born at Padiham, February 24, 1828. Though his early opportunities of education were meagre in the extreme, his was a determined diligence, and he showed great power both as a learner and teacher; already as a young man he used to hold week-evening classes, history and geography being among his favourite subjects; and for 20 years he was attached to the Nazareth Chapel Sunday-school, first as scholar and then as teacher and superintendent. He also preached occasionally in the chapel, being encouraged thereto by his father-in-law, John Rushworth, and for about two years he shared with the Rev. Robert Wilkinson the services of alternate Sundays, the others being supplied by students of the newly established Unitarian Home Missionary Board.

In 1857 Mr. Robinson became a student of the Board, and after three years' training for the ministry took up missionary work at Accrington, Blackburn, and Burnley. For two years he was minister at Newbury, and then, in 1865, he entered on a congenial and happy pastorate of eighteen years at Crewkerne. He entered into the social and educational interests of the town, becoming an active member of the local Literary and Scientific Institute, for which he lectured. On the occasion of the formation of the first School Board he was elected a member, serving on the Board for a period of six years, during which he had to fight many a battle for undenominational religious teaching. The interesting local geological formation near Crewkerne attracted Mr. Robinson to geological studies, and in December, 1891, he was elected a Fellow of the Geological Society of London, being welcomed therein by the President, Sir Archibald Geikie.

Brief pastorates at Tamworth, Nantwich, and Torquay followed the years at Crewkerne, until failure of health enjoined his retirement. His home latterly had been with his son, the Rev. Thomas Robinson, at Altrincham, and it was there that he passed away.

The funeral was at Padiham on Tuesday, the service in Nazareth Chapel being conducted by the Rev. J. E. Jenkins, in the presence of a large number of relatives and friends, and also at the grave in the Padiham Church Cemetery, where Mrs. Robinson had been buried in the summer of 1885.

MR. J. L. EVANS.

THE Hastings congregation has suffered a severe loss through the death, on January 26, of Mr. John Lane Evans, for many years the chairman of the Church Committee, and for many more a generous contributor to its funds. Born in 1828, son of John Evans, barrister, grandson of the Rev. Dr. John Evans (author of "The Sketch of all Denominations of Religion," and for many years minister of Worship-street Chapel, London), the late Mr. Evans

attended the school and afterwards the college of the University of London, graduating about the year 1846. Entering the Pay Office of the Supreme Courts of Justice, he attained eventually the position of Principal Clerk, and here he remained until his health failed in 1887, when he retired, choosing Hastings as his place of residence.

From 1852 until his removal to Hastings, Mr. Evans attended Rosslyn Hill Chapel during the late Dr. Sadler's ministry, and both he and his brother Caleb took great interest in the church and school, helping in every way they could. For some years Mr. Evans served the church as chapel warden. For the last twenty years he was one of the main supporters, through good and evil times, of the Hastings church. Unobtrusive, shy, and of a very retiring disposition, he yet took a keen interest in everything connected with the church, freely placing his services and his money at the disposal of church and individuals whenever there was need. He was a man of high and honourable character, thoughtful, well read, and interesting in many ways. Above all, he was unswerving in his love for and devotion to the faith of his fathers. The funeral service at the Hastings Cemetery on January 31 was conducted by the Rev. Gardner Preston.

THE little book, "Modern Developments in Methodism," in the series "Eras of Nonconformity," is perhaps not perfectly happy in its title, for it is really the history of the origin of the minor Methodist bodies: It is an eminently readable little book. The state of matters in the Methodist societies immediately after the death of Wesley is described in such a plain, matter-of-fact style that here, as elsewhere, the reader fully realises the complexities which the author had to disentangle for himself before he could be ready to state his results. The results of his investigations are given in a fearless manner, but with no ostentatious courage; even as the writer's tributes to the greater Methodist reformers, and workers, and sufferers are paid very quietly as just their due and no more. Any reader of this brief record will understand the inevitableness of the rival Methodist churches; will see clearly the impossibility of a perfectly democratic version of the Gospel together with an oligarchic polity, going on together without producing at first rebellious scenes and then attempts at revolution: Let the story of these scenes and these attempts be read. Mr. Redfern's unvarnished tale has interest for others than Methodists. It is a drama, in which we see the play of opposing principles and the characters of determined men.

CAPTAIN JOHN BROWN, the hero of Kansas, said to me in conversation, that "for a settler in a new country, one good, believing, strong-minded man is worth a hundred, nay a thousand, men without character; and that the right men will give a permanent direction to the fortunes of a state."—Emerson.

TO CORRESPONDENTS:—Letters, &c., received from A. W. B., E. C., W. R. C., J. D., R. D. D., F. W. F., F. A. L., A. M., C. J. M., H. McG., W. M., N. S. S., C. T., A. H. W.

THE CHILDREN'S COLUMN.

THE games of make-believe that we enjoy so much as children are only just the beginning of all the happiness we may enjoy through our *imagination*—our power of making images, pictures in our minds.

Do you remember the old fairy tale of the magic carpet? If I remember rightly, its happy possessor had only to sit on it and wish himself somewhere else, and, one! two! three! there he was at once, without the trouble of a journey. We have, each of us, an even more wonderful magic carpet in our minds, only we give it another name. It will not only take us anywhere, but also into other times, back into our own yesterdays and forward into our own to-morrows, and also into the yesterdays and to-morrows of other people. It gives us ideals of our own and also a share in the ideals of others, as well as glimpses into their ordinary every-day thoughts and feelings. Next time you are in a crowded tram, just try to realise for a moment that, in that crowd of people sitting and standing side by side, each may be, in imagination, somewhere else. Imagine your surprise, if, instead of saying "fares please!" and offering tickets for pennies, the conductor were to say to each one "a penny for your thoughts!" What a queer mixture of pennyworths he would get! Perhaps a sudden jerk, a stop, and the entrance of another passenger brings all thoughts back for a moment to the here and now. On goes the tram, and away go the thoughts again on their various journeys.

Sometimes, as at school or in church, the thoughts of a number of people all travel in the same direction, and their imaginations make pictures of the same thing. A preacher may be telling us one of the parables of Jesus, and describe the country between Jerusalem and Jericho, and the journey of a certain traveller who fell among thieves on the way.

All wish to be like the Good Samaritan in readiness to help, whilst probably each of us thinks of a different way of being more kind. And when the last hymn comes we sing together with good-will and new resolves for the future. A hymn, like other poetry, may give us word pictures for our imaginations. Poetry stirs our sympathy for others, and suggests an ideal. When we sing hymns together, we make the same sort of picture in our minds, and have the same sort of happy thought of what might be.

In our trying to be good, we often use the pictures of poetry. In our efforts to choose the right, to follow the ideal, we even find it helps us to think of ourselves as if we were somebody else. We use a sort of picture language, or imagery, as it is called, and thus find once more the old delight in using our imagination, with a new happiness of earnest purpose.

How often in our singing of hymns do we imagine ourselves as travellers on a long journey, as sailors sailing o'er the ocean of life to a distant haven, as soldiers fighting the good fight of faith, as sowers scattering the seed for a harvest by and by, as gardeners making the best of our own little plot of ground, pulling up the weeds, and tending the flowers, plants, and trees.

The Bible is very rich in this picture language of poetry. A simple picture often tells us far more than we could

say otherwise, even with a great many words. Sometimes we are told that one thing not so easy to understand is *like* another which is better known to us, and which we can see in our minds as a picture.

"The Kingdom of Heaven is like a grain of mustard seed which a man planteth." "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

"The Kingdom of Heaven," or "The Lord is my Shepherd" means so much to us that we almost forget we are using picture language. We all love this imagery, and we find that it helps us to try and fit ourselves better into the picture, as it were—to be mote truly at home there. When we say "The Lord is my Shepherd," we try to give up our own self-will, and yield ourselves to the guidance within: It is not enough to call the Lord our Shepherd, unless we try to follow his leading and trust ourselves to his care.

Jesus taught us to think of God as our Father, and to pray to him as our Father. He so often shows us the way, leads us to our Father, that Jesus himself is often called the Good Shepherd too, and is shown in pictures as the shepherd leading the sheep, or with a lamb in his arms:

Perhaps some of you know the hymn for children beginning: "Jesus, tender Shepherd, hear me." A little girl was accustomed to say it at bed-time as her evening prayer. She is usually a good child, but for some reason or other, or no reason at all, she had been tiresome for the whole of one day—cross and disagreeable—really naughty for once. At bed-time she began her hymn as usual,

"Jesus, tender Shepherd, hear me,
Bless thy little lamb to night."

She was a truthful child and must have felt that the words did not fit. She knew she had not been like a lamb that day. So she changed the word, "Bless thy little bear—it should be!" "Bear" fitted her state of mind, but it spoilt the picture!

There was another way of making the picture fit. She would find it out for herself before she went to sleep that night, and you will see it for yourselves too.

Another story—from a book this time—tells of a boy, David. He was a good boy, and a happy boy, and we are not told of any real naughtiness at all. But one evening at bed-time, he must have felt restless, for when he began his hymn—the same hymn—he looked up and said "Can I say colt?" Then, without waiting for an answer, he decided for himself: "No, colts don't have shepherds, it has to be lamb."

Colts don't have shepherds any more than bears. If we want to be at home in the shepherd picture, we must be ready to be led, ready to trust.

And you know that, after all, the picture is only a picture of what is beyond the picture itself. You know that our heavenly Father cares for the real tears and colts too, even when they are cross and wild: Whilst they are naughty, they cannot feel this tenderness in their hearts. But it is there, waiting for them—waiting for them to put away their naughtiness and be still. When the cross little bear or wild little colt is quiet once more and ready to be led, it will feel ready also to receive the evening blessing and make a new beginning next day.

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 9, 1907.

MR. CAMPBELL'S POSITION.

THOSE were noble words, to be taken to heart, in Dr. HORTON's letter, which we quoted last week:—"We are not going to preclude our new light and truth by the ignorant prejudice and clamour which always try to silence or to persecute the original voices, the fresh truths which are God's new Messiahs. If Mr. CAMPBELL is wrong, free ventilation of his views, brotherly sympathy with him, and affectionate prayer for him will bring him right. If he is right, if he is coming, like Amos from the fields and the herds, untrammelled with the theology of the schools, to speak the new truth which Christendom is failing and fainting for, what more terrible mistake could Christian men make than to discourage, wound, and perhaps kill, this man of God, as the Pharisees killed Our Lord?"

The clamour in the newspapers has not yet subsided, and the searching fire of the dogmatic theologians, notably in the *British Weekly* and the *British Congregationalist*, is being directed against Mr. CAMPBELL's positions, or supposed positions. Meanwhile, for the present month, he is down in Cornwall, enjoying, as we trust, a much-needed rest; and he is said to be writing a book, which will set forth his actual teaching, and the new faith and hope of his religious life, in a more clear and definite form than has yet been available, except for those who have habitually attended his ministry.

What we propose at the present moment is to illustrate by another very striking example the far-reaching nature of this new religious movement, in which Mr. CAMPBELL has a part. He believes that the old doctrines of the Evangelical "scheme of salvation" must be re-interpreted in the light of present-day knowledge and religious experience, if they are still to express the profoundest truth and maintain their power of inspiration in our life with God. Here is another voice of our own day, which expresses the larger and more universal conception of religious truth:—"Thus understood, faith and love and hope are three factors into which the life of religion, of union with God through humanity, with humanity

through God, may be resolved. This is a religion which is logically (not historically) older than all the creeds that have struggled so variously to give it expression; just as every kind of life is older than its intellectual analysis. So far as you live with this life you are in spiritual communion, not only with Catholic Christians, but with the men of faith of every creed or no creed through the length and breadth of the world." And again:—"We do not worship Humanity, with the Comtists, but we worship the Power that is revealed in human goodness of every sort. In this sense Humanity, so far as it stands for the just, the noble, the brave, and the true, for those who in any way have crucified, sacrificed, limited themselves for the love of God and for the sake of His kingdom and of their fellow men, is a mystical Christ, a collective Logos, a Word or Manifestation of the Father; and every member of that society is in his measure a Christ or revealer in whom God is made flesh and dwells in our midst."

This is not Mr. CAMPBELL who is speaking, but a Jesuit Father, writing to a friend, a professor of anthropology in a continental university, who had confessed that he could no longer reconcile his own convictions of truth with the doctrines and claims of the Roman Catholic Church. Father TYRRELL's letter in reply to his friend is an elaborate and very frank justification of his revolt from the dogmatic teaching of the Church, but at the same time an earnest plea that the Church as a religious fellowship and an organ of Divine revelation and redemption in the world was something much greater than the narrowness of the theologians and the tyranny of the hierarchy. Passages from this letter, having appeared in translation in an Italian newspaper, Father TYRRELL was called to account by the authorities, and as he would not renounce his convictions, he was promptly expelled from the Order of Jesuits. That was last year, and in self-justification, he published his letter as a whole, with an explanatory introduction and notes.*

There are those in this country who would like to treat Mr. CAMPBELL as the Jesuits have treated Father TYRRELL, but Dr. HORTON has far better expressed the true genius of English Congregationalism. The two cases appear to us very closely parallel, and we commend to all who are exercised over the CAMPBELL controversy a close study of the "Much-Abused Letter."

Father TYRRELL, though admitting into the field of his religion all the results of modern science and historical criticism, and in revolt, as his friend was, against the ecclesiastical and theological tyranny

of the present rulers of the Church, holds to the Catholic ideal as the most perfect embodiment of religion in the world. "The Roman Communion," he says, "may be no more than the charred stump of a tree torn to pieces by gales, and rent by thunderbolts; she may be, and probably is, more responsible for all the schisms than the schismatics themselves; yet, unlike them all, she stands for the principle of Catholicity, for the ideal of a spiritually united humanity centred round CHRIST in one divine society—of the Kingdom of God governed by the Son of God; she is at least an abortive essay towards that perfect all-embracing religious association which as a mediating instrument should secure the fullest and freest commerce between its several members and the Whole; that is, between the soul and God." And again: "For as the Roman Communion is not co-extensive with the whole of the spiritual world, with the Invisible Church, so neither is her creed, her collective mind and teaching, co-extensive with the mind of the whole, with that Vision of which faith is a sharing—a vision that includes the creed as the vision of a single expanse of country might be said to include that of its military chart with all its divisions and sub-divisions and complexities. Faith is not a sharing in the common creed of the visible Church, but in the common vision of the invisible Church, which is, in a measure, that of God Himself."

There are other passages in this remarkable letter which we should have been glad to quote, but must be content with one more sentence from a long passage (pp. 62-4), to which we would call special attention:—"Again, I think you agree with me, that though the one thing needful is communion with the invisible Church (i.e., with God as presented to us in CHRIST and in all CHRIST-like men past, present and future; with all those who, whatever their professed creed, in any way or degree suffer and forsake themselves for God's cause and God's will), yet communion with the visible Church, with those, namely, who profess to be CHRIST-like, is a great desideratum, is a condition of more fruitful communion with the invisible."

One must rejoice that within the communion of the Roman Church, as elsewhere throughout Christendom, there is such stirring of new life as is here manifested. What we have to do in this case, as in Mr. CAMPBELL's, is to get, as far as possible, at the heart of the truth here struggling for more perfect expression, and to see to it that in our own religious life, and our own immediate fellowship of churches, we are making as full a contribution as we can to that greater communion of the invisible Church, in which we all are called to have a part.

* "A Much-Abused Letter." By George Tyrrell, Author of "Lex Credendi," &c. (Longmans & Co. 2s. 6d. net.)

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP—ITS ETHICAL SIGNIFICANCE.

WITH Mr. Solly's protest against "these constant girdings against trade" I cordially agree, but not with his acceptance of Mr. Edwards' reply to Mr. Simon as conclusive. Indeed, it seems to me that Mr. Edwards has failed to grasp the meaning of Mr. Simon's argument. It is surprising how prone Socialists are to make use of the advantages gained under our present system as arguments in support of Socialism, and this is what Mr. Edwards does: He says: "To contradict the bald assertion of the sterility of municipal and national servants, one has but to point to the multitude of improvements in telegraphy made by the operators in the Government service; and to the numerous devices for safety in the municipal tramway service adopted during the last year or two, mainly invented by municipal officials." Mr. Simon does not contend that public servants under our present system were "sterile." They live and invent "in the free air of individual competition," where, under our patent law, defective though it be, they can secure the value of their inventions, while not withholding their benefits from the public. Under universal Collectivism an inventor could not do this. The incentive of personal gain would be taken away, and human nature would say, "What is the use of bothering about inventing when I shall get little or nothing by it?" Do not most inventions now come from the countries where the patent laws are most advantageous to inventors? It is no argument to say that Socialism would alter human nature, though it is often both said and implied by Socialists. It is one of those "unsupported assertions" with which Mr. Edwards finds fault, and from which his article is not entirely free, e.g., "the atmosphere of 'free competition' is the atmosphere of the shambles and the battlefield," *et seq.* But, supposing that Socialism would prevent some of the evils which are abuses of, but not inherent to, our so-called Individualism, there are many grave reasons for believing that, by its adoption, we should only "fly from ills we know to those we know not." I am not alone in saying that Socialists start from a totally mistaken assumption, namely, that the individual exists for the good of society, and must, therefore, sacrifice himself to it. On the contrary, society is the creation of individuals, and exists for them. The individual was before society, and he lives in it because he can therein find the highest expression of his own individuality. Socialism (which includes Collectivism) would, of necessity, prevent this realisation. For, what is this Collectivism? It complains that, under our present system, many workmen are workmen only, and work under great disadvantages: Materials, instruments and capital used in connection with their work all belong to others. They have little or no voice in the direction of their work, and get but a small proportion of its products, besides being constantly liable to dismissal and consequent poverty. This may be a reason for co-operation, for making workmen capitalists as well as

workmen; but not for Collectivism, which assumes it would cure the evils of which it complains by making them universal. It would deprive a workman of all property; not a tool or a shilling of capital could he ever call his own; all the means of production and distribution would be the property of the State; and the workman would have no voice in its direction except the feeble one of his vote in the choice of his director, to whom he would have to yield implicit, absolute obedience. He would be in a position of mere slavery. He would have to live on what the State chose to give him. The law of supply and demand would be reversed; and, instead of demand governing supply, supply would control demand. Whether the effect or ultimate end of Collectivism has been carefully thought out by Socialists is open to doubt. There is not wanting evidence that, with them, "the wish is father to the thought"; but however this may be, they do not hesitate to advocate measures which could lead to nothing but national ruin: They recognise that their system would demand the elimination of all competition, and that, consequently and for other reasons, foreign trade must be excluded. The needs of the country would have to be supplied by itself. The growth of population would be regulated. Labour would be economised by the suppression of luxury. Money would be abolished and coupons take its place. And they have the boldness to promise the proletariat that these sweeping but wholly untried changes, with all their ramifications and far-reaching effects, would bring a fabulous increase in production, national revenue, and labour returns. It is a wild and utterly unsupported assertion. It assumes that every worker would be inspired with the highest interest in increasing production and diminishing its cost; that the administrators would exercise a perfectly just and firm control over the collective production; and, in short, that human nature would not be what it is, but what it would be necessary to be if Socialism were to have the slightest chance of avoiding ruin. The only evidence we have of the results of Socialism is not reassuring: The various French and American Socialist colonies that have been tried were established to abolish the declared injustice of the many workers having to support the few idlers; but most of these colonies failed because the few workers found themselves having to support the many idlers. I need not labour the question. It seems to me beyond dispute that, in any effort we make to overcome the evils which all deplore in our present order, human nature as it is must be taken into account. To convert us into a nation of slaves, and assume that we shall be a community of angels, is the height of absurdity.

But, are we proceeding along the lines of Socialism? With much that Mr. Solly says I heartily agree; but on this point I differ both from him and Mr. Edwards. The Post Office, the municipalisation of gas and water supply, and trams are not Socialistic undertakings any more than streets are. They are essentially natural monopolies. Gas, water, and trams all run along our highways. Water and gas are not offered in different qualities; and, if they could be, it would never do to have

competing companies laying their several pipes along our streets. Nor could more than one set of trams conveniently run along them. It must, however, be remembered that both gas and trams are only monopolies in their special kind: Trams, for example, are open to competition from motor-buses; and, in all these undertakings, the labour necessary to work them has to be obtained under competition. The employees are free agents, and can seek other work if they choose. Professor Henry Jones contends with much force that the municipalisation of such undertakings as the above has done much to counteract any tendency to Socialism; that it has set free an enormous amount of capital for investment in undertakings which private enterprise can do better. But even municipalities have to borrow money for their undertakings, and this borrowing opens up investments for private capital. The tendency, indeed, is not towards Socialism, but towards the diffusion of wealth and the increase of capitalists: For a municipality to work a natural monopoly in an age of competition is a very different thing from Collectivism, which allows of no competition. If a municipality were to take over all the grocers' shops, or the supply and distribution of all the bread, and *prohibit any individual doing likewise*, that would indeed be a step towards Collectivism, because it would be an enforced, and not a natural monopoly. The condition of the workers in municipal enterprises to-day is very different from, and far superior to, what it would be under Collectivism: In the former they have the power to improve their position; in the latter they would have no such power. Now they are free men, free to choose their occupation and their locality of work, free to emigrate if they prefer to seek employment in other countries; but, under Socialism, they would have no such freedom.

I may be accused of making "bald assertions," but when one has to deal with an untried proposal, both proposer and objector can depend only upon their own reasoning powers. Socialists, however, are silent on many points that to deep thinkers appear logical and fatal results: Socialists harp upon present abuses, and many people, agreeing with their accusations, seem to think they are something new, and straightway call themselves Socialists: But the recognition of abuses is not Socialism. The strongest Individualist would not dispute that riches are not always distributed according to merit; "that the moral law should control the relations of business and the whole field of human action"; that the rich and the State have responsibilities to the poor; and that the law ought to enforce, if necessary, the reasonable claims of the poor. Socialism is the scheme which its advocates assert would cure the evils of which they complain. It is true that some of their claims are not endorsed by men who, nevertheless, loosely call themselves Socialists, e.g., that the workman is entitled to the whole value of the things he produces, without any deductions for rent, interest, or profit; or, as they term it, "the right of the labourer to the whole produce of his labour." This is a claim which has, undoubtedly, captivated hundreds of working

men, yet it would be easy to show that it offends against right and justice, and could not be realised under Socialism.

Nor can I quite agree with the statement that, where it has been tried, the municipal management of the undertakings above mentioned has been an unmixed good. Experience has not been the same in all places; but it must not be forgotten that municipal control is not State control. In one case it is the management of things of general requirement under the direct control of those who want them, and thus come under direct public criticism. Under State Collectivism this criticism would lose all its force, and be lost in the interests of the whole nation.

It is the duty of the Socialist to show, beyond reasonable doubt, that his theories are sound and practicable. This he has, so far, failed to do; but, until he does, Socialism is not likely to come within the region of practical politics. That we are moving on to a more equitable state of things is undoubted. The opportunities of the working classes have vastly improved. They are better paid, better fed, better housed, and have better and cheaper education than they had a generation ago; but it will be a vast mistake if they are taught to look to the State for every benefit. Their elevation should be wrought by their own well-guided efforts, otherwise their manhood and independence will be undermined and enervated.

W. C. RAWLINS.

Waterloo, Liverpool.

ROBERT BURNS AND THE "NEW THEOLOGY" OF HIS TIME.*

THIS congregation has all along been intimately associated with the one which now meets in the Octagon Chapel, Norwich. Both apparently originated in the same year, 1672, though their present places of worship are of later date, our chapel having been built in 1711 and the Norwich one in 1756. Both were Presbyterian and quite orthodox by birth, but, having no doctrinal articles in their trust deeds, their thought was free to develop, and so in the natural course of things they emerged from their original Calvinism, passing through Arianism to Unitarianism.

During the nearly 240 years of their existence, then, the sister congregations at Bury and Norwich have gone on, ever seeking for new and better light on divine things, and taking an interest in each other's work and welfare; and that interest happily still exists in unabated measure.

James Martineau, you know, was born at Norwich, and the Octagon Chapel was his early religious home. For his sake, therefore, as for much else, we are very proud of that relationship of sympathy and good-will, which has so long subsisted between us and the congregation there.

Now, I daresay some of you may be asking yourselves what all this has to do with Robert Burns and the New Theology of his time. Well, I will show you.

The Octagon Chapel at Norwich was, as I have said, built in 1756—that is, just three years before Burns was born. Its

minister then was Dr. John Taylor,* a very distinguished scholar and theologian. At the opening of the chapel he preached a sermon, in the course of which he said: "We are *Christians*, and only *Christians*. Episcopalians, Presbyterians, Independents, Baptists, Calvinists, Arminians, Arians, Trinitarians, and others, are names of religious distinctions. But, however we may be commonly ranked under any of these divisions, we reject them all. We disown all connection, excepting that of love and good-will with any sect or party whatsoever." That statement anticipates by a century and a half what Mr. R. J. Campbell said the other day, when repudiating the names Unitarian and Trinitarian, "The name Christian is enough." Dr. Taylor was the author, among other works, of a celebrated treatise on the Doctrine of Original Sin—a book which gave rise to almost as much controversy then as Mr. Campbell's sermons are doing now. Its object was to show that human nature is not so corrupt as Calvinism represented. Jonathan Edwards, in New England, declared that no one book did "so much towards rooting out" the underlying ideas of the Westminster Standards; and we are told of a minister in the north of Ireland who, in addressing his flock, referred to it in these terms: "I must warn you, my brethren, against a book called 'The Scripture Doctrine of Original Sin,' written by one, John Taylor, of Norwich, and which has lately been printed at Belfast and sent all round the country to pervert the people from their good old faith. I desire that none of you will read it; for it is a bad book and a dangerous book, and an heretical book, and, what is worse, the book is unanswerable."

Well, this "unanswerable" book was widely read in the west of Scotland, and among those who possessed a copy of it was William Burness, the poet's father, who agreed with its opinions and sought to train his family in that truer and better view of religion which it set forth, even composing a catechism for their use to take the place of the Westminster one. The home in which the poet grew up, with its atmosphere of simple piety and affection, is beautifully suggested for us in "The Cottar's Saturday Night," and in "the saint, the husband, and the father," so vividly and lovingly described in that poem, we recognise the portrait of William Burness; a God-fearing and upright man, yet, as his neighbours whispered (and as we have seen not without reason) something of a heretic. Robert, who deeply loved and revered his father, adopted his religious opinions; and when the great theological controversy broke out, he naturally put himself on the side of the "New Light." In a note to one of his poems he says that "'New Light' is a cant phrase in the west of Scotland for those religious opinions which Dr. Taylor, of Norwich, so strenuously defended," just as we might speak of "New Theology" as a cant phrase for the opinions advocated by the Rev. R. J. Campbell. In the "Epistle to John Goudie" Burns refers to Dr. Taylor. Goudie was a Kilmarnock tradesman who wrote a book of theological

essays which vindicated the liberal views and added fuel to the fire of controversy. So Burns writes to him:

"'Tis you and Taylor are the chief
Wha are to blame for this mischief."

At the time when the controversy began, Burns was about twenty-five, and was occupying with his brother the farm of Mossiel, in the parish of Mauchline, Ayrshire. He had already become conscious of his powers as a poet, and his productions had astonished and delighted such of his relatives and friends as had read or heard them. He had also been guilty of a grave misdemeanour, and for this, in accordance with the custom of the time, he was publicly rebuked in the Mauchline Church—a proceeding which he resented most intensely. Mr. Auld, the minister, and his kirk session were, of course, but doing what by the law of the church was their duty; and we must remember this in our judgment of them; yet it is easy to understand how their action must have offended a proud, sensitive soul like Burns. Other and wiser treatment, or the same treatment administered by wiser men, might have made all the difference in his after character and career.

The "New Light" controversy marked an important epoch in the poet's life. The part he played in it matured his powers, bringing out especially his wonderful gift of satire; and it brought him a wider and more influential circle of friends and admirers. It also afforded him, it must be said, the welcome opportunity of avenging himself on the minister and kirk session of Mauchline. It is difficult indeed to say how much his championship of the New Light party was inspired by pure love of truth, and how much was due to the desire to pay back Mr. Auld and his elders (including "Holy Willie") for the affront* they had put upon him. That even without this personal animus he would have taken sides in the controversy is beyond a doubt. "Being a Scot," says Mr. Henley, "he was instinctively a theologian," and therefore could not remain neutral in such a dispute; and "being himself," continues that writer, "he was inevitably liberal-minded." But if the desire to clear off old scores against some leaders of the Old Light or Orthodox party gave point to his satire, it caused some coarseness and misrepresentation also. In reading his satirical poems, therefore, we have to allow for the personal resentment which colours his portraits of the men from whom he differed, which makes the shadows darker than they really were, and leaves out all—and there was a good deal—that was amiable and excellent in the characters and lives of these men. Perhaps even "Holy Willie" was not quite so bad as Burns pictures him—though by all accounts he was bad enough. It was, however, against the whole system of religion, the old hard Calvinism which had so long held Scotland, and especially the west of it, in its grip, that Burns revolted; his personal quarrel with some of its exponents was after all a matter of accident and detail. He was a child of nature and joy and love; and between him and the grim gospel of Calvinism there was no sort of congruity whatsoever. He who had such a passionate

* Notes of a discourse delivered in Churchgate-street Chapel, Bury St. Edmund's, Sunday evening, Jan. 27, 1907.

* The best portrait of him is in Manchester College, Oxford.

delight in all natural things, such a keen eye for the beauty of the world, and such a quick ear for its music, could not see that this earth is so dismal and doleful a place as the orthodox theology represented it to be. He who loved his fellow men so intensely and sang of the dignity of honest labour and of the time when

"Man to man the world o'er
Shall brithers be for a' that,"

could not believe that man is such a poor miserable rascal as Calvinism held him to be, destined, with few exceptions, to eternal damnation. . . . Scottish Calvinism is, even yet, not dead, though it is now more dead than alive; but of a truth Burns signed its death warrant when he wrote "Holy Willie's Prayer," beginning

"O Thou wha in the heavens dost dwell
Wha as it pleases best thyself,
Sends ane to heaven and ten to hell
A' for thy glory;
And no for onie guid or ill
They've done afore thee."

The doctrinal pre-suppositions of that "prayer"—that some are elected to salvation and others fore-ordained to eternal damnation, that all mankind are guilty because of Adam's transgression, that there are babes suffering torments in hell—have all their basis in the "Westminster Confession of Faith," which, as everybody is being reminded, is incorporated in the Trust Deed of the City Temple, London; and there are many people, forsooth, who are calling on Mr. Campbell to resign for not preaching in accordance with that Confession!

The first of the New Light poems seems to have been "The Twa Herds," occasioned by a quarrel which had taken place between two ministers of the Orthodox party:—

"The twa best herds in a' the wast
That e'er ga'e gospel horn a blast
These five and twenty simmers past
O! dool to tell,
Ha'e had a bitter black out-cast
Atween themself'!

And so on through lines in which the humour is as boisterous as the satire is keen. The same can be said of "The Ordination," and also, and above all, of "The Holy Fair." For the wonderful descriptive power which, in fewest words, hits off men and manners, there is probably nothing comparable to these poems in all literature.

The only other satirical poem which, as produced during the New Light controversy, calls for notice, is "The Kirk's Alarm." A hue and cry had been raised against two New Light divines at Ayr, Drs. McGill and Dalrymple. So great was the opposition to their teaching that they were summoned to appear before the Church courts and answer to the charge of heresy; the particular doctrines on which they were considered "unsound" being those of original sin and the Trinity. Apparently they had been reading Dr. Taylor of Norwich! The consternation which their heresy caused in the Kirk or, at anyrate in the Old Light section of it, finds humorous expression in the poem, of which I quote a few verses:

"Orthodox, orthodox, wha believe in
John Knox,
Let me sound an alarm to your conscience,

There's a heretic blast has been blawn
in the Wast:

'That what is not sense must be non-sense.'

Dr. Mac, Dr. Mac, you' should stretch
on a rack,
To strike evil-doers wi' terror,
To join faith and sense upon onie pretence
Is heretic damnable error.

D'rymple mild, D'rymple mild, though
your heart's like a child
And your life like the new-driven snaw,
Yet that winna save ye, auld Satan must
have ye
For preaching that three's ane an' twa."

"To join faith and sense upon any pretence" is still unfortunately very wrong, in the opinion of some theologians, as the present controversy is showing. Yet we doubt not that for multitudes at this time a reasonable faith is at last emerging, like the sun from behind the clouds. What has long been regarded as a heresy is now being recognised by many as the very truth of God, which for years they have been feeling after, if haply they might find it. It is being widely realised that Christianity is something very different, something simpler, grander, more rational and more helpful than orthodox theology has made of it. For this discovery, which many in all the churches are making, we must needs rejoice and be thankful; for verily it seems as if a new era in the history of liberal Christianity has now begun.

Burns' revolt against Calvinism was merely one phase of his revolt against everything that is artificial, inhuman, out of touch with the realities of life and the finer instincts of the heart. It was through this revolt of his against all things unnatural that he initiated what is known as the romantic movement in English poetry—the movement of which Wordsworth became the great high priest. In several of his poems Wordsworth acknowledged his debt to Burns. Thus he wrote of him: he

"Showed my youth
How verse may build a princely throne
On humble truth."

And, indeed, it is on "humble truth" that all great things are built, whether in life or literature or religion. Theology has been called the Queen of the Sciences; and her throne must needs be built on humble truth. Creeds and systems of doctrine which have any other foundation are destined to be swept away and cease to be.

J. M. CONNELL.

THE Jowett Lectures for this year at the Passmore Edwards Settlement, Tavistock-place, W.C., are being given by Dr. James Moffatt, author of "The Historical New Testament." There are to be ten lectures in all, on "The Conception of the Spirit in Early Christianity," and we are very sorry we did not hear of the lectures before the course had begun. The first lecture was on Jan. 30, and the course, which is freely open to the public, continues on Wednesdays until Feb. 20, and then is continued on Mondays and Wednesdays for three more weeks, ending with a summary on Wednesday, March 13.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

BANDS OF HEALTH.

SIR,—I do not agree with Miss Edith Gittins that the duty of work for health in our churches "is so manifest that there seems little need to urge it." To Miss Gittins herself, indeed, who is in this as in other fields, an active, devoted and successful worker, it is no doubt manifest enough; and there is an increasing number of people who recognise it as urgent, and wait for somebody else to do it. Mr. Perry seems to me to hit the nail on the head. We need what I have asked for, namely, organisation. The sentiment of our congregations is more or less prepared for this work, but it needs raising, informing, encouraging to work, and providing with tools.

The immense body of work to be done cannot be disposed of by sporadic, haphazard effort. We need a widely distributed and strongly federated society of workers. There is work to do in our own households. We must ventilate, drain, and otherwise render worthy of their object our own churches and Sunday-schools. Buildings of this sort ought to be subjected to as stringent an inspection and public sanitary control as factories and dwelling-houses. There is a vast teaching work to be done, such as cannot be attempted without special organisation, and cannot be well done unless that organisation is both locally strong and centrally united. In every town there is need of civic reform in hygiene and sanitation, and a keen vigilance committee of people to whom the maintenance of public health is a religious duty is required to guide it. There is, lastly, a national work to be done. For instance, the air space requirements in public elementary schools are scandalously inadequate. Whose business is it to redress this wrong to the race, if not ours? And much of what is really needed in towns and villages cannot be obtained without Parliamentary action.

If we begin, the other denominations will soon follow. They may not federate with us, but they will federate among themselves, and the work will get done. I am quite ready to do what I have been asked to do, and submit a plan of campaign; but I would rather delegate this task to a more experienced and competent worker. There is, however, no need to wait for this before setting to work locally. It is never too soon to respond to a holy call, and those who need guidance are no longer ignorant where it may be obtained.

E. W. LUMMIS.

SCOTTISH UNITARIAN ASSOCIATION.

SIR,—Mr. Graham thinks that in 1904 the sum of £30 would have saved Kilmarnock. In 1904 the S.U.A. spent £105 on that church. If the Committee had thought that another £30 would save the church, the amount would have been voted. We are all sorry for what has taken place, but the S.U.A. has done its best and is not to blame. Kilmarnock has been a failing church for years. Each

year the congregation has seemed to get smaller, and its ability to contribute to the funds to diminish. The building has sitting accommodation for about 600 people. Of late the congregation has numbered possibly between 30 and 40. There are bonds on the property amounting to £600. The building needs £300 spent on it. For a few years large grants have been made by the McQuaker Trustees and the Committee of the S.U.A. to support the minister and to pay other expenses. In 1905 it seemed to my Committee that it would be wise to sell the present building, and to advise the congregation to take a small hall. At the annual meeting of the Association held in October, 1905, Mr. Graham and Mr. Webster both declared that the Committee had made a mistake. A heated discussion took place. At 6 p.m. the meeting adjourned for tea. Immediately after tea I moved: "That we approve of the Report as submitted, but seeing that a new offer has been made by the friends of the Kilmarnock Church to pay all the burdens on that church for one year, that we ask the Committee to take no further steps for the sale of the building during this period." Mr. Graham seconded, and this motion was carried. But during that year the congregation still seemed to dwindle. In December, 1906, the Committee decided to put the building into the market. The Congregation had ceased to meet because of this decision: Until the building is sold the people were to have the free use of it, were to have all the preachers found for them quite free, and were only to pay the incidental expenses of carrying on the services: I offered to find a hall and to get the rent of it for a time after the building was sold if the people would continue meeting. Now, sir, supposing my Committee were to issue an appeal to the Unitarian public for £900 to pay off the bonds and to put the church in good repair, do you think the money would be forthcoming? Mr. Webster thinks the appeal would be successful. My Committee take another view, and think the congregation ought to be willing to worship in a smaller place. Mr. Graham thinks the church ought to be retained because of its history. I do not believe that its history would bring a single penny out of Unitarian pockets. If the money were raised and the bonds cleared off and the repairs done, there would still be the need of a guarantee fund of about £200 annually to pay the minister's salary and to keep the services going. Until December 1, 1906, I have always voted against selling the church, but on that date I voted with the majority, but I was sorry there was no other prospect. I think your readers will agree with me that the S.U.A. is not to blame. E. T. RUSSELL,

Hon. Sec. S.U.A.

61, Cadder Street, Pollokshields,
Glasgow, February 4, 1907:

A WARNING.

SIR,—During the past few days I have received several inquiries from London with reference to a man who gives the name, Frank Challis, and who says that he is known to me. I shall be glad if you will permit me to warn all to whom

the man may apply for help that he has no authority to use my name for any purpose. I do not know him.

Blackley, W. HOLMSHAW.
Manchester, February 6.

"HERE AT THE QUIET LIMIT OF THE WORLD."

WELL, it is not so quiet now; on the contrary, rather inclined to be noisy, if not rowdy, owing to the number of people who are all talking at once in about all possible keys and on a vast variety of subjects. A General Election, run along "sectarian" lines for the most part, a strike of bricklayers, and sensational disclosures relative to the morality of one or more of our leading citizens, with a number of small incidents thrown in, leave one but little leisure to be quiet. I will try, however, to forget all about these topics, which could hardly keep their freshness across a long sea voyage, whilst I tell a simple story of one or two events that are of more than private interpretation.

As to the season, it is late spring; this year we have had no spring, but continuous winter down to the time of writing. This is the time appointed for the gathering of the ecclesiastical clans; these have not failed us if the spring has. As a matter of fact, they have been more abundant than usual owing to the "Church Congress" holding its meetings in the "Queen City of the South." These past, we were excited by the announcement of a parley between the Anglicans and Presbyterians as to a possible basis of union of the two bodies. The gatherings of the Baptists falling at the same time were quite dwarfed by the side of the larger assemblies and the more far-reaching questions touched upon.

Yet my first word must be about these. The one point of special interest in their meetings was a personal incident, which, however, goes beyond a merely personal issue. A few weeks ago a Baptist minister had the courage to declare that he did not believe in everlasting punishment, no startling announcement in the twentieth century, perhaps, but for the Baptists of Victoria it was both novel and startling, if not positively outrageous. But the issue of the incident is the curious part over which I do not know whether I ought to laugh or cry. Once or twice before, let me explain, this same minister has been in trouble for being a little ahead of his denomination, but he has never before had to appear as a "martyr." Now, however, he describes himself as "a sufferer," inasmuch as he is unsound as to the blessed hope of an eternal hell. The "suffering" involved the resignation of his theological chair, as one who could only teach so maimed a theology was obviously not fit to instruct students for the ministry. This amount of "suffering" was, apparently, sufficient "satisfaction" for his personal offence, and was accepted as such by the Union, which decided not even to discuss the merits of the question in view of the resignation. Evidently it is a much less serious matter to mislead a congregation than to instil poison into the minds of the students. In this way peace was established. The incident shows as well as anything else where some of the churches of Victoria stand.

By a sheer coincidence the Presbyterians also had a field day about a theological chair, only their trouble arose from no desire to empty one, but from an excessive anxiety to fill a chair that was vacant with a man who would fit it *exactly*. There seems to have been some doubt as to the shape of the said chair, whether it was round or square, or elliptical, or of some other shape that is not easily described. Hence it was not so simple a matter as might appear to a mere outsider to find a man who would fill it perfectly. The local candidates were promptly excluded, their shape was correctly known—the anxiety began over the two candidates in Scotland, about whose form diverse opinions soon manifested themselves. In favour of a certain Mr. Cairns, it was contended that his figure was of the strictly traditional order, as became the chair he had to fill. Unfortunately the other candidate, one Dr. Ferries, had written a book, and so his opponents had a great advantage over him. The divines proved to their own satisfaction that the good doctor bulged a little, if the expression may be allowed, and this unfortunate tendency in him might disturb the centre of gravity of the chair itself, which required a faultless anatomy to poise it easily and gracefully. Neither side convinced the other, and the vote was a tie. The Moderator was alarmed, and dare not make the appointment by his own casting vote. The matter was referred back to the Assembly. Then the unexpected happened, as it will sometimes, even in an ecclesiastical gathering. Part of the clergy had gone back for Sunday duty, and in their absence a second vote was taken, and Mr. Cairns was elected by a considerable majority, but the total of his vote was much less than it was the day before, whilst Dr. Ferries, who ran neck to neck on the previous day had only a few supporters. The liberals tried to recover on another motion, viz., that if Mr. Cairns declined the post, Dr. Ferries should be declared elected. The disguise was too thin; the Assembly would not have an unorthodox man on any account. Some bitter things were said about "a mean advantage" and the like, and there was a good deal of feeling.

The incident leaves an unpleasant impression on the mind. Yet probably the matter is not settled. Mr. Cairns may decline to accept a position won on such terms; if so, the result may be different a year hence. In the meantime it is important to realise the significance of the incident. The supporters of Dr. Ferries knew that his opinions were not "sound" on one point, as the Presbyterian Church of Victoria understands "soundness," but they wished to vindicate the principle that it was neither necessary nor wise to institute an inquisitorial inquisition into the personal views of a candidate who was in every way fitted to fill the post with advantage to the church. That is a great step forward, and the fact that the attempt has been made and so nearly successfully leads one to hope for better things in no distant future.

The Church Congress was notable for two things, (1) The persistent way in which it harked back to "tradition," and (2) a daring proposal to establish one great "Australian Church." Of course, it was only an academical discussion, but the amount of support the suggestion received

indicates better than anything else the objective of the Church of England in these southern lands. And it must be remembered that the proposal proceeded from a bishop. First, he asserted that "the Church in Australia is autonomous, and must not be bound to English rules. Any Australian province, and much more the General Synod, has undoubted power to adopt, say, a local name, a local code of canons, a local standard of ritual, a common trustees and vestries Act, and a local code of discipline suited to the requirements of the church in Australia; all of which in the opinion of not a few of us are things greatly to be desired." The bishop assumes that the Australian church will not depart from the faith, sacraments, or orders of the church, "as these have been handed down to us from time immemorial." "The great aim is," he goes on, "to form so comprehensive a body as to be able to include all the rest." The bishop would embrace everybody save the Roman Catholics, the Unitarians, the "Australian" church, and other heretics; that is, he would do this on certain conditions, which when looked into are a little disappointing. Here they are: "(1) The Scriptures, (2) the Apostles' and Nicene Creeds, (3) the two sacraments, and (4) the historic episcopate." These are, of course, the four Lambeth Articles, and the bishop rightly feels that the crux is in the fourth—the "historic episcopate." He proposes to surmount it by not insisting on the re-ordination of the present generation of Methodist and Presbyterian clergymen, but in some way which is not explained "episcopal orders" are to be given them, and lo! the Australian Church is in existence!

Criticism is not necessary; the conditions are impossible. It is only necessary to glance over the report, the "interim report" of the Committee on Church Union, composed of representatives of the Anglicans and the Presbyterians, to see that the bishop's thought and that of the committee do not coincide so far as they have gone. But it need only be said that the main issue is carefully avoided. My own impression is that the question will be very decorously buried by this committee, though there is not a man upon it that does not desire union if some really practical scheme could be devised. I cannot doubt that at the present stage, and along the lines suggested, union would be a national misfortune. There is something higher and more holy than mere conformity.

The whole question of union has been under consideration for a long time as between the Presbyterians and Methodists and Congregationalists, but interest seems to be going out of the subject as the hope of any solid achievement declines. Consequently it is difficult to say how the matter stands to-day. It is not dead, certainly, but I have not met any who can say how much life there is in it.

The fact we have to face is that it is not proposed to include Unitarians in either of the schemes; it will still be their painful duty to stand for that ideal of a church which is "Lofty as the love of God, and ample as the wants of man."

R. H. LAMBLEY.

Melbourne, December 5, 1906.

UNITARIAN HOME MISSIONARY COLLEGE.

ANNUAL MEETING.

THE annual meeting of the Unitarian Home Missionary College was held in the Memorial Hall, Manchester, last week. The chair was occupied by Col. Pilcher, and there was a fair attendance of subscribers and friends. Apologies were announced on behalf of the treasurer, Mr. J. R. Beard, the deputy treasurer, Mr. G. Hadfield, the clerical secretary, Rev. E. L. H. Thomas, and others.

Mr. E. TALBOT, the lay secretary, read the annual report. The report had special interest in that it covered the first complete year under the new conditions inaugurated by the establishment of the college in the new residential Hall at Summerville. The new arrangements, the report stated, had worked with remarkable smoothness and efficiency. For this result they were indebted to the Principal and the matron, Miss Pantton Ham, whose capacity and devotion demanded the warmest recognition. During the session 1905-6 there had been eleven students in residence. In addition there had been in residence two former students of the college, who were studying for their B.D. degree in the University of Manchester, and two Indian students. At the close of the session Mr. E. Morgan took his B.A. degree and Mr. H. McLachlan, M.A., his B.D. degree. The committee felt they could not but rejoice that amongst the first batch of B.D.'s of the Victoria University of Manchester should be numbered an alumnus of their college. Not only had Mr. McLachlan taken his degree of B.D. with honours in Old Testament and History of Doctrine, but two other past students of the college, the Rev. H. J. Rossington, M.A., and Mr. E. Thackray, M.A., had only to pass in one further subject in order to complete the B.D. degree, Mr. Rossington having gained distinction in Comparative Religion and Mr. Thackray a prize in Ecclesiastical History.

The committee feel that they have much reason to be gratified at the nature of the careful and valuable joint report on the examinations presented by the Visitors to the college, the Rev. P. Moore, B.A., and Dr. S. H. Mellone. After many detailed and encouraging comments the Visitors remark:—

"The arrangement of the college courses, so as to provide at once for at least three classes of students—namely, the 'Special Aptitude' men, and those taking the ordinary course beginning at Owens College, and those whose capacities make it desirable that they should read for the B.D. degree, is not an easy thing: perhaps the great difficulty lies in meeting at once the needs of the first and third of the classes named. It is absolutely essential, however, that this should be done; and, in the opinion of the Visitors, the committee and tutors of the college are to be congratulated on the way in which it has so far been done. It is earnestly to be hoped that the class of student coming under the 'Special Aptitude' regulations, and the class of student qualified to work for the Divinity degree, will both be represented at the college in the future as in the past. It is well known that the results, as regards the degree

students, have been remarkably gratifying and creditable to all concerned. It is also unquestioned that the usefulness of the students admitted, as having special aptitude for the ministry, will (by their college work) be greatly enhanced for the churches in which they may be called upon to minister. We have made a suggestion by which it seems possible that the advantages offered to this class of student may be still further increased."

The students of the college now number fifteen, of whom fourteen are in residence at Summerville and one is studying at Oxford. The committee have received many gifts during the year, for which they express their thanks. Among them are many books, ornaments, &c., for the Hall, and plants for the grounds; but the most important is the gift by Mr. J. R. Beard, of a copy of the portrait of the first Principal and one of the founders of the college, the late Dr. J. R. Beard. There is to be a public presentation of the portrait.

In the absence of the treasurer, the financial statement was read by Mr. G. H. Lawton. There was a net deficiency on the year's working of £286 5s. 11d. This included an item of £245 deficiency on the house account. It was subsequently pointed out that as soon as the promises to the Jubilee Memorial Fund had been paid, and the balance subscribed, the house account would on the present basis be self-supporting.

In moving the adoption of the report and balance-sheet, Col. Pilcher spoke of the great satisfaction which all the committee felt with the results which had accrued from the establishment of the college at Summerville. The committee and tutors now knew the students in a way they never did before, and they were able to help them in ways impossible under the old conditions. While they were all proud of the high distinctions which their students were gaining at the University, they were even more pleased with the faithful way in which they found all the men striving to fit themselves for their life's work. He had the greatest possible faith in the principles for which the college stood and in the services which it was rendering to the churches in whose service it was established.

Principal GORDON, who seconded the motion, read a letter conveying the greetings of the Chief Consistory in Hungary, expressing thanks for the reception given to the Hungarian student now in residence at Summerville, and he added the expression of his personal interest in the presence among them of a representative of the oldest organised Unitarian church in the world.

The reports having been adopted, the thanks of the subscribers were accorded to the Visitors, the Examiners, and the Medical Officers for their various valuable services, on the motion of Mr. R. Robinson, seconded by the Rev. G. Evans.

The Rev. DENDY AGATE moved the election of the new officers and committee. In doing so he expressed the deep sense of gratitude felt by all the committee and subscribers to the retiring president, the Rev. Charles C. Coe. Mr. Coe's presidency had, he said, covered the period of the most important development in the history of the college, and he would be remembered for his wise counsel and generous support in

all the stages of that undertaking. In Mr. Grosvenor Talbot, of Leeds, they would have a president worthy to succeed Mr. Coe, than which he could offer no higher praise. The Rev. W. Harrison seconded, and it was adopted. The Rev. W. E. George moved the reappointment of the Jubilee Committee. As an alumnus of another college, he said he could not help feeling a little friendly envy of the present opportunities of the college with a Free Faculty of Theology at their doors, whereas in Oxford they had to conform to the Established Church if they wanted to take a theological degree.

The meeting closed with thanks to the chairman.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Dent n.—The annual congregational party was held at Wilton-street, last Saturday. After tea, the Rev. H. E. Perry took the chair, and was supported by the Rev. A. R. Andrew, of Gee Cross, and E. G. Evans, of Dukinfield. Addresses were given by the three ministers, and there were also pleasant music and other entertainments.

Dover.—For many years the work of the Sunday-school has suffered for want of a more suitable meeting-place than the vestries. Years ago a generous lady, Mrs. Fordham, gave a building, but for a long period this was let as a cottage. Recently the upper floor has been brought forward on pillars until it joins the chapel, and numerous alterations have been made; the result is a lofty, well-lighted hall, communicating with the top vestry, with two capital class-rooms and a vestry below. The original donor would hardly recognise her gift, but it would have gladdened her heart to see the happy party that filled up every nook of the new hall for the opening tea. On all sides were congratulations. If anyone felt criticisms he did not look them, still less utter them. The hall is seated for 100, but by careful packing another score were stowed away for the opening meeting. And, indeed, it was natural that all should look pleased, for did not the treasurer announce that over £300 of the total cost of £360 had already been received? The choir surpassed themselves, the speakers had an easy time. Mr. John Harrison, treasurer of the Provincial Assembly, declared the building open in a genial speech. The Rev. T. E. M. Edwards pointed out that a year ago he had truly prophesied that progress would be made under the pastorate of the Rev. C. A. Ginever. Mr. George Chitty spoke of the need of Sunday-school work. The Rev. J. H. Smith offered Deal's congratulations. Mrs. Ginever told how the members of the girls' club are to learn to manage a home, from Irish stew to scrubbing the floors. And Mr. Ginever made an ideal chairman, full of wit and enthusiasm. A pleasing incident was the presentation of a book of Bach's works to Mr. Alfred Dixon, who has recently relinquished the post of organist on his appointment as organist to the Garrison Church. Wednesday, January 30, was in sooth a red-letter day for the Adrian-street congregation, and the success of the gathering augurs well for the advancement of the cause of liberal religion in Dover.

Edinburgh.—St. Mark's Literary Society resumed its meetings on Monday evening last, when Rev. R. B. Drummond gave a reading of Euripides' beautiful drama of "Alkestis," with the assistance of Miss Netta Young, who read the part of Alkestis. The version of the play used was adapted from Browning's "transcript." The reading, which may be suspected of being quite a unique performance, was attentively listened to by a fairly numerous audience, and was evidently highly appreciated.

Great Yarmouth.—The annual meeting of the congregation was held on Sunday last after evening service. The Rev. John Birks presided, and Councillor James Milliment, J.P.,

presented the report and balance-sheet, which were unanimously adopted, being the best for many years. Great loss had been sustained by the death of Mr. Bruce Leach. Still, steady improvement could be reported in numbers, subscriptions, and offertories. Two courses of lectures on "The Unitarianism of To-day" had been given by the minister, the cost of printing and advertising being borne by the British and Foreign Unitarian Association. The social union was popular and successful, and made a grant of £5 to the church funds. The Ladies' Society had done much useful work in connection with the church, and their sale of work was well carried through, with the result that they were able to devote £20 to the church funds. A resolution of thanks to the minister was heartily carried, and the meeting closed with the Doxology and Benediction.

London: Bermondsey.—The annual Sunday-school tea and prize distribution of the Fort-road Unitarian Sunday-school took place on Tuesday, January 29. During the evening Mr. John Harrison presented the prize books for attendance and good conduct to forty-seven of the scholars. Mr. Jesse Hipperson, in asking Mr. Harrison to accept the vote of thanks which had been proposed by Mr. Marks and seconded by Mr. Harris, spoke gratefully of his constant kindness to Bermondsey, and his unflinching interest in church and school. Mr. Harrison responded with warm expressions of goodwill.

London: Mansford-street.—The annual meeting of the congregation was held on Sunday, February 3, after evening service. The report and balance-sheet were adopted, and a vote of confidence in and thanks to the Rev. Gordon Cooper was unanimously passed. A vote of thanks to the chairman, Mr. Alfred Thompson, concluded the meeting.

London: Peckam.—The annual entertainment by the children of the Band of Hope and Sunday-school Guild was given on Saturday last, and the evening resulted in a welcome addition to the funds of the "Children's Church."

London: Stoke Newington-green.—The annual meeting of the congregation was held on Saturday last, Mr. Young in the chair. The report of the committee showed that the services had been well attended during the year, and that the work of the Sunday-school and allied institutions had been efficiently carried on. During the winter two courses of free lectures to mothers and young women on "Infant Care" and "Home Nursing" had been provided by the London County Council. The main interest in the report was its reference to the retirement of the Rev. Wm. Wooding, on his completion of 25 years of devoted service. The chairman, while recognising that advancing years and strain of work made the step necessary, expressed the regret and warm affection of the congregation for their minister, and was glad to say that he was remaining amongst them as a friend, exchanging the pulpit for the pew. He added that a testimonial had been subscribed, and would be presented by a deputation of the church. On the following Monday, Mr. Ion Pritchard and Mr. Arthur Titford waited on Mr. Wooding at his residence, and presented to him an address expressing the personal affection of the congregation and grateful thanks for all the work done by him on behalf of the church, and asked his acceptance of a cheque for 120 guineas contributed by 115 members and friends of Newington-green church.

Manchester: Upper Brook-street.—A course of sermons on the New Theology is being preached on the Sundays in February by the Revs. C. Peach, G. Evans, and W. E. George. In the opening sermon Mr. Peach said they had no desire to claim Mr. Campbell and his friends as Unitarians. But they did claim them as children of the same spirit—the spirit of free inquiry.

Saffron Walden.—On Tuesday evening a social tea was held in the General Baptist Chapel, followed by the annual financial meeting. Report was made of healthy activity in the various departments of work. The Trust of this chapel has suffered much recently through the depreciation of land values.

Southport (Resignation).—The Rev. F. B. Mott has resigned the ministry of the Portland-street Church, and intends, according to the *Christian World*, to reside in the neighbourhood of London and devote himself to literary work.

Stockport.—The annual parents' party, tea, and prize distribution was held on Thursday, Jan. 31. In the absence of the Rev. B. C. Constable, through illness, the chair was taken by Mr. W. Humphreys. An operetta, entitled "The Wishing Cap," was played by the children, and was most successful.

Stockton-on-Tees.—The Guild opened its winter session with a public lecture by Rev. R. H. Maister on "Dickens." There was a large audience, who thoroughly enjoyed a most interesting and entertaining lecture. Information has been received from the executors of the late Mr. Edwin Clephan, of Leicester, of a bequest to the church of £200. Mr. Clephan in his earlier years was a worshipper in this chapel, and took a life-long interest in its welfare, continuing his membership and subscribing liberally to its funds.

Walsall (Appointment).—The Rev. Philip E. Richards, B.A., formerly assistant minister at Halifax, has accepted the invitation of the congregation to become the minister at the Church of Our Saviour.

Yorkshire Unitarian Club.—The first meeting of the Club in Bradford was held last Saturday. At a general meeting in the afternoon the rules were adopted. Subsequently, the Rev. T. P. Spedding, E. Ceredig Jones, W. R. Shanks, and H. McLachlan, were elected to be honorary members of the club. In the evening a joint meeting of the Chapel-lane congregation and the Club was held in the Channing Hall, when the Rev. T. P. Spedding, Field Agent of the British and Foreign Unitarian Association, delivered a Van Lecture, "The Story of a Summer Mission in 1906," with lantern illustrations. Mr. John Hargreaves, vice-president of the Club, occupied the chair. It should be noted that "any person of either sex, connected with any Unitarian organisation, congregation, or Sunday-school in Yorkshire may be a member of the Club," on payment of the minimum annual subscription of 1s. Either the Hon. Treasurer, Mr. F. G. Jackson, 8, Park-lane, Leeds, or the Hon. Secretary, will be glad to enrol members. Further, "Any Unitarian Minister may be elected as an hon. member of the Club." Will ministers desiring membership kindly communicate with the Hon. Secretary, Mr. A. Simpson, 17, Parkfield Mount, Beeston, Leeds. There are now 53 members of the Club.

The Faith of a Free Church and other Essays is another little volume gathering together the new issue of Tracts by the British and Foreign Unitarian Association, in very pleasant handy form (2s. net). The title will be recognised as that of the valuable essay by Dr. Crothers, which holds the first place, and the volume contains also Dr. Crosskey's McQuaker lecture on "What is a Unitarian Christian?" Dr. Charles Beard's "The Church, the Bible, and Free Thought," Pandit Sastri's address on "Theism in India," Dr. J. E. Carpenter's "The Jesus of the Gospels and of History," &c. Very apt, in connection with the present interest in the "New Theology," is the quotation from the President of the American Unitarian Association, added as a motto to the volume: "Unitarianism is not a body of opinion, it is a habit of mind and a principal of conduct. There is no such thing as a Unitarian sect. We speak accurately only when we speak of a Unitarian movement. It is the movement away from dogmatic Christianity towards spiritual Christianity. Its effort is to realise for humanity a freer and richer life. It endeavours not to destroy, but to fulfil." Whatever dogmatists, friendly, or otherwise, may say as to the name, that is the kind of religion which, broadly speaking, the people called Unitarians now strive to promote. And others, under other names, in their own way, do the same.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 10.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. A. GOLAND, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. V. D. DAVIS, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Mr. G. WARD.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, F. W. G. FOAT, M.A., D.Litt.
 Stratford Unitarian Church, 11, Mr. EDGAR NOEL, and 6.30, Dr. J. STENSON HOOKER.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. WOODING, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. MATTHEW R. SCOTT.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. E. D. PRIESTLEY EVANS.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. MACLACHLAN, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. STOPFORD BROOKE, M.A., LL.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11, W. G. TARRANT, B.A., and 6.30, Rev. A. E. O'CONNOR, B.D.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "Accepting Ourselves"; 6.30, Rev. W. W. CHYNOWETH POPE.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

MISS DREWRY'S Evening Meetings.
 —Wednesday, February 13th, at 7.45, Browning's "Rephan," &c. A class will probably meet on Thursday, February 14th, or Friday, February 15th, at 11.30 a.m., for the study of Modern English Literature. Miss Drewry wishes to read with private pupils.—143, King Henry's-road, London, N.W.

DEATHS.

BUCKTON.—On February 4th, at 27, Ladbroke-square, London, W., Annie Buckton, aged 51.
 COBB.—On February 3rd, at Sandaeres Lodge, Parkstone-on-Sea, Henry Hawtyn, second son of the late Edward Cobb and of Mrs. Edward Cobb, of Calthorpe, Reading, aged 59.
 EVANS.—On January 26th, at his residence, The Cottage, Hastings, John Lane Evans, B.A., in his 79th year.
 ROBINSON.—On the 1st inst., at Caswell, Albert-road, Altrincham, the Rev. William Robinson, in his 79th year. No cards.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have **VACANCIES** in their Commercial Departments for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY desires post as **COMPANION** or **HOUSEKEEPER**. Thoroughly domesticated, good needlewoman; middle-aged.—Address A., INQUIRER Office, 3, Essex-street, W.C.

WANTED.—A Situation as **COMPANION** **HOUSEKEEPER** or experienced **LADY-HELP**, where one or two maids are kept.—F., c/o Mrs. COPPOCK, Daisy Bank, Macclesfield, Cheshire.

TRAINED TEACHER, five and a half years' experience with young children, **DESIRES POST**, family or school. Higher Froebel and Government Certificates.—H. BEARD, INQUIRER Office, 3, Essex-street, Strand.

LADY desires post as **COMPANION** or **LADY-HELP** where maid is kept. Domesticated; good needlewoman; willing to assist with little child.—C. S., 110, Markhouse-road, Walthamstow, E.

LADY, not above 40, abstainer, to reside with lady and her daughter, of liberal religious views, as **COMPANION**, and to assist in housekeeping and needlework. Two servants and man kept.—Apply by letter, stating how previously occupied, age, salary required, and other particulars, to Mrs. FREDERIC SMITH, Elmleigh, Hendon, N.W.

LADY thoroughly recommends **COOK** **HOUSEKEEPER** or good plain Cook (37) for light situation. Hampstead or neighbourhood. Wages, £26.—Apply Mrs. JEVONS, 19, Chesterford Gardens, Hampstead.

WANTED by February 20th, Trained Lady **HOUSE-PARLOURMAID**, to work with lady cook in a quiet situation, near Dublin. Help given.—Address, Mrs. HOGG, Stratford, Rathgar, Dublin.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, | RENCE.
 F.S.I. | Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really, wholesome Confectionery.

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

JOHN PAGE HOPPS' MONTHLY. THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for FEBRUARY.

- Little Portland Street Discourses :—
I. Concerning the Work of Life.
II. Knowledge and Sorrow and the Gods.
III. Stand Firm for God.
The Religious Value of the Unitarian Faith.
The Incarnation.
The next Hague Conference.
The Sorrows of Civilisation.
The Enfranchisement of Women.
The Atrophy of the Church.
Thoughts for To-Day. Notes by the Way. Notes on Books. Gems, &c.

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."

PRINCIPAL:

REV. J. ESTLIN CARPENTER, M.A.,
D.D., D.Litt.

Session 1907—1908.

Candidates for admission are requested to forward their Applications and Testimonials without delay to the Secretaries.

The Trustees offer for Competition External Exhibitions, open to Students for the Ministry, tenable for the ordinary undergraduate period at any approved British or Irish University.

The Trustees also offer Exhibitions, tenable at the College, for Students for the Ministry.

The Dr. Daniel Jones Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, one or two Bursaries, tenable for one year at the College.

For further particulars apply to the PRINCIPAL, or to—

A. H. WORTHINGTON,
1, St. James-square,
Manchester; } Secs.
Rev. HENRY GOW,
3, John-street,
Hampstead,
London, N.W., }

SUSTENTATION FUND FOR THE AUGMENTATION OF MINIS- TERS' STIPENDS.

THE ANNUAL GENERAL MEETING of Contributors and Friends will be held at Dr. Williams's Library, Gordon-square, London, W.C., at 12.30 p.m. on Wednesday, the 13th February, 1907, to receive the Report and Accounts, elect Four Managers, appoint Officers, and transact other business.

A. W. WORTHINGTON,
The Hill, Stourbridge, } Hon. Secs.
FRANK PRESTON, London, }

CHESHAM UNITARIAN CONGREGATION, BURY.

BAZAAR in Bank Street School, Bury, February 20th to 23rd, 1907, to raise £2,000 to wipe out accumulated deficits, capitalise the heavy ground rent, &c. Donations of money or goods will be gratefully acknowledged by the Bazaar Secretary, Rev. J. M. BASS, M.A., 15, Malvern-street, Bury, Lancashire.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

COAST OF NORMANDY.—To be Let for the summer months, pleasant FURNISHED HOUSE close to the shore. Containing dining, drawing, and seven bedrooms, kitchen, &c.—Apply, Madame LENOIR, 43 rue Duplessis, Versailles, France.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bockcraft," London.

WINIFRED HOUSE.

Invalid Children's Convalescent Hospital Home,
Wray Crescent, Tollington Park,
London, N.

THIS Home receives poor children, after illness or surgical treatment, in order, by good air, good food, and good nursing, to assist them to regain their health and strength.

Girls admitted from 3 to 12 years old; boys, from 3 to 10 years. Application to be made to Miss M. PRITCHARD, Hon. Sec., 11, High-bury-crescent, London, N.

Subscriptions and donations will be gratefully received, and may be sent either to the Hon. Treasurer, W. M. BLYTH, Esq., or to Miss M. PRITCHARD. A report of the work done during the last year can be had on application to the Hon. Secretary.

REV. W. LINDSAY lectures on Sunday School work and takes Supply duty. —Address, 25, Waverley-street, Nottingham.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

MADEMOISELLE RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

GERMANY.—HOME FOR GIRL STUDENTS, Frankfurt-am-Main. Conservatorium of Music. Good German. Every home comfort. Next Term at Conservatorium begins March 1st.—Prospectus on application to Miss PALMER, Schwindstrasse 4.

NEW GRAVEL PIT UNITARIAN CHURCH, CHATHAM PLACE, HACKNEY.

The Rev. HENRY RAWLINGS, M.A., will deliver a Course of Four Sermons on Sunday evenings in February, at 7 p.m.:

- THE WEALTH AND WELL-BEING OF NATIONS,
Feb. 3. Wealth and well-being—Their relation.
" 10. Why so much poverty?—Economic causes.
" 17. Why so much poverty?—Moral causes.
" 24. Our needs and duties, individual and social.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C.4. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb's Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, February 9, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3373.
NEW SERIES, No. 477.]

LONDON, SATURDAY, FEBRUARY 16, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	97
LEADER :—	
For the Congregation...	104
ARTICLES :—	
The Pilgrim Fathers.—II.	100
In the Crow's Nest ...	101
The Mood of Immanence...	105
Towards Social Reform ...	106
The Religion of America...	107
PROVINCIAL LETTER :—	
Manchester District ...	108
The Fable of the Sun Worshipers	109
MEETINGS :—	
The Sustentation Fund ...	99
Preston Memorial at Islington ...	104
CORRESPONDENCE :—	
Scottish Unitarian Association ...	98
OBITUARY :—	
Alderman Thomas Holt ...	102
Councillor J. W. Growcott ...	102
The late Mr. J. W. Preston, J.P.	102
THE CHILDREN'S COLUMN...	103
NEWS FROM THE CHURCHES	109
OUR CALENDAR	110
ADVERTISEMENTS	111

NOTES OF THE WEEK.

THE response to our request for subscriptions for the purpose of sending copies of *THE INQUIRER* to free libraries throughout the country has this year been prompt and generous; but there are still twenty-four of such copies, which we have been sending out, unprovided for. We should be grateful for further subscriptions to cover these, and, of course, still more, if possible, for we are assured that this effort to reach a wider circle of readers is thoroughly worth while.

WE called attention last year to the movement promoted by an influential committee for the erection of a Statue of Servetus at Vienne, where that eager scientist and theologian had been living for some time, when he was seized by the Inquisition, before his final betrayal into the hands of Calvin. Among those who have given their names in approval of the effort are Principal Gordon of Manchester, and the Rev. C. W. Wendte, of Boston, Mass. We note that Professor William Osler, of Oxford, has contributed 100 francs, and Sir John Brunner and Sir Edwin Durning-Lawrence, 1,000 francs each. The Secretary of the Committee is M. Albert Monot, to be addressed at the Hôtel de Ville, Vienne (Isère), France. The Treasurer is M. J. Brenier, Maire de Vienne.

THE new Session of Parliament was opened by the King on Tuesday, the Speech from the Throne dwelling upon the "unfortunate differences" which have arisen between the two Houses, for which a solution must be found, and promising measures of licensing reform, of better administration of local affairs in Ireland, and for the reform of University education in that country, for the establishment of a Court of Criminal Appeal, for enabling Women to serve on Local Bodies, for the better Housing of the People, and other reforms.

LAST Saturday witnessed an impressive procession of women from Hyde Park to Exeter Hall, followed by a meeting at which the right of women to the franchise was powerfully advocated. Wednesday brought a very different demonstration. There were meetings of the Women's Social and Political Union afternoon and evening at the Caxton Hall, and twice an attempted march on Parliament was frustrated by the police. It is lamentable that if women will use such tactics in promotion of their cause the police cannot devise a more effectual and gentler strategy to prevent breaches of public order.

MR. JAMES BRYCE, on whom the King conferred the high honour of the Order of Merit on Monday, sailed with Mrs. Bryce on Wednesday from Liverpool on his mission to America as the new British Ambassador. It is felt on both sides of the Atlantic that no happier choice could have been made, and it is very pleasant for us, in the connection of liberal religious thought and life, to feel that in this year, when the International Council is to meet in Boston, our country will be represented at Washington by such a man.

WE understand that a full statement as to the proposed Society for the Encouragement of Progressive Liberal Thought will be made by the Rev. R. J. Campbell in the April number of the *Hibbert Journal*.

AT Cambridge the office of Downing Professor of the Laws of England (vacant by the death of Dr. F. W. Maitland) has been conferred upon Dr. Courtney Kenny. Dr. Kenny is a Trustee of Manchester College, in which, in 1871, he, as an "Occasional Student," attended the lectures of Dr. Martineau. An interesting illustration of the historical continuity of the old English Presbyterian congregations is afforded by the fact that Dr. Kenny is

a registered member of our Halifax congregation, of which his ancestor, the Rev. Nathaniel Priestley, was (in 1696) the founder and the first minister; and in which, moreover, each of the intervening links in the chain of ancestry was, either throughout life, or at least for some period, a habitual worshipper—one of them, the Rev. John Ralph, also serving, from 1767 to 1795, as its minister.

DR. KENNY, who will be sixty next month, went up to Cambridge in 1871, and was senior in the Law and History Tripos in 1874. He gained the Chancellor's medal for law in 1875, and other university distinctions. Downing is Dr. Kenny's College, and he has been for some time Reader in English Law. He was in Parliament as Liberal member for the Barnsley Division of Yorkshire, 1885-86, and has taken great interest in town affairs in Cambridge.

THE January *Quarterly Review* contains a noteworthy article on the Charity Organisation Society, and this is followed by an article by Dr. C. H. Herford of Manchester on "Ruskin and the Gothic Revival." That revival, Dr. Herford says, is commonly dated from the building of Horace Walpole's famous temple of bric-a-brac at Strawberry Hill in 1750, and he adds: "Certainly in that case, no newborn child ever presented in its puckered features a more grotesque travesty of the future countenance of the 'man' it was to father." What Goethe did for the Gothic revival is here noted, and finally the great work of Ruskin who disclosed the ethical quality and mission of art.

"Ruskin, by shattering that old prosaic antithesis of the beautiful and the useful, gave a higher consecration both to labour and to art," and the Gothic revival came finally to bear the stamp, "in the ideas which it embodied or in the enthusiasms which it quickened and diffused, of the most vital intellectual energies of our time—the revolutionary passion for liberty, the scientific quest for organic law, the artists' worship of Nature, the poet's recovery of wonder, the democratic fervour of brotherhood, and that ideal upon which all our fragmentary aims seem tending to converge, the promotion of manifold, yet ordered, devout, but constructive human life."

THERE is no separate organ for the apprehension of divine truth, independent of will, feeling, and thought. Our knowledge of God comes to us in the interplay of those faculties.—W. R. Inge.

CORRESPONDENCE.

SCOTTISH UNITARIAN ASSOCIATION.

SIR,—The question between Mr. Russell and myself is the broad issue—Is the S.U.A. to blame for the present condition of the Kilmarnock Church? I maintain that it is, and have given four distinct reasons for so thinking, only one of which, I am sorry to say, has Mr. Russell really faced, and that one he has admitted. The first of these reasons is the refusal of the Association to sanction an urgent supplementary grant of £30—one, indeed, on which the existence of the church depended—and the cause for such refusal. By way of reply Mr. Russell tells us: "In 1904 the S.U.A. spent £105 on the church. If the committee had thought that another £30 would save the church the amount would have been voted." I accept the statement that owing to special circumstances at the close of the previous ministry £105 was spent on Kilmarnock during 1904, and this proves that *up to a certain period* the Association was generous, but Mr. Russell forgets that the grant that I refer to, although discussed at the end of 1904, was *really for the year 1905*, and when it came up for decision the era of generosity was past, and that of severity had begun. They would not grant £30 even to save the church, and the funds had to be raised elsewhere. The first part of Mr. Russell's statement only makes the case worse against the local committee. Notwithstanding the fact that they sent a special deputation to London in order to secure a grant of £150 for Kilmarnock with the full intention of carrying on the work there, *and although it had been their custom to make considerable grants to that Church*, they suddenly changed their policy when it was found that the MacQuaker Trustees positively declined to give more than £120. They then utterly refused to assist by making any grant themselves, and a strong effort was made to pass a resolution exposing the Church building for sale. *Why this sudden change?* In the interest of truth I am compelled to answer the question according to my convictions. The cause, in my opinion, was exasperation at the action of the MacQuaker Trustees in refusing the request of the deputation. In short, the matter developed into a quarrel, and the object of a large section of the committee now seemed to be to demonstrate to the MacQuaker Trustees that they, by their refusal, had created an impossible situation.

(2.) That I am not exaggerating is conclusively proved by the official letters of the late secretary, Mr. J. G. Davidson. He writes thus to the secretary of the Kilmarnock Church:—"I think the time has come when you must be made aware that the immediate stumbling block to your present success is the MacQuaker Trustees themselves." . . . "The MacQuaker Trustees, anxious to save themselves from open disaster, seized on the opportunity given them by the defection of Messrs. Graham and Wilson, and they have used this for their own ends to destroy you all the same, but at the same time get the

S.U.A. blamed for the misfortune." These words were written by the proposer of the original motion to sell the church, and I ask—Am I wrong in believing that the animus revealed in such absurd and reckless accusations gives us the key to the situation? The so-called "defection" referred to consisted in voting against Mr. Davidson's motion to sell the building, and, as the motion was defeated, the "defection" had become the finding of his own committee, which he, as secretary, was in duty bound to see carried out. Further comment is unnecessary.

(3) The statement that at the close of 1905 the further use of the church building was granted on condition that the Association was relieved of all financial responsibility is admitted by Mr. Russell. The terms were the best that could be got, and I referred to it in order to show how little encouragement was given to the congregation.

(4) I maintain that the decision to sell the building has been arrived at without first exhausting every means to retain it. The main difficulty, as I gather from Mr. Russell, is that there is a bond upon it of £600, and, further, that it requires repairs, which he estimates would cost £300. The bond does not need to be disturbed meantime. It represents but a small rent, and I understand that against it there is an income from property. But what hinders the raising of £300 to make the necessary repairs? Has any effort been made in this direction?—and, if not, why not? Until that is done, the resolution to sell is premature.

Mr. Russell says the congregation at Kilmarnock has been dwindling. Is it a wonder? For two years they have been living with the threat of expulsion held over them. The Scottish Association has not only refused them financial support, but it has, I fear, made the congregation feel that their moral support was withdrawn also, while the knowledge of the dissensions existing between the Scottish and London Associations must have had a most depressing effect. The climax is reached when, the decision to sell having been arrived at, Mr. Russell, entirely unconscious of the bitter irony of his words, intimates the fact, and tells the faithful "30 or 40" (can we afford to depise that number?) that they may have the free use of the building "till it is sold." Is it a marvel that, tired and disgusted, they resolve to disband? There is a ray of hope in the fact that Mr. Russell only fell in with the resolution to sell because "he was sorry there was no other prospect." I urge him respectfully to consider how he can be sure that there is no other prospect until an effort is made to raise sufficient funds for the necessary repairs. Let him make the attempt.

JAMES GRAHAM

Ex-President, S.U.A.

Hazelwood, Bridge-of-Weir, Feb. 12.

SIR,—May I join my voice in the appeal made by Mr. Graham and Mr. Webster for the retention of this venerable and historical building, and for a further attempt to continue the congregation here? It was in Clerk's-lane church that the revolt from the United Secession Calvinism took place, which

resulted, in 1843, in the formation of the Evangelical Union denomination, since merged into the Congregationalist body; and the church itself, with the congregation, was taken over into the new connection by its minister, the Rev. Dr. Morison, the leader of the reform movement.

A further step forward was made when, in 1885, while I held the missionary lectureship for the Scottish Unitarian Association, and largely in consequence of our meetings in Kilmarnock, the reins of the Evangelical Union were drawn so tight that the then minister of Clerk's-lane, the Rev. James Forrest, M.A. (now of St. Vincent-street Unitarian Church, Glasgow) withdrew from that denomination. In this he was supported by his congregation, who persuaded him to remain as minister of the "Clerk's-lane Free Christian Church," which henceforth became associated with the Unitarian body.

Such a history of progressive evolution of a church is worth some effort at preservation, and I cannot think that Unitarians, if they understand the facts, will lightly let such a connection go. If they do, and if those who grudged its alliance with liberal heresy regain possession of the property and make the church a living one again, it will be a reproach to us, and give good reason for exultation to the Evangelicals, who will naturally say that alliance with Unitarianism means death.

It may be too late to save the situation, and I have no knowledge of the facts in recent years beyond what has been expressed in the correspondence. But if anything can be done to avoid this stigma of reproach, I trust the Scottish Unitarian Association, or the British and Foreign, will, even at the eleventh hour, take the needful step. C. J. STREET.

Sheffield, February 13.

THERE is no end to the volumes written in defence of this or that church which sets itself forth as the only true church, and claims exclusive acceptance with God. But the unlettered Christian has an answer to them all. He cannot and need not seek it in libraries. He finds it, almost without seeking, in plain passages of the New Testament and in his own heart. He reads and he feels that religion is an Inward Life. This he knows, not by report, but by consciousness, by the prostration of his soul in penitence, by the surrender of his will to the Divine, by overflowing gratitude, by calm trust, and by a new love to his fellow-creatures. Will it do to tell such a man that the promises of Christianity do not belong to him, that access to God is denied him, because he is not joined with this or that exclusive church? Has not this access been granted to him already? Has he not prayed in his griefs, and been consoled? in his temptations, and been strengthened? Has he not found God near in his solitudes and in the great congregation? Does he thirst for anything so fervently as for perfect assimilation to the Divine purity? And can he question God's readiness to help him, because he is unable to find in Scripture a command to bind himself to this or another self-magnifying church?—Channing.

THE SUSTENTATION FUND.

ANNUAL MEETING.

THE twenty-fourth annual general meeting of the contributors and friends of the Sustentation Fund for the Augmentation of Ministers' Stipends was held at Dr. Williams' Library, Gordon-square, London, on Wednesday, February 13, the Rev. Dr. Carpenter in the chair. There were also present Mr. Edgar Chatfield Clarke, treasurer, Mr. John Dendy, Mr. Edward J. Blake, and the Revs. F. Summers and V. D. Davis. There has never been so small an attendance since the foundation of the fund. Illness kept the president, the Rev. S. A. Steinthal, and the senior secretary, Mr. A. W. Worthington, away, and Mr. Frank Preston is in the West Indies. Messages of regret for absence were also received from the Rev. C. C. Coe and Messrs. Edwin Ellis, W. Byng Kenrick, and William Long. One may take it that the absence of contributors was not altogether due to illness and inclement weather, but in large measure also to complete confidence in the managers of the Fund.

In the absence of the secretaries, Mr. E. CHATFIELD CLARKE read the report as follows:—

THE REPORT.

Your managers feel increasing confidence from year to year in the wisdom which led to the establishment of the Sustentation Fund, and the advantages attendant on its operations. There are many Free Christian congregations in large towns, the number and means of whose members enable them to maintain an independent and often a prosperous position. There is, on the other hand, a constant effort to establish new congregations with open trusts, and these find encouragement and aid from the British and Foreign Unitarian Association, and from the many District Associations whose organisation practically covers the whole country. Besides these two classes of congregations, a large number are sufficiently established to be beyond what might be termed the missionary stage, but yet have not the means to provide an adequate stipend for an efficient minister. Many of these congregations have existed for long periods, reaching in some cases to upwards of 200 years; have held during that time a position of local respect, and have exercised considerable influence beyond their walls; indeed, it may sometimes be observed that the existence of such a congregation in a small town leavens its atmosphere and curbs the rampant force of bigotry. It is especially important that such congregations should be able to procure the services of the "faithful and efficient ministers" whom it is the aim of your Fund to assist in providing. Such congregations may often be very earnest and self-sacrificing, yet be neither numerous nor wealthy enough to provide an adequate stipend for a competent minister. Without such a minister they may rapidly deteriorate in numbers and activity, and may even run the risk of extinction. In such cases the aid granted by your Fund is of great benefit; and, though the stipends secured by its help are often still

very inadequate, your managers have reason to believe that the effect of the Fund is often felt, not only in increasing the vitality of congregations, but in aiding them to secure the services of more tried and able ministers than might otherwise have been possible. The managers are, however, well aware of the necessity of constant vigilance in order to be assured that the grants made by them are not operating to discourage local effort, and they are keeping this in view in making their grants from time to time.

The managers have received; as usual, numerous letters expressing the gratitude of congregations and ministers for the aid granted by the Fund, with occasional expressions as to its special acceptability under circumstances of difficulty or ill health.

In making the year's grants the managers often attach conditions, urging increased local contributions, the establishment of Sunday-schools, &c., where it appeared desirable. In many cases such conditions have been cheerfully complied with; but in some instances local difficulties have been reported of such a character as to satisfy the Board that compliance with their conditions should not be pressed at present.

In this connection, they have great pleasure in reporting that the circumstances of the congregation at Birkenhead have become sufficiently prosperous to enable it to dispense with the grant made them for many years past. Another grant, they are sorry to say, has not been renewed owing to the discontinuance of services at the Colyton Chapel.

Several applications have been referred to the Augmentation Fund from congregations situated in its area; and a few applications have been deferred for future consideration.

The grants for the year are as follows:—

	£	s.	d.
February 14, 1906: ENGLAND—			
London (Kilburn), for half-year	12	10	0
June 20, 1906: ENGLAND—			
Bedford	20	0	0
Bessel's Green	25	0	0
Billingshurst	25	0	0
Boston	20	0	0
Brighton	30	0	0
Chatham	25	0	0
Cheltenham	25	0	0
Chichester	25	0	0
Cirencester	20	0	0
Crewkerne	30	0	0
Cullompton	30	0	0
Deptford	25	0	0
Dover	20	0	0
Gloucester	30	0	0
Godalming	30	0	0
Hastings	30	0	0
Ipwich	30	0	0
Kingswood	25	0	0
Lewes	20	0	0
London (Kilburn)	25	0	0
" (Wood Green)	25	0	0
Moretonhamstead	20	0	0
Newbury	25	0	0
Newport	30	0	0
Richmond	30	0	0
Saffron Walden	30	0	0
Shepton Mallet	20	0	0
Sidmouth	25	0	0
Tavistock	25	0	0
Torquay	30	0	0
Trowbridge	25	0	0
	£795	0	0
June 20, 1906: WALES—			
Aberdare (Old Meeting)	30	0	0
Brondeifi and Caeronen	30	0	0
Capel-y-Bryn and A'lt-y-placa	30	0	0

	£	s.	d.
Capel-y-Fadfa and Llwynrhy-dowen	30	0	0
Cefn Coed	30	0	0
Cribyn and Capel-y-Groes	30	0	0
Cwmbach	25	0	0
Dowlais	25	0	0
Llandyssul and Pantdefaid	30	0	0
Rhydygwin and Ciliau Aeron	30	0	0
	£290	0	0

	£	s.	d.
June 20, 1906: IRELAND—			
Ballycarry	20	0	0
Belfast (Mount Pottinger)	20	0	0
" (York-street)	20	0	0
Killinchy	20	0	0
Moirs	20	0	0
Newry	20	0	0
Newtownards	20	0	0
	£140	0	0

	£	s.	d.
SUMMARY.—England			
(February)	12	10	0
England (June)	795	0	0
Wales (June)	290	0	0
Ireland	140	0	0
	£1,237	10	0

Last year's report recorded the preparation of a scheme for a Consultation Board of the Trustees for funds in aid of ministers and students for the ministry, and the resolution of your managers expressing a modified approval of the scheme. The Board appointed representatives to attend the proposed Consultation Committee representing the Trusts in question, which was held at Oxford on April 17, 1906. Various resolutions were passed *nem. con.*, of which the first only needs to be reported, viz:—

"That this meeting, in view of the replies received from the various Trusts, is of opinion that the scheme for a proposed Consultation Board is not at present practicable; but it earnestly urges that the various Trusts shall, as far as possible, consider their methods of administration from the point of view of the common work of the Churches; and it recommends that occasional joint meetings should be held for purposes of mutual co-operation in connection with the triennial gatherings of the National Conference."

It may be well to add that your managers have always endeavoured, and with some measure of success, to exchange information with the representatives of funds which aid congregations or ministers within the area of your work; and that, in the applications made to them for aid, they have always been confidentially informed as to grants received by congregations and their ministers, and have been helped thereby in fixing the amount to be granted by your Fund in each case where further aid appeared necessary or desirable.

The Conference Committee requested your Board to submit to the National Conference, held at Oxford last April, a report as to the work of the Sustentation Fund. Such a statement was duly prepared, approved by your managers, and presented to the Conference.

Your managers have also made some formal amendments in their bye-laws, which have been reprinted.

Your thanks are again due to the

Honorary Treasurer for his successful effort to recover the repayment of income tax to the amount of £44 16s. 0d. He has invested, in accordance with a resolution the Board, a sum of £300 in the purchase of Cape of Good Hope Three per Cent. Consolidated Stock to the amount of £351 17s. 1d.

He has also received, in addition to some new subscriptions, a second donation from Mr. Charles Thomas, of Bristol, amounting to £100; and one of £50 from the Rev. Dr. Drummond, of Oxford.

The Contributors have to lament the death of the late Mr. David Ainsworth, who showed his interest in the Fund by a generous donation on its establishment, and also by continued services on the Board of Management from its commencement to the time of his decease. His genial presence and sound judgment will be missed at the Board, as it will be on many other committees, where his attendance and advice were ever welcome.

The Managers are pleased to say that Mr. T. A. Colfox, of Bridport, is willing to accept the seat thus rendered vacant on the Board, and has been duly nominated for election. They are especially pleased by his consent, as he will represent the great interest which his deceased father, Mr. William Colfox, manifested in the object of the Fund, to which he contributed a donation of £250 on its establishment, and also subscribed £50 a year till his death in the year just expired.

The loss of Mr. Edwin Clephan, of Leicester, is also a source of much regret, as he was warmly interested in the work of the Fund, was a generous subscriber, and served for many years on the Board of Management, and has bequeathed the handsome sum of £500 to the Fund by his will.

To this melancholy list of departed friends and supporters must also be added the names of Mr. A. Currey Briggs, of Leeds; Mr. J. Howard Brooks, of Wilmslow; Mrs. George Buckton, of Oxford; Mr. G. C. Thompson, of Cardiff; and Mr. Joseph Broome, of Llandudno.

The TREASURER also presented the accounts, and in doing so pointed out that the investments, if realised on the previous day at the current prices, would have produced £320 18s. 9d. more than the total of their cost, which was £24,794 4s. 3d. The total was £300 more than last year. The accounts, with a balance of £251 11s. 10d. from 1905, and £44 16s. of income-tax recovered, showed an income of £1,744 8s. 6d., donations (£80 more than last year), being £160 19s. 9d., annual subscriptions £431 14s. 8d., and interest on investments £855 6s. 3d. Grants amounting to £1,220 8s. 4d. were paid, and £300 went into Cape of Good Hope stock. A balance of £186 16s. 2d. was carried forward.

The CHAIRMAN in proposing the adoption of the report and accounts, said that the managers were never more convinced of the value of the Fund. Its growth meant an increase of usefulness. They had recently been making careful inquiry into the general effect of the Fund, and had now under consideration the statistics which had been obtained, but did not feel able at that meeting to take any definite action, because the attendance

was unusually small. The matter, however, was seriously engaging their attention, and it opened up large questions of administration. The losses by death during the past year had been unusually numerous and grave. The friends who were gone were so well known, so well beloved, such earnest supporters of the Fund, that they could not contemplate the record without feelings of sorrow and affection. They trusted that the approved usefulness of the Fund would draw to it fresh supporters, and they commended the efforts of their devoted Treasurer as of great importance to the community of their churches.

Mr. JOHN DENDY seconded the resolution, and it was passed.

The PRESIDENT then moved the re-election of the three retiring managers, the Rev. S. A. Steinthal, the Rev. W. James, and Mr. A. W. Worthington, with special thanks to Mr. Steinthal for his services as president during the past three years.

This was seconded by Mr. E. J. Blake, and agreed to. Mr. T. A. Colfox was elected a manager in the place of the late David Ainsworth, and Mr. Edwin Ellis, J.P., was elected President. The other officers were re-elected, with warm acknowledgment of the value of their services. The whole of the resolutions passed will be found advertised in another column. The meeting closed with a vote of thanks to the Chairman.

THE PILGRIM FATHERS.

II.—NEW PLYMOUTH AND ITS FIRST CHURCH.

The English pilgrims to the Boston Congress will sight Cape Cod in seven or eight days; the *Mayflower* Pilgrims had to wait ten weeks. From the Barbican in old Plymouth town the little ship set sail for the open ocean, and the spot is now marked by a plain, flat stone, bearing the one word only "*Mayflower, 1620.*" Let into an adjacent wall is a memorial tablet of metal recording the small event which was yet to make so great a mark on the North American continent. "On the 6th of September, 1620, in the Mayoralty of Thomas Fownes, after being 'kindly entertained and courteously used by divers friends there dwelling,' the Pilgrim Fathers sailed from Plymouth in the *Mayflower*, in the Providence of God to settle in New Plymouth, and to lay the foundation of the New England States."

Whilst the Pilgrims still waited their departure, letters arrived from John Robinson, their pastor. In these he repeats his intention to join them across the ocean so soon as he can; he bids them think of him as one being with them in best affection and most earnest longing, for God knows how willingly he would have borne his part with them. Solemnly enjoining many things upon their care and conscience, he finally charges them in farewell words, that as they are now to become a body politic setting up civil government, they must show their wisdom and godliness in choosing such governors as will promote the common good, and thence yield to them all honour and obedience as God's ordinance.

It was a cruel irony of fate which would not let John Robinson embark with his

beloved and devoted flock. His spirit presided over the venture, and he still remained their pastor, for they would choose no other; but he was never to gain his heart's desire and rejoin them over the great water. Difficulties, not of his own making, kept him with the church in Leyden until he died, in five years' time, at the age of forty-nine. "If either prayers, tears, or means would have saved his life, he had not gone hence." John Robinson is not a high-sounding name, but he was undoubtedly the outstanding personality of this noble struggle for religious liberty which founded the New Plymouth colony. It is said that we read too much into his prophetic utterances, and that his faith in more Light and Truth was too limited to include him in the ranks of Religious Liberalism. Be that as it may, he was most certainly the religious liberal of his day, a controversialist but not a sectary, an early apostle of comprehension, toleration, and charity. He was a man of devout spirit and large heart, of broad judgment and scholarly habit; he was a hero, a prophet, and a saint. No portrait is known of him, and hence no statue embodies his memory in the Leyden of to-day; but in recent years a memorial tablet has been placed on the site of his church and house, containing this inscription:—

The Mayflower, 1620.

In Memory of
Rev. JOHN ROBINSON, M.A.,
Pastor of the English Church Worshipping
Over Against
This Spot A.D. 1609-1625. Whence at His
Prompting Went Forth
THE PILGRIM FATHERS
To Settle New England
In 1620.

Buried under this House of Worship 4 Mar. 1625.
Ætat XLIX. Years.

In Memoria Æterna Erit Justus.

John Robinson had not to meet the dangers of the deep. Ten weeks of peril and discomfort on "the fast and furious ocean" brought the *Mayflower* her first sight of land at Cape Cod, and thence, two days later, into Princetown Harbour on November 22. Six more anxious weeks spent in shore expeditions in search of a landing and settling place resulted in the choice of Patuxet, twenty-five miles distant, which they now renamed New Plymouth. After remaining until the following April, the *Mayflower* returned to England, and the Pilgrims were left to their lot across the Atlantic on the wild New England shore.

Now came the test of their courage and faith. How would they proceed in this strange, rough land with neither laws nor safeguards, and roving Indian warriors as their only neighbours! Their pastor's sage counsels were not forgotten, and they practised constitutional wisdom no less than religious freedom. Finding themselves without warrant in a region beyond their patent, whether through storm or the captain's trick, they met in the ship's cabin the night before landing, and drew up a compact, or covenant, which each male adult had to sign. The operative part of this covenant must be given in its own form:

"In the name of God, Amen. We whose names are underwritten. . . :

having undertaken for the glory of God, and advancement of the Christian faith, and honour of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do, by these presents, solemnly and mutually, in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony; unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names."

Of the forty-one signatures, the first seven gained much prominence and merit lasting remembrance:—John Carver, William Bradford, Edward Winslow, William Brewster, Isaac Allerton, Myles Standish, John Alden. Are they all names of sweet savour and entitled to honour? Carver was chosen governor; Bradford succeeded him later; Winslow held the office for three years; Brewster remained ruling elder; Standish became captain and military commander; Allerton was Winslow's assistant; Alden, a cooper, rose to a position of great honour, and proved the last survivor of all those who signed on the *Mayflower*. These men were the mainstay of the colony; this covenant was its charter of order and liberty.

Yet only through much suffering and affliction was the day to be won, for the heaviest trials had now to begin. Within the first three months no less than twenty-one of the signatories died from the effects of the winter cold, scarce food, or disease. Dangers from the Indians, the ruin of their first buildings by fire, drought, and harvest failure, and the death of Governor Carver, made their lot still heavier during the first year. But with dauntless faith and endurance they slowly overcame their difficulties, made a treaty with the Indians, built their fort and meeting-house, organised their church, commenced a Book of Records, instituted trial by jury, appointed a Governor's Council of seven to administer the colony, and by firm but tolerant action laid a deep and strong foundation during the first seven years of the Plymouth Plantation. They thus served as pioneers and forerunners of the second and more extended Puritan exodus which took place during the next twelve years, and formed larger colonies in Connecticut and Massachusetts. But the intolerance and narrowness of these later Puritans must never, in fairness, be laid to the charge of the broad-minded Pilgrim Fathers. When the three colonies at length federated into "The United Colonies of New England," the Pilgrim movement became merged and almost lost in the larger march of events.

But those who love its memory should visit Plymouth to-day. With no ordinary sensation does one stand by the Plymouth Rock, or stone, on which the brave Pilgrims first stepped when landing, and afterwards knelt down in thanksgiving.

It is not a rock of offence, nor a stone of stumbling, but a world-witness to religious freedom. Along the banks of the Town Brook they built their first plain dwellings; Leyden-street was their first street, and it leads up to Burial-hill, where the first winter victims were laid, and where a conspicuous marble obelisk marks the grave of Governor Bradford. High above the town towers the national monument of granite, in which a colossal figure of Faith is supported by four seated figures representing Morality, Law, Education, and Freedom. On the sides of the base are representations of the four famous scenes—the Departure from Delft Haven, the Signing of the Compact, the Landing at Plymouth, and the Treaty with the Indians.

But yet the building of most interest is the First Church, for was it not to get freedom of worship that the Pilgrims crossed the Atlantic? The history of the congregation has been written by its present minister, the Rev. John Cuckson, and with this as your guide, or, better still, the author himself, one may get to the heart of the Pilgrim movement. The present fine building is the fifth in turn, and a bronze tablet on its front bears the following proud inscription:—"The Church of Scrooby, Leyden, and the *Mayflower* gathered on this hill-side in 1620, has ever since preserved unbroken records and maintained a continuous ministry, its first covenant being still the basis of its fellowship. In reverent memory of its Pilgrim Founders this Fifth Meeting-House was erected A.D. MDCCCXCVII." In its interior are memorial windows representing "John Robinson addressing the departing Pilgrims" and "The Signing of the Compact." On its walls are memorials to its long succession of ministers—Brewster, Smith, Roger Williams, Reyner, Chauncey, Cotton, Little, Leonard, Robbins, Kendall, Briggs, Hall, Knapp, Osgood, and Lombard. In its tower hangs the bell, cast by Paul Revere, which for three generations, rang the Curfew at nine o'clock every night. Long may it stand, this First Church in Plymouth, not alone as a witness to the brave deeds of the Pilgrim Fathers in America, but as a testimony to civil and religious liberty all the world over.

F. K. F.

IN THE CROW'S NEST.

THE night works enchantment upon our forests. At dawn the frosted pines gleam like belated ghosts, and in the full sunshine they tower, rank behind rank, like glorified spirits of trees. One can gaze upon them, with entire self-surrender to their unimaginable beauty, until all sense of time is lost. Moments may pass, or hours: suddenly one flees back into himself, almost with terror; so strange, so remote, and yet so certainly a part of the gazer's own soul are the faculties and instincts that begin to stir. It is easy to understand how the *fakir* sits, unconscious of cold and hunger, unkempt, ragged, unwashed, passively fed by his *chela*, lost in contemplation.

The sense of time is so easily lost. Our emotions are always playing tricks with it. "I'll tell you who Time ambles withal,

who Time trots withal, who Time gallops withal, and who he stands still withal." To lose it seems like paying toll at the gate of a wonderland of cosmic emotion. And yet we always—we Westerns—start back in panic, and cling to our sense of time, for without it, whatever else we can do, we cannot really think. And in spite of the divers paces of time, in spite of our *Langweile* and *Kurzweile*, our need of pastime, our weeks that pass like days, and minutes that seem hours, in spite of our reputation for quickness or slowness, our standard of time must be, on the whole, a very stable thing.

Suppose it suddenly changed; became, let us say, a coarser instrument, so as to make larger quantities, to take account only of longer processes. Let the clock tick minutes instead of seconds. Nature would begin to rush past our poor, slow-witted race like a runaway colt; the cosmos would spin about us like the sails of a windmill. Every twelve minutes or so we should have a sunrise or a sunset, whose splendours would bloom and fade with magnificent swiftness; but their colours would not be those which we see now. Some of our spectrum would be utterly lost, and those tints of a lower vibration, which our eye cannot now perceive, would paint themselves on the sky and the whole face of earth.

Nature would speak, too, with a new voice—and so should we, if we wished to be heard—and all our musical instruments would be obsolete. Our electric lights would be set to switch themselves on and off automatically every twelve minutes; if anything went wrong with them, we should only have to wait a hand-washing while for the next daylight. We should see the sun rushing across the firmament, and the constellations hurrying in stately procession after him. The planets would bore their way visibly through the signs of the zodiac. The life of a moon would be less than twelve hours. If we still called a stretch of twenty-four hours a day, we should plough on Monday, sow on Tuesday, reap on Thursday. Fruit would ripen before our eyes as we sat in the orchard: "These apples are hard and green," we should say; "they had better not be gathered for two hours at least." For a few hours every week we should have to avoid these mountain passes, for what chance would anybody have of dodging an avalanche? And where tigers and snakes abound man would soon cease to abound under these new conditions.

What would happen if we slowed down another sixty-fold in our time perception? There would be no more day or night, but an eternal alternation of twelve seconds' light and darkness, to which the eye would have to accommodate itself. The sun would be a golden band right across the sky, the stars would all be shooting stars, with the wild planets shooting across their parallels, and the moon would flash in and out like a zoetrope picture. Think of the tides ebbing and flowing five times a minute, the nosing glaciers, the sudden flowers and herbage, the orchards clad for ten minutes with blossom, the forests burgeoning and withering within an hour!

And now, suppose we could make the converse experiment, and quicken our time-sense, so that it marked shorter in-

tervals and processes. Let us divide the second into sixty parts, and give each of them the duration, for our minds, of a whole second. Once again the world of sound and colour would change, but in a direction clean contrary to that formerly imagined. We should all be able to hear the cry of the bat, which is too shrill for many ears, and much that is now unheard would be perceptible to all of us; while the lower tones of our present existence would sound no more. The high-vibration colours would come into our visible spectrum, and linger for fifteen or twenty hours on the sunset sky. When we had lost our sun we should have to wait a month before he rose again: Our wheat harvest would be reaped once in sixty years.

Turn the screw once more to the same extent, multiply our time sensibility yet again sixty-fold, and lo! our daylight lasts five years, and about five years of night come after it. And you will not need to go on long in this ratio before you have the whole life of man passed, in one town, at an everlasting nine o'clock in the morning. The sun has ceased to climb the sky: there he hangs, above unchanging fields and woods, and a tideless sea.

The imaginative reader can work out these little fancies in detail, if it list him. It is already clear that our time-sense and time-standard is much the same for all men, and must needs be so, and that man's place in Nature is fixed by his fixed sense of time. And yet time, it seems, is not and cannot be real. Our sense of time corresponds exactly to no real character in the cosmos. It is a form under which our cosmos—the only universe which matters to us, that of which we can ourselves be cognisant—must needs be apprehended.

We are getting used to the New Year, and no longer blunder in dating our letters. Some of our intentions and hopes are a little worn already. But let us keep them as fresh as we can. It is quite true that intentions fail, and hopes are disappointed, but there is no reason in this for damning our own intentions, and clouding our own hopes before their time. The only real hell is a place where, as Dante knew, no more good intentions can be formed, and, as Milton knew, hope never comes. So long as hope lives, the happiness to which hope points is alive too. Do you think the realisation, the retrospect on hope triumphant, is a greater joy? I am not sure. Our trickish friend Time is perhaps kindest to us when we look forward; in the backward glance there is always something sad—amid however much joy, something sad—which we have no longer any power to alter. But the future is the playground of our faculties; that we can alter; some of the sadness which, but for us, would be, can be abolished by our hope, and its daughter, our energy.

Like most of mankind, I have looked both ways. Lost for long hours, in a deserted mine, I blew out my last inch of candle, that I might rest without wasting my chances, and with eyes that grew used to the black darkness, divined rather than saw, a faint, far-off gleam of reflected light. And I have gazed through the Spring, leaping to life along quivering boughs, upon the death of a sun that had brought me joy. There is room in life for both outlooks, through death towards resurrection,

through resurrection upon death conquered; but the last is fitted only for moments of rest, before the new darkness is breasted, the new gleam divined and followed.

Carry all other joys to the money-changers, and take them back in hope; that is the currency that carries you best through life. "To be fooled at last?" someone asks; "what do you know of the afterwards? What resurrection can you demonstrate that shall give you the fruition of your hope? To be fooled? How so, when my hope has been my joy throughout? Hope must needs, in its very nature, outstrip knowledge. But what could be than better this, to hope bravely to the end, and then lie down in hope? I have leave to sleep; my Father, if He needs me, will wake me.

Celerina.

E. W. LUMMIS.

OBITUARY.

ALDERMAN THOMAS HOLT.

It is with great regret that we record the death, on February 7, of Alderman Thomas Holt, of Bury, at his residence, Stoneholme, Walshaw, in his seventy-fifth year. Mr. Holt was a man of fine character, one of the stalwarts, most trusted and honoured in the fellowship of our churches, and he will be sorely missed.

Mr. Holt came of a long line of sturdy Nonconformists, connected for generations with the old Presbyterian Chapel in Bury. John Holt, of whom he was a direct descendant, was one of the subscribers to the building of the Silver-street Chapel in 1719, now represented by Bank-street Chapel, of which Mr. Holt was a life-long member. Born September 16, 1832, Thomas Holt as a boy was a hand-loom weaver. He entered the business of his father, Mr. William Holt, on leaving school, and soon after, power looms were introduced. In 1856 he and his brother were taken into partnership, and the firm is still known as William Holt & Sons. "One might search Lancashire through," says the *Bury Times*, "and fail to find a firm which to the same extent united the simplicity of the old order with the progressiveness of the new."

Mr. Holt's activities were by no means confined to his business. For ten years he served on the Bury Board of Guardians, and then in 1890 entered the Town Council. He was Mayor in 1900-1. To him fell the duty in January, 1901, of proclaiming the King in the market square, and he presided at the opening of the Art Gallery and Free Library by the Earl of Derby in the following October. He was a man of tried wisdom and sagacity, whose influence was felt in all the work of administration, and he held other offices of trust. He was a strong Liberal, and a recognised leader in the district.

Mr. Holt had been a magistrate for fourteen years, and the Magistrate's Clerk, speaking of him in the Court on the morning after his death, said:—"He served the borough extremely well as Mayor, and he believed he was also known in the local village as the Mayor of Walshaw. He thought Mr. Holt, more

than any other man, was endowed with common sense, and was a typical Lancashire man. None of them would forget the incident which occurred in that Court some time ago when a well-known resident of Walshaw, named Squire Roston, addressed Mr. Holt, who was then acting as Chairman, in the words 'Now, Tummas,' showing the very friendly feeling which existed between Mr. Holt and the residents of Walshaw."

To Bank-street Chapel, and its tradition of a liberal Nonconformity, his whole heart was given. He entered the Sunday-school in 1844, and from 1862 for more than forty years he was one of the superintendents. At the meetings of the Provincial Assembly of Lancashire and Cheshire his was a familiar figure, and in all matters connected with the church life of the district he was a trusted counsellor. We shall hope to publish next week some further tributes from friends who have had a long and intimate knowledge of Mr. Holt's character.

The funeral on Tuesday was the occasion of a remarkable demonstration of respect. From Walshaw to the Holebottom Cemetery the hearse was followed by more than fifty carriages, and there were manifestations of sorrow on every side. The service was conducted by the Rev. E. D. Priestley Evans. To-morrow (Sunday) Mr. Evans will preach a memorial sermon in Bank-street Chapel, Bury.

COUNCILLOR J. W. GROWCOTT.

Our congregation at Oldbury has lost a valued member through the death of Councillor J. W. Growcott, which occurred on Jan. 30 in a private hospital at Birmingham after a severe operation. Mr. Growcott, who was 63 years of age, was a native of Kingswinford, and as a young man had many difficulties to face; he became, however, a successful mining engineer, and for ten years had been a member of the Oldbury District Council. He was brought up among the Primitive Methodists, and for some time was a local preacher, until he became a Unitarian, and joined the chapel first at Dudley and on his removal to Rounds Green, at Oldbury.

THE LATE MR. J. W. PRESTON, J.P.

As one who had the privilege of much correspondence and some personal intercourse with the late Mr. J. W. Preston, I may be permitted to give the readers of *THE INQUIRER*, a few notes about him. For further details they may turn to last week's issue of the *Christian Life*, where our friend "T. L. M.," with the vigour that defies his eighty years, contributes a longer account. In that account Mr. Preston's birth (1825) and education for the Church, are set forth, as well as the curacies held by him before his theological opinions led him outside the establishment. His last curacy was at Bowerchalk, Wilts., where he became a warm friend of the celebrated Dr. Rowland Williams, the Broad Churchman, and contributor to "Essays and Reviews." Inheriting a competent fortune he retired into private life, residing first at Park-

stone, whence he attended the Unitarian Church at Poole; later he made his home in Lyme Regis, and there spent the last thirty years of his life.

Mr. Preston (says a local newspaper) "had endeared himself to all classes during his residence amongst us." As a Guardian of the poor, and as a county magistrate, he faithfully served the community, but his obvious bent was towards the study, and his scholarship was deep, wide, and varied. He frequently sent letters or other contributions to this journal, and, as a specimen of his offerings, there now lies before me a copy of some fifty Greek hexameters, which he chiefly fashioned out of quotations from Homer, the Psalms, Isaiah, Micah, Cleanthes, the Stoic, St. Paul, &c. This cento, however, did not appear in these columns. I remember another of his notes dealing with the epitaph on the Rev. Jeremiah Joyce, at Cheshunt, where Mr. Preston lived as a boy. Perhaps even good Unitarians exist who do not know who Joyce was, but his name is honoured still by some who owe their first taste of science to his "Dialogues." Mr. Preston had, amongst other treasures, many interesting documents in his library at Cliff House, Lyme Regis, among them, I believe, the manuscript of the very first of Macaulay's Essays, which was written by the future historian when he was a boy under the tutorship of the Rev. Matthew Morris Preston, the father of my old friend. Of his own MSS. there was abundance, for he was a facile and ingenious verse writer, and some of his compositions showed a tender grace, more of them a kindly yet pungent humour. A little volume of "Lyme Lyrics," very badly printed, is all, I believe, that he ever published.

Gentle, shrewd, devout and cultured, he has passed to rest amid the tender regrets of many friends;

W. G. T.

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best. If he be a great man, they will be great things; if a small man, small things; but always, if thus peacefully done, good and right.

Ruskin.

EVERY loyal obedience to the inner call of duty, every attempt at speaking bravely the thing that is within one's heart, every attempt to utter kindness and goodwill, brings us into connection with the whole history of the upward movement of the world. So have good men and women been doing from the beginning, and all our heritage is but the result of their effort. If to us there comes the need of meeting a new situation, speaking in a new accent, making for the time a new emphasis, we are simply following out that universal law through which the world grows more and more, though men die and fail. A new commandment speaks to us. When we obey it, we find that it is the old commandment which we have heard from the beginning.—S. M. Crothers.

THE CHILDREN'S COLUMN.

It was the Christmas holidays, and there was bright, cold winter weather. The garden was covered with snow, and Tommy thought the distant hills looked like frosted sugar cakes. The earth under the snow was frozen hard, and there was ice on the streams and ponds in the valley below.

Tommy and Lilian were very busy and very happy.

Tommy was making a snow Father Christmas, and Lilian was making a birds' Christmas tree, which was supposed to be Father Christmas's present to the poor little starving birds.

The snow Father Christmas looked very fine when he was finished. He had a peaked cap, and a long white beard and coal black eyes (for indeed they were made of two bits of coal), and a long white robe, and his right arm was stretched out pointing to his Christmas tree. He seemed to say, "I am Father Christmas. I wish well to everybody, and I will not let the little birds starve. See what I have done for them!"

Truly it was a wonderful Christmas tree that stood on the lawn not far from the house.

It was hung with bones dangling on strings, and there were two half cocoanut shells hanging there with pieces of fat inside for the tits.

Lilian was very proud of her work, and stood smiling at it, not minding in the least the coldness of her little rosy fingers. Next she begged pieces of stale bread from the cook, and soaked them and spread them on the ground round the tree. Then it was dinner-time, and both children came indoors, and had a great deal to say during dinner.

"You see, mummy," said Lilian, "Dicky Specklebreast may be hungry now that he can't get any worms, and I shouldn't like him to die, nor any other of our garden birds, so I shall feed them every day while it's so cold."

Dicky Specklebreast was a little thrush that the children had reared in the spring and then allowed to go free. For many days after that, Tommy and Lilian fed their feathered friends, and would stand at the window and watch them eat. The dear little grey tits and blue tits would sit on the cocoanuts and dip their little beaks inside, nibbling at the food. Sometimes it was all gone, and then they would sit on the edge of the cocoanut shell and peep into it, and then look at the children in the window as much as to say, "It's empty; give me some more nice fat, please!" They liked the meat bones, too, and would hang upon them, often topsy-turvy, and peck and eat as they swung about; for the tits are little acrobats.

Sometimes a robin would come to the cocoanut, too; but never if a tit was there, for the robin is shy of other birds.

"Shall I tell you the legend of the robins?" said Mrs. Weldon one day to the children.

"Yes, do mummy—look, there are two on the lawn now!"

"It is said that when our Saviour was left hanging on the cross, lonely and deserted, a little robin came to him, and perched upon the crown of thorns upon his

head, and a thorn pierced the little robin's breast, and it bled, and the feathers were stained red; and ever since the robin has had a red breast, and been the friend of man.

"Gardeners think the robin lucky, and like to have one hopping round while they dig. Indeed, our gardener says it is unlucky to dig without a robin near."

"Mother," said Tommy one day, as he and Lilian stood at the window watching the birds feed, "the birds are not one bit nice to each other; there's a big thrush who has frightened away a little sparrow and seized his piece of baked potato skin. Oh! and there's another thrush looking so hungrily at him while he eats it, and he won't give him a bit! He's just horrid, and now a big starling has come and seized it, and frightened him away, and it serves him right!"

"And what do you think I saw yesterday," chimed in Lilian? "I saw a lot of starlings quarrelling over a piece of bread. They wouldn't let each other get it, and there was a little hungry sparrow looking on a little way off. He waited till the starlings were so busy fighting each other away that they forgot to guard the bread, and then he popped in and seized it, and flew away with it! I did laugh! But I wonder why the birds are so unkind to one another, mummy?"

"Dear," said her mother, "Nature's ways are hard to understand, but there is always a reason for them. Wise men tell us that in nature, only the strong survive, while the weak perish, and so the race is carried on by the best birds and the best animals, and all are strong because the feeble disappear. It used to be so with men in savage times too. The weak were killed in war or died of hunger, and only the strong survived."

"It seems very cruel, mummy."

"Yes, dear, it is cruel, and so Christ came to show us a still higher law, to tell us that the strong must protect the weak, the rich must help the poor, that the life of love is the highest life of all, and that everybody, even little children like you, can try and lead it."

Mrs. Weldon laid a hand gently on each young head, and the children turned thoughtfully away from the window:

VIOLET SOLLY.

THE Rev. F. B. Mott, whose resignation of the Southport pulpit we reported last week, informs us that he has no intention of giving up the regular ministry, and that what we repeated from the *Christian World* on that subject was purely newspaper gossip, due to complete misapprehension.

"PSALMS OF THE WEST," though still issued anonymously, is now known to be the work of the Hon. Rollo Russell. First published in 1889, a third and revised edition was brought out in 1897 by Messrs. Longmans, and a fourth impression two years later. This is now re-issued in paper cover for sixpence net, an effort to reach a wider public which we very warmly welcome. Friends should do all they can to make this beautiful book of modern devotion more generally known. Copies may be had at Essex Hall.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 16, 1907.

FOR THE CONGREGATION.

AMID the urgent interests of the world one returns always to the thought of the congregation as the natural home and centre of religious life, at any rate in its social aspect, to be kept pure and strong, as the appointed place of refuge, of rest and refreshment for those engaged in the strife of daily work and all earnest efforts of progress in the world. And not this alone, but it must be also a centre of kindling force, from which inspiration may be gathered, and a driving power for better life be obtained.

This must be our constant care, to preserve the congregation from deterioration, to maintain the home feeling, its power of ministering to peace and gladness in all who are gathered into its fellowship, and any who may chance to come in; and with such power of quiet ministry must go the deeper convictions of spiritual truth and communion with the UNSEEN, that the power of God in truth and righteousness may be there convincingly felt, and a pure searching light illumine the whole range of daily life, and in all and through all its ideal of perfect love.

The church, which is the living congregation of faithful men, must always be ready to teach and to learn, there must be the kindling of living impulse in every heart, and through sympathy and common aspiration, a kindling of him who is appointed especially to minister, to stronger effort, more perfect consecration, clearer vision, and more confident, rejoicing, and convincing speech.

It is well when a congregation is earnestly set to equip itself more perfectly for that closer fellowship, both in worship and in work, and the opening of the Preston Memorial Buildings for Unity Church, here recorded, is a welcome instance of what is repeatedly being done by our churches, of which the effort to complete the MARTINEAU Memorial at Norwich is another. Again, the report of the Sustentation Fund, also published this week, bears witness to another effort for the strengthening of the life and work of our churches, which is to be earnestly commended to all who wish them well.

PRESTON MEMORIAL AT ISLINGTON.

THE Preston Memorial Buildings, which are a greatly needed addition to the old schoolroom of Unity Church, Islington, were opened by Miss Preston on Tuesday evening, in the presence of a large gathering of friends. The buildings are a memorial to her brother, the late Joseph T. Preston, erected by the congregation of which he was throughout his life a devoted member.

A door leads out of the old schoolroom into a fine new class-room, which continues the line of the church buildings to Florence-street at the back, where there is a new entrance, together with a kitchen and cloak-room, and a staircase leading to three upper stories; on the first floor are two smaller class-rooms, and the rest of the building forms an admirable little house for the caretaker. The best use has been made of the space available, by the architect, Mr. H. Chatfield Clarke, and cordial tribute was paid at the meeting to the excellent manner in which the work had been carried out by the builder, Mr. C. P. Roberts, who is a member of the congregation. The contract for the building was £1,208, including £148 for a system of heating by radiators and hot-water pipes, of which the old school-room also has the benefit. There are, of course, other expenses of furnishing, &c., but the treasurer of the building fund announced that the whole amount had been raised except for £20. Donations from 125 friends, near and distant, amounted to £1,160, the recent bazaar produced £240, and the Sunday-school raised £50. The new rooms will be a great gain to the Sunday-school, and furnish an enlarged opportunity not only for its work, but for all the social activities which centre in the church.

Before the actual opening of the new buildings a meeting was held in the old school-room. Mr. Grosvenor Talbot, president of the British and Foreign Unitarian Association, was in the chair, supported by Miss Preston, Mr. Stanton W. Preston, Mr. J. Classon Preston, Dr. Drummond, Dr. W. Blake Odgers, K.C., the Revs. W. Copeland Bowie, C. Roper, and E. Savell Hicks, Messrs. H. Chatfield Clarke (architect), C. P. Roberts (builder), A. Wilson, F. Creak, and Ronald Bartram. There were altogether between fifteen and twenty members of the Preston family present, including Mr. and Mrs. Percy Preston, Mrs. Classon Preston, Mrs. Frank Preston, Mrs. Sydney Preston, and Mrs. Bartram.

The CHAIRMAN, expressing his pleasure at being there that evening, recalled his early memories of Carter-lane Chapel, the predecessor of Unity Church, when as a boy at University College School he used to walk across from Gower-street on Sundays, down Holborn-hill (for there was no viaduct then), past Newgate, to Carter-lane. He remembered Dr. Hutton preaching in the old chapel, and in those days also there was no name in the congregation more honoured than that of Preston. Carter-lane Chapel had now disappeared among the great warehouses about St. Paul's Churchyard, and the congregation had moved on

to Unity Church; and in the same way their Unitarianism had gone forward. The old principles were as true and strong as ever, but their religious life, as Unitarians, had made progress, following the truth. With the old enthusiasm and reverence he believed they held now a better and higher faith: Their orthodox brethren had also gone forward, but they were still trying to make their new thought fit into the old creeds and dogmas. The way of complete freedom was better, and they had to maintain the essential need of truth, building on that foundation both in life and in religion. As to the "New Theology," it had better keep to its own denomination. They were not anxious for these men to come over to them. The "New Theology" and "Unitarianism" might work on side by side. In conclusion, he congratulated Miss Preston and her family on what they had done for Unity Church, and on those memorial buildings. They were the fruit of effort on the part of the congregation, effort not for self, but for others, which was the secret of true life; and he hoped those buildings would be the centre of much good work for the uplifting of the people round about.

Mr. RONALD BARTRAM, having read letters of regret, for absence from Sir E. Durning-Lawrence and the Rev. W. G. Tarrant, and announced further letters of regret from Mr. C. F. Pearson and other friends, read a statement as to the new buildings, in which the congregation warmly acknowledged how much they had owed in that matter to the enthusiasm of their minister, the Rev. E. Savell Hicks. Mr. F. Creak, treasurer of the building fund, also read a statement, giving particulars as above noted.

Dr. DRUMMOND said that he had come there that evening not expecting to speak, but simply to show his sympathy and honour for the memory of the man whom those new buildings were to commemorate. He was glad of the opportunity to bear testimony to the admirable and consistent character of the man whose whole life's interest was centred in the congregation at Carter-lane first and then there. Mr. Preston was a firm and consistent Unitarian, ready to devote what powers and means he had to the furtherance of the cause of Unitarianism, and his whole interest was given to the welfare of that congregation. It was right that such a man should be remembered. His religion was deep, earnest, and sincere. He had the reserve rather characteristic of Unitarians. Perhaps they carried it sometimes too far; but, of the two extremes, reserve and great freedom of expression, reserve was the less objectionable. Surface emotions were easily exhibited, but the deep emotions that never changed, true and faithful through all the life did not easily express themselves. His was the most powerful eloquence, that of a true, honourable, manly life. He was a man of business, and a man of business could preach sermons, not from the lips, but from the honourable nature of his dealings, the high tone of his commercial morality. No man of such character could mingle in the world's affairs without making his quiet influence unconsciously felt. Their dear

friend preached many a sermon of which he was quite unconscious, impressing on others the value of what was high and good, making them ashamed, at least in his presence, of anything mean or dishonourable. It was right to remember such men. Their saints were not known by asceticism, special forms, or withdrawal from the world, but by mingling with it, while keeping from its evil. He rejoiced to think that among Unitarians there had been numbers of such, and that a high and noble ideal of life pervaded their ranks more than among some others, while their people were on the whole truer to their ideal and more absolutely sincere in what they professed. He prayed that they might long cherish that spirit there, and that the high example of faithfulness, sincerity and simple courage might remain to hold on high the banner of righteousness in that neighbourhood; and that in due time the sincerity of their faith might be more clearly recognised, and they might receive a larger share of the world's charitable judgment than ever fell to their friend. He was glad, he said in conclusion, to bear his humble testimony to the worth of a man of pure, refined, and noble character.

The Rev. E. SAVELL HICKS, who followed, expressed his gratitude for Dr. Drummond's presence. Mr. Preston stood for all that was best and noblest in their Unitarian belief and life. He made his religion his business, and his business his religion. No better name could be associated with that building, and their hope was to make their work in it worthy of the ideal set before them. He expressed his delight also at Miss Preston's presence, and that she was able to be there to open the new building.

Mr. CLÄSSON PRESTON then gave an interesting account of the old Carter-lane chapel, the walls of which were still there, though engulfed in a great block of warehouses. He mentioned the names of Nettlefold, Warren, Chamberlain, as well as Preston, as closely connected with the congregation in those early days, and he told of the succession of their ministers, and, as Mr. Preston's eldest son, expressed his gratitude at the presence of so many friends on that occasion.

The Rev. W. COPELAND BOWIE proposed, and Mr. ALFRED WILSON seconded a vote of thanks to Mr. Talbot and to Miss Preston for the service she was about to render. This was carried by acclamation, and Miss PRESTON then spoke a few words, with deep feeling, of what that occasion meant to her, and what they hoped from the new buildings, both for the Sunday-school and the various agencies connected with the church. They must all heartily thank Mr. Hicks, she said, for all that he had done to obtain that building, and concluded with an expression of very earnest hope for the future of their work.

Mr. Hicks then led Miss Preston down the room, to the door into the new buildings, which she unlocked, and showed the way into the large class-room. The buildings were afterwards inspected by the company, and general satisfaction was warmly expressed.

THE MOOD OF IMMANENCE:

In fastening upon the idea of the Divine Immanence, and making that the fountain conception of all his other teachings, Mr. R. J. Campbell has drawn to himself the sympathy of many minds. If we wish to overcome and put behind us whatever is erroneous and imperfect in his view, we must first be able to appreciate the attractive truth and value which it embodies.

There is a well-marked attitude of thought on the deepest matters of religion, which we may call the mood of Immanence. It is not confined to any period of history, but it has always exercised special attraction whenever men have been strongly under the impulse to unify their conceptions of the universe and rise by a bold flight to a comprehensive vision of the All. It is the characteristic attitude of all mystics, for they are impatient of all conflict, of all that belongs to the detailed and the particular, and they wish to see all things only as subordinate elements or moments in the life of God. The whole revelation of God to their souls must have the stamp of immediacy; the mediated faith, the transmitted fellowship, the experience that is construed and constructed out of the jostle and play of our human relationships—all this is nothing. For these "God-intoxicated" men the world practically does not count; neither does man as such, nor self, except as an evanescent phase in the "life of the whole." The total process is everything, the details have no reality of their own; and the total process is as nearly as may be tantamount to God. We can bring this out more strongly by contrasting it with the opposite point of view—that of "transcendence." Transcendence takes the world as a hard and fast, static reality, which is objective to the Transcendent God. Immanence, on the other hand, takes the world as a developing, growing, living reality, which only comes into view as the mode or medium by which God is known to us. When men are strongly impressed by the idea of immanence, all facts and events and things and persons lose their contours in a golden haze of divinity; whereas "transcendence" insists on things being regarded strictly as what they are, and without such enthusiastic heightening. A parallel case, which will help us to understand "immanence," is the Rousseauite and Wordsworthian notion of "Nature"—the exalted and rarified Nature which stood for Shelley as the very soul of the All, and which had the same kind of attraction for poetic young men in the revolutionary era that "Immanence" has for Mr. Campbell and others to-day. In Meredith, again, the same idea is represented by "Earth."

It is not difficult, when the matter is stated in this way, to see that, in a healthy condition of mind, the mood of immanence easily and quickly supplies its own antidote. For it is not, and cannot be, on terms with our normal and permanent experience of actual life. It results in setting up the most terrible distinction between secular and religious life (although it began by promising and professing to do just the opposite—to merge them). All attempts to reduce the world either to "Nature," on the one hand, or to God, on the other, are sure to be revenged in this very manner. For if we are bent on this particular way of "seeing all things in God, and God in all

things," nothing will serve but we must say that there is but one Reality—God—and that all else is but show and illusion. But, as soon as we have arrived at this desolating result, we discover that what we have really asserted is just the opposite of Immanence. The One Reality absolutely transcends all its mere appearances. We have passed from bald immanence to bald transcendence.

There is, in fact, no way of escaping transcendence. It cannot be merged into, or reduced to, or explained as immanence. The thought of immanence is indeed a noble and valuable thought. But it is utterly one-sided and cannot stand by itself. It holds good only while we deliberately keep our minds fixed in one tone of experience. As soon as we insist on the reality of self, or events, or the world, as soon as we admit conflict, immanence ceases to be our dominant feeling, and is seen to be a kind of Buddhist Nirvana. Admit the real substantial reality of men, and things, and sin, i.e., admit that God is transcendent, and then you have to think of God as *over-ruling* as well as unifying. He not only permeates the world, but also redeems and regenerates it. Now it is just these latter ideas that are most foreign to a theory of mere immanence. An Immanent who should strive to redeem the All of which He is actually the perfect sublimation, would be an absurdity.

It appears, therefore, that the foundation upon which Mr. Campbell builds his entire theory (including his views of the Person of Christ, prayers to Jesus, and sin) is quite insufficient. Accordingly, we find that he can only get his results in an illegitimate manner. Thus, e.g., it seems to be thought by the "new" theologians, that the idea of Incarnation has some special connection with Immanence. Jesus is regarded as an Incarnation of God, and so is any other man, because God is immanent in all beings. But this is a confusion. He who says Incarnation says Transcendence. The Reality that incarnates Itself, now in this, now in that form, does so by coming forth out of its unrevealed, inaccessible, incognisable existence; by the very fact of Incarnation it proves how infinitely It transcends its Incarnations. And this shows that it is impossible to say that Jesus, or any other Incarnation, is God. How important this consideration is, we may see from a recent attempt of one of the "new" theologians to rebut the charge that the Immanence theology is only a kind of Pantheism. He does so by showing that Pantheism overlooks the fact that God is not only immanent in the world, but also transcends it, and he claims for the New Theology that it avoids this error. Now, we have only to apply the same argument to the "new" statements about Jesus, in order to reveal the hollowness of the assertion that He is God. To say that he is God is exactly parallel to the Pantheist's statement that the world is God. To say that God transcends the world upsets Pantheism; to say that God transcends Jesus disposes of the New Theology.

We cannot help admiring, while we dissent from, Mr. Campbell's heroic attempts to save the Christian atmosphere, and the feeling about Jesus, by means of his immanence theology. But it avails nothing to insist that God is revealed in

Jesus, if He is revealed in the same sense in the All. For the revelation of Jesus has a different substance from the revelation of the All. You cannot lose yourself in the transport of the All, the mood of immanence, and at the same time drink in the spirit of the Cross. "Cosmic emotion" can never be identified with the specific experience we call Christian. "In him we live and move and have our being," is not the transport of the All, "the chant of the whole," but a definite view of God's moral relation to man and the world. Mr. Campbell vainly imagines that the antagonism of goodness and evil can be transformed into the antithesis of "life in the whole" *versus* "life for self." But Christianity insists on the self. It is Omar Khayyam, as Mr. Chesterton has well pointed out, and not Christianity, that blots out man in the interests of an overwhelming God.

Omar Khayyam, the passion of modern science for unification, various monistic philosophies—these are the trends and stresses of modern thought that have had an influence with those who emphasise Immanence. They have a legitimate influence, and our contention is that they find their justification and meet with their proper response in a view of Christianity to which Mr. Campbell sometimes approximates, but too often lets slip from his grasp. If we want to satisfy the mood of immanence, if we want to get away from the magnified non-natural man which Deism set up for God, if God is to be for us not a potentate holding quasi-regal relations with a world from which He is widely separated, but the very Life of the world, the interpretation of its struggles, the informing principle of its evolution, we can have what we seek in an *organic* view of the Christian revelation. On that view, the whole work of redemption, in other words, the whole process of evolution from lower to higher humanity, is wrought by *man*, in the normal pursuit of his own human ends. Man's free will, man's struggle against sin, man's love and suffering for his weaker brother—these are the cardinal facts of the great human manifestation that we call the Christian revelation. The effort of it is man's, and the exceeding great joy of it is man's also. The failure and sin also are man's (for there is often disastrous failure), and so is the suffering from failure. And no amount of argument can rob man of the conviction that it is his own affair; that he is no mere puppet of cosmic power, and that he chooses his fate with open eyes. This is the truth of Transcendence—that God is not man, and man is not God. And yet it is equally true (and this is the truth of Immanence) that it is just through this human evolution that God manifests Himself. The more truly human it is the more truly does it achieve the Divine purpose. It is all done by man; yet in doing it man becomes one with God. And this is, as yet, an ideal, not an accomplished fact; an achievement hardly to be won, not a foregone conclusion. The incarnation of God in man is not yet as true of us as we pray that it may become. We are *not* yet as much one with God as Jesus was. Any theory of immanence that says we are ("Jesus is God and so are you") misses its aim:

W. WHITAKER

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP—ITS ETHICAL SIGNIFICANCE.

A FEW years ago one of the Bishops created a mild sensation by bluntly declaring his belief, the precise terms of which I forget, but which was to the effect that a Social system framed on the lines of the Sermon on the Mount would break down in a week. Many good people were rather shocked, but everybody of practical common sense admitted that it was true. Let us assume that the Bishop was right, and that it would be impossible to rule the British Empire, and conduct our social affairs absolutely on the lines of Christianity; must we therefore repudiate the principles and sentiments of Christ, and refuse to consider any practicable reform in our imperial and social system on Christian lines? I feel sure that Mr. Rawlins would emphatically reject any such conclusion. He would probably say that all government and all social systems are outcomes of the moral and mental conditions of the people concerned, and that a perfectly Christian social system can be attained only as the people gradually approximate to the Christian life.

Attempt suddenly to establish a universal system of Christian Government, and you will inevitably find your government beset by all sorts of difficulties and embarrassments arising out of the condition of the people, and it will certainly break down. That does not prove that Christian principles are all wrong, or that Christian sentiments are inapplicable to social life and public government. It only proves that the great mass of the people are as yet a long way off any real and effective acceptance of Christianity, and are unfit for such government. It does not show that we are wrong in trying to bring Christianity to bear on social problems whenever and wherever it is practicable, and it does not preclude the anticipation of the time when the splendid beneficence of the Christian ideal shall permeate every institution and animate every life. It may be a long way off, but when we pray "Thy Kingdom Come" all our failure and difficulties do not forbid or prevent the more hopeful and optimistic among us believing that even within their own limited range of observation that "Kingdom" has made substantial advance.

But Mr. Rawlins first assumes a sudden and universal subversion of our present social and commercial fabric, and then, without the least allowance for any change in the circumstances and motives and ideals of the whole body of the people, he conjures up all sorts of disasters and complications, and condemns the whole thing, principle and practice, arguing for individualism and free competition as though they involved no difficulties and were beset by no troubles and disadvantages. He doubts whether Collectivists have really thought out results so obvious to "deep thinkers," attributes to them the most asinine proposals, and implies that they are seeking to "convert us into a nation of slaves

while assuming that we shall be a community of angels."

It is really amazing to observe how ready many good people are to assume that the most selfish motives are, and always must be, the mainsprings of all social life and activity. They themselves do good deeds and lead lives of exemplary self-sacrifice, and find ample reward in the delight of doing good and in the promotion of the altruism in which they fervently believe; but from what they sometimes say one might suppose they haven't the least faith in the possibility of kindling the same public spirit in other people. Here is Mr. Rawlins, a man of ideas and beneficent enthusiasm, who would, I have no doubt, freely spend himself in any cause likely to promote the general well-being and, if possible, quite apart from any pecuniary advantages to himself. Yet he cannot believe it possible that under any social system anybody would make an invention, however beneficial to their fellow-men if they personally got nothing out of it. Take away the incentive of personal gain, says Mr. Rawlins, and "human nature would say, 'What is the use of bothering about inventing when I shall get little or nothing by it?'" Seemingly, the possibility of a man of inventive ability exercising his faculty for the love of the thing, for the good of his fellow-men, and for the honour and delight of being a general benefactor never enters into his wildest imaginations.

But another curious thing is that a man so able and so desirous of promoting whatever is for the public good should sit down to write upon a subject of such momentous public importance without taking every care to be well informed upon it. Of course, collectivists do *not* propose to take away from inventors all the incentive of personal gain. On the contrary, they believe that they could make this incentive more certain and effective. They recognise in the inventive talent a faculty of the greatest possible value to society, and they would develop and encourage and assist it in every possible way. Under existing conditions they complain that more often than not the man whose inventive brain is a beehive of ideas only by sheer luck gets a chance of showing what he can do, and not infrequently ends a life of struggle and disappointment in poverty and obscurity. Where luck favours such a man, and he is able to bring his invention to market, capital snaps it up for its own benefit. The man of inventive genius gives all the time and study, makes all the experiments, takes all the anxiety and the cost of working out the idea, and the man with the money steps in and makes a fortune out of it, often giving the actual inventor barely enough to enable him to go on to his next idea. This is no matter of opinion. The history of inventions is full of facts showing—no doubt, with many exceptions—that this is the commonest course of things. Social reformers contend that such a "system" of rewards involves lamentable waste of most valuable talent and often the grossest injustice. From the moral point of view it is often scandalously wrong, and from the economic point it is not politic;

Every real inventor should have all the assistance the community can afford him, and should be sure of a reasonable reward for success. It would be easy to devise a system by which this could be done, and though it would not encourage men to take such gambling risks as inventors often do take, and would never inveigle a man to his ruin by lying hopes of fabulous fortune, it would do more for progress, and do it more wholesomely than the present savage scramble. The collectionist who should gravely contemplate any changes that would ignore inventive talent and fail to make due provision for its encouragement and reward would be a very shallow-pated noodle, and his Socialistic ideas would not be worth considering.

There is another point in this article of Mr. Rawlins which betrays a lack of information and observation very curious in a man so able. He does, indeed, dimly discern "that we are moving on to a more equitable state of things," but he seems to have no idea how far we have actually got, or what is the real secret of the social advances we have made. He does not perceive that practically every movement forward has been essentially a collectivist movement, and some of the most obvious of these he entirely misunderstands. He looks abroad to France and America, and finds that some rather cranky Socialist experiments out there have failed; but he actually seems to be unaware that the public roadway in front of his own house affords the most complete of all possible illustrations of a Socialist success. "The Post Office," he says, "the municipalisation of gas and water supply and trams are not Socialist undertakings any more than the streets are!" This is really extraordinary: The Post Office has been set up and is maintained by public capital, it is organised and worked by public servants, and the whole thing is run entirely for the public benefit. That is Socialism. Is it possible that Mr. Rawlins does not understand this? It is Socialism, and, what seems to be worse still in Mr. Rawlins's opinion, it is State Socialism; but, notwithstanding all the vaticinations of slavery and corruption, in which Mr. Rawlins indulges, if we are ignorant and short-sighted enough to be beguiled into other enterprises of a similar kind—it cannot be denied that upon the whole it works splendidly. And so do the tramways and water and gas supplies of our municipalities, though neither the officials nor the rank and file of these organisations are angels, but only very human men. These services, Mr. Rawlins will perhaps be surprised to learn, are also Socialistic or Collectivist, and they have not thus far resulted in slavery or ruin to anybody. Every Londoner ought by this time to know that the municipal tramway employees have had their week reduced to six days instead of generally seven, and their working day to ten hours instead of thirteen or fourteen. This has necessitated the employment of 800 more men at comfortable wages, while the service has been greatly improved, fares reduced, and a considerable profit carried to the relief of the rates. It has everywhere been pretty

much the same with the gas and water supply; and as to the roads—it is really very funny to hear it gravely asserted that the modern postal, tram, gas and water service "are no more Socialistic than the roads are!" How could they possibly be? There was, I suppose, a time when every Britain made his own path to the door of his own wigwam, and one of the earliest of all Socialistic movements was no doubt taken when some long-headed radical reformer in woad and sheepskin suggested that it would be a good idea to make right through the hamlet a common road in which each man's pathway might terminate. This would, of course, be done at the common expense of labour and for the common good: That would have been the germinal ideal of all travelling developments—purely Socialistic—and from that time to this that germinal idea has propagated until the whole kingdom has been covered by a network of magnificent roads all created and maintained, and in the towns drained, swept, watered, paved, lighted, and patrolled by police—all at the public expense, all done by public servants, and all simply and solely for the common good. And yet Mr. Rawlins is unaware that our roads are Socialistic.

The fact is that he has conjured up a fearsome bogey that is to come upon us with chains and every attribute of tyranny and oppression, extravagance and corruption, and, when the bogey appears, bringing nothing but social order and harmony, comfort, efficiency, and economy, Mr. Rawlins quite fails to recognise the creation of his own brain. "This thing Socialism! Of course it cannot be. Postal service, trams, gas, water, roads—why such things come quite naturally in the inevitable and beneficent unfolding of society." Of course they do. They are part and parcel of social solidarity and human brotherhood, and are absolutely in harmony with the Christian ideal of mutual helpfulness and beneficent co-operation, as opposed to mere selfish greed and scramble. Mr. Rawlins is evidently himself a little perplexed, and has something rather feeble to say about the width of roads and quality of gas by way of explaining what is and what is not Socialism. But it really won't do. It is ridiculous to grant that water may be supplied by public capital and organisation, and at the same time to pretend to believe that we should be going the way of slavery and ruin if we were to attempt to do the same thing by milk. Everybody knows that the milk we get is often filthy and adulterated, and dearer than it need be, and that the unsatisfactory conditions of supply constitute one main cause of the excessive mortality of infant life. But if to-morrow it was proposed in Parliament to take over and thoroughly reorganise the milk supply of London either by the Government or through the municipal councils, the proposals would be bitterly opposed by some of the best and most beneficent people living. It is really high time that our Christian teachers showed a better lead.

GEORGE F. MILLIN.

Brixton, February.

THE RELIGION OF AMERICA:

BY DR. EDWARD EVERETT HALE, UNDER THE HEADING "GOOD NEWS" IN THE "CHRISTIAN REGISTER."

SUPPOSE a new town on the frontier: The wounds are not yet time-worn which the axes left when they made their first marks upon the trees:

If any "Minister of good tidings" arrives there, if he is worth his salt, he is not there an hour before he sees the leaders of the town, and arranges that he will "hold a meeting" there, perhaps, the same night, certainly in a day or two:

What is more, half the people come to his meeting. He holds his meeting. He proclaims his glad tidings, if he has any. He stays or he goes away as it may be ordered. And these people have avowed their interest, whatever it is, in God and heaven and duty.

More than half of these people who come to his meetings have never been connected with any organised ecclesiastical corporation: But all of them have more or less faith, and that faith has brought them to this elder's meeting:

In the average newspaper, particularly on Saturday, there is a column more or less, devoted to "religious intelligence." Every word of this intelligence is devoted to the Roman Catholic Church, or to the Episcopal Church, to the Presbyterian Church or to the United Presbyterian Church, or to the Reformed Presbyterian Church, or to the Second Secession from the Original Covenanters, or to some other of the various organisations. No word in the "religious intelligence" is ever given by any accident to that part of the people of America who, while they believe in God and heaven and duty, have never connected themselves with any of the denominations. (For some reason not known to me there is virtue in throwing the emphasis on the first two letters of this word.)

Now, in a city like Boston, there will arrive next Saturday, for the first time, twice as many people as will enter that frontier town in the next five years: Has the reader ever happened to ask himself just what provision is made for the unformed, unwritten aspirations, hopes, and fears of such people? Just what welcome will they have on their first Sunday in Boston?

In the last sermon which I preached in Boston, and in the first sermon which I preached in Washington this fall, I stated my theory of what every large city ought to do for these people. I am going to print this passage now, in the hope that it may reach the eye of some thoughtful and religious person in Boston, New York, Philadelphia, Baltimore, Washington, Buffalo, Chicago, St. Louis, and San Francisco.

The American System.

The first, and so far the most imposing exposition of what I like to call the American System—the system of the Free Church of America—was a step forward and upward made by Harvard College five-and-twenty years ago. The college then divided the duties which are specially devotional, or what people call religious, between ministers of five religious communions: It was

no fault of the college that the Roman Catholic Church would not condescend to be a sixth. The object-lesson thus given has since been accepted by the largest universities—by Yale University, by Cornell University, and the University of Chicago.

In this magnificent object-lesson the oldest college in the country showed what is meant by its motto "for Christ and the Church." It was no accident that her original motto was "Veritas" the truth. Every boy or man, every girl or woman under her training knows now, or may know that religion is the relationship of God with man, of man with God, of the Father with the child, or the child with the Father. Religion is not a matter of syllogism or of recollection of articles, of Orders in Council or of the multiplication table. Religion has to deal with the Eternities, with faith and hope, and, above all, with love. On these lines the Christian religion, which is absolute religion, will assert itself. The men of faith, of hope, and of love are in this matter in advance of the men of mere intellect, the men of historical creed, of statutes. Liberty is in advance of slavery:

I look to see very soon such agreement between the real leaders of religious life in America that every large city will maintain one religious centre, where not one preacher only, or ten, shall teach or persuade, but where in turn, as at your Lowell Institute or at the Brooklyn Institute, twenty, thirty, forty religious men from all parts of the nation may tell what they know and what they have seen. They shall tell men how to live. And the beggar from the street shall be free to hear all that this central church of the people can offer, its music, its appeals, its instruction. In every large city the Christian men and women, wholly outside of their separate churches, might add to their ministrations one such central metropolitan church. So the Christian men of Boston might gain possession of the Old South Meeting-house, where the people of Boston used to assemble with lesser duties, where the committee in charge should secure the service of men most devout, most eloquent, most convincing: As the Lowell Institute listens to Agassiz, to Walker, to Lyman Abbott, to Percival Lowell, this metropolitan central church, open to all sorts and conditions of worshippers, will meet to join in worship with the religious men of every school, from the Roman Catholic at one end to General Booth at the other, so only those men tell us what they know is true.

I look forward with absolute confidence on such restoration of the simplicity in worship in all the larger cities, especially in Chicago, where Dr. Swing made his adventure, in New York, and in Washington. As a university has its Latin professor to teach Latin, its electrical professor to tell of electricity, as it permits its German professor to say that German is the best language conceivable, and its Greek professor to say that Greek is the best; but as the university, first, second, and last, proclaims the Truth, so will the Church of Christ, in his own words and with his own authority, proclaim the kingdom of God and the righteousness of God. When men do seek these first, the *things* will be added unto them:

To be all One
When on the earth the will of Heaven is done;
As in their courses stars and planets run,
As sun with earth, and earth with sun,
Ruled by one loving God

United into One:
So all men with our Father live as one,
Loving and living in the perfect day,
Love with his love

And walking in his way,

Perfected into One.

EDWARD E. HALE.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

THE storm around the "New Theology" is heard only very faintly here in Manchester. The ministers of our own churches have done their best to explain the significance of the movement, and a few of our "orthodox" brethren have also entered the fray. But there is no present hope of any wide expression of opinion or general movement here in Manchester. We are severely handicapped in these matters by the attitude of the *Manchester Guardian*. This paper, excellent in so many other respects, has a morbid fear of theological controversy. It cannot trust its readers in these highly charged fields of human interest. Consequently, it ruthlessly represses all letters bearing on theological questions, and, while we get columns of letters every day on the education controversy, there is nothing in this department about the "New Theology." In the "news" columns of the *Manchester Guardian* we are allowed to catch a few feeble echoes of the storm. There was apparently a lively meeting at the Central Hall last Sunday, when a valiant defender of the faith closed his critic by the suggestion that he was drunk. In this, at least, he was quite primitive in his methods, but the precedent in Acts ii. 13 was hardly one a Christian apologist should follow. Another report gives us a few sentences from the sermon of the Rev. J. E. Roberts, the successor of Dr. McLaren. Mr. Roberts was speaking on "the Virgin Birth." His conclusion was that the story was not generally known to the first Christians and Apostles, and therefore it could not be essential to the Christian faith. I wonder how far Mr. Roberts will follow this principle? Were not the Apostles, for instance, able to live as Christians without any knowledge of the doctrine of the Trinity? Meanwhile the Lancashire Congregational Union has confirmed its invitation to Mr. Campbell to preach the official sermon in March next, in spite of the protests of the more timid brethren.

The searchings of heart aroused over the "New Theology" will hardly incline our friends of the Evangelical Council perhaps to listen sympathetically to our appeal on the Cemeteries question. The matter has been raised in the City Council, we have held our Protest Meeting, letters have appeared in the papers; but our opponents make no sign. They are following a policy of studious silence. Whether it will be effective remains to be

seen. At least it seems an admission that they have no case. The case has, however, attracted widespread attention. Letters have appeared in the London Press, and the matter has served to point the argument of a former Prime Minister. It is impossible that the matter can rest where it is, and steps will be taken to again bring it before the City Council.

Joint missionary meetings and pulpit exchanges are now being carried out all over the Manchester district. The plan followed is to group the churches in fours and to hold a Saturday evening tea and public meeting; special Sunday services and a Monday evening lecture at the different churches in turn. I have been to several of these gatherings, and, with a few exceptions, the attendance has been disappointing. Still, they have formed pleasant re-unions of our friends, and they have enabled us to get to know each other better.

It has been decided to postpone our united bazaar until Easter week in 1908, when it is hoped the Lower Mosley-street friends will be able to give us the use of their fine premises for it. Work is already well in progress in many of the congregations; still, in view of their local claims, the slight postponement will be very welcome. Meanwhile, the appeal for the Association Fund is to be immediately proceeded with. It is hoped it will meet with a generous response. There is much good work going on in our aided churches which the failure of the appeal would bring to an untimely end. That, however, is a catastrophe we dare not contemplate, and I hope soon to be able to report a substantial beginning for the fund.

The annual meeting of the Unitarian Home Missionary College was a very pleasant gathering. Not only was there rejoicing over the University distinctions obtained, but the fact that there are now more students under instruction than for many years past was also noted with pleasure. It was further allowed to leak out that a large number of exceptionally good candidates are interviewing the Committee next week with a view to admission in the coming session. The finances of the College still need strengthening, and it is earnestly hoped that the present year may see the completion of the Jubilee Fund, when the income will nearly overtake the expenditure.

During the past two or three weeks I have enjoyed exceptional opportunities of getting to see the actual state of some of our local congregations. If I may be pardoned the seeming intrusion of my own personality, I should like to record my experiences. I visited Willert-street first on a Sunday afternoon, in company with Councillor Pritchard. We found it a perfect hive, every room and corner being filled with teachers and scholars. In the chapel a fair audience of men gave an intelligent hearing to my address on "Some Social Problems." The Tuesday following I was there again addressing the guild. About fifty young men and women, bearing the signs of the strenuous life in mill and factory, were there, spending a quiet hour in simple devotional exercises and listening to my

address on the "Moral Teaching of Shakespeare." At Longsight, on the Sunday evening, I found a good congregation largely made up of young men and women, and on the Monday evening at the same place I met quite a large crowd of children to whom I showed the pictures and told the story of our Holiday Home. Last Sunday evening I preached at Gorton, and I found our beautiful Chapel there well filled in every part. On the evening following I was in the equally beautiful schoolroom at Gorton. There also I found a good audience, who joined heartily in the discussion of my lecture on "Religion and the Labour Movement." In the afternoon of last Sunday I was at Lower Mosley-street, lecturing to the senior class on the Supernatural element in Shakespeare." There were nearly 100 adults in attendance, with a well known City Councillor in the chair. Finally, I visited Renshaw-street, to tell my well-worn tale of the Holiday Home, and to show the pictures of the lovely Derbyshire country in which it is situated. The story is an old one at Renshaw-street, its late minister, the Rev. S. Street, having been one of its founders; still I was delighted to find the large school crowded with children and adults. If there is any seeming egotism in this recital let it be discounted by its revelation of my neglect of my own congregation. But my object is just this: In all the places visited I found undoubted signs of vigorous life and energy. The same is equally true, I believe, of the remainder of our local Churches. We may not be making much noise in the world, but we are doing steady work which must tell on the life of Manchester.

CHARLES PEACH.

THE FABLE OF THE SUN WORSHIPPERS.

THERE was once a wild tribesman who went out into the forest every day to get wood for the fires of his tribe. It was his allotted work, as his brothers were stronger than he; for early in his youth he had slipped from a high tree and hurt himself very seriously, indeed, at the time it happened no one thought that he would ever get well again.

His name was Thekko, and because he was a silent person, they called him "The Thinker."

One summer, when the days and nights were warm and there were few fires needed in the camp, he thought that he would like to sleep out all alone in the woods; for he had never really been just by himself with the stars and trees at night time. When he told his brothers what he was going to do, they laughed at him and told him that it was quite enough to dream foolishness, without doing it.

"For," said they, "has not our tribe always slept near the wood fire, where the wolves come not for fear of the little red god who burns?"

However, Thekko went. He was not afraid of the wolves for he had made friends with them a long time before, and though they were ever so hungry, they would never have thought of hurting him any more than they would have attacked one of their own pack.

It must be said, all the same, that Thekko

went to the turf bank he had chosen for a bed with some nervousness. The trees looked so very big, and the stars were so far away that he did not feel as though they were so much his friends as they used to be when he was not so alone with them. A long, long while he lay awake, until the fear which he had felt was lost in sleep, and he did not open his eyes again until after the sun had warmed the world for nearly two hours.

The next night he went out to the same place and soon went to sleep. When he awoke the sky had just the flush on it which means that the sun is coming soon, so he looked to the east, and there was a more wonderful light still which made him sit up expecting he knew not what, but something made him want to sing the most beautiful music he had ever imagined, and he felt like a lover who meets his lass on his wedding day. So he looked through the dark trunks of the pine trees to the brilliant yellow of the coming day, and he thought that the light which seemed caught up by the sun when he went to rest in the west was made purer during his nightly passage underneath the world, until it should be loosed again in the morning from the east. As he looked the red ball of the sun peeped over the distant hills and it was another real day again.

When he told his brothers how beautiful it was to see the dawn they laughed at him.

"It does not make us any better," said they, "to know that the sun looks over the world like that; we should be just as strong and want as much to eat if it only came up like a rabbit out of his burrow."

But Thekko thought otherwise.

Every morning he watched the new day coming, and every morning he thought how wonderful and splendid it was. But his brothers wouldn't come to look with him and the tribe smiled when he talked of it.

At last he could not keep this glory to himself any longer and he decided to paint it. No one had ever painted anything but their bodies and huts before, and he had often made strange shapes with his brush on the doors of his neighbours' houses, for they liked to have a picture better than bare wood to look at; but now he thought, "If I can only paint the dawn and show it to them they will believe and be glad."

So he tried. It was many mornings before he could make a picture which pleased him, but at last it came. No one could be more surprised at its coming than he, for he felt as though some great power were doing it for him, using his hands and his paints and, in part, his mind. As he painted he became very hot and excited, and in half an hour it was all done and a picture of the dawn such as he had dreamed of. He lay down flat on the ground and cried like a little child, he had never known what happiness could be until that moment.

Well, he went home and showed the picture to his brothers. They did not say much and Thekko was rather disappointed, but they kept on coming to take a look at the painting throughout the day.

When evening came two of the tribe said they would sleep with Thekko that night:

* * * * *

Many years afterwards a traveller in those parts came across a tribe of natives whose mark was a circle of gold, barred in red. They were friendly. He put his tent up in their camp. Before it was quite light he was surprised to hear a bell ring and to see all the tribe go out of their huts and sit silently looking towards the east. When the sun came, they bowed down to the earth for a few minutes. That was all, then the day's work began.

"For," said they, "Father Sun likes his children to work when he works and sleep when he sleeps, and we love the Sun."

And the traveller could not understand all that they meant, not even when they showed him a beautiful picture of tree trunks and yellow light as a dream of Heaven seen through the gates of Hell.

H. D. C. PEPLER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Colne.—The report for the year 1903 records many activities and steady progress. Twenty-nine new members were enrolled during the year. A beautiful christening font of Bolton Woods stone was placed in the church to the memory of Mr. James Hartley, who was church secretary and Sunday-school superintendent for over twenty-five years. The font was dedicated at a special service held on October 21, the second anniversary of Mr. Hartley's death. The thirtieth anniversary of the formation of the congregation was celebrated in December, when the Rev. Douglas Walmsley was the special preacher. (The regular services were commenced on October 15, 1876.) A series of "At Homes" was held on January 24, 25, and 26, and proved a great success, both socially and financially. Many friends from the other churches of the town were present on each occasion. The total income amounted to £83.

Crewkerne.—The scholars' annual entertainment at the Town Hall last week was most successful, upwards of 1,500 persons paying for admission, among whom were representatives from nearly all the churches in the town, including two clergymen of the Church of England, "Robin Hood" and "An Artist's Studio" were the plays given, and the acting of the scholars was splendid, the whole performance giving great delight. About £35 was realised.

Croydon.—A series of Sunday afternoon open conferences is being held at the Free Christian Church during February and March. The series opened on February 3 with "A Theosophist's Confession of Faith"; then, on February 10, came "Christianity and Socialism." To-morrow (Sunday) Mr. Maurice Adams is to be the opener, On February 24 the subject is, "Competition as a Moral Force."

Hinckley.—To reduce the heavy debt of more than £400 incurred last autumn by the installation of a new heating apparatus and considerable repairs to the chapel, the young ladies' sewing class organised a sale of work, which was held in the schoolroom on Saturday, Feb. 2. Concerts were given by the little girls in the lower class-rooms, and were well patronised. Although the sale was an unpromising one the effort realised about £17.

Hull (Welcome Meeting).—On Friday, February 8, Park-street Church was *en fête* to welcome its new minister, Rev. W. Whitaker, B.A., and Mrs. Whitaker. Councillor E. Hanger, J.P., presided over a large and enthusiastic gathering. After tea the proceedings commenced with the hymn "O God, our help in ages past," and prayer by the Rev. J. G. Patton (Congregational). Mr. S. Harris, on behalf of the congregation, and Mr. W. Bailey Holmes representing the Sunday-school, institute, library, social, and other societies, welcomed the new minister warmly and sincerely. Rev. J. G. Patton, Mr. W. Cass (Congregational), Mr. Henry Best (Swedish-borgian), all of Hull, each gave a cordial welcome to the town, and promised the right-hand of fellowship to Mr. Whitaker, their

speeches being remarkable for the kindly, generous, and sympathetic tone displayed. Rev. W. Lindsay, who has occupied the pulpit for two months, welcomed on behalf of brother ministers. Letters were read from Revs. C. Hargrove, F. H. Vaughan (the late minister), T. Sykes (Primitive Methodist), Nicholas Knight (Congregational), regretting inability to attend, also a congratulatory telegram from Rev. E. W. Lummis. The Orpheus quartette party interspersed the proceedings with quartettes and songs. Mr. Whitaker replied, thanking warmly for the welcome accorded, and Mrs. Whitaker added a few graceful words of appreciation and thanks. The meeting closed with the "Doxology."

London: Forest Gate.—The Literary and Social Union began the latter half of the present session with a social evening on Jan. 16. One of the most interesting meetings of the society was held on Jan. 24, when Mr. A. A. Gomme gave a paper on "Women's Suffrage," and the presence in the chair of Mrs. Macdougall, one of the recent prisoners in connection with the movement, gave the subject a further interest. Mrs. Macdougall, at the close, dealt largely with the interesting discussion which followed the paper, and related some of her experiences as one who had lived and voted in the colonies. The Rev. H. W. Perris, speaking as one who had taken an active part for many years in the movement which still had his sympathy, could not help feeling that the way of those eager spirits who were trying to rush the question to an issue lay through troubled waters; and in this most of the audience appeared to think with him. At the close, a resolution in favour of political rights for women was carried unanimously.

London: Peckham.—On Tuesday, February 12, at a meeting of the Avondale Guild, Mr. Harry Quelch delivered a lecture on "Socialism" to an audience containing a large proportion of strangers. After an extremely lucid address the lecturer answered several questions put by Rev. Geo. Critchley and others, who expressed some misgivings as to the practical working of a Socialist system. A hearty vote of thanks was given to Mr. Quelch for his address.

Liverpool Postal Mission.—The annual meeting was held on Saturday afternoon, Feb. 9, in the Meeting room of the Ancient Chapel, when there was an attendance of about 80 people. Tea and conversation occupied the first half-hour, after which the chair was taken by the Rev. Charles Craddock. The report of the year's work shows continued increase in the number of those applying for literature, the new applications amounting to 223. Of previous inquirers there are still 489, making a total of 712, to whom 607 parcels were sent during the year. These contained 349 books, and 2,189 tracts; of the former, 39 were by correspondents. The balance-sheet shows a satisfactory decrease in the adverse balance of last year. Miss E. K. McConnell read some well-chosen extracts from letters, after which the Rev. Charles Hargrove gave an interesting address on the object and methods of Postal Mission work. A vote of thanks to hostess, chairman, and speaker, proposed by Mr. Harvey-Cook, and seconded by Mr. A. W. Hall, brought to a close a very pleasant and successful meeting.

Middlesbrough.—The sixth anniversary of the Guild was held on Thursday, February 7, 1907. After tea, at which about sixty were present, a public meeting was held in the church, and the Rev. W. R. Shanks, of Leeds, gave a most interesting address. The meeting was also addressed by the Rev. W. H. Lambelle, Messrs. W. Harrison, T. Falconer, H. Lowe, and F. Elliott.

Sheffield: Upper Chapel.—The annual meeting of the congregation was held on Wednesday, 6th inst., and successfully associated for the first time for several years with a *soirée*. Over 100 sat down to tea; after which an organ recital was given in the chapel. At the business meeting Mr. M. J. Hunter, chairman of trustees, presided. The annual report, presented by the hon. secretaries, Messrs. Edward Bramley and H. R. Bramley, showed that the past year had been one of steady progress in all the institutions, and it was gratifying to record a continued increase in the average attendance at the services. Reference was made to the opening of the Attercliffe School-church, free of debt, at a cost of over £1,850; the appointment of Mr. Arnold Bagshaw as organist, and the consequent im-

provement, with an enlarged choir, of the choral part of the services; the settlement of Mr. J. W. Cook as assistant minister; the successful inauguration of a scheme of associate membership, and the general appreciation of the new service-book, which had now had a year's trial. The statement of the treasurer (Mr. A. J. Hobson, J.P.) showed that, in his own words, "we have just about paid our way, but there is no room for extravagances." Mrs. Kirke, Mr. Richard Fisher, and Mr. W. G. Turner were added to the committee. A cordial vote of thanks to, and confidence in, the ministers was passed, to which the Rev. C. J. Street suitably responded. Thanks were also voted to the trustees, officers, and committee for their services; and a very enjoyable programme of music by the choir brought to a close what everyone felt was a record meeting.

Southend-on-Sea.—Last Sunday evening there was a larger congregation than has been seen for many months in the Darnley-road church, the preacher being Professor Bhair Parmanand, M.A., a missionary of the Arya Somaj, of India. The minister, Mr. Delta Evans, led the service, and read as a second lesson some appropriate verses from Max Müller's version of the "Upanishads." Professor Parmanand, whose subject was "The Great Religions of the World," gave an eloquent and impressive discourse, which he commenced with the proposition that the greatest religion in the world is Truth. He proceeded to show, by apt quotation from various scriptures, that the central thought in all the great religious systems is, "Do to others as you would have others do unto you." He pleaded for sincerity, for loving forbearance, for large charity, and for liberty of thought for all, and concluded by telling a striking Eastern story illustrating the pith of the sermon. This was the Professor's first public appearance in England, and it is believed, also, that it was the first time a minister of the Arya Somaj has ever preached in an English church.

Southport.—The report as to the Rev. F. B. Mott's intentions for the future, which we took from the *Christian World* last week, was a mistake, and we are sorry to have given further currency to it. He has no intention of giving up the regular ministry.

Walsley.—The first congregational tea and concert after the opening of the new school took place on Saturday, February 9. About 300 sat down to tea, which was followed by a concert of vocal and instrumental music and the domestic drama, "The Lancashire Weaver Lad." There was a very large attendance. The past year has been a very prosperous one for this congregation, and the number of young people full of enthusiasm for the good work prophesies well for the future.

The February number of the *Mill Hill Pulpit* is on "The Incarnation of God," the third of the Rev. C. Hargrove's course on "Thirty Years' Changes of Religious Thought."

Mind, which was formerly for so many years published by Messrs. Williams & Norgate, appears with the January number under new conditions, and will be for the future published by Messrs. Macmillan & Co. Professor G. F. Stout is still the Editor, and the price of this "Quarterly Review of Psychology and Philosophy" is 4s. a number.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly, wholesome Confectionery.

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 17.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. MATTHEW R. SCOTT, "Beauty in Religion"; 7, Rev. W. J. JUPP, "Divine Immanence and Human Guilt."
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. JOHN HUNTER, D.D., and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. F. H. JONES, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. W. COPELAND BOWIE.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPES.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15, "Is the Bible the Word of God?"; 7, "Does the Bible teach Morals," F. W. G. FOAT, M.A., D.Litt.
 Stratford Unitarian Church, Anniversary Services, 11, Rev. T. E. M. EDWARDS, and 6.30, Rev. F. HANKINSON.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. MATTHEW R. SCOTT.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. DENDY AGATE.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

CHESHAM UNITARIAN CONGREGATION, BURY.

Grand Bazaar,

IN

BANK STREET SCHOOL, BURY,

ON

Wednesday, Thursday, Friday and Saturday,

FEBRUARY 20th, 21st, 22nd, and 23rd, 1907.

OBJECTS: To wipe out Debt on Ordinary Account.
To capitalise the heavy Ground Rent, &c.
£2,000 REQUIRED.

THE BAZAAR WILL BE OPENED

On WEDNESDAY, at 2.30, by
LADY TALBOT.

Chairman: Col. PILCHER, V.D., J.P.

On THURSDAY, at 2.30, by
Rev. J. C. ODGERS, B.A.

Chairman: THOS. HARWOOD, Esq.

On FRIDAY, at 2.30, by
RICHARD D. HOLT, Esq., J.P.
Chairman: WM. TAYLOR JONES, Esq.

On SATURDAY, at 2.30, by
THE MAYOR OF HEYWOOD.
(DAVID HEALEY, Esq., J.P.)

Chairman: JOHN W. BARLOW, Esq.

WILL READERS OF "THE INQUIRER" PLEASE HELP?

Gifts of Money or Goods will be gratefully acknowledged by the Bazaar Secretary,
Rev. J. M. BASS, M.A., 15, Malvern-street, Bury, Lancashire.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. MORLEY MILLS, and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. STOPFORD BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BENNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11, Mr. G. J. WALTER COOK, and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. R. C. K. ENSOR, M.A., "Art and Religion"; 6.30, Rev. D. F. STEWART.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. R. TRAVERS HERFORD, B.A., of Stand.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. ARTHUR GOLLAND, M.A.
WANSEA, High-street, 11 and 6.30, Rev. S. BURNS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

A BAZAAR will be held by the Congregation of the Hamond Hill Unitarian Christian Church, Chatham, on Wednesday, March 20th, 1907, to raise funds to clear off the deficit on church accounts, and to meet current expenses. Contributions in articles for Sale, or money, will be thankfully received by the Hon. Treasurer, Mrs. WOOD, Westfield, 10, Borstal-road, Rochester.

MARRIAGES.

FAIRFIELD—NETTLEFOLD.—On the 8th inst., Percy Fairfield, son of Frank Greenway Fairfield, of Westhrook-road, Birmingham, to Christine Mina Nettlefold, second daughter of Frederick Nettlefold, of Streatham Grove, Norwood. Service conducted by the Rev. F. W. Stanley, of Brixton.
SMITH—ATKINS.—On Feb. 12th, A. Vere Smith to Sylvia Kate, daughter of Mrs. A. Atkins, Middlefield, Hinckley.

DEATH.

HOLT.—On the 7th inst., at Stoneholme, Walshaw, Bury, Lancashire, Thomas Holt, J.P., aged 75 years.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD.

On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

COAST OF NORMANDY.—To be Let for the summer months, pleasant FURNISHED HOUSE close to the shore. Containing dining, drawing, and seven bedrooms, kitchen, &c.—Apply, Madame LENOIR, 43 rue Duplessis, Versailles, France.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

THE MINISTERIAL FELLOWSHIP

SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.
J. ESTLIN CARPENTER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.



A Genuine high-class beverage of absolute purity, having the greatest strength and finest flavour. Made under ideal conditions of labour in an English Factory amidst pure and healthful surroundings, where the health and well-being of the workers receive the constant care of the firm.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Preparation
for London Matriculation, Trinity
College, and Associated Board of Musicians,
Healthysituation, Hockey, Cricket, and Swimming.
Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS
received. Reference kindly permitted to
the Rev. Frank K. Freeston, Essex House,
Campden-hill, W.

MADMOISELLE RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

GERMANY.—HOME FOR GIRL STUDENTS, Frankfurt-am-Main. Conservatorium of Music. Good German. Every home comfort. Next Term at Conservatorium begins March 1st.—Prospectus on application to Miss PALMER, Schwindstrasse 4.

WILLASTON SCHOOL, NANTWICH
An Unsectarian Public School.

The next **ENTRANCE** and **FOUNDATION SCHOLARSHIP EXAMINATION** will be held on March 19th and 20th.—For particulars apply to the **HEAD MASTER**.

LONDON SUNDAY SCHOOL SOCIETY.—The **ANNUAL MEETING** will be held at Essex Hall on Saturday, Feb. 23rd. Tea and Reception at 6.30. Chair to be taken at 7 o'clock by the President, Rev. JOHN TOYE. The Meeting will be followed by a Conference on "Thrift in the Sunday School," to be opened by the President. All Sunday School teachers and workers will be welcomed. No tickets required.

FOR SALE, CHEAP, the late Rev. T. Leyland's STAND CAMERA (4 plate), with Wray lenses; Hand Camera (Beck's, of Frena pattern); Marriott Tricycle; Spring Candle Lamp; Type Cases and Rack; Oxygen Cylinder; Phonograph.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SUSTENTATION FUND

FOR THE

Augmentation of Ministers' Stipends.

AT the **ANNUAL GENERAL MEETING** of **CONTRIBUTORS** and **FRIENDS**, held in **DR. WILLIAMS'S LIBRARY, London**, on Wednesday, February 13, 1907, at 12.30 p.m., the Rev. Dr. CARPENTER in the Chair,

The **ANNUAL REPORT** and **BALANCE SHEET** were presented, and the following Resolutions passed, viz.:

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, the Rev. S. A. Steinthal, the Rev. W. James and Mr. A. W. Worthington, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund; and that special thanks be given to the Rev. S. A. Steinthal for his services as President for the past three years.

That Mr. T. A. Colfox, having been duly nominated, be and is hereby elected a Manager of the Fund for the next three years, in place of Mr. David Ainsworth (deceased).

That Mr. Edwin Ellis, J.P., be elected President for the year 1907.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfield Carke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

That Mr. A. W. Worthington and Mr. Frank Preston be thanked for their labours as Secretaries, and re-elected as Honorary Secretaries for the year 1907.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1907.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

That the thanks of the Meeting be given to the Chairman for his services in the Chair.

A. W. WORTHINGTON, } Hon. Secs.
FRANK PRESTON, }

NEW GRAVEL PIT UNITARIAN CHURCH, CHATHAM PLACE, HACKNEY.

The Rev. HENRY RAWLINGS, M.A., will deliver a Course of Four Sermons on Sunday evenings in February, at 7 p.m.:

THE WEALTH AND WELL-BEING OF NATIONS.

Feb. 3. Wealth and well-being—Their relation.
" 10. Why so much poverty?—Economic causes.

" 17. Why so much poverty?—Moral causes.

" 24. Our needs and duties, individual and social.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have **VACANCIES** in their Commercial Departments for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY desires post as **COMPANION** or **HOUSEKEEPER**. Thoroughly domesticated, good needlewoman; middle-aged.—Address A., INQUIRER Office, 3, Essex-street, W.C.

WANTED.—A Situation as **COMPANION HOUSEKEEPER** or experienced **LADY-HELP**, where one or two maids are kept.—F., c/o Mrs. COPPOCK, Daisy Bank, Macclesfield, Cheshire.

TRAINED **TEACHER**, five and a half years' experience with young children **DESIRES POST**, family or school. Higher Froebel and Government Certificates.—H. BEARD, INQUIRER Office, 3, Essex-street, Strand.

LADY desires post as **COMPANION** or **LADY-HELP** where maid is kept. Domesticated; good needlewoman; willing to assist with little child.—C. S., 110, Markhouse-road, Walthamstow, E.

HOTEL **MANAGERESS**.—Housekeeper, thoroughly experienced in first-class routine, desires re appointment. Excellent caterer, accountant, and organiser. Disengaged. Distance no object.—A. Z., Clovelly, Shaftesbury-road, Bournemouth.

Terms for Advertisements.

Advertisements for **THE INQUIRER** should be addressed to the **PUBLISHER, 3, Essex-street, Strand, London, W.C.**, and should reach the office not later than **Twelve o'clock on THURSDAY**, to appear the same week. The scale of charges is as follows:—

as follows:—				£	s.	d.
PER PAGE	...	...	...	6	0	0
HALF-PAGE	...	...	...	3	0	0
PER COLUMN...	...	...	...	2	0	0
INCH IN COLUMN	...	...	...	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to **THE INQUIRER** to be made to **E. KENNEDY, 3, Essex-street, Strand, London, W.C.** The entire remittance should accompany all orders to insert Advertisements.

Printed by **UNWIN BROTHERS, LTD.**, 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by **E. KENNEDY**, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, **JOHN HEYWOOD**, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale) **JOHN HEYWOOD**, Deansgate.—Saturday, February 16, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3374.
NEW SERIES, No. 478.]

LONDON, SATURDAY, FEBRUARY 23, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	... ..	113
LEADER:—		
Henry Wadsworth Longfellow	... ..	120
ARTICLES:—		
Towards Social Reform	... ..	115
A Midsummer Christmas...	... ..	117
Obsolete Creeds and their Remedy	... ..	121
PROVINCIAL LETTER:—		
Eastern Counties	... ..	125
MEETINGS:—		
East Cheshire Christian Union	... ..	122
Provincial Assembly of London and the South-Eastern Counties	... ..	124
CORRESPONDENCE:—		
The Martineau Memorial...	... ..	121
The Preston Memorial at Islington	... ..	121
Colyton	... ..	121
LITERATURE:—		
The Church Catholic	... ..	116
OBITUARY:—		
Alderman Thomas Holt, J.P.	... ..	118
THE CHILDREN'S COLUMN...	... ..	119
NEWS FROM THE CHURCHES	... ..	126
OUR CALENDAR	... ..	127
ADVERTISEMENTS	... ..	127

NOTES OF THE WEEK.

A LETTER from Mrs. Mottram as to the Martineau Memorial at Norwich, will be found in our present issue, and also a Provincial Letter from the Rev. Alfred Hall, minister of the Octagon Chapel, which contains a further reference to that subject: We are delighted to hear that Miss Gertrude Martineau has consented to lay the foundation-stone of the Memorial buildings, and that the ceremony is fixed for Saturday, April 20, to be followed by special Sunday services on the 21st, which is Dr. Martineau's birthday.

If omens might be trusted, the unopposed return of Mr. McKenna, the new Minister for Education, should promise well for his administration. No official statement has been made as to the intentions of the Government in his department, but rumours are rife and some action is as generally expected as it is certainly necessary. The notion is widespread that a period of rigour will set in, during which the lenient policy exercised hitherto in regard to defective "non-provided" schools will be given up. Whips of scorpions are spoken of. We cannot think that those responsible will succumb to the temptation to be other than reasonable; within such a limit there is plenty to be done. The latest rumours point to a

short Bill to rectify some of the more glaring mistakes of the Act of 1902. Denominational managers, it is said, will have to refund the cost of sectarian teaching to the local education authority, who will be responsible for the full salary of teachers.

THE Rev. R. J. Campbell is irrepres- sible. He was supposed to be down in Cornwall for a holiday, though it was to be largely occupied in writing a book on the "New Theology." And on Tues- day, as he had engaged to address a series of meetings at Bodmin, he took the opportunity in the morning of reading passages from his new book, in the course of which he says:—"The New Theology is an untrammelled return to the Christian sources in the light of modern thought. The New Theology is not primarily theo- logical at all. Incidentally it is theologi- cal, but it is primarily a moral and spiritual movement which will send civil- isation back to God: Jesus never con- ceived of salvation as the fleeing from the City of Destruction. The Church has nothing to do with getting men into heaven. Her business is to get heaven into them: Many Unitarians are preach- ing the New Theology, but the New Theology is no surrender to Unitarianism. The New Theology is the Gospel of the Kingdom of God, and the churches exist for the realisation of this kingdom, and they exist for that alone."

THIS week's *Christian World*, giving an account of the Bodmin meetings, reports among the answers to questions, after this reading, one as to the place of Christ.

"Mr. Campbell said the Church thinks of Christ as the second person of the Trinity. The Eternal Son, co-equal with God, the other self, so to speak, of God. This, he said, he also believed, although it might be a surprise to some of his liberal-minded friends. But he did not believe in Jesus in any way that would separate Him from humanity as a whole."

Then, at an afternoon meeting, giving an account of the chief points of the "New Theology," he is thus reported in the *Christian World* on the "Divinity of Christ":—"Turning to the term Deity, he defined it as the all-controlling con- sciousness of the universe, the infinite reality from whence all things proceeded. Did Jesus possess this all-controlling con- sciousness? No, he did not, and if they meant that it was necessary to possess that in order to have God manifest in the flesh, then they had dethroned their God: But this is not necessary to

Divinity: By Divinity we mean the inner- most quality of God. Jesus was the expression of that quality in God, which is love. The life of Jesus was the life of perfect love. That life is the life of the Father, and that life is love, and that is what I mean by divinity."

ON the other hand, Mr. Campbell de- clared, "If I think of God: I think in terms of Jesus, I pray constantly to Jesus. He is on the throne." Then someone asked him a rather idle question as to the difference between the New Theology and the Old Unit- arianism. It would be more to the point if people would ask as to the re- lation of his new thought to present-day Unitarianism, as it is represented by our own people, not by prejudiced critics. On Tuesday in Mr. Campbell's answer the notorious "gulf" appeared again, in which it should be remembered Trinit- arians as well as Unitarians are con- cerned. But perhaps in this matter it is better not to trust even to the best of re- porters, but to wait until Mr. Campbell's book appears. It might even be better if he himself would rest a little more com- pletely, and then let the book fully speak his mind.

A NEW case of exhibits of quite fascinat- ing interest has just been placed in the British Museum. Gazing into it we find ourselves back among the child-life of anything from fifteen to more than twenty centuries ago. Here are dolls, not of all sizes for they are small, some of them very small. There is, by way of compensa- tion, much skill in the finishing of a hair dressing or the expression of a face. One of them might be the very original for Cinderella's bad sister. They are terra- cotta dolls, bone dolls, and one at least a Roman rag doll from Egypt; stiff-necked dolls and flexible jointed ones. They do not lack their furniture, tables, chairs from the long perished dolls' houses of antiquity. Nor are these the only kinds of toys, for we find animals bearing panniers—"animals," we say advisedly, for the species is not always beyond a doubt. A boy with quite bewitching blue and red clothes is riding on a swan. Indeed, one feels that these children of long ago had their precious possessions.

BUT it is not all toys for mere children. There are knuckle bones and imitations of the same in bronze or crystal to witness to the perennial love of gaming and the cast of chance. Besides these, again, the dice of various sizes and colours. A graver interest is suggested by the tubes of colours

and the palettes of the old-world artists. But we return in thought to the toys. There is an unexpected appropriateness in them as in the words of Stevenson's sentences. They jump out and surprise you. Instinctively we think of learned, serious, dignified things, when we think of Greece or Rome. These are simply the most trivial trifles of the day, and yet for all that they touch our senses with a crisp, cool feeling of the real life which was lived then as now among babies. There is something, too, to satisfy our sense of humour. So many notable works of art have perished, and linger only in some obscure fragment of a perished author. These things live. Such is the impartiality of the tutelary guardian of children's toys. And now these trifles of children are safe kept in a glass case under lock and key in the British Museum, gravely catalogued, and learnedly described. We turn away from them, and as we turn catch a half glimpse of the Spirit of Fun vanishing through the doorway with a British professor in one hand and a Greek baby in the other.

A SERMON by Dr. Crothers on "The Old Orthodoxy and the New" appears in this month's *Seed Sower*. Having spoken of characteristics of the old orthodoxy which have obscured the self-evidencing power of religion, he goes on:—"What I have said applies to that type of orthodox Christianity which rested avowedly on the belief that the revelation of God had been given exclusively in the past, and that to it nothing is to be added. But to-day this is giving way to what is called the 'new orthodoxy,' which is something altogether different, and which appeals not to the past, but to the present, or rather to those elements which are eternal. The new orthodoxy is not interested in documentary evidence, but appeals to the experience of living men. God is to it not a far-off power, who in the past interfered with the order of nature, but He manifests his power in nature and in the human soul continually. This faith finds its illustrations in science and its strongest confirmation in the lives which good men everywhere are living. It is so noble, so inspiring, that one hails it as the harbinger of a new day. And yet I confess that when I listen to the representatives of this type of religion, I am disappointed at the outcome of their thought. It seems to me that they stop short of a perfectly free and luminous religion. With great boldness of speech they appeal from tradition to reason, but they do not stop with perfect docility to listen to all that reason has to say. In their eagerness, they snatch the words out of her mouth and force them into harmony with their preconceived opinions. The old arbitrariness which has been the bane of theological reasoning reappears, though often in such charming form that we do not recognise it as the sheer dogmatism that it is."

In contrast to this attitude Dr. Crothers describes, in conclusion, the more consistent method in present-day religion, which allows no outgrown ideas to obscure the new faith:—"The change

from a religion based on the idea of a special revelation to a religion based upon faith in a universal revelation, which comes slowly through the spiritual education of the race, is a great one. The transition is not yet fully accomplished, but we may see the direction in which the religious world is moving. It is something more than a new form of orthodoxy which is demanded. A free religion allows no standard of orthodoxy to hamper it in its untrammelled search for truth. Nothing short of perfect intellectual and spiritual liberty will satisfy. Not only must the mind be allowed to go freely to the facts of human experience, but it must treat these facts, not as an advocate, but as an impartial judge. But those who believe that man is essentially a religious being, and that God is in the world, not as an accident, but as the ever-present power moving all, will not fear the result. They find a hunger for righteousness, a love of perfection, an ideal of divine humanity. As light to the eye, so is goodness to the soul. There is a moral law that affirms itself. There is a spiritual life that justifies itself. By these elements the religion of freedom is being nourished. Recognising them, a great hope comes, and we speak with new courage as we turn from the glory that fades to the greater glory that dawns."

"BROWNING OUT WEST" is the title of a most interesting article in this month's *Cornhill*, in which Dr. Padelford, of the State University of Washington (in the extreme North-West of the States), describes the keen interest taken by his students in Browning's poems, and accounts for his general popularity in America. The first reason given is that Americans are intensely interested in men and women, and then that they have a passion for studying character. "Of all English poets, Browning is the one who most satisfies this craving for character unravelling." Browning's love of action also recommends him to Americans: "The life of action may not be the highest ideal; Browning's philosophy may be more pagan than Dante's, but it is the philosophy of Americans. : : : The ideal of the English University, broadly speaking, is culture; of the German University, scholarship; but of the American University, public service, the betterment of society. This may be called the working principle of our universities. In fact, as our economists have for some time recognised, it is becoming the new ideal of the American people as a people. The ambition of the younger generation is to be men who do things, rather than men who have things: They find their creed beautifully formulated in Browning."

FINALLY Dr. Padelford notes the recognition of spiritual conflict in Browning, a conflict in which there must be eventual triumph, as ground of his popularity with young Americans. "To many acquaintance with Browning means the revival of faith through the glad discovery that the spiritual life can be led without compromising the intellectual—indeed, can only be adequately lived when co-operating with the intellectual. I could tell of many students who, having come to confound religion with harsh categories, artificial

standards, and hollow cant, have recovered their joy and their faith through learning from Browning that the spiritual life is not a thing of words, and not a thing apart, but the very essence of all living. Every thoughtful student must reconstruct the grounds of his faith, in fact, must be constantly re-adjusting, and to such students Browning proves of inestimable help."

In the same line of thought was the confession of a Rhodes' scholar to Dr. Padelford at Oxford recently (an old pupil of his) who took down a much-worn volume of Browning, and said: "To that man I owe everything. He taught me the dignity and the worth of life by demonstrating that nothing is trivial or meaningless; he revitalised my faith at a time when it was becoming dead, by showing me that spiritual progress is the very essence of living, and that for one who so wills it, there can be no defeat."

To a new edition of "The Dream and the Business," the last novel of the late "John Oliver Hobbes," Mr. Fisher Unwin is adding a letter addressed by Mr. Choate last September to the American publisher of that book, a very warm tribute to Mrs. Craigie's memory. Her career as an authoress began at nineteen, and she was only thirty-eight when she died. Towards the conclusion of his letter Mr. Choate writes as follows: "We can only conjecture how much more broadly she would have developed, how much greater work she would have produced, and how much higher her place in the world of letters would have grown to be, had her brief life been lengthened out. But in view of the growth and development of her intellectual scope, and the great advances she had already made, I cannot but think that a future awaited her more brilliant and secure than her past had been. It is not to be forgotten that if George Eliot had died at thirty-eight the world would hardly have heard of her as a novelist at all, for when she published her first great work, "Scenes from Clerical Life," she was already older than Mrs. Craigie was when she died, and it was in the next twenty years that she continued to create those masterpieces of fiction which have made her name immortal. It is sufficient to say of Mrs. Craigie that in her brief day and generation she contributed much by her charming intellectual productions to the entertainment and enjoyment of hosts of English and American readers, who deeply lament her early death, and in whose affections she will hold a permanent place, and that had she lived longer she would have achieved a still greater name and fame."

WE are very glad to see the announcement of a new book by the Rev. J. L. Haigh, of Liverpool, which is to be ready next month, or early in April. It is a story of Liverpool life entitled "Sir Galahad of the Slums," and is to be published by the Liverpool Booksellers' Company. Price 6s.

WE can only know what is akin to ourselves, but there is that in us which is akin to God Himself.—W. R. Inge.

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP:
ITS ETHICAL SIGNIFICANCE.

SIR,—If I may be allowed a word or two in reply to Mr. Millin, I should like to point out some errors into which he has fallen. With his first two paragraphs I quite agree, but his third one shows a complete misreading of my article in your issue of 9th inst. I nowhere assumed "a sudden and universal subversion of our present social and commercial fabric." It is true that many Socialists believe that Socialism can only be established by a violent revolution, and therefore more or less suddenly; but it was no part of my object to touch upon that question. There is much truth in the sarcasm that there are as many Socialisms as Socialists, and it is quite clear that Mr. Millin does not belong to the majority. I took for my text the Socialism of Marx and Lassalle, which embraces Collectivism, and is the only kind of Socialism at all formidable. It is known as "Democratic Socialism," and Marx's book, "Capital," is its "Koran." It is true that Marx was an avowed Communist, but Collectivism is only a mitigated Communism to the extent that it promises to permit of private property in those things destined only for consumption: Does Mr. Millin contend that an invention comes under that head? I simply took this Socialism as it is presented to us by its advocates, and pointed out what abler pens than mine have declared, that it would convert us into a nation of slaves while it assumed we should be a community of angels. If, as Mr. Millin seems to imply, we are to wait till we are angels before adopting Socialism, we shall not only have to wait a long time, but there will then be no excuse for urging it.

Mr. Millin accuses me of not taking care to be well informed upon a subject of such importance before writing about it; and he glibly asserts that "of course, Collectivists do not propose to take away all the incentive of personal gain. On the contrary, they believe they could make this incentive more certain and effective; and they would develop and encourage and assist it in every possible way." Mr. Millin, like all Socialists, is prolific in promises, but silent in explanation of ways and means; but he is at variance with all the exponents that I have read on Democratic Socialism, and he contradicts Mr. Edwards, whose article you published on 26th ult. Mr. Edwards says: "The ethical basis of Collectivism regards the personal gain of the individual as an incidental and secondary good: It aims only indirectly at the benefit of the individual." He is to be benefited only as society, for which he exists, is benefited. Social Democrats scoff at the notion of a mere atom of society working for personal gain. He will have to work solely for the good of society, and will be rewarded in the same proportion, and no more, as every other atom. Marx lays down the law that the sole measure of value is the amount of manual labour expended upon production. Manual labour he could measure, but the value of headwork by its duration was beyond him, and he therefore chose not to see that it had any. Hence, the Collectivism of Democratic Socialism means the national ownership of all means of pro-

duction and distribution; to each individual, equal and by turns, all kinds of productive labour; all products to be the property of the whole community, "seeing that it has, as a whole, made their production possible," and "outside that portion of the entire result of production which society requires for its collective needs, distribution by the community according to the reasonable needs of each individual."

But, I take it, the object of these articles was not to discuss Socialism, but to examine the road along which we are travelling "towards social reform," and see whither it was leading us; and my reference to Socialism was only made with the object of showing that it was not leading in that direction: Mr. Millin, however, having doubted my knowledge of the subject, I have taken the liberty of referring him to the leading lights of Democratic Socialism. Let me now follow him into his criticism of my opinion as to the way we are going. He again ventures to accuse me of "lack of information"; contradicts my statement that municipal undertakings, as we have them, are not Socialistic (in the sense of Democratic Socialism); and boldly asserts that the roadway in front of me "affords the most complete of all possible illustrations of a Socialistic success," quite ignoring the fact that that roadway was made by private enterprise and capital, and was only taken over by the municipal authority at the request of those who made it at their individual cost. Mr. Millin not only confuses Social Reform with Socialism, but also Collective Management with Collectivism: I will again refer him to headquarters for information: When Dr. Shäffle published his book on the "Quintessence of Socialism" he was hailed by Socialists with a pæan of praise as a man who thoroughly understood and could clearly explain what Socialism really was: He says: "One cannot be too careful to avoid calling any and every development of the public management of industrial or social functions *Socialism*; in other words, confusing Social Democracy with systems of public management." And again, "The development of collective management with the object of best realising certain definite common ends under a sufficiently stable and authoritative guidance is not Social Democracy." I also refer Mr. Millin to the "Manifesto of the Joint Committee of Socialist Bodies," which says: "Municipalisation can only be accepted as Socialism on the condition of its forming a part of national, and at last of international, Socialism." I will only add that to accuse one's opponent of ignorance is not argument, is not legitimate debate, and it is frequently dangerous to the accuser:

W. C. RAWLINS.

WHAT Mr. Millin says about public roads seems to me very much to the point, but it is an example not of Socialism, but of Communism. That is to say, the State confers the right to use the highways on everyone, without payment or conditions. The other great example of Communism in this country is the right of the destitute to claim Poor Law relief, irrespective of merit or other conditions. These are big facts, with far-reaching consequences, and they show that it is now some centuries too

late to object even to Communism: The only practical question is how far we shall carry it. Surely it is equally obvious that the only practical question is how far we are to carry State and Municipal Socialism, and Mr. Millin puts a most pertinent question when he asks, "Why not to milk as well as to water?"

Another aspect of the subject on which a few more words may be said relates to service, its joy and contentment as well as stimulus under satisfactory conditions, and the question what is required to make its conditions satisfactory. I have known a good many instances of young men freeing themselves from the service of an employer, and setting up for themselves in business: In nearly every case they have done well, and prospered after they took their part in the competitive struggle. I have no reason and no wish to disparage such a mode of life. But I have also a vivid recollection of words spoken to me more than thirty years ago by a man who seemed a prosperous shopkeeper, but who said that the worries of his situation were so great that he would gladly exchange it for a fixed salary of 20s. a week and clearly defined duties. It is obvious that the tendency of industrial progress is to narrow the opportunities for finding openings for carrying on a successful independent business, and to increase the demand for those who work for salaries. The only point at issue seems to be whether the employer, paying the salary, shall be a private company, ultimately a monopoly trust, run for private profit, or a Socialistic body, such as the State and the Municipality, working for the public good. Does Mr. Simon really prefer the former to the latter alternative? We have two magnificent examples of the worth of service under the State in our Army and Navy. Is it too much to hope that its best characteristics may be transferred from war to peace, from destruction to industry? We may not have achieved everything that is desired in our Civil Service, but has not enough been done to show the way to further improvement? In the Indian Forest Service have we not the same high tone and the same strenuous activity, which accord with the best traditions of our soldiers and sailors? In England is not the inspection of factories and schools carried on under conditions of which we have a right to be proud? May not the same be said, with rare exceptions, of the collection of our Customs and Inland Revenue? Coming to Municipalities, are they not served well by their Town Clerks; and for an example of the service of the rank and file, need we go farther than regard the enormous improvement in the conditions of the tramway men since the London County Council took over the working of the tram lines?

It is natural that young men should wish to quit service and set up for themselves when their employer holds out little prospect of advance, or even of permanency of employment, or, again, if the conditions of their service are in any way harsh or tyrannical. But these things need not happen, and as a rule would not happen, in Socialistic service. Hardly any employment would be less like slavery. The work, the hours, and the remuneration would be reasonable, and the leisure would be absolutely free. Under such conditions

it ought not to be impossible to keep up the high standard which service inspires.

For the thought of service is an inspiration, and should be one to all the followers of him who came not to be served but to serve, and declared that the greatest should be the servant of all. Service has been the inspiration of every branch of Christ's Church which has achieved the true success. Every ecclesiastical organisation which has succeeded has done so by utilising the devoted service of those who were willing and eager to serve. Cannot the State do something on the same lines for the common good? It is essential that the direction shall be wise. A South German Colonel said that during the war of 1866 against Prussia he never made a useful march, and that during the war of 1870 against France he never made a useless one. We should want the direction of our best-trained and wisest men and women, who had risen to rule after learning all that obedience could teach them, and then they might command the services of earnest and well-contented followers.

H. SHAEN SOLLY.

THE CHURCH CATHOLIC.

THE conception of a Catholic communion which shall know no schism, of a Church comprehension which shall be all-including, has laid its spell in turn on the two great divisions of Christendom: The Roman Catholic believes in his "Holy, Catholic, Apostolic Church" as the only Church founded by Christ himself; but he claims for its every decree an impossible infallibility. The Anglican Catholic prays, and so do we all, for the good estate of the Church Universal; but then he bars its doors with creed and article which make its entry inadmissible.

But the average Nonconformist, not unnaturally perhaps, ejected from his national Church, has indulged in no dreams of being taken back into its arms. The Act of Uniformity he regards as a blessing, not a calamity; he is a separatist, and not reluctantly; he believes in sects, and denominations, and party loyalty. And when he calls his churches "Free" he means free from state control, and free for each to go its own way. Hence, the number of sects in England alone is ever to the foreigner a source of surprise and derision.

Is this state of our church polity to be deemed eminently satisfactory? If unsatisfactory, is it inevitably and permanently necessary? Would the religious life of the nation, would the spiritual condition of each man be made weaker or more strong, if union took the place of division, and the many Churches became the one?

These questions may seem academic, for there is manifestly no immediate prospect of this union being brought about. But if there should be even a distant future for some one constructive idea, which shall place this desirable union on a possible foundation, surely it is a theme with a present claim on our attention. Then our replies will depend, of course, upon the basis of union which is suggested, and the terms of comprehension proposed.

There are signs on many sides that a longing for larger communion is spreading

and deepening. The traditionalist is holding more loosely his dogmatic orthodoxy, whilst the rationalist is perceiving hidden truths in the doctrines he has despised. The old terms no longer carry the same meanings, the old divisions are becoming blurred in many directions, a new vocabulary is found necessary for the "New Theology." Some reconstruction, some reconciliation, is bound to come out of the present disintegration and confusion. Devout spirits join hands across the sects and amidst the sundered churches, realising that differences have been exaggerated and agreements ignored. Despite the recent religious controversy, there is a growing willingness to see that amid doctrinal diversity there may be spiritual unity. Doctrine has its place admittedly in the various schools of theology, and theology must continue to be above any need of apology; but is the Church a lecture room for the defence of doctrine, or is it a place of worship, a home of Religion? Religion in itself, in its life and experience, in its essential meaning, is always a bond of union; it is a catholic affection.

We therefore welcome with especial gladness, a book by J. M. Lloyd Thomas, entitled "A Free Catholic Church."* Although comprised within small compass, it raises one of the greatest of all issues; though but a plea, and an appeal, it touches an ultimate ideal. Its main thesis, perhaps, may be summed up in few words. Religion is the basis of the Church, but religion is an emotion, an attitude, a mood, too elusive to be captured, too profound to be defined. Even the term Christian has no one accepted meaning, and there is much in high-minded agnosticism, also in some so-called atheism, which religion cannot disdain. Therefore, the Church may not be limited or enclosed, but must be allowed the fullest latitude for its sympathy and brotherhood. This religious catholicity is the fulfilling of Christianity, for it is the recognition of the divine in all humanity, of the universal incarnation of God in men. It is evident, hence, at once that no Church which imposes dogmatic tests, whether ecclesiastical or theological, can be sufficiently wide or liberal to include this catholic ideal. The only church possible is one which surrenders the dogmatic principle, and surrenders it, not grudgingly, but wholly and unconditionally. Such churches do exist, it is admitted, but they are few indeed, and some of these, alas! have fallen into the usages which have arrested their progress and disguised their free basis. The Free Catholic Church will arise from the catholic spirits in all the churches, and in greater numbers outside all the churches, who will be drawn together more intimately by their common catholicity into a communion of devotion, of life, of religion. "This Church of the Spirit is indeed the apostolic and truly Catholic Church, the Church of Faith, Hope, Love, wherein the greatest of these is Love."

No one, we think, will object that this argument is not sufficiently frank or optimistic. Its frankness is a rebuke in advance to any hypercritical retort; its optimism puts new hope into an oft-

debated project. It is certain that this little volume will awaken a responsive attention, and that the thoughts of many hearts will be revealed in its reading.

But from whom, and in what form, will objections come? It will be said that this open religious basis is too colourless, too nebulous, to constitute a church. Moreover, theology cannot be kept away, and doctrine is a sheer necessity. The volume anticipates this objection, and devotes a chapter to "The Importance of Doctrine." We unhesitatingly accept its contention that theology and religion, although not to be divorced, can be distinguished and can be assigned respective precedence according to their time and place. In the realm of speculation and definition, it is theology which holds first claim, but in the realm of worship and communion it is religion. Surely the longing for love and righteousness, the offering of prayer and praise, the spiritual affinities of all devout souls, the beatitudes of Jesus, the hymns from every church, together constitute, or create, a sufficient bond of fellowship. But we think there is a further argument. The acceptance of the open religious basis carries with it, so it seems to us, not only the absence of dogmatic limitations, but also the knowledge that truth must be left free to advance, and cannot be tied down to any stationary position. This conviction within the heart of devotion keeps the intellectual and the spiritual at one; it leaves room for individual flexible doctrine, but it does not dictate its essential form, neither does it make that doctrine the ground of Church communion. A general correspondence of thought will commingle with this common sympathy of heart, uniting to make as its natural result that true worship which is both in spirit and in truth.

It may be urged again, and even by those who fall in with the foregoing position, that since public worship to be common must adopt some specific order and form, the inevitable disparities of taste and inclination will render it a difficult, if not impracticable matter, for all "Free Catholics" to worship together. Between the simple silence of the Friends and the richness of a cathedral service there are various grades and shades of difference, and each counts for so much that its absence would mean loss. But should not these varieties have ample space for exercise, and be left to arrange themselves at the wish of the worshippers? So long as they are not compulsory but perfectly voluntary, they need not, and do not, contradict the principle of the Church Catholic. Our author, however, makes bold to maintain in a most suggestive chapter on "The Need of Symbolism" that ritual and symbol are indispensable, and nowhere more so than in a religious gathering which does not assume either doctrinal definition or dogmatic precision. We entirely agree with him that the heights and depths of religion transcend definition, and can only find expression in symbolic suggestion, and also that this symbolic expression offers a legitimate medium for common worship and devotion; but we could also point out that many of the most cherished symbols of music and art, of liturgy and ancient rite only make their full appeal aright to a duly cultivated spirit; The old Puritan suspicion of all

*A "Free Catholic Church." By J. M. Lloyd Thomas. Williams & Norgate. Price 1s. 6d. net.

beauty of form is still a very live tradition, and we fear that the adoption of mere symbolism will remain with some a stone of stumbling for a long time to come.

Again, it may be asked whether this broad Church fellowship would not tend to produce a rather loose type of membership. Would the fidelity and the loyalty which are so freely given to a definite denomination, be equally spontaneous, and not less vigorous, in a church in which all denominational bonds are relaxed? The answer seems obvious. For those in whom the catholic faith has found a home, the lower denominational zeal must rise to a loftier and holier ideal, to an impelling sense of brotherhood and undivided fellowship no longer bounded or sundered by doctrine or sect. It is the glow of that prophecy, the imagination of this realised communion, the historic sense of the unbroken church of the past which will create "The Higher Churchmanship" for which Mr. Thomas pleads in the closing chapter of his book.

We accept this book as the convincing statement of a position, not a plan. Yet it involves more than one quite definite conclusion which, though negatively stated, has its very positive side. A Free Catholic Church will only come in proportion as a deep Catholic yearning prays and works for its coming; this longing must find expression and spread its contagion before any concrete scheme can be offered for acceptance. The idealists must first convert the denominationalists. No Catholic Church can be expected, further, on any basis of common dogma, whether of an infallible hierarchy, or a credal uniformity. Neither can it be brought into being by any process of uniting on a common residuum of doctrine after all other variant tenets have been conveniently withdrawn. There is no hope for this dream of a patched-up reunion of Christendom. Neither compromise, nor strategies, neither an armed truce, nor an easy indifference, have any place, or give any assistance, in a truly Catholic Church. The unity of the spirit is something far more deep than an affable amiability toward each and every theology. It is reached only by descending into that inner region of thought, of emotion, wherein conflicting opinion finds a centre of union, by trusting in "the under truth that feeds the roots of every faith," by relying upon some principle of comprehension which embraces both disputant and doctrine in one wider reconciliation.

That principle of comprehension demands as its first condition that the basis of a congregation and the trust of its church building, shall be free and open. That is the issue which the "New Theology" is forcing into the light of day. Let the existing Free Trust Churches cherish and publish their precious heritage; let the Evangelical Free Churches become Free Trust buildings, and their ministers free from stipulations; let the broad churchmen come out, if any are left, and demand further modification of the terms of subscription; let the excommunicated Father Tyrell bring out with him a following from Rome, and a Free Catholic Church, in essence, if not in name, will start on its way toward realisation. And it will not be another sect, but the waiting refutation of all sectarianism: It is at least something

to feel you are on the right line, and heeding the future's beckoning. We are grateful to Mr. Thomas for his eloquent little treatise, and most heartily commend it to every thoughtful spirit: F. K. F.

SOME THOUGHTS ON A MIDSUMMER CHRISTMAS AND AN AUTUMN EASTER:

It is Christmas Day beneath the Southern Cross, and, as I write, the day will be beginning to dawn in the Northern Hemisphere, on which the Birth of Christ is observed. The memory of former years, of the customs and gatherings then in the home and in the Sunday-school, brings to my mind a strong sense of difference, caused chiefly by change of place, and the consequent alteration of season. Here it is mid-summer, and for Australia a cool and calm evening of rare beauty, such as is seldom seen in less sunny lands; the children are playing in the parks; the elders are lounging about the gardens, or reclining on the verandahs, as the swift evening comes on. That is to say, those who are left behind are so occupied; but the great majority have fled into the country or to the sea, and are now beginning to crowd into the trains, in which there is a fine jumble of picnic baskets, laughing children, and somewhat boisterous young men and maidens returning from their Christmas pic-nic. In England your Sunday-schools will soon be crowded for the Christmas festivals, and most homes full of welcome guests who will enjoy their feast of good things in rooms made warm and comfortable by a bright blazing fire. With you, if it is a feast of the Church, it is still more a feast of the home; with us, also, it is a feast of the Church, nominally at least, but in reality a feast of Pan, whose special ritual is the pic-nic.

This difference in custom points to something else, which goes deeper, and must tell its tale in the coming years: This "something" may perhaps be shortly described as a breach made in the traditions associated with the chief ecclesiastical feasts, Christmas and Easter. The sentiment associated with both, quite apart from any theological interpretation, is reinforced by well-recognised elements that have survived from a remote Nature worship. The "natalis solis invicti" goes with the winter solstice, and means lengthening days and the remote promise of new life. Here the symbolism is exactly reversed, and points forward to autumn and winter, to death and decay. An autumnal Easter seems not merely to reverse a tradition, but positively to be contrary to the nature of things. In Europe the appropriateness and joyousness of the Feast of Easter are heightened, more than is at once easily realised, by the spring in the blood, and in tree and flower. The observance appears to carry to a logical and spiritual conclusion the ever renewed parable of spring, and to be an appropriate continuation of the parables of the Master—the leaven, the sower, the mustard seed. These, as spring itself, hint at a truth that goes beyond the procession of the seasons which ever return upon themselves, and speak of a life emancipated from the pains of birth and death: The parable carries us beyond themselves.

In Australia Easter falls in Autumn, and it is difficult to escape the sentiment of the season; and, though the same hymns and anthems are sung as in Northern lands, they do not carry with them the same note of joy, largely because the season is against such a mood. Even where the faith in the spiritual reality is present, it cannot assert itself easily and naturally in the face of an adverse symbolism. This is true, though the transition to winter is not so clearly marked as it is in the colder lands: The native trees are not deciduous, but the "signs" of autumn are not less certainly in evidence on that account. So were there no European trees, which do not forget their habit, and faithfully remind us of the "Fall," we should know by the visibly shortening days, the increasing cold, and the touch of keenness in the air, that winter is at hand. Hence the Feast of Easter, in these Southern lands, not merely lacks the re-inforcement of natural symbolism, but finds such symbolism turned against it. Nature speaks of decay and death—these are her first notes—resurrection and a new life are in the distance: In a word, though we do not say it to ourselves, we miss those elements of Nature worship which the Christian Church, incorporated when she made the festival of Christmas coincide with the ancient "natalis solis invicti." It is too much to hope—it would be breaking another tradition—that we shall ever return to the natural order, and keep Easter in October and Christmas in June: Then Christmas might become once more a festival of the home, and the hymns, on an Easter morning, would sound all the sweeter and much more joyful, for the quickened sense of life in the creation around. What is so fair as a beautiful fine spring day in Australia? But that is too sensible a thing to suggest to ecclesiastics: As it is Christmas and Easter are secure in the popular regard, but not as Church festivals, but solely as the great holiday seasons of the year. The religious aspect of the celebration is quite subordinate to this its social use. It is probable that the holiday will become more and more, and the religious function less and less. Services are, indeed, held in several churches, but they are very thinly attended; the people are scattered near and far in search of rest or change or a little shade. It is a little startling to think what may overtake a religious festival when dissociated from a public holiday: In the "Old Land" Whitsuntide is the most popular, because it falls at a very appropriate season; but here there is no holiday, and, though the day yet stands in the list of feasts of the church, it has passed out of popular regard.

These changes are bound to have consequences of some kind or other, but it is too soon, as yet, to say exactly what they will be. The bare facts to which alone I have so far referred merely indicate a breach with the ancient tradition that still is a living thing in the older civilisations of the North; but here, for obvious reasons, it is weakened every year, because we ourselves have no tradition, and are not in love with any other: There can, however, be no doubt that one of the most considerable factors in the change is climate: There is a sort of magic about this word and one hears it used in every conceivable

connection, and in excuse or in justification of most omissions and commissions too. The weakening force of family life, the emergence of the larrikin, the disappearance of child life, the prevalence of divorce—one hears them all explained by this magic word “climate.” But quite apart from this degraded employment of the term, which renders it the mere equivalent of “excuse,” it is a very subtle and indefinable “something” that inheres in the weather, in the soil, or the combined effect of both upon character. That it is a reality admits of no dispute, and one that is on the whole adverse to religion. Why, it is almost impossible to say. The climate is bright, and so are the people, but with rapidly alternating “moods.” The proverbial fickleness of the weather has its reflection in the national character. But most important of all is the fact that a hot climate seems to make for a purely secular view of life, much more than a cold or moderately cold one does. Cold, if it be not too cold, is a stimulus to action, whilst heat has a most depressing effect upon mind and spirits alike. There is a pitilessness about a brazen sky and scorching sun that none realise save those who have suffered from it. Every green thing is burnt up, and energy oozes out of every pore, till the strong man becomes quite limp. Desolation in Nature, exhaustion in man produce a certain note of sadness often heard in the Australian poets—

“The very dreariness seems rife
With low and stealthy undertones”

that are predominantly sad: Then, again, life in a new country is much nearer the bare realities of existence than in older lands, and consequently there is less inclination to idealise. But here, as in the case of Christmas and Easter, the influence of Nature on the human spirit is very marked. Shall religion prevail by becoming intensely supernatural? There are some who think so, not entirely without reason, but, on the other hand, the indifference of the people towards the religious aspect of Christmas and Easter scarcely justifies that hope.

Why more? It is Christmas Day in the year of grace 1906. He whose birth is celebrated to-day has become a living spirit: The historical event may mean much or little, but the spiritual reality cannot well be exaggerated. Jesus has been born into immortality, eternal life, and we follow him thither.

Now it is Christmas night. The hum of voices has slowly died away; the light breeze has ceased to stir the foliage; a silence that can be heard reigns over Nature; the world rests in the arms of God; men sink into slumber and dream—of what?

R. H. LAMBLEY.

Melbourne,

Christmas Day, 1906.

CHRISTIANITY is not a religion as religion has usually been understood. A system of worship abstracted from the common life of men: It came to bind men together in just and true relations, to infuse into their societies the Divine Spirit, to transfigure the coarse vesture of humanity with that divinity which is love, till it shall become a temple in which He dwells.—W. H. Fremantle.

OBITUARY.

ALDERMAN THOMAS HOLT, J.P.

MEMORIAL SERVICE AT BANK STREET, BURY.

ON Sunday last, in spite of drenching rain and a heavy gale blowing, there was a large congregation assembled at Bank-street Chapel, Bury, to show respect to the memory of Alderman Thomas Holt, J.P. Almost every seat in the chapel was occupied; but it is safe to say that the chapel would have been overcrowded had the weather been favourable. Very many friends were prevented from coming, especially his workpeople from Walshaw, on account of the rough weather. It was similar on the day of his funeral, as the procession had to pass along three miles of slush and snow. The Rev. Priestley Evans conducted the whole of the service, and preached from the texts, Job xxxvii. 21, “And now men see not the light which is bright in the skies: but the wind passeth and cleanseth them”; and Hebrews xi. 1, “Now faith is the assurance of things hoped for, the test of things not seen.” And he concluded with the words: “Let some such faith as this be ours to-day. Let us never distrust our God, never lose our faith in Him that He is good, wise, loving, but believe that whatever He does He does it for the best. Without such a faith as this life will soon lose all meaning for us. It will become the darkest of riddles, the blackest of tragedies, and men will lose their nobility and become violent and reckless. But we never do lose our faith completely. It may get weak at times, but it never vanishes altogether. And we pray God to strengthen it now in our hearts. Let it be a firm foundation for our life now as we mourn the loss of one who was beloved of all of us connected with this church, honoured by all his fellow townsmen, respected by all who were acquainted or had any connection with him. His was a personality that made itself felt wherever he went, and his influence was always exerted for high and noble ends. He had some of the chief qualities that go to make greatness. He was in the best sense of the word a good man. But he was not only good; he also possessed the power of making that goodness effective. His was not merely a high character, but it was a strenuous character, actively interested in life's highest purposes, inspired with a spirit of generosity and self-denial, and ever ready to further the abiding welfare of his fellow-creatures. There is no need for me to enumerate the various activities with which he had been connected for many years in this town, and in the district generally. With many of these you are already acquainted, either from personal knowledge or from the accounts given in the local papers for this last week. It is no exaggeration to say that in all of them he will be missed—by some he will be sorely missed. But outside the circle of his own nearest and dearest ones he will be missed, most of all, by the church and schools, that were so dear and close to his heart. We all know how he loved them, and how he devoted his best energies to them. Of all the honours conferred upon him, perhaps there were none of which he was more proud than those of being warden of this church, chairman of its trustees, and

superintendent of its Sunday-school. And perhaps his greatest wish, in connection with church and schools, was that the young people of our schools should attach themselves to our church. And if they sincerely wish to keep his memory more than in mere name, if they wish to make it a living influence, they will not do better than by remembering this wish of his and doing all they can to fulfil it. His presence here could always be depended upon unless there was very serious reason for his absence; and it was always strengthening, helpful, and cheering. His presence in our deliberations always meant wisdom, tactfulness and safe guidance. But it is needless for me to recount his good and great qualities; they are all so well known to most of us assembled here to-day to do his memory honour. They only make us keenly conscious of our great loss, and it will be difficult for some time yet to realise that we have him no longer to look to. We have sustained a severe blow; as the loss has been grievous to those who were most closely bound up in his life. There is, however, one consolation left to us, and that is the fact that he was spared to us so long. In the natural course of events we could not expect to have him with us for many more years. He was not cut down in the prime of life. His departure has been the dropping of the ripe fruit. And our chief concern now should be, if we had any real respect and affection for him, that his life shall not be of no account in our lives, that it shall not go for nought as though he had never lived; but we will try and think of him still as a presence in our midst—remember the pious dead, so that their spirit, like a living torch, shall be handed on, and never become extinguished. We will yield him back to God, therefore, not with the feeling of bitter regret, but with gratitude in our hearts for the gift He has given us in him. His brave and noble spirit has pushed off, and has sailed beyond the sunset, to touch the Happy Isles, and there to receive in “the joy of his Lord” the “well done” of a “good and faithful servant.” God prosper him in his new opportunities; and may He grant to those who knew him best and loved him most the faith that made him strong and trustful—the faith that will prove a light to them in the hour of darkness, and which will be bright in the skies of their inward life: God grant them His love whereon to rest, and wait in patience until the days shall come which shall unite them once more in God's Eternity.

ANOTHER veteran Sunday-school worker, Mr. John Chadwick, of Manchester, sends us the following tribute to the memory of his friend:—

It is hardly possible to allow a singularly useful and painstaking servant to pass out of the ranks of our Sunday-school system without bearing witness, as a humble tribute, to the worth of an honourable career in that department of labour. With the late Alderman that sphere of usefulness was cultivated with zeal and diligence in a very quiet and orderly way. With him there was no fuss or demonstration of power, no inattention to the needs of a big school, but rather more a growing awakening to its influence, with a firm resolve to be faithful in his post; Hence a

connection of over forty years as a superintendent is a sufficient signal of a good and honest intention which places him in our foremost ranks with high reputation, making it impossible to give an exact portrait of steady, unassuming consistency to be pictured or fully displayed. Though not a man of many finely polished words, or of graceful utterance in speech, he was ever ready to enlarge his mind with exact knowledge, though it might not be after the fashion of modern days or the practice of our age.

Point, precision, and exactness were to him necessary, and all that appertained to sincerity of service was also a delight. He had the good fortune of being cast into a big school of distinguished worth, where in early life he came under the influence of the Revs. Franklin Howorth and John Wright, and with the help of a sound scheme of home-discipline and example he grew up to great vigour of mind and heart, which had an influence upon the lives of others. And thus to the beauty and nobleness of character of such good men he gave an additional lustre, with an inspiration to teachers who worked along with him. Whatever weakness he may have found in school he pronounced against it with the firmness of an upright judge, as he himself practised the virtue which he commended to others. Strong and reliable in his attachments, he became a sincere friend to the present writer, offering to him a hospitable home to save him from a long walk whenever he visited his school.

Though exercised in the commerce of the world, he found time for long-continued labour at Bank-street, Bury, and I am inclined to think that the example of the Grundys and the Wrigleys (men diligent in business) gave an added impetus to his work of love on Sunday, nor did his business place him beyond the duties of civic life.

He thus became a man of enlarged understanding, with experience in public affairs; active, useful, and industrious; with the good sense to wean himself from the frivolity of our times and the ingenious pursuit of ease and pleasure.

This is merely a short sketch in miniature of our departed friend, who to all was so constant, reliable, and sincere, and who, even now, is felt to be acting, speaking, pleading. Can a more interesting personality be presented to our imagination, or a more pathetic force felt by those who wish to go and do likewise? I pen my poor and imperfect words in loving admiration to a spirit so pure, devout, and strong.

Sale:

J. C.

The Welsh Church Commission seems to have experienced some rough weather, but is supposed now to have sailed into smoother waters, or at any rate to have arrived at some understanding on the part of its constituent members, which will render its future course easier. Last week the Rev. W. James, J.P., and the Rev. J. Arthur Thomas, of Llandyssul, gave further evidence as to the Unitarians in Wales, and apparently fared better with the Chairman than the Rev. R. J. Jones had done. Lord Justice Vaughan Williams was interested in the Model Trust-deed, and its entirely undogmatic character, as it appears in the Essex Hall Year Book.

THE CHILDREN'S COLUMN.

NEXT Wednesday, February 27, it will be just a hundred years since Henry Wadsworth Longfellow was born at Portland, a town on the coast of the State of Maine in America. He was one of the best known and most popular of American poets, but I think we all feel that he belongs to us here in England just as much. I expect you all know some of his poems, and I think you will like to read what follows here, from an article in the *Christian Register*, of February 7, on "The Childhood of Longfellow." It is written by a lady who was paying a visit to Cambridge, in Massachusetts, which was Longfellow's home for so many years.

One afternoon, she says, walking through Brattle-street, I passed Craigie House. Before it, as often happens, stood a group of visitors, come to see for themselves, as they had doubtless often seen in pictures, the stately mansion that sheltered Washington and became the home of Longfellow. These visitors, were not, however, the tourists with whose like I was familiar, but children, unwearied by much sight-seeing, and showing plainly in their eager faces the excitement of genuine interest. A lady, perhaps their hostess for the day, asked them, as I was about to pass:

"I suppose you all know by heart some poem of Longfellow's?"

The instincts of an old teacher led me to linger for the quick response of assent:

"I can say four poems," shouted one of the older boys, "besides a long piece out of 'Hiawatha.'"

"We can all say 'The Children's Hour,' I guess," declared a girl, whose brown braids were tied with a broad white ribbon. "Every class in school learns that, and we read some of the others, too."

"I can say the whole of the Village Blacksmith," murmured one of the little ones, keeping tight hold of the lady's dress as if to maintain the place by her side.

"Why, of course," concluded another. "Every child knows Longfellow's poetry, more or less," he added, thoughtfully.

That is probably true. Every child knows Longfellow's poetry, more or less. That is true, too, not only in America, but in other countries. When I was a student in Germany, I was surprised to find that one of the Longfellow poems, which I had then never heard nor read, although I had been familiar with them ever since I spoke. "The Old Clock on the Stairs," on exhibition day in the little red school-house down in Maine, was given to my German mates to be learnt by heart.

* * * *

I remember how kindly the poet himself once received a little girl who came from distant India to bring him greetings and a package from an admirer in that far-away country, and how he sent her away happy in his friendliness and in the gifts of his own books that he had pressed upon her. Many and many a story might be told of children, who, born far from America, have yet known and loved America's poet.

Children, then, have an especial interest in this year's centennial anniversary of Longfellow's birth. The main facts of his life are already familiar to them. They know that he was born in the pleasant town

of Portland on the twenty-seventh day of February, 1807.

He grew up with four brothers and four sisters, showing even in childhood the traits that kept him serene and gracious into old age:

Little Henry Wadsworth Longfellow was neither saint nor prig. When he was eight months old, his mother wrote of him: "I think you would like my little Henry W. He is an active rogue, and wishes for nothing so much as singing and dancing."

When he was five years old, people were talking about an invasion of Canada, and his aunt wrote: "Our little Henry is ready to march. He had his tin gun prepared and his head powdered a week ago."

Not long before his seventh birthday he sent this message in a letter written to his father: "Oh, tell papa I am writing at school, *a, b, c*; and send my love to him, and I hope he will bring me a drum." You see that he was not different from other boys, either in his duties or his desires.

This is the first letter he ever wrote, sent perhaps to back up and emphasise the message in his mother's letter—

Portland.

DEAR PAPA,—Ann wants a little Bible like little Betsy's. Will you please buy her one, if you can find any in Boston? I have been to school all the week, and got only seven marks. I shall have a billet on Monday. I wish you to buy me a drum.

HENRY W. LONGFELLOW.

His brother Samuel, afterward his biographer, wrote of him in his childhood: "Henry is remembered as a lively boy, with brown or chestnut hair, blue eyes, a delicate complexion, and rosy cheeks; sensitive, impressionable; active, eager, impetuous, often impatient; quick-tempered, but as quickly appeased; kind-hearted and affectionate,—the sunlight of the house. He had great neatness and love of order. He was always extremely conscientious, — 'remarkably solicitous always to do right,' his mother wrote: 'True, high-minded, and noble; never a mean thought or act,' says his sister, 'injustice in any shape he could not brook.'" Yet he always disliked rough play and loud noises, and he is said to have begged that cotton might be put in his ears to deaden the sound of the Fourth of July cannon. But he was as fond as anybody of jolly good play, and he liked hearty outdoor exercise. His brother mentions particularly kite-flying, ball and swimming in summer, snowballing, skating, and coasting in winter. But his love of sports did not include the love of what is misnamed "sport." He grieved so much over the first and last robin he shot that he never tried to shoot again.

TO CORRESPONDENTS:—Letters, &c., received from H. J. B., J. M. C., J. L. H., W. H., L. P. J., S. H. M., J. O., J. T. S., R. S., C. T., J. M. Ll. T.

In the discussion "Towards Social Reform," in addition to what appears to-day, we have received a further contribution from Mr. Richard Simon, of Nottingham, but too late for inclusion in this week's issue. We propose to publish this next week, and then to ask Mr. Richard Robinson, who opened the discussion, to have a final word.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 23, 1907.

HENRY WADSWORTH LONGFELLOW.

TWENTY-FIVE years ago LONGFELLOW'S blameless life came to a peaceful close, and Wednesday next is the hundredth anniversary of his birth: In his old home in Cambridge, Mass., and in Boston, there will doubtless be worthy centenary celebrations, which will find a cordial response in this country also: LONGFELLOW spent a great deal of time in Europe in the study of romantic literature, and seems to us naturally to belong to old England almost as much as to New. He has been one of the strongest links between the people of the two countries, convincing them of their intimate kinship.

Professor WENDELL, in his "Literary History of America," quotes a passage from Mr. E. C. STEDMAN, in which he says, "A new generation may be at a loss to conceive the effect of LONGFELLOW'S work when it first began to appear." Its influence was like that of a beautiful Gothic church on a people accustomed to the barest meeting-house in a decaying Puritan village, where Sunday was a colourless day of restraint. "To the one relief hitherto afforded them, that of nature's picturesqueness—which even Calvinism endured without compunction—was added a new joy, a glimpse of the beauty and sanctity of human art. A similar delight awaited the first readers of LONGFELLOW'S prose and verse. Here was a painter and a romancer indeed, who had journeyed far and returned with gifts for all at home, and who promised often and again to—

'Sing a more wonderful song,
Or tell a more marvellous tale.'

So we also have found true pleasure in some of his "Tales of a Wayside Inn," his "Evangeline," "Miles Standish," and "Hiawatha," and many of his shorter poems; and there are verses of his that will be cherished when many more ambitious works have long since been forgotten.

We do not propose in these lines of grateful remembrance to dwell on LONGFELLOW'S limitations as a poet. Neither

he nor WHITTIER can be reckoned among the great ones in the world of song, but they are both undoubtedly in the hearts of the people, and they help the children to see and to love things beautiful and good. LONGFELLOW did a great work for his people as chief among the poets of the New England Renaissance in the earlier half of last century, kindling imagination, touching true human sympathies, and giving a strong impulse to the love of good literature.

It is pleasant to recall at this time the cordial friendship which subsisted between LONGFELLOW and TENNYSON, to whom the elder poet, when he was seventy, sent as Christmas greeting, the sonnet "Wapentake to ALFRED TENNYSON,"

"in sign

Of homage to the mastery which is thine
In English song."

To which TENNYSON replied: "My dear LONGFELLOW, you have sent me a Christmas greeting: more than that, a Christmas gift in the shape of a very perfect flower from your own spacious garden: wherefore I exult and stick it in my cap, and defy my foes."

Some of the most beautiful things that LONGFELLOW wrote are verses in the shorter poems, where his own personal affections and sympathies have been most deeply stirred, and his words, simple though they be, go straight to the heart.

Such are his lines of "Resignation," on the death of a little girl,

"There is no flock, however watched and tended,

But one dead lamb is there!

There is no fireside, howsoever defended,

But has one vacant chair!"

with the verses of calm and tender faith which follow:—

"There is no Death! What seems so is transition;

This life of mortal breath

Is but a suburb of the life elysian

Whose portal we call Death:

She is not dead,—the child of our affection,—

But gone into that school

Where she no longer needs our poor protection,

And CHRIST himself doth rule."

And these other verses, in which the poet reveals himself in what he so truly admires:—

"Whene'er a noble deed is wrought,

Whene'er is spoken a noble thought,

Our hearts, in glad surprise,

To higher levels rise:

The tidal wave of deeper souls

Into our inmost being rolls,

And lifts us unawares

Out of all meaner cares.

Honour to those whose words and deeds

Thus help us in our daily needs,

And by their overflow

Raise us from what is low!"

Then he pictures the misery of the Crimean hospitals, and FLORENCE NIGHTINGALE, on her errand of mercy, passing from

room to room as "Santa Filomena," "A Lady with a Lamp."

"On England's annals, through the long Hereafter of her speech and song,

That light its rays shall cast
From portals of the past.

A lady with a lamp shall stand
In the great history of the land,
A noble type of good
Heroic womanhood."

Then there is the birthday greeting, when they both were fifty, to AGASSIZ, the Swiss naturalist, whose home was in New England, with the charming verses:—

"And Nature, the old nurse, took
The child upon her knee,
Saying: 'Here is a story-book
Thy Father has written for thee.'

'Come, wander with me,' she said,
Into regions yet untrod!

And read what is still unread
In the manuscripts of God.'

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe."

LONGFELLOW'S tribute to Dr. CHANNING remains as a memorial, not only of his reverence for that great teacher, but of his own life-long connection with the Unitarian fellowship, the religious ideal of which he has so happily expressed in his description of one of the company at his "Wayside Inn":—

"A Theologian, from the school
Of Cambridge on the Charles, was there;
Skilful alike with tongue and pen,
He preached to all men everywhere
The Gospel of the Golden Rule,
The New Commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverent feet the earth he trod,
Nor banished nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as is the love of God,
And ample as the wants of man."

With this we remember also the ordination hymn, which he wrote for his youngest brother, SAMUEL, who was a Unitarian minister, when he entered on his first charge at Fall River, in 1848:—

"CHRIST to the young man said: 'Yet one thing more:

If thou wouldst perfect be,
Sell all thou hast and give it to the poor,
And come and follow me!"

Within this temple CHRIST again, unseen,
Those sacred words hath said,
And his invisible hands to-day have been
Laid on a young man's head.

And evermore beside him on his way
The unseen CHRIST shall move,
That he may lean upon his arm and say,
'Dost thou, dear LORD, approve?'

Beside him at the marriage-feast shall be,
To make the scene more fair;
Beside him in the dark Gethsemane
Of pain and midnight prayer.

O holy trust! O endless sense of rest!
Like the beloved John
To lay his head upon the SAVIOUR'S
breast,
And thus to journey on!"

Some of the elder brother's verses have found a place in our hymn-books, but in that connection we owe much more to SAMUEL LONGFELLOW, who was twelve years his junior, and became one of the chief singers of the Liberal Faith. Few modern hymns are as perfect as that one of his which begins—

"I look to Thee in every need,
And never look in vain;
I feel thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are."

The memory of the two brothers will be always closely linked together through the Biography which Samuel wrote, and by his gift of sacred song we are glad also to remember in this centenary celebration how worthy his name is to stand beside that of his elder brother.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

THE MARTINEAU MEMORIAL.

SIR,—So much kindly interest, over a wide area, is being shown in the Norwich Martineau Memorial, and especially by readers of THE INQUIRER, that I venture to ask you to find room for a little information up to date.

First, the £877 which I was able to report in your issue of January 26 as having been sent by outsiders towards the £1,300 appealed for on December 1, 1906, has now become £977 16s. This addition includes 50 guineas from Sir Edwin and Lady Durning-Lawrence, and 20 guineas from Dr. Crothers' Church at Cambridge, Mass.; as well as several smaller gifts. For all of these the Octagon Chapel Committee are deeply grateful. At the same time, it is impossible for them as yet to feel free from very grave anxiety as to the completion of the Fund, not only because, as was feared, the contractors have required an advance of about £60 in the price of the contract on account of the rise in the price of certain building materials, but much more on account of the undoubted fact that, in proportion as such a Fund as ours nears completion, a feeling is apt to get abroad amongst those who would otherwise send or increase their help that the congregation concerned may be left to finish it themselves. That feeling, should it gain ground in the present case, would simply spell disaster for us. The second £500 undertaken by the congregation (making their total contribution to the memorial up to £1,000) will tax their energies to the utmost for some time to come; and it has to be borne in mind that the architect's fees have not yet been included in any estimate of total cost. It

is therefore only by continued generosity on the part of outsiders that the memorial can become that boon to the congregation and schools for their present and future work that they have so long hoped for—a boon whose value would be incalculably increased could they be open free of debt. Next, the work of demolition of that portion of the site required for the buildings has begun, and it is expected that the ground will be cleared this week. This progress has made it possible to commence arrangements for the laying of the foundation stone; and although full details of these must be left till later, it is with the very greatest pleasure and gratification that we are able to announce that Miss Gertrude Martineau has most kindly acceded to our earnest request that she would perform that ceremony. The date fixed is April 20.

We are glad that it can be so near to Dr. Martineau's birthday, which falls on Sunday, April 21, when we hope to arrange for special services and preachers, and also trust that not a few of those who, in all parts of the country, have so sympathetically watched with and helped us through our three years of planning, will feel drawn to come and share the spirit of quiet hope and fervent aspiration which, on such an occasion, we may surely expect to be abundantly ours.

F. A. MOTTRAM (Hon. Sec. to the Martineau Memorial Fund).

21, Bracondale, Norwich.

P.S.—We should be grateful if you could make the following correction as to a donation of £20 which appeared in the list published on Jan. 26. It should read—"From the bequest of Mrs. M. E. Taylor and Miss M. E. Martineau, £20."

THE PRESTON MEMORIAL AT ISLINGTON.

SIR,—In your full report of the opening of the Preston Memorial Rooms in last week's INQUIRER, I regret that, in consequence of the matter not being alluded to in any of the speeches, no mention is made of the excellent portrait of my late brother, generously presented by Mrs. Sidney Titford. She did not feel the rooms were complete without one, and all the family are very grateful to her for the trouble she took about it, and highly appreciate the kind thought which prompted the gift. The family would also like to take the opportunity of thanking the number of old friends who attended the meeting out of respect to my late brother.

STANTON W. PRESTON.

7, Eldon-road, Feb. 19.

COLYTON.

SIR,—In the annual report of the Sustentation Fund, as given in your issue of last week, the following passage occurs: "Another grant, they are sorry to say, has not been renewed owing to the discontinuance of services at the Colyton Chapel." I shall be glad if you will kindly allow me to correct this erroneous statement. Service is held every Sunday at the Colyton Chapel, nor has a Sunday gone by for nearly a quarter of a century without service. What the managers

meant to say, I imagine, was that the congregation at Colyton was at present without the services of a settled minister.

ALFRED SUTCLIFFE.

Crewkerne, Feb. 16.

OBSOLETE CREEDS AND THEIR REMEDY.

WHILE we in the southern part of Great Britain have been interested, or even excited, by the "New Theology," a notable discussion has been, and still is, in progress in Scotland. Apparently, there is no connection between the two centres of disturbance, and their independence of each other serves to heighten their significance. That similar causes are at work is obvious, and, indeed, evidence might easily be presented of a concurrent movement in religious thought far and wide. What is specially remarkable in the Scottish discussion is the remedy suggested for the difficulty involved in the obsolescence of the creeds and confessions hitherto held to be binding. Our readers will hail that remedy with satisfaction.

The discussion we refer to has found expression in a series of articles under the general title "Creed Revision in Scotland," contributed to the *Glasgow Herald*. This ably-conducted and justly-influential journal is now edited, we understand, by Dr. WILLIAM WALLACE, brother of the late Rev. Dr. ROBERT WALLACE, M.P., who at one time was minister of the Old Greyfriars Church, Edinburgh, and afterwards Editor of the *Scotsman*.

It is evidently by the Editor's own wish that the series of articles has appeared, and the writers, without exception, are ordained ministers of the Established or the United Free Church of Scotland. There can be no suggestion, in this case, of extreme views, or personal vagary; doubtless there are many of the rank and file who might shrink from the candid expressions of their leaders, but after all it is a lead and not a revolt that is offered, and the results cannot but be far-reaching. In all the articles, of which the eighth appeared last Saturday, the admission is clear that the Westminster Confession is quite out of touch with modern thought and modern scholarship. For instance, the Rev. Dr. D. MACMILLAN, of Kelvinhaugh Parish Church, the writer of the seventh article, says: "It is notorious that the present age has witnessed a quickening of intellectual life no less striking than that which animated the times of the Reformation. It is not too much to say that modern science has in a sense created a new heaven and a new earth. A generation ago the religious world felt that the discoveries of science were of so fundamental and far-reaching a nature that, if the old faith was to live with the new, science must either be proved to be wrong or the creeds of Christendom must be torn to pieces. Science was found in the right, and the creeds still remain unchanged; hence the doubts and difficulties with which the faith of many is distressed and the distrust which is felt with the teaching and position of the Protestant Church." The same writer speaks of the demand for a reconstruction of the Church's faith as "clamant." While he characterises the confession as "a noble document, of

which any church might well be proud," he adds, "But in many of its features it has been left far behind." It is proper to say, however, that this writer, who is typical of the rest, believes the "citadel" of the Christian faith to remain untouched by science and criticism.

It is when we turn to his successor in the series that we come upon the suggestion which has rendered the whole most noteworthy. This writer, the Rev. E. F. Scott, is the minister of Prestwick South United Free Church. He points to the extreme urgency of the question of creed revision. Doubtless, some relief has been given to consciences by such measures as the Declaratory Act of the United Free Church, and the change in the formula now adopted in the Established Church of Scotland. Such loopholes, however, by which, while ostensibly accepting the confession, a man is allowed the escape of indefinite mental reservations, are regarded by this writer as "not altogether ingenuous." There is, he says—and plain men will agree with him—"something repugnant to a candid mind in the whole idea of subscribing to articles of faith under reservation. A solemn promise ought to be absolutely binding, if it is made at all." Well, what is to be done? Can the Confession be so revised as to come abreast of present-day thought and knowledge, while still remaining substantially the old historic creed? But clearly, "such a revision would only result in patchwork which would leave matters in worse confusion than ever." The old creed is a "coherent whole—the precipitate of the religious life of a given age. To modernise it would change it into a hybrid creed, which could not be held consistently by any man." Then, secondly, can a *new* creed be drawn up to replace the old one, a new statement of belief "consonant with the religious thought of our time and wide enough to include many types of opinion?" The writer doubts it. A few fundamentals might be agreed upon, but they would necessarily exclude much that seems most vital to many people. Some new forms of creed have been tentatively offered already, so "simple and comprehensive" that "one can hardly imagine any man, short of a downright atheist, who would not cheerfully subscribe to these vague commonplaces." "But it would be equally difficult," he continues, "to find a single Christian, of any definite belief whatever, who would accept them for a moment as an expression of his faith. This is the rock on which all modern attempts at creed-making must necessarily come to shipwreck: They represent a compromise and nothing more: They endeavour to state, in language entirely colourless, the irreducible minimum of belief: This is unavoidable, in view of the growing diversity of religious opinion; but a creed made up of compromises is a contradiction in terms: It would give expression to no man's true belief, and, would appear, to the most earnest minds to be little else than a betrayal and a mockery." Reading these lines, we cannot but recall the impression produced by the study of the Free Church Catechism issued some years ago. Obviously couched in language capable of a double sense, that document was a very feeble imitation,

indeed, of the old style of theological statement, which, whether it were wrong or right in regard to the truth, was at least straightforward, and meant to express one view, not to cover half-a-dozen!

But we return to Mr. Scott's third alternative. It is simply—"to dispense altogether with any written and formal creed." "The time appears to have come when we have to consider not merely the question of creed-revision, but the wider question—whether the Church ought to impose any form of prescribed belief." Appealing to the example of the Founder of Christianity, this writer declares:—"It is a simple fact of history that the necessity for a creed was never felt till the original message of Christ has been, in great measure, forgotten. Christian ideas had become externalised; the Church, as an outward authority, had taken the place of the living spirit. It was then that the individual Christian gave up his freedom and responsibility and took refuge in a formal creed." He claims, therefore, that to dispense with the creed is to revert to the true idea of Christianity. "*The truth must needs reveal itself differently to every honest seeker, and the Church can have no right to dictate to him what he is bound to believe. It can assist him in his seeking; it can bring him into fellowship with others who are also striving in their different ways to reach a knowledge of the truth. But it oversteps its rights when it imposes its own formula in place of the personal creed, which each man must discover for himself.*"

We welcome these words. They express convictions not new, but dear, to us and to our fathers. At last, it would seem, the dawn of true Christian liberty is breaking, and if the full day is not yet, we have sure grounds of confidence. To convince his brethren, even those who are profoundly dissatisfied with the present position, may be a difficult one for such a bold adventurer as Mr. Scott. Yet the stars in their courses are on his side: We commend the whole of his ably-reasoned argument to the notice of all lovers of religious freedom, and we shall look with renewed interest for the sequel to his appeal:

W. G. T.

THE supreme happiness of life is the conviction that we are loved,—loved for ourselves,—say, rather, loved in spite of ourselves.—*Victor Hugo:*

FREE institutions contribute in no small degree to freedom and force of mind, by teaching the essential quality of men, and their right and duty to govern themselves; and I cannot but consider the superiority of an elective government as consisting very much in the testimony which it bears to these ennobling truths. It has often been said that a good code of laws, and not the form of government, is what determines a people's happiness. But good laws, if not springing from the community, if imposed by a master, would lose much of their value. The best code is that which has its origin in the will of the people who obey it; which, whilst it speaks with authority, still recognises self-government as the primary right and duty of a rational being; and which thus cherishes in the individual, be his condition what it may, a just self-respect.—*Channing.*

EAST CHESHIRE CHRISTIAN UNION.

ANNUAL MEETING.

THE annual meeting of the East Cheshire Christian Union for Missionary Purposes was held at Styal on Saturday, February 16. Not all the eighteen churches included in the Union were represented, and unfortunately illness and absence from home accounted for several vacant places. The Rev. H. Enfield Dowson is still abroad as a convalescent, and the secretary, the Rev. B. C. Constable, was also away through illness, and the Rev. W. F. Turland. The ministers present were the Revs. A. R. Andreae, E. G. Evans, W. Harrison, H. E. Perry, W. G. Price, H. B. Smith, and E. L. H. Thomas. The British and Foreign Unitarian Association was represented by the President, Mr. Grosvenor Talbot, and the Rev. V. D. Davis.

Service was held in the Norcliffe Chapel in the afternoon, conducted by the Rev. E. Gwilym Evans, of Dukinfield, whose sermon was from the text, John viii. 13, 14. It was an eloquent vindication of the ultimate authority in religion, which must be found in the testimony of the human soul. The controversy, he said, went on from century to century. Always, there was time-honoured tradition and brave innovation. In face of tradition and formulas of faith and the power of ecclesiasticism, the freedom of the spirit asserted itself, and the witness of the individual soul was borne. That was its inalienable right, and all sincere religious men had to bear witness of themselves. There were those who now claimed that Christ was the one authority in religion, but it was from Christ himself they learnt the higher truth: The secret of his faith and strength they saw when they contemplated the praying Christ, who sought for guidance, and in his own heart heard the voice of the Eternal:—

"O Sabbath rest by Gali ee!

O calm of hills above!

Where Jesus knelt to share with Thee
The silence of eternity

Interpreted by love!"

There they saw the truth. That was an all-sufficient vision. Nothing must come between God and the soul, the Father and His child, the Infinite Love and their finite trust. They must be free from the old dogmas and the authority of creeds, and have room to grow; there must be room for new thought and fresh revelation. For their ideal they looked not to the churches, but to Christ, and found it in his spirit of comprehensiveness and charity, and in the *soul-value* which they learnt of him.

A collection for the funds of the Union was taken after the sermon.

The annual meeting was held immediately after the service the Rev. E. L. H. Thomas, minister of Styal and Dean-row, in the chair.

The Secretary's illness had somewhat disorganised the business arrangements, and the Treasurer was also unable to be present, but Mr. Albert Slater, of Hyde, had thrown himself with great energy into the breach, and brought up the annual report and accounts, which had been printed, and were taken as read. He also read a letter from Mr. Constable, regretting that illness kept him away.

The report offered a welcome to the

Revs. E. Gwilym Evans, H. E. Perry, and Jenkyn Thomas, who in the course of the year had settled at Dukinfield, Denton and Glossop respectively, and sorrowfully recorded the death of the Rev. H. Kelsey White, of Ashton, and Mr. James Howard Brooks, a staunch friend and Vice-President of the Union. The most notable work of the year had been the special mission services held in February and March at Ashton, Mossley, Mottram and Stalybridge; and later in the year, in October and November, united services and meetings at nearly all the churches in the Union: A special report as to these, by the Rev. H. Bodell Smith, who acted as Mission Secretary, concluded as follows:—

"In good done, in interest aroused, in increase of intercourse between the Churches in the Union, in the development of a warmth and zeal on behalf of our religion, in strengthening the attachment of the Churches to the Union, and in the deepening of the spiritual life of our people, the effort has been most satisfactory, and as an experiment has succeeded beyond all anticipations."

The foundation stone of the new church at Ashton was laid in April, and the building was only waiting the settlement of a new minister to be opened, but £900 of the £3,000 of the cost had still to be found. During the year Flowery Field, Stockport, Knutsford, Gee Cross and Styal had all made successful efforts to raise money by sales of work or other social means. The report noted that as the Union was founded on February 22, 1859, the time would soon come for a celebration of its Jubilee, and concluded:—

"May we all work together with hand and heart, and make this Union more and more a real bond of union, bringing light and strength and encouragement to every corner of its domains; and may we also bear in mind that many of the things herein chronicled are simply means to an end, the great end being the development of the religious and moral life of all our Churches and their ever-increasing power for doing good in the world."

Reports of the four aided churches, Ashton, Congleton, Crewe and Mottram, followed the general report. Denton is now independent of a grant from the Union.

The accounts showed a legacy of £200 from the late Joseph Greenwood, of Stalybridge, added to the Endowment Fund, which now stands at £1,487. Annual subscriptions amounted to £38 9s., congregational collections to £61 14s., grants from the B. & F.U.A. £114 3s. 4d., the total income being £335 13s. 7d., and the expenditure £283 9s. 10d. The adverse balance from 1905 was £8 17s. 7d., and the account closed with £43 6s. 2d. in hand.

The CHAIRMAN, in moving the adoption of the report and accounts, expressed the general regret at Mr. Dowson's absence, and their sense of loss in the death of Mr. Kelsey White and Mr. Howard Brooks. With reference to the former he quoted an old saying concerning the things of God, that they were like snow, which man could not touch without leaving on them the print of his hand. In his work among them, Mr. Kelsey White had left a mark, but no stain. Of Mr. Brooks he spoke as one of the most steadfast of men in all departments of life, whose loss they

deeply felt. As to the coming jubilee of their Union, he thought they should begin to think of it in good time, so that it might be worthily celebrated.

The President, Mr. E. B. BROADRICK, seconded the resolution, which was unanimously passed.

Mr. H. P. GREG moved a vote of thanks to the out-going officers and committee. The Rev. Lawrence Scott was elected President, and the other officers were re-elected, a vote of sympathy with Mr. Constable in his illness being coupled with his re-election as secretary. March 10 was fixed for the annual collections for the Union. On the motion of the Rev. W. G. PRICE, a cordial vote of thanks was passed to the Rev. E. G. Evans for his sermon, and the meeting terminated.

EVENING MEETING:

After tea in the adjoining schoolroom, and an inspection of the new Council Room, which has been built on to the chapel, at right angles to the chancel, communicating with it through the vestry, a public meeting, which was well attended, was held in the chapel.

Mr. H. P. GREG presided, and after an opening hymn, offered a hearty welcome to the members of the Union to Styal. They had there, he said, a living congregation, though only small in numbers, and there were eighteen of such congregations belonging to the East Cheshire Christian Union. Union was supposed to be a sign of strength, and that was so, if the units were strong; but if the units were weak, so must the Union be. They were strong, he thought, in their mission, but weak in their means. No church, no school of thought, had a more glorious gospel, a more glorious message, simple, honest, straightforward, creedless, progressive, receptive of truth—the gospel preached by Christ, the sublime message of the fatherhood of God and brotherhood of man. Was that a message for the few or the many? Until twelve months ago, their experience might have led them to think it was only for the few. But since then a great and blessed change had taken place. A little experiment had been made, a tremendous object lesson. Mr. Spedding, of Rochdale, had bravely tested the situation. He started a van mission, and proved that their message was for the many, not for the few. It was a great achievement, for which they humbly thanked God. Speaking further of their method of appeal, Mr. Greg said that the ordinary course was to urge the individual to conform to a type; but for the sake of truth, for honesty of thought, they must rather urge upon him nonconformity. To save the individual they must develop and not conform him. He believed the development of the individual to be the supreme need of the present hour. Unity was strength only if the units were strong, and the units of their churches were the individuals. Individuals were dwarfed, starved, made negative by conformity, strengthened, developed, made positive by nonconformity. Let each individual be helped to think on the deep problems of life honestly on his own lines, fearless of authority, however hoary, freely on subjects however sacred, and they might rest assured that in the conflict of

opinion thus nurtured, the movement was furthered by which the many approach the One, as the editor of the *Hibbert Journal* so finely expressed it, or in more homely language, by which the children approach the Father. That was their mission, to urge the pursuit of truth, wherever it might lead, and to encourage individual development. They had much reserve to throw off, to give expression to the deepest thoughts they had on the problems of life. He might, perhaps, be misunderstood, as anxious for the development of the individual, as against that of the community; but if they developed the individual, truly they need not trouble about the community.

MR. GROSVENOR TALBOT, President of the British and Foreign Unitarian Association, spoke of the great pleasure it was to him to be there, and at a meeting over which their chairman was presiding, for he represented the third generation of Gregs whom he had known. He had been at school with Mr. Greg's father, and knew his grandfather, who was remembered as one of the first to take up the crusade against the Corn Laws, before either Bright or Cobden were in the field. Referring to the Association, which he represented as its President, Mr. Talbot spoke of the intense interest they took in all the mission stations, and the sympathy they felt with all the workers, a sympathy that was a desire to help. It was no light work, and they must not think it was a small thing, in which they were engaged. If numbers were few, their influence was not small in the upbuilding of a high ideal of religious thought and feeling. During the past fifty years a great work had been done in the study of the Bible, to give them a new understanding of it and a truer reverence for God and Jesus Christ. They were thankful for that work, but it was not the end of what they had to do. They had now to go on and live the lives which their new reading of the Bible taught them they ought to live. Christianity would never reach the people unless those who professed to be Christians acted up to their high ideal. He rejoiced in Unitarianism, because by teaching the love of truth it made people think, and carried that truth into actual life. He urged them to have faith in their Unitarianism, belief in the one God and the good Christ; and concluded with another reference to his memories of fifty years ago, and congratulated them on the work they were doing there.

The Rev. H. E. PERRY spoke of the need there was for them to go forward, and to take their message out into the world. They must take the spiritual truth which possessed them out to the people, to resist the growing power of secularism; and he referred especially to the power of helplessness there was in Mr. Armstrong's "God and the Soul," which he would gladly see distributed among all their churches and by them among the people.

The Rev. V. D. DAVIS also spoke as, with the President, representing the British and foreign Unitarian Association. They who had the duty of administering the funds entrusted to the National Association, welcomed such opportunities of coming into close touch with workers in different parts of the country, and he congratulated them on the success of the United

Missions, which had been held by the churches in that district. It was an encouraging sign of what might be done, and still more so was the experience of the Van Mission, which undoubtedly must react upon their congregational life and on the preaching power of ministers. In conclusion he pleaded for more practical interest in the publications of the Association, and especially urged a wide distribution of the new sixpenny edition of Martineau's "Endeavours," the first volume of which was now published, and the second would very soon be out. For the strengthening of the lives of individuals in their churches, of which Mr. Greg had spoken, there could be no better means than the earnest study of those books, with their fine moral stimulus and religious inspiration.

The Rev. W. HARRISON moved and the Rev. H. B. SMITH seconded, a vote of thanks to the speakers. The Rev. A. R. ANDREAE moved, and Mr. LEONARD NEW seconded, a vote of thanks to the Styal friends, and a vote of thanks to the chairman, moved by Mr. E. B. BROADRICK, and seconded by Mr. R. T. HEYS, brought the meeting to a close.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

MEETING AT MANSFORD-STREET.

At the annual meeting of the Assembly, held at Lewes, last October, the President and others spoke of the desirability of drawing the various congregations, which compose the Assembly, into closer union and co-operation. These congregations are scattered far and wide over a large area, and for the most part, it is to be regretted, see and know little of one another. Some of them are not even represented at all at the annual meetings, which are held at various places, alternately in London and the country; and many others are represented only by the minister and perhaps one delegate. It would of course, be impossible, and perhaps undesirable, to hold the annual meeting of the Assembly at some of the chapels in small country towns, or at some of the struggling mission-centres in the East End of London, and yet it is just these very churches and chapels which need most of all the sympathy and encouragement of the Assembly, the enthusiasm that is born of largely-attended meetings, the joy of knowing and feeling that they are not fighting the battle of religious freedom alone, but are closely associated with others, who are of one mind and one spirit with them.

So it was decided that a beginning should be made in this direction, and last Saturday a meeting of the Assembly was held at Mansford-street, Bethnal Green, and another gathering is to be held at Effra-road, Brixton, for South London, on March 14. But will the Committee of the Assembly take into consideration the desirability of holding these meetings at regular intervals at different centres: during the summer, for instance, in the country, and during the winter at some of the churches in London? Why should not we in the London district follow the example of our friends in Lancashire and Cheshire, and visit some of our interesting and delightful

country chapels on Saturday afternoons in the summer? The success of last Saturday's meeting should encourage the Committee to go forward with this side of their work.

It was at the invitation of the Mansford-street Chapel Committee that this meeting was arranged, and it was attended by some 250 or perhaps 300 people. These were mostly connected with one or other of the congregations in the East of London, for whom, of course, the meeting was specially intended. In addition to Mansford-street, the congregations at George's-row, Stepney, Limehouse, Stratford, Walthamstow, and Ilford were well represented, and in addition there were several friends present from Essex Church, Rosslyn-hill, Little Portland-street, Hackney, and Stoke Newington-green. The large number of young people present, who seemed thoroughly to enjoy the meeting, is a hopeful sign for the future of our churches.

The proceedings began with an organ recital in the church by Mr. John Harrison, who presided at the organ during the service. At 7.30 the opening hymn, "We come unto our father's God," was sung very heartily by the congregation. A short lesson was read by the Rev. Gordon Cooper, the minister of the chapel, after which prayer was offered by the Rev. T. E. M. Edwards, the minister of the Assembly. The Mansford-street choir then sang the anthem "The strain upraise of joy and praise." After this simple service four short addresses were given, dealing with the work of the Assembly.

The Rev. F. K. FREESTON, of Essex Church, was the first speaker, and he gave an interesting historical address on "What the Assembly Is." But first he explained the object of that gathering. They had come, he said, that they might feel the joy of meeting together, and might, at the same time, arouse fresh interest in the Provincial Assembly. It was most fitting to begin, as they had done, with a service of praise and prayer. The Assembly was an organisation of the churches and congregations in London and South-Eastern counties, which were on the roll of the National Conference; and its formation was the outcome of the paper read by Dr. Martineau at the Leeds Conference in 1888. In that paper Dr. Martineau had pleaded earnestly for a better organisation of the churches. His suggestions gave rise to considerable discussion, and were warmly taken up by the leaders of the London churches. Dr. Sadler presided over a meeting called to consider the question of co-operation among the scattered churches in the London district; and a resolution was carried to the effect that "it is expedient that a Provincial Assembly be formed as in the Provincial Assembly of Lancashire and Cheshire." It was further agreed that the body of Presbyterian Ministers should be asked to carry out the resolution. A meeting of this body was called, Dr. Martineau presided, and again spoke strongly of the need for more co-operation among the scattered congregations. And a resolution was carried that a Provincial Assembly be formed. A general meeting of the congregations was called together, and Dr. Drummond moved a resolution that "with a view to closer union and co-operation among the churches, a Provin-

cial Assembly be constituted." This was on October 23, 1889. The Assembly is thus a representative organisation, consisting of the ministers of the churches on the roll, and of two delegates duly appointed by the congregations. Its object has already been made sufficiently clear: it is to bring the churches and congregations into closer union and co-operation, that the strong may help the weak, the rich, the poor. The Provincial Assembly brings them all together into one organisation, and helps them to realise that they are one church in many places. In connection with the Assembly there was a Sunday School Union, an Advisory Committee, and a Ministers' Pension and Insurance Auxiliary Fund; all of which helped to create a sense of common life among the churches. In conclusion Mr. Freeston expressed his conviction that the Assembly was, in a small way, meeting the needs of the churches, and preparing the way for a larger future. It had been started under the happiest auspices, and all the leaders of thought and life in the London churches had worked for it—Martineau, Drummond, Carpenter, Nettlefold, and Wicksteed. The question of open trust-deeds was one that was coming prominently forward, and our principles were gaining ground; and he appealed to those who believed in these principles "to count it a pride, an honour, and a joy" to work for the Provincial Assembly.

The Rev. F. H. JONES, President of the Assembly, was the next speaker. The subject of his address was: "What the Assembly hopes to do," and he emphasised the remarks made by the previous speaker, explaining more fully the meaning of the term "non-subscribing," which he thought was perhaps not understood by some of the younger people. To subscribe meant literally "to write one's name under," and was the word used when men signed a declaration of faith, or series of articles of belief; by writing his name under them a man showed he believed in them. Almost all the churches to-day required their ministers, if not their members as well, to "subscribe" in this way to certain doctrines; but in our churches membership was perfectly free and open. He told of a Jesuit father, who had been expelled from his Order because his preaching was not in accordance with the creed of the Catholic Church; such a thing could not happen among us; we were free to teach and to live our highest and our best. Mr. Jones then spoke of the earnest desire of the Assembly to bring the churches and congregations closer together. Many of them were small in numbers, some were very isolated, and felt they were almost powerless. By every means in its power the Assembly wanted to unite them, so that the few members of one congregation, meeting perhaps in one room, might feel that they were part of a larger church, working in the same spirit for the same principles.

Mr. JOHN HARRISON gave expression to the regret which all felt at the unavoidable absence of Rev. Henry Gow, who was to have spoken on: "A Free Church." He would not attempt, he said, to take Mr. Gow's place, but would say a few words on what he thought "The Assembly ought to do." He maintained that it was the duty of the Assembly to care for the

welfare of its ministers. He had attended meetings to consider the question of the supply of students for the ministry, and had asked what prospect they held out to young men of earning a decent living. As President of the Assembly he had inquired into the position of the ministers on the roll, and had been shocked to find that some were working for stipends which a merchant would be ashamed to offer to a clerk! This was a matter for the Assembly rather than for individual churches: they expected many things of their ministers; and the duty of caring for their welfare was one they must not neglect.

Mr. ALFRED THOMPSON, the treasurer of the Mansford-street congregation, was the last speaker. He gave an earnest address on: "What the young people can do for the Church." He thought the young people should fully understand the principles for which their church stood before they joined it; but having joined it they should live for it, and be ready to sacrifice a great deal for it. They did not meet together merely to worship; they must prove their love to God in the service of man. And so the young people must be ready to enter into the larger life of the churches—into the larger life of the community. Thus would they become leaders of men. Happy is the church that is rich in young life that looks forward in that spirit! If the spirit of the young people is right—if they understand the power they will have in the future, and fully realise what it means—the work they can do in the church is endless. If they do their best they will be living members of a living church, with a living faith in the living God!

At the conclusion of Mr. Thompson's address, Ebenezer Eliot's hymn, "When wilt thou save the people?" was sung, and the benediction brought this part of the meeting to an end.

An adjournment was then made to the schoolroom, where refreshments were served, and a delightful hour was spent in social intercourse. Everyone had thoroughly enjoyed the meeting in the church, and a fine spirit of enthusiasm pervaded the whole gathering, which was a great success.

THE tale of the Divine Pity was never yet believed from lips that were not felt to be moved by human pity.—*George Eliot.*

PREACH the Truth, and for this end you must seek and get it; and this is among the hardest labours of life. To see things as they are, to see them through a clear, uncoloured medium, to strip them of every disguise, to put to silence our own passions and prejudices, to resist the intolerance, the servility, the established errors and earthly modes of thought, the arrogant pretensions and the nervous fears of the multitude around us, and, amidst all these hindrances and obscurations, to discern the truth in its simplicity and majesty; this is a labour which turns to sport the toil of the hands and the sweat of the brow; and to hold fast this truth openly, fearlessly, amidst outcry, scorn, desertion, persecution, is a heroism before which the exploits of conquerors grow vulgar and tame.—*Channing.*

PROVINCIAL LETTER.

EASTERN COUNTIES.

THE "New Theology" has created some excitement in the Eastern Counties. The correspondence in the newspapers has been exceedingly poor, but ministers of most denominations have had something to say about it, including preachers in the Cathedral. The orthodox sermons have been somewhat apologetic in tone; they have not revealed any strenuous effort to grapple with the subject, and they have not condemned the movement in the old, spirited, confident way. Some preachers have dealt with the fall of man as though they had never heard of Darwin. Others, like the old aristocrat who declined combat with the expert swordsman on the ground that his challenger was "too little of a gentleman," have avoided the issue by asserting that one combatant is "too little of a theologian." The local papers have given full reports of our ministers' sermons, and some people outside our churches have recognised that our ministers are the best authorities on the subject. Good congregations have gathered to hear them, despite the inclemency of the weather.

There is generally some theological discussion being carried on in the *Eastern Daily Press*. This week the topics are "Infant Baptism" and "Our Common Christianity." Startling ideas are occasionally expressed. A plea for more union was recently put forward by one of our ministers, who pointed out that in the early Christian Church the Lord's Prayer was an adequate devotional bond and, as Dean Stanley said, "the whole Liturgy." This brought from a High Churchman the reply: "If one may just speak for oneself, to me, personally, the Lord's Prayer is utterly meaningless apart from the sacramental worship of the Church, and the implied faith in the Divinity of Christ and the truth of the Blessed Trinity." Statements of this nature lessen one's hope of union on the things we have in common, but, in spite of them, we find signs that the general outlook is becoming broader.

The other churches of the district will pardon me if I mention Norwich first. Friends will be glad to know that the house on the right of the chapel is being pulled down, and that by the end of this week the site for the Martineau Memorial will be cleared. The contract for the building, according to the plan which appeared as an inset to *THE INQUIRER*, was signed a few days ago by Mr. Stevens, the chapel secretary, on behalf of the congregation. Naturally, there is some excitement over the event; the young people are already talking over special work for next winter. But the feeling that is deepest in some of us is the desire that this memorial, which will perpetuate a noble name in the district, may be opened free of debt. It would be unfortunate if, after having received generous subscriptions to the fund, we were to fall short of the required amount by a few hundred pounds. It will be seen from the next published list of subscriptions that the appeal outside the congregation is now for £300. The congregation are doing

their best; they have raised the £500 to which they originally pledged themselves, and are on the way towards their second £500.

Some of us would not have been so bold in our appeal, if we had not felt that there is the possibility of building up a strong Institutional Church here, which will be a great moral influence in the immediate neighbourhood, and a source of strength to the other churches of East Anglia. We have lost heavily through the deaths of old and respected members, the last to be taken being Mr. D. C. Betts. The minister has officiated during the last six years at the gravesides of a quarter of the congregation, but for every old member who has passed away two young ones have stepped forward to take his place. There are eighty-two subscribers on the present list whose names were not there six years ago. The sums subscribed are smaller than those of the older members, but the amount now being raised is larger than it has been for some years. There are about 300 children and over 30 teachers in the Sunday-school; 50 young people over the age of sixteen in the minister's class. It was the possibility that such facts implied, as well as the desire to erect a worthy memorial to Dr. Martineau, that strengthened us to make the appeal we did. We cannot fully express our appreciation of the earnestness and ability which Mrs. Mottram has brought to this work.

Her letter, which will be found in this week's *INQUIRER*, gives further information as to the progress of the Memorial Fund, and makes a most welcome announcement as to the stone-laying on April 20, the day before Dr. Martineau's birthday, on which, being a Sunday, special services of commemoration and thanksgiving will be also held. Then we shall look forward with good hope to the autumn, for the opening of the building.

The Rev. W. J. Pond is leaving Long Sutton to take up the ministry at Whitchurch at the beginning of March. It is now sixteen years since he re-opened the chapel at Long Sutton, spending the first Sunday waiting in vain for someone to join him. He has been settled in East Anglia longer than any other minister now in the Eastern Union, and has had a good and religious influence upon the long, straggling village, having done all that could be done, and kept a congregation together under peculiar difficulties. We trust the change to Whitchurch will give him the larger opportunity he merits.

The Rev. Richard Newell lives in the sleepest town in the sleepest part of England. Even his natural enthusiasm cannot rouse the people of Framlingham from their drowsiness. His chief work is done at Bedfield and Monk Soham, where he acts not only as minister, but as business agent to the villagers, and so prevents the middle man from getting much profit out of their produce. He must be one of the few ministers in England who finds the best market for his congregation's eggs.

At Hapton, for the first time in the history of the chapel, which dates back to Cromwell's time, an evening service has been conducted throughout the year; the attendance at the afternoon service has been larger. Mr. R. B. ...

a member of the Local Board of Guardians. He writes: "In the country, perhaps more than in the city, a great effort is always being made to raise the moral tone of the people; overcrowding and the want of proper cottage accommodation opening a wide door for lapses into a state which does not bring credit on a Christian community. The cry, 'Back to the land,' is not repeated here, the minister and his wife having been almost compelled to help the overplus population in migrating to districts where they can be useful. Cottage property is not in favour with the landlords, a new cottage is nearly a miracle, and the walls of some of the old ones let in both daylight and plentiful wind." Yet this district strikes one as most under-populated. Here is a problem for social reformers.

A course of Sunday evening addresses has been delivered at Braintree. On some occasions people have not been able to find room in the iron building, and have gone away. Mr. Fuller is arranging another course. The interest in the "New Theology" has been keen at Yarmouth, and Mr. Birks has not been backward in seizing the opportunity thus afforded of making our beliefs more widely known. Some new members have been added, and it seems probable that within a few years Yarmouth and Filby will be lifted out of the difficulties which have hampered them during the last few decades. Mr. Connell has made a good start at Bury St. Edmunds. We are looking forward to his welcome meeting, which will be held, we suppose, during next month. That may draw some of the Bury people away from the thought of the forthcoming pageant. The special services at Ipswich have been well attended. Some years ago an attempt was made to exclude Mr. Tavener from the Ipswich Social Settlement, on the ground that he was not a Christian. He has successfully fought this prejudice, and is lecturing at the Settlement again next month.

There are certain difficulties in the East. The chapel at Lynn is closed. That is our chief problem. But on the whole, despite heavy losses, we are moving forward.

ALFRED HALL.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Brighton.—A distinctly cheering and optimistic tone rang through the proceedings at the annual meeting of the congregation which was held on Wednesday, Feb. 13, with the Rev. Priestley Prime in the chair. The only drawback was the announcement that Miss Boys, who has been connected with the Sunday-school for so many years, felt compelled to give up the greater part of her duties. An admirable superintendent, however, has been found in Mr. Dallaway. The Treasurer, Mrs. Brown, presented a financial report very favourable on the whole, and other members of the congregation who undertake the management of the various institutions affiliated to the church, such as the Monthly Calendar, the Ladies' Working Party, the Reading Circle, &c., spoke very hopefully of their different sections, and the Rev. Priestley Prime, proposing the vote of thanks to the various officers, expressed the conviction that if all the members of the congregation were pulled well together, he would in

church at every service. Altogether, it was a very encouraging and hopeful meeting. There was also a very gratifying attendance of members and friends at the services on Sunday, Feb. 17, the second anniversary of Mr. Prime's taking up his duties at Brighton.

Clifton.—At a Lenten service at Oakfield-road, Church, on Friday evening, February 15, the Rev. John Hunter, D.D., of Glasgow, was the preacher. The Rev. E. I. Fripp, Minister of the Church, and the Rev. Donald B. Fraser, of the David Thomas Memorial Church, also took part in the service. "Are we forgetting God?" was the subject of Dr. Hunter's sermon, from the text Deuter. viii. 11. The man to whom God was a real presence, he said, was the truly religious man, and towards the close of a very earnest appeal he said that the duty of the churches was to arouse in the hearts of the people the sense of God and their responsibility to Him. He felt more and more that the great and critical battle was not between forms of religion, not between the old theology and the new, but between religion and indifference. Let them pray and work for a revival in the churches for a real faith in God, that would manifest itself in the world around. Instead of vexing and hindering one another, instead of giving themselves up to small problems and sectarian issues, let them do their utmost to turn the thoughts of men to the reality of the living God. They must not forget God in the education of the children. It would be a pity if denominational rivalries and strong party feelings should drive them to exclude religion from the schools. Then they needed to discipline themselves to habits of meditation and prayer. In his concluding remarks the preacher appealed especially to the young people not to forget God, to rob their life of its greatest need. Let them come face to face with God, and take up all that faith in Him meant. It would mean illumination and strength to them, joy, and eternal life.

Dover.—Mrs. Ginever gave a lecture on Hungary at the Town Hall, on Monday evening. There was an audience of nearly 1,000 persons, who listened with rapt attention to the thrilling story of Hungary's trials and heroic achievements, as told in the eloquent language of the lecturer. Excellent music was provided at intervals by M. Géza de Kresz, the distinguished Hungarian violinist, to the accompaniment of Mr. Aylmer.

Dundee.—The forty-first anniversary of the revival of the Unitarian Society in Dundee was celebrated last Sunday, the Rev. H. Williamson taking both services. On the following evening the event was further celebrated by a pleasant social gathering.

Halstead.—The Rev. T. E. M. Edwards preached at the Free Christian Church on Sunday, February 10, and afterwards presided at the annual business meeting representing the Provincial Assembly, from which society the congregation has supplies. The secretary reported the same number of members as last year, and a very slight increase of the average attendance; and the treasurer's balance in hand compared favourably with last year. The usual officers were elected, and votes of thanks passed to the Provincial Assembly; the voluntary band, and the chairman.

Knutsford (Opening of New Rooms).—A tea-meeting was held on Wednesday, Feb. 20, to celebrate the opening of a Ladies' Room, which has been added to the schoolroom, and which can be used for committee and other small meetings. Beneath this a most commodious kitchen has been arranged and also a heating chamber, while the whole building has been supplied with a hot water apparatus. Nearly 90 sat down to tea, and at 7 o'clock the chair was taken by Mr. Travers Hadfield, who was supported by the Revs. A. Gordon, D. Agate, and G. A. Payne, and Mr. M. Allen. Letters of apology for absence were received from Mr. Alfred Holt and Mr. George Holt. An excellent concert followed, consisting of songs, pianoforte duets, banjo and violin solos. The alterations and additions have cost nearly £600, towards which £442 has been raised during the past year by donations and sales of work.

Leeds: Hunslet.—The second conference of the session of the Yorkshire Sunday School Union was held on Saturday last, when representatives from Leeds (Mill Hill, Holbeck, Hunslet), Bradford, Pudsey, and Wakefield, to the number of seventy, were present. After tea, the

president, Mr. E. O. Dodgson, called upon Mr. Charles Stainer to read a paper on "Childhood and Theology." The paper was a thoughtful plea for a return to the serious teaching of religion based upon definite doctrine. The reader advocated the grouping of the scholars into three sections according to age; the first, including scholars under ten, second, under sixteen, with subjects and class books graded to suit those ages. An interesting discussion ensued, in which Messrs. Dodgson, Brook, Jackson, Clayton, Hill, the Revs. C. Hargrove, H. MacLachlan, and W. R. Shanks complimented the reader, and generally approved the plea of the paper. Votes of thanks followed.

London: Bermondsey.—The annual meeting of the Port-road congregation was held on Thursday, Feb. 14. The chair was taken by Mr. George Callow, in the place of Mr. John Harrison, who was prevented from being present. Satisfactory reports of progress were presented, and a resolution of thanks to the Provincial Assembly and to Mr. John Harrison, for his constant interest was moved by Mr. Seymour Marks and seconded by Mr. J. Jeffreys. Rev. T. E. M. Edwards replied on behalf of the Assembly, and said they had been greatly cheered by the report of improvement that had lately come to them. It was then moved by Mr. John Jones, and seconded by Mr. A. Crocker, "That the congregation congratulate the minister, Rev. Jesse Hipperson, on the improvements shown in the attendance and the interest taken by the young people." Mr. Hipperson replied, expressing his gratitude for the kindness shown to him and his wife, and for the help of faithful workers attached to the church. A further resolution of thanks to those workers concluded the business, and an enthusiastic meeting was brought to a close.

London: Stamford-street.—(Visit of the Rt. Hon. R. K. Causton, M.P.)—On Monday, Feb. 18, the Rt. Hon. R. K. Causton, M.P., paid a visit to Blackfriars Mission and Stamford-street Chapel, and occupied the chair at the Ballad Concert given under the direction of Mr. and Mrs. C. W. Hudson. In the course of a short racy speech, Mr. Causton spoke of the pleasure it gave him to come once again amongst his old friends at Stamford-street Chapel, where he was quite sure a splendid work was carried on under the supervision of the Rev. W. Lyddon Tucker. Mr. Causton alluded to the increasing interest which was being taken in mission work by the ladies, and remarked, that for many duties they were much better fitted than gentlemen. He regretted that it was impossible for him to stay till the conclusion of the programme, as he had to get back to the House of Commons to be present at an important division, but he assured his audience that should he again be asked to take the chair he would endeavour to remain with them throughout the whole evening. The Rev. W. L. Tucker, in proposing a vote of thanks to Mr. Causton for his kindness in being present that evening, remarked that the keen interest shown by him in all matters connected with the welfare of the Borough of Southwark, had endeared him to the hearts of all his constituents, to whatever political party they belonged. They all congratulated Mr. Causton on the honour conferred on him by the Prime Minister in selecting him for the important post of His Majesty's Paymaster-General, and they all hoped that he would live long to fill the office. The concert then proceeded, and was greatly enjoyed, as the Popular Concerts at Stamford-street always are.

Newcastle-on-Tyne.—Mr. John Henry Slater, who, after a long and painful illness, passed away on Friday, Feb. 15, in his thirtieth year, was in his boyhood a scholar in the Sunday-school of the Church of the Divine Unity, and afterwards became a teacher. For some time he acted as treasurer, while his father, Mr. Charles M. Slater, was superintendent. The funeral service at Jesmond Old Cemetery on Monday was conducted by the Rev. W. H. Lambelle, an old friend of the family, in the presence of a large number of friends.

Preston.—The annual congregational party was held on Monday evening, February 11, and about 130 sat down to tea. At the subsequent meeting, Councillor Parkinson took the chair, and said it was the largest meeting he had known at the church. The Rev. Charles Travers, in a review of the past year, spoke with much satisfaction of the healthy condition of the congrega-

tion, and urged the importance of the Sunday School. Councillor Rawsthorn dwelt upon the great end of religion as the deepening and strengthening of their moral and spiritual life, and Mr. Crookall spoke on behalf of the school. Mr. W. Haslam, J.P., moved, and Mr. F. Chadderton seconded, a vote of thanks to the chairman. In the annual report the committee stated that the year 1906 had been one of persistent and harmonious effort, with very gratifying results. Mention was made of the fact that the alterations had cost over £900, of which sum £200 had been borrowed. The total income for the year was £612, including £272 on the building fund. As compared with 1903, there had been an increase on chapel income account of over £60. The number of members was 123.

Southend-on-Sea.—The annual meeting of the congregation was held on Wednesday evening, Feb. 13. In the unavoidable absence through indisposition of Mr. John Harrison, of London, the chair was taken by Rev. T. E. M. Edwards, who was supported by Rev. Frederic Allen, Rev. F. Summers, Professor P. N. Chatterjee, M.A., Mr. Delta Evans, Mr. T. Sloman (treasurer), and Mr. M. J. Frankland (secretary). The secretary's report stated, that at the end of October last, Mr. Evans having completed his twelve months' engagement as their minister, the committee had passed a unanimous resolution of thanks to him for his services, and earnestly requesting him to continue his oversight of the church for another year. Mr. Evans had replied that, as he felt the strain of the work almost too much for him in addition to his ordinary business, he did not think he could tie himself down for a whole year, but was willing to stay on for a time. Heartly thanks were accorded to Sir Edwin Durning-Lawrence, Bart., Miss Emily Sharpe, Mr. John Harrison, and the Committee of the British and Foreign Unitarian Association, and others, for financial help to carry on the work; also for lectures and pulpit service during the year to Principal Gordon, Professor Sen, Dr. Ghosh, Revs. Dr. Mummery, T. E. M. Edwards, John Page Hopps, L. Jenkins Jones, Messrs. H. G. Chancellor, W. J. Clarke, and George Ward. The financial statement, which was considered eminently satisfactory, showed that whereas twelve months ago there was an old debt of £20 owing to the treasurer, that had now been wiped off; £50 had been paid for a new pipe organ: all the general expenses had been met, and there was a balance in hand of £4 14s. 2d. The treasurer added that never had they had such a prosperous year before. Of course this was mainly due to the success of the bazaar held last spring, and the generosity of outside friends. The officers and committee were re-elected. Capital speeches were made by the chairman, Revs. F. Allen, F. Summers, and Professor Chatterjee, A programme of music was then gone through, under the genial chairmanship of Mr. Summers, Mr. Edwards having had to leave to catch a train. On the motion of the minister, cordial thanks were passed to the friends from London and those who had contributed to the enjoyment of the evening.

Torquay.—The visit of the Rev. W. G. Tarrant, who took the morning service on Sunday, Feb. 10, and spoke on "The Bible To-day," was much appreciated. There was a large and attentive congregation.

To understand any man, we must have sympathy for him, even affection. No intellectual acuteness, no amount even of pity for his errors, will enable us to see the man from within, and put our own souls into the place of his soul. To do that, one must have passed more or less through his temptations, doubts, hunger of heart and brain.—*Charles Kingsley.*

SLEEP rests and restores the body to a fuller and fresher life. Christ would not have called death sleep merely because of its external likeness. His thought struck deeper than that; he meant that death does for us what sleep does for the body; repairs, invigorates, and repeats for us the morning of life.—*T. T. Munger.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 24.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. WOODING, B.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. L. P. JACKS, M.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Mr. E. W. SMITH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15, "Is the Bible for the Child?" 7, "Education—Secular or Religious," F. W. G. FOAT, M.A., D.Litt.
Stratford Unitarian Church, Anniversary Services, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worples Hall, 7, Rev. C. E. PIKE.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. F. W. STANLEY.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.
It is as nourishing as it is delicious.



Truly, wholesome Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.G.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. JOHN HUNTER, D.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENEE.
F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLOR.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

DEATHS.

HARRISON.—On February 19th, very suddenly, of pneumonia, Thomas Robert Harrison, 509, Coventry-road, Birmingham, in his 74th year; 54 years with Messrs. Peyton and Peyton, Bordesley Works.

HERFORD.—On February 11th, at Chillaton North Devon, John Ernest son of William and

NEW AND RECENT THEOLOGICAL WORKS.

READY TO-DAY, crown 8vo, cloth, 1s. 6d. net, 1s. 8d. post free.

A FREE CATHOLIC CHURCH.

By J. M. LLOYD THOMAS.

CHAPTER HEADINGS:—INTRODUCTION. THE CATHOLICITY OF RELIGION. THE FULFILLING OF CHRISTIANITY. AN UNDOGMATIC CHURCH. THE IMPORTANCE OF DOCTRINE. THE NEED OF SYMBOLISM. THE HIGHER CHURCHMANSHIP.

READY. Maps and 62 Illustrations.
Demy 8vo, cloth, 8s. 6d. net.

TENT AND TESTAMENT.

A Camping Tour in Palestine, with some Notes on Scripture Sites.

By H. RIX, B.A.

Late Sec. Royal Society of London.

"Nothing so interesting has been written on Palestine as it was in the time of Christ and as it is in the present day."—*Daily Mail*.

FOURTH LARGE IMPRESSION.

Cr. 8vo, cloth, 2s. 6d. net; 2s. 9d. post free.

LIFE AND MATTER.

By Sir OLIVER LODGE.

READY. Crown 8vo, cloth, 6s.

NATURALISM & RELIGION.

By RUDOLPH OTTO.

Translated by Prof. J. ARTHUR THOMSON.

"The coolness with which the naturalist position is set forth, and the final calm exhibition of the religious sense as the only one which interprets for us the ultimate meaning of the world, combine to make the book one of the class entirely apart from the ordinary run of apologetics."—*Christian World*.

Crown 8vo, cloth, 1s. 6d. net; 1s. 8d. post free.

THE COMING CHURCH.

By Rev. Dr. JOHN HUNTER.

Crown 8vo, cloth, 2s. 6d. net; 2s. 9d. post free.

HOW TO TEACH THE BIBLE.

By A. F. MITCHELL, of Sheffield.

WILLIAMS & NORGATE, 14, HENRIETTA ST., COVENT GARDEN, LONDON, W.C.

CHEAP RE-ISSUE.

Price SIXPENCE net.

PSALMS OF
THE WEST.

LONGMANS, GREEN & CO.,

33, PATERNOSTER ROW, LONDON, E.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. *Head Mistress*: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

MADemoiselle RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

GERMANY.—HOME FOR GIRL STUDENTS. Frankfurt-am-Main. Conservatorium of Music. Good German. Every home comfort. Next Term at Conservatorium begins March 1st.—Prospectus on application to Miss PALMER, Schwindstrasse 4.

WILLASTON SCHOOL, NANTWICH
An Unsectarian Public School.

The next ENTRANCE and FOUNDATION SCHOLARSHIP EXAMINATION will be held on March 19th and 20th.—For particulars apply to the HEAD MASTER.

NEW GRAVEL PIT UNITARIAN CHURCH, CHATHAM PLACE, HACKNEY.

The Rev. HENRY RAWLINGS, M.A., will deliver a Course of Four Sermons on Sunday evenings in February, at 7 p.m.:

THE WEALTH AND WELL-BEING OF NATIONS.
Feb. 3. Wealth and well-being—Their relation.
10. Why so much poverty?—Economic causes.

17. Why so much poverty?—Moral causes.
Needs and duties, individual and

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD AND RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD.

On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

COAST OF NORMANDY.—To be Let for the summer months, pleasant FURNISHED HOUSE close to the shore. Containing dining, drawing, and seven bedrooms, kitchen, &c.—Apply, Madame LENOIR, 43 rue Duplessis, Versailles, France.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 2s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address: "Bookcraft," London.E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

HOTEL MANAGERESS. — House-keeper, thoroughly experienced in first-class routine, desires re appointment. Excellent caterer, accountant, and organiser. Disengaged. Distance no object.—A. Z., Clovelly, Shaftesbury-road, Bournemouth.

WANTED.—Capable NURSE for three children, 6 months, 2½ years, and boy of 7½ going to school.—Mrs. JOSEPH WICKSTEED, Letchworth (Garden City), Herts.

WANTED by February 20th, Trained Lady HOUSE-PARLOURMAID, to work with lady cook in a quiet situation, near Dublin. Help given.—Address, Mrs. HOGG, Stratford, Rathgar, Dublin.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

WINIFRED HOUSE.

Invalid Children's Convalescent Hospital Home,
Wray Crescent, Tollington Park,
London, N.

THIS Home receives poor children, after illness or surgical treatment, in order, by good air, good food, and good nursing, to assist them to regain their health and strength.

Girls admitted from 3 to 12 years old; boys, from 3 to 10 years. Application to be made to Miss M. PRITCHARD, Hon. Sec., 11, High-bury-crescent, London, N.

Subscriptions and donations will be gratefully received, and may be sent either to the Hon. Treasurer, W. M. BLYTH, Esq., or to Miss M. PRITCHARD. A report of the work done during the last year can be had on application to the Hon. Secretary.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, February 23, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3375.
NEW SERIES, No. 479.]

LONDON, SATURDAY, MARCH 2, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	129
LEADER :—	
The Impulse to Service	136
ARTICLES :—	
Towards Social Reform	130
At the Feet of the Christ...	132
PROVINCIAL LETTER :—	
Liverpool	140
MEETINGS :—	
London Sunday School Society...	138
Birmingham : Hurst Street Mission	139
Rochdale Farewell to Mr. Spedding	140
CORRESPONDENCE :—	
Boys' Brigades	132
The Unitarian Van Mission	135
LITERATURE :—	
Sunday School Reform.—I.	133
Short Notices	134
Psalms of the West	137
The Temple Classics Dante	138
THE CHILDREN'S COLUMN	135
NEWS FROM THE CHURCHES	141
OUR CALENDAR	142
ADVERTISEMENTS	143

NOTES OF THE WEEK.

SATURDAY this week, that is to-day, is the decisive day of battle for London, in the County Council election. It will be most lamentable if, through any neglect to vote, the forces of progress should suffer even a partial defeat. Calumny has been busily at work. The more determined must every citizen be, who desires to promote the well-being of this vast community, to do his duty at the poll.

The terrible catastrophe which befell the G.E.R. steamer *Berlin* on the morning of Thursday week, at the Hook of Holland, actually at the entrance to the harbour, comes very close home to those who have frequently cross by that route. Profound sympathy with those who are mourning for the victims of the wreck, both passengers and crew, mingles with admiration for the endurance of the little remnant that was ultimately saved, and especially of the three women who passed two nights in that dreadful plight, and no less for the noble courage and persistence of the men who at last effected the rescue;

Mr. McKenna's Education Bill dealing with "Special Religious Instruction" is now before us. Its intention is to relieve the scruples of Passive Resisters, and it

attempts this by directing that, while the local authority shall pay in full the salaries of teachers in non-provided schools who have given this special religious instruction, the managers of these schools shall repay one-fifteenth of the salary to the local authority. The proportion named is considered roughly equivalent, on the average, to the time taken for direct denominational education. Those who favour the Bill do so because it will prevent the use of the rates to support Sectarian teaching; and though other grievances remain unredressed, such as the continuance of tests for teachers and the denial of full public control, the removal of one grievance is better than the removal of none.

On the other hand, the Bill is regarded as unsatisfactory by others besides the clergy and their friends, whether Anglican or Roman Catholic. These latter, of course, protest against being made to pay for special denominational teaching, while the "Cowper-Temple" Bible teaching, which they say is equivalent to Nonconformist teaching, is to be given freely in provided schools. But strong criticism has been already expressed by such Liberal educationists as Mr. Hirst Hollowell and Lord Stanley of Alderley. Lord Stanley urges that the crux of the situation is public management. The local authority should not be called upon to pay for what it does not control. In his opinion the intention of the Bill can easily be evaded, should it be passed; and it is clear that, simple as it looks, the measure will undergo stormy discussion.

MR. G. CHESTERTON devoted a column of Monday's *Daily News*, under the heading "A Book of the Day," to a characteristic notice of the Rev. J. M. Lloyd Thomas's little book on "A Free Catholic Church," concerning which Mr. Freeston wrote in these columns last week. "If the men of the New Theology," says Mr. Chesterton, "desire a clear and intelligent book, a book maintaining much of their position, but maintaining it with an almost antiquated clarity and courage, they could get nothing better than this book. With much of the ultimate drift of it I cannot myself agree; but differences from its matter are almost swallowed up in my primary approval of its manner. Mr. Lloyd Thomas has all the real scholarly independence and the real spiritual sense of honour which was the glory of the great Unitarians."

A SERIES of articles by Mr. G. R. Sims, in the *Tribune* has been attracting a good

deal of attention, and the subject is certainly one of the gravest importance, namely, the ruin and destruction of young children, due to the haunting of the public-house by their mothers. When, as is so often the case, they are accompanied by their offspring, the evil is manifold. Often the children are given poison to drink, or, at any rate, they are accustomed to the bad surroundings, and as is well known the air of the public-house is itself a menace to health. The question is to be followed up in a conference at the *Tribune* Rendezvous next Monday evening, to be presided over by Sir Thomas Barlow. The subject is strictly limited to the one point, and it is proposed to get an expression of opinion in favour of a Bill in Parliament to abate the evil. Among the responses to the *Tribune's* invitation was one from Dr. Carpenter, Principal of Manchester College, Oxford, who wrote: "I am convinced of the urgent need of raising the age at which young persons shall be served with intoxicating drink in ordinary public-houses or beer-houses. The question must be kept constantly before public attention, and every effort made to support an effective demand for further legislation."

EXETER HALL is no longer to be the familiar temple of "May Meetings." Whether its name will continue is uncertain, but its function as a place of secular entertainment will take from it the peculiar interest so long attached to the big and dingy meeting-place of innumerable philanthropic and religious associations. The announcement comes almost as a shock to our sense of security and permanence. It sounds like the closing of an era. But, perhaps, to our readers there is no shock; if so, that only the more emphasises the change. People, chapel folks as well as others, now flock to London in the evening for varied places of amusement. Time was not very long ago when, for large circles of the religious public, a concert hall, to say nothing of a theatre, was taboo; while a music hall was a term of vague reproach for an unimagined worldliness. Then Exeter Hall was an excitement as well as a pilgrimage, to which people resorted early in the morning provided with crochet materials and sandwiches. The long, long meetings were an event in many lives.

WE do not forget the Sacred Harmonic Concerts. These were also held at Exeter Hall, and many middle-class families from the suburban chapels attended these concerts because they were given in that Exeter Hall, which was to them a place of quasi-sacred memory. There they might go without offence—there, but there only.

Then an exception was made in favour of sacred oratorio at Albert Hall, and so the process continued.

LEAVING Exeter Hall the Y.M.C.A. is to have a magnificent new building in Tottenham Court-road. It is to be a memorial to the late Sir George Williams, with whose name the Association has been so very intimately connected. One feature of the new building is to be the provision of about 300 bedrooms to be let at 5s. a week. They are intended to serve the use of some of the 15,000 lads who every year come up from the country and find a difficulty in obtaining lodgings. The George Williams Memorial will be quite near to the renovated Whitefield's Tabernacle, and it remains to be seen whether its competition will be adversely felt by Mr. Sylvester Horne and his colleagues. We know that the institutional work carried on at Whitefield's has seriously affected similar efforts made in at least one neighbouring church.

THE following interesting note, under the heading "Religion in Business," appears in the *Chicago Unity* of January 31. It is the substance of a leaflet which gives the matter in four languages, for the employees of the Bourne Mills, Fall River, Mass., and is issued by the treasurer:

"You will receive herewith the thirty-fourth semi-annual dividend upon wages. Profit sharing will be continued another six months. I feel myself happy to congratulate you upon the recent advance in wages, which placed Fall River again upon record as paying the highest wages known to the cotton industry in all the world. I sincerely hope there may never be another reduction of wages here. There ought not to be. The business should be adjusted to this schedule.

"I trust this may be the merriest Christmas ever known here. May all try together, manufacturers and operatives, to make Fall River the most attractive spot on earth for textile wage-earners. Having this thought in mind, the board of directors of the Bourne Mills have unanimously authorised me to announce to you the experiment of a vacation week in August, 1907. While I have not made it a habit to take vacations myself (except a short trip to Europe in 1900), I can see that in these strenuous days it is becoming more and more a wholesome practice.

"The mills will close Saturday noon, August 24, and reopen Tuesday morning, September 3, allowing you ten days of rest and recreation.

"In lieu of regular pay, the directors have also unanimously authorised me to offer you an extra dividend upon your wages, payable just before the vacation, to the amount of 50 per cent. of average weekly wages earned by each one of you, computed from the record of your wages during the present profit-sharing term closing next June.

"Like all our dividends upon wages, the August vacation dividend will be paid to you upon the single condition of continuous faithful service. It will be in addition to the regular Fourth of July dividend."

THERE is no service like his that serves because he loves.—*Sir Philip Sidney.*

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP: ITS ETHICAL SIGNIFICANCE.

THE point I indicated, rather than laboured, in my previous letter was that, as municipal management inevitably drifts into the hands of autocratic officials, imperfectly supervised by elected representatives of increasingly restricted capacity, the supposition that such control would be better than that of private enterprise is manifestly unsound. Mr. Edwards fails to understand this, but Mr. Solly has found that private benevolence is killed by State action. It follows that, if the field of State or Municipal enterprise be widened, similar causes will multiply officials and still further limit ability in positions of control until the whole nation is divided into two classes—the more or less inefficient Governors and the Governed; and, before long, the latter would find that they toiled only for the benefit of the former. That this is so follows from the ordinary workings of human nature, and may be seen exemplified in the pages of history, a sadly neglected study. Ancient Peru afforded, I believe, the most perfect example of a State entirely organised on socialistic lines. Regulations, meant for the good of all, resulted in the officials becoming tyrants, so that the enslaved people despairingly welcomed Cortes as a deliverer. Equally, when I said that the bureaucrat is necessarily sterile, I expressed what is historically true, and what also follows from the situation. Given a man appointed to administer certain duties in a prescribed way, obliged to please those set over him, and equally obliged to keep those below him to their defined tasks, a mere link in a chain, he must soon become merely a part of a machine whose wheels run in the grooves of routine, and, if he is proud of his work (as Mr. Edwards triumphantly quotes) he comes to believe that that work, his office, and he the official, are the main objects of the State, and the people whose affairs he can influence mere pawns in the game. This, again, is the inevitable sequence of the working of human nature. We find it in history, and can see it in those countries where the bureaucratic system is more firmly established than in England; but even in England those who have had business with municipal committees or officials, or Government Departments, will have often noticed tendencies in that direction.

That Mr. Edwards adduces minor improvements made by Government employees to show that bureaucrats are not sterile, shows only that he has no sense of proportion. It would be more to the purpose if I told him how Sir W. Preece, the eminent electrician in the service of the Post Office, years ago sent messages across the Bristol Channel by induced currents (without wires), and no practical advantages resulted. It was reserved for Marconi, youthful and unaided, to invent wireless telegraphy and make it generally useful. Mr. Edwards proposed to disprove my view of free competition, but, instead, of doing so, presents only lurid assertions of his own which are entirely arbitrary and unprovable. In his letter, declamation takes the place of reasoning and facts

wear new faces. He speaks of private employers discharging their workmen when they have no work for them, but forgets that the State must at times do the same, as at Woolwich recently. Yet even the most advanced socialist would not argue that the South African war should have been kept going indefinitely in order to provide work for artisans at Woolwich.

The conditions of employment vary, and must vary everywhere and always, with the ever-varying requirements of mankind, the seasons and the harvests. No officials can be wise or capable enough to forecast these or to evade their effects. On the contrary, rash interference only aggravates unavoidable evils. This also we may learn from the pages of history. "Socialism," quotes Mr. Edwards, "maintains that industrial operation should be made subservient to human good." Precisely. The individualists say that that is what takes place now, so far as the arena is left open to the free play of competitive influences, which words are the economic expression of the law which runs through the world—"the survival of the fittest." Given a fair field and no favour, those things which are not subservient to human good must disappear. Only, people must be left free to judge for themselves what they consider to be to their own human good. No official can do it half so well for them. If, after reading Mr. Edwards' letter, we look round and see that there is far more generally diffused wealth, comfort, health, ease, morality, and of all else that is good everywhere, and far less crime, poverty, suffering, disease and other evil things than ever before, we must conclude that Mr. Edwards has made a mistake, and that Individualism is not a ghastly failure after all, but a well-tried friend, worth keeping.

One difficulty in arguing on Socialism is that so many call themselves Collectivists or Socialists only because they would like to see social conditions better than they are, without having realised all that Socialism implies, and without having studied serious works on the subject; hence their views are vague and shifting. A really Socialistic State would be an organisation covering, directing, and limiting all the most trivial as well as the most important details and events in the daily life of all men and women, and inevitably reducing all things to a dead level of drab monotony. If any doubt this, it can only be because they have not thought the matter out. Yet it can be made clear easily enough. If, for instance, the State is to find employment and subsistence for every man and woman, it must necessarily appoint to each his particular place and function in the social organism. No individual preferences could be allowed to interfere with the smooth working of the whole scheme. But, as places and functions are not unlimited, it follows that the State must be able to regulate the number, character, and position of its citizens.

Mr. Solly's remarks on competition show how great is the influence which words have even on the best minds. Since Carlyle presented it in ugly guise, well-intentioned reformers have always spoken of competition as the evil thing; yet, as I have said, it is but the equivalent of

Nature's law, and, if we postulate a beneficent Deity, that law must be good. If there were no competition, all progress could only be at the pace of the slowest. Mr. Solly has the remedy in his own hands—let him persuade people to become Christians. When they are that, they will hold all things in common, as of old, and there will not be any need for legislation. But the reform must come from within, not from without. It is precisely because our spiritual guides, clerical and lay, have, on the whole, been unsuccessful, that so many of them look longingly to the State to come and help. It was the same feeling which drove the Church in the fifteenth century to appeal to the Secular arm. In those days it was thought that soundness of theological opinions was essential, and the heretics were burned for the good of their souls and those of others.

As opinions became less important, morality advanced to the front. Preachers preached it, and turned to Parliament to enforce it. They do so still. But a later school has arisen which preaches comfort, and, too, calls for State help. Men are losing their hold on the next world, so, not unnaturally, try to make the most of this one; and, therefore, our guides tell us that environment is a necessary *modus* for moral growth. Their thoughts turn to ease and comfort, which they want the Municipality or State to provide. Work is spoken of as if it were an evil instead of being, as it is, the salt of life. They no longer tell us that we are weak, selfish, indolent, and the rest, but they pat us—that is to say, the greater number of us, the so-called working classes—on the back, and tell us how gentle, good, and patient we are, and how wicked landlords and capitalists wrong us, and that all we need to be happy is to have municipal tramways and the rest.

Kingsley tells of a rustic to whom some one left a pound a week for life. He passed the twenty more years he had of it sitting on a gate smoking. That is not the ideal which has helped the old world along, and most men will prefer to believe that

“life is not as idle ore,

But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the strokes of doom.”

If life were all ease, all certainty, all arranged for us, such as Socialists would have it, what need for souls? We should be as happy as are the beasts of the field.

Mr. Millin speaks scathingly of Socialists who would deprive an inventor of encouragement or reward, which he thinks could be easily devised. He forgets that under Socialism all wealth would belong to the State, and that no man could have material advantages over another. It is but another instance of how little Socialists know about Socialism. This is apparent also from the illustrations which they adduce to prove its practicability. Without any exception, they rest their case on the success of the post office and municipal gas, water, and tram schemes; but it does not follow that a Government department could work cotton mills or engineering shops equally well. Indeed, it is known that Government shipyards and the like are surpassed by private enter-

prise; and the experience of the Wholesale Co-operative Society has shown that success in administration and success in production are not equally at command.

Whether the postal service is a boon for which we owe admiring gratitude to the State, and whether it does more for us than private enterprise would have done, may be learned from history.

Firstly, no State has ever originated an inland postal service. That has always had to be done by private enterprise.

In 1606 Lord Stanhope obtained a patent—that is, a monopoly—for that purpose. In 1626 the Company of Merchant Adventurers received one, and in 1638 Thos. Withering improved the service and extended it to the Continent by contracts with the Count of Thurn and Taxis, whose family started a postal service there in 1560, and maintained it until it was taken over by the Prussian Government in 1867. Stamp collectors will remember the Thurn and Taxis Stamps.

It was not until 1657 that the Government undertook the monopoly, charging twopence for a letter conveyed eighty miles.

Meantime, J. Hill, a York attorney, had placed post horses between York and London, and attempted to introduce a penny post for all England, but the State (!) had stopped him, as it stopped, in 1688, T. Dockwra, who established a penny post for London, with seven sorting and four or five hundred collecting offices, and ten deliveries a day; and Thomas Povey, who established a halfpenny post in London in 1697. When, in 1782, Thos. Palmer started mail coaches for the safer and speedier conveyance of letters, the State officials pertinaciously opposed him, maintaining that the existing system was all but perfect (which is characteristic of the attitude of officials towards all change, then and now, as it always must be). The Post Office was finally constituted a Government department in the reign of Queen Anne, but the public did not get a penny postage until two hundred years after Hill attempted it, at his own risk, and Londoners have not got a halfpenny letter post yet, more than two hundred years after Thos. Povey established it and was stopped by the State. Even now the much-vaunted State Post Office depends almost wholly on private enterprise railways to carry its letters, and could do nothing without them. Water supply also owes its birth and development to private enterprise. A Dutchman—Peter Moris—started the first waterworks in London in 1582; and when Hugh Myddelton, in 1612, had spent his means in bringing water from the New River, King James had to come to his aid, for the City Corporation considered the scheme unnecessary.

Gas lighting was, of course, invented by a mere individual, who got no State aid, but much hindrance. The marvellous profits which municipalities are supposed to derive from gas manufacture are produced by the sale of gas tar to German aniline manufacturers. When, under Socialism, the demand for bright colours and other tar products ceases, the profits on gas making will cease also.

Corporations which owned gasworks hindered the introduction of electric lighting, and the State hindered that and the

introduction of electric trams by penalising private enterprise to favour municipalisation. Thus, knowing the past, we may forecast the future.

RICHARD SIMON.

Nottingham, Feb. 19, 1907.

SIR,—I am sorry if I hurt Mr. Rawlins by what he refers to as an “accusation of ignorance,” but I cannot think that in pointing out what he seemed to be unaware of I exceeded the bounds of “legitimate debate.” I said that he assumed a sudden and universal subversion of our social and commercial fabric because he urged objections to any Socialist advance that could not possibly arise apart from such subversion. When he referred to Socialist failures in France and America, surely there was nothing illegitimate in pointing out that there was a splendid Socialist success in front of his own house of which he seemed all unaware. Even now he apparently cannot see that roads are a development of Socialism. He says that I quite ignore the fact that roads are originally made by private enterprise and capital. Well, they generally are. But the reason of it is, of course, that at present nearly all houses are built by private enterprise, and some sort of road must necessarily be made before the building can be commenced. Society has already made advances in the Socialist direction by regulating the width of roads and controlling many of the details in the building of houses, and it has begun to build them outright. When the community builds whole streets—as it has actually begun to do in London—it will, of course, make the roadways from the outset; but they will be no more Socialistic than they are now when they are taken over, as they practically always are. The point Mr. Rawlins says I ignore does not in the least affect the matter.

Mr. Shaen Solly says that the public road is an example, not of Socialism, but of Communism. It is astonishing that there should be so much confusion of thought on the distinction between “Collectivism,” and “Socialism,” and “Communism,” or what is supposed to be the distinction. “Collectivism” and “Socialism” are merely two words for the same thing—working together, by common means, for the common good. “Communism” is Socialism in its fullest development. How far we can attain to that ultimate development or how far it is desirable to do so, is, and always must be, a matter for consideration as we advance. It depends on circumstances. In our roadways we have pushed our Socialism to the point of absolute Communism. They are maintained at the common expense and are free to everybody without any direct payment. There are many reasons why our water supply should be placed on the same footing, and some day there can be no doubt everybody will be as free to use water as everybody is now to walk in the street. Our present system is an intermediate one. It demands payment calculated on a rough estimation of supply. That is Socialism that has not yet advanced to the Communistic stage, though there would be no difficulty in making the advance tomorrow if we cared to do it. Municipal tramways are in the same intermediate

stage, and perhaps when people live in a less feverish condition of hurry and worry and come to a more intelligent understanding of the conditions of health and the value of walking as a means of promoting it, it may be possible to communalise the tram services and to add free rides to free roads. In the gradual reduction of fares we are clearly approaching this, but as long as everybody is in a hurry and everybody is tired, and everybody will eagerly take everything he can get for nothing, it will be impracticable to abolish fares, because the existing tram service would be simply swamped and overwhelmed.

Mr. Rawlins quotes from Mr. Edwards's article of the 26th ult., and says I contradict him. "The ethical basis of Collectivism," says Mr. Edwards, "regards the personal gain of the individual as an incidental and secondary good. It aims only indirectly at the benefit of the individual." Well, we shall never attain to that ethical attitude by the mad scramble of competition; but it would be downright good Christianity if we could get to it, and as the far-away ultimate issue of a well-ordered social system it looks to me to be far more probable than the slavery with which Mr. Rawlins threatens us. We may hope that society will attain to that in the end—every man for the public good first, and for his own interests only secondarily and indirectly; but I still maintain that under existing conditions no rational Socialist would think of so applying his principles as to deprive the inventor of all personal motive for inventing. It is not necessary, and it would not be common sense, and if any "Joint Committee of Socialist Bodies"—whoever they may be—say that "municipalisation can be accepted as Socialism only on condition of its forming a part of national and international Socialism," all I can say is that they are talking nonsense. Why should so acute and clever a man as Mr. Rawlins allow his thinking and writing on social reform to be influenced by such utterances? This pronouncement should to him be obviously untrue. Why should he be the one to urge it against social principles which—however impracticable he may think them—are essentially Christian?

G. F. MILLIN.

BOYS' BRIGADES.

SIR,—I am anxious to learn of any of our schools and missions up and down the country, in which there exist Boys' Brigades for physical drill and training in first aid, or similar instruction, other than distinctly military exercise; and I shall deem it a great favour if any of my brother ministers, or school superintendents, who have had experience of such, will kindly communicate with me.—CHARLES ROPER.

16, Westbere-road, Cricklewood
London, N.W.

WHATEVER 'tis good to wish, ask that of Heaven,

Though it be what thou canst not hope to see;

Pray to be perfect, though material heaven

Forbid the spirit so on earth to be:

But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.

—Hartley Coleridge:

AT THE FEET OF THE CHRIST.

EXTRACT FROM THE "WEISSNIGHTWO ANZEIGER" OF JAN. 2, 1907.

YESTERDAY our representative was permitted the honour of an interview with our venerable chief magistrate, whose long life has witnessed the transformation of our city from what was little better than an unenlightened mediæval town to a prosperous commercial centre of modern life. Remembering how much of this beneficial change has been due to his activity and example, we thought our readers would be interested in any particulars of his career which he might be willing to offer for publication. It is with some hesitation that we have decided to publish the results of this interview, but we have been influenced by the fact that it shows how much superstition and prejudice had to be overcome, even in the case of so enlightened a man, before we could enter on our present path of progress and prosperity. Moreover, from an antiquarian point of view, there is much interest in what he said. Our representative found him alone, as is his custom when not engaged in business or public work, in a well-furnished but somewhat gloomy apartment, on the tables of which lay many statistical and official papers. On the wall hung a single picture, understood to be the portrait of his deceased wife. He seemed to be in his usual remarkable health both of body and of mind. He said:—

"You ask for some details of my life. There is only one that has any real interest. I have always doubted whether it would be wise to say more of it than became public at the time. Now I fear the time has gone by when it could be of any use to do so. I am well aware that my fellow-citizens regard me with much respect on account of my success in business and my public services. They are about to erect a statue of me in the Dom Platz, so that, when the end comes, as it must soon do, my memory may, as they say, be perpetuated as an example to younger men. It is this which decides me to speak now. It may be they will, perhaps wisely, countermand the statue. But no, I think not; they will not sufficiently understand.

"I am, as you know, a Protestant, yet I have always had much sympathy with our Roman Catholic brethren. If we are right in some things, they seem to be so in others. And are we not agreed about the great things, agreed, alas! to profess, not always to perform? I have specially loved our great Cathedral and its solemn services: The great churches beyond the Alps I have not seen; but Köln, Strassburg, Mainz—they are larger, yes, but not more beautiful than ours; and they have no such statue of the Christ: You know it, how it stands by the great pillar at the junction of the north transept and the chancel? A sitting figure, the idea taken, they tell me, from a great picture by Michael Angelo in a chapel in the Vatican, I forget its name—Christ in judgment, stern, threatening. But in our statue, so they say, is something which suggests a tenderness behind, ready to break forth upon him who will submit, which is not in the picture: It may be so. I do not know the picture; but I know our Christ: I know his majesty and stern-

ness. I have sometimes thought I saw his tenderness, but that was long ago.

"In my younger days 'Our Christ' played a great part in the life of the city. Not often, it is true; but now and again his presence was felt with strange power among us. That is long ago, forty years since the last time. You will not remember; most men have forgotten.

"Always the great west door stood open day and night. It is so still. They would have closed it at nights long ago, but that I have prevented. Why, I hardly know, for surely it is all past history now. Such things have ceased to happen.

"An ancient superstition which cost the lives of many unfortunate people," so writes the latest historian of our city. We did not think so in my youth. You will know the story. How from time to time in the early morning hours one would be found lying dead at the feet of the Christ—sometimes of the poor and humble, sometimes of the rich or distinguished classes, more often women than men. Yet always we deemed it well with such, for we believed of them these two things, that they had been sinners (in that not greatly differing from the rest of us), and that they had submitted and found peace. For, even as the cold form was lifted from the marble floor, there was upon the face a look of youth and peace.

"Death came not to all who lay at the feet of the Christ. Now and again a great and sudden change would come over one of the citizens. His manner of life would be altered. He no longer sought wealth or honours. Content with what he had, he would devote himself to some manner of quiet service of his fellow men. On his face would come something of the look of those who had died at the feet of the Christ. None ever told, but we knew that such also had lain there. To Catholic and Protestant alike it might come, and when it had come, behold! he seemed to be neither Catholic nor Protestant any more, but to have passed out of himself and beyond both. Such was our ancient superstition. No doubt, no doubt, we are wiser now.

"Forty years ago I was already a rich man. I was also a public man, and had filled many offices in the city. Into business I had put my strength and wits, and had reaped a large reward. It is not difficult if you will have it so and are not a fool. Yet none has accused me of dishonesty. They could not. Who more than I has been the cause of our extended commerce, our new industries, our growing wealth? In that and in my growing honours I was almost wholly absorbed. Yes, they will do well to erect the statue. Have I not given my life? I grew steadily to a point. What should come next? They say you must either continue to grow or begin to decline, grow better or worse: I doubt it. It seems to me that where I was then, there I am now. I was rich, powerful, respected, not much loved, I think. Now I am indeed richer, more powerful, more respected—not more loved. But in all this is no growth, I think.

"Did I say not much loved? Let me qualify that. By one I was tenderly loved. The world has forgotten my wife. She left no children to keep her memory green. That is her portrait, but you do

not see the soul in the face, and she kept her soul alive. To her the growing wealth and dignity brought little satisfaction. She would say that it was taking possession of us and would strangle our life—that we must move on to higher planes of life. Ever she tried to win me to some change, but always sweetly and tenderly. I could not then understand her—can only dimly do so now. Slowly we grew more and more apart, notwithstanding our love, which no quarrel ever defaced. I thank God for that. He knows I loved her to the end, and do so still. Yet I knew she was inevitably moving from me, in spite of all her wish to help and cherish me. I think we shall scarcely meet again, the distance is too great. Yet the door still stands open:

“So it was forty years ago. On the last day of the year I had been chosen for the chief magistracy; in the morning I was to be formally installed in that office which I have ever since held. All day my mind had been full of affairs. When night came I felt myself too fatigued and excited to rest. I scarcely noticed the absence of my wife. It was so common for her to be summoned away on some errand of mercy while I was occupied in business details. I went out into the night, and soon found myself in the Dom Platz.

“That was before the days of electricity and trams. In winter time the Platz would often at a quite early hour be very dark and still. So it was then. The snow lay deep upon the ground. It whitened the gabled roofs and cornices of the old houses, and picked out the buttresses and corbels of the great towers of the Cathedral. The frost was keen. A full moon shone brightly in the south. Now and then an occasional wind moaned rather sadly among the spires and pinnacles overhead.

“The great west door stood, as usual, wide open, looking like the entrance to a gloomy vault, save that far away up the nave a shaft of moonlight, piercing the window of the south transept, lay aslant the darkness:

“It was not any doubt about my life or the wisdom or rightness of it that drew me within; little more, I think, than a vague curiosity. Yet, as I passed up the long nave, a sense of something about to happen, of an impending crisis, grew upon me: Was I to witness one of those strange events? Was I perhaps to be myself summoned by the Christ? But no, there I felt secure. My path was too clearly marked out for me, notwithstanding what she felt about it. Then I fell to musing about my future. I would do more to win her sympathy, more to make her happy in this life which opened so full of promise before me: It could not really be incompatible with hers. More money to do good with should be hers, in my new position more opportunities of doing it. I had much faith in money. Yes, she would come to see the wisdom of it all yet. So thinking, I reached the last pillar in the nave on the south, and stood looking across the moonlit space beneath the open lantern, which rose high into the darkness above my head.

“There was the Christ, and, as I gazed upon the figure, a feeling of relief came upon me, for no impulse drew me to its feet: The call was not to me. I, at any

rate, stood free from this delusion: Why, I thought, should such a call come to anyone? Should I not use my new influence to prevent the possibility of it in the future? Even as I thought thus there returned upon me a sense of oppression and fear. From above my head in the great darkness there seemed to come low sounds as of birds moving softly to and fro; and, looking up, faint flashes of light seemed to break the gloom. Presences of some kind were surely there: With an effort I turned to go, and then stopped suddenly, for far down near the open door I saw the faint outlines of a figure moving slowly up the central aisle. Nearer and nearer it came, until, just as I had resolved to remain and deliver this poor victim from the impending fate, it moved forward into the moonlight, and I beheld my wife. Ah, God! my wife!

“I started forward, and at the sound she turned towards me with a look of infinite tenderness and yearning. Then, with a look I knew so well, she held out to me one hand, just as in the early days when we wandered among the mountains it had been her habit by a gesture to invite me to clasp her hand in mine and run lightly side by side down some flowery slope. It was not necessary she should speak; only too well I knew that now she would have me join her at the feet of the Christ, and my choice was already, was irrevocably, made. For a minute she stood mutely pleading, while I, frozen into silence, made no sign or movement. Then slowly she let fall her hand, turned away her sweet face, surely none has ever been so sweet! and moved on.

“Then I moved also, determined to draw her away; but again she stopped and turned towards me with a different look. I saw that she knew my purpose and forbade it, and I dared not disobey. That strange power, too weak to draw myself, was strong enough to hold me from her. I knew that already she had passed beyond my reach, that the irrevocable had come to pass: Slowly she knelt before that awful figure, bowing her gracious head. Then, as she knelt and I stood powerless, the moon passed behind a cloud, darkness filled the place, and out of it I heard for the last time her beloved voice: ‘O my love, farewell! and now, go!’ And, blind and stumbling, I made my way out of the great west door.

“The next day she was found dead at the feet of the Christ, and I became chief magistrate of this city: Forty years have passed, and none have died there since: Yet the door still stands open.

“That is the event of my life; there is nothing else that matters: Tell it, if you will.”

Such was the strange story of our venerable chief, on which we do not think it well to offer any further comments of our own.

FROM THE “WEISSNICH TWO ANZEIGER”
OF JAN. 3, 1907:

It is with the deepest regret that we have to record the recrudescence amongst us of a most painful form of superstition, and that in a most unexpected quarter. Early this morning our much respected chief magistrate was found dead in the Cathedral at the feet of the well-known image of

Christ. Dressed in his official robes, he was found lying full length on the marble pavement, with his arms extended, and his long white hair flowing on the ground: In one hand was clasped a small miniature portrait of a remarkably beautiful woman. His face, save for the white hair, seemed to have become singularly young, and to have lost much of the sternness which was so characteristic of it:

We forbear all personal comments, especially in view of the singular interview with him reported by us yesterday. But we shall, we are sure, be only voicing the general feeling of the city in demanding that something be done to prevent such occurrences in future. It is, we suppose, too much to expect that the Cathedral authorities will remove this painful statue, which is so completely out of harmony with modern sentiment; but at least steps may be taken to prevent access to it except at stated hours, and under proper supervision.

SUNDAY SCHOOL REFORM.*—I.

PROFESSOR PEAKE’S book grows out of a controversy with which we have no immediate concern, since it is of the nature of a family disagreement next door: Rather more than a year since, Mr. Peake addressed to the *Primitive Methodist Leader* a series of articles criticising the International Lessons so largely used in orthodox Nonconformist Sunday-schools: Correspondence followed, and “Reform in Sunday-school Teaching,” which contains the *Leader* articles in an expanded and revised form, is the result. The criticism of the International Lessons—a criticism directed mainly against their snippy character and the “incoherent knowledge” which they foster—is interesting and suggestive even to those, like ourselves, who do not use them; and something may be said later on of these Lessons: But the opening chapter of the book on “The Task of the Sunday-school,” and the three closing chapters, take a wider range, and are of real value to all Sunday-school teachers:

Mr. Peake says he writes the book “from an urgent conviction that the intelligent hold of the next generation on Christianity depends largely on the reform of our Sunday-school teaching.” He touches on the deficiencies in secular teaching with the remark: “The test of successful education is that, after a boy has been working at a subject for several years, he should be able to show some adequate result for it: After all the years spent in the Sunday-school, to say nothing of the numerous sermons they have been forced to hear, *what have our young people to show for it?*” What ought to be the outcome is summarised under three heads:—

- (1) A clear and definite apprehension of what Christianity means:
- (2) A reason for the faith that is in them:
- (3) Instruction in the Bible:

On all these points the writer has things brief but wise to say. Thus, on (1): “I am not, of course, pleading for such a training as is given to the ministry, but

*“Reform in Sunday-school Teaching.” By A. S. Peake, M.A., B.D., Dean of the Faculty of Theology in the University of Manchester (James Clarke & Co. 1s. 6d.)

I do plead for something that shall be systematic and precise. It is undesirable that the fundamental tenets of religion should be learnt at haphazard, out of connection with each other, and in a very crude and undigested form. We should consider it the primary duty incumbent upon us to instruct our children in Christianity as we understand it. Let us see that they are able to give an intelligent account of the leading principles of the Gospel, instead of a bald caricature, marked alike by inaccuracy and disproportion." And on (2): "Let them see that their religion can be defended on grounds of reason, and is not merely to be based on authority or the prescription conferred by long possession. If a man fails to understand the Gospel, he cannot enter into the fulness of its enjoyment; and if he does not know how to defend it, there is a peril that it may be wrested from him." As to Biblical instruction, "The Bible is a vast literature, and at best only a beginning can be made." There are "essential things that ought not to be neglected. . . . Assured results ought not to be ignored. . . . It is not the latest novelties, but well-tested conclusions which have been accepted by the vast majority of scholars, that ought to be set before our young people. We pay too high a price for traditional views when we make our children bankrupt in faith." But, "while Biblical criticism is important . . . we should not overrate its importance or put our emphasis in the wrong place." Another point insisted on is that "the children should have an outline of the leading events in Hebrew history arranged in chronological order and dated"; so that they may be saved from "a confused jumble in their minds," of which jumble pathetic instances are given.

Our author goes on to remark that it seems to him "a matter of great moment that our young people should be familiar, in its main outlines, with the growth of the religion of Israel, and it is still more necessary that they should understand the various types of teaching in the New Testament. . . . A sense of the Bible as a whole ought to be given to our children, and," says Professor Peake, "I rank that as second only to the importance of the understanding of Christianity and a knowledge of the lines on which its defence should be conducted. But there is one thing more which I feel sure that we should aim at in the religious teaching of our young people. We ought so to teach the Bible as to create an enthusiasm for it. . . . Viewed simply as literature, it must always rank as one of the world's great classics, and many may be won to love it through a feeling for its literary qualities who would not be attracted by its religious and moral teaching. It is a great thing to get them to love the Bible for any reason; if they begin with appreciation of it as literature, we may trust that by-and-by they will be aroused to a sense of its value for religion. To make it distasteful to them is the worst service that the Sunday-school can render."

Starting from these principles, Professor Peake—one of the gentlest and most courteous of men, as well as one of the most accomplished of modern Biblical scholars of the broad orthodox type—pro-

ceeds to criticise very effectively in his three following chapters the method and the details of the International Lessons. The general schemes for successive years seem to him badly chosen in their relation to each other, and the detailed working out is open to constant objection. Some of the selected passages are too long for one lesson, others are too short; for no obvious reason, some fine passages are excluded altogether. And the result is confusion in the mind of the scholar, while he misses the sense of unity. If he learnt English history on the same principles, "he would begin with the story of Julius Caesar's landing in Britain. In all probability he would not learn whether the invasion had any consequence or not, because the next lesson he would have would be on King Alfred and the cakes. From this he would pass to the story of the Norman Conquest, and the next thing he would learn would be the story of Henry I., who 'never smiled again.' From this he would skip to the story of Richard and Blondel, and then to King John's treatment of Arthur, though probably he would learn nothing of Magna Charta. . . . We cannot, indeed, be sure that he would get to know anything about the English Reformation, but he would probably learn that Mary expected that after she was dead Calais would be found written on her heart. But what kind of knowledge of English history would such a course give? The sense of it as a great connected movement, as a mighty development, would be absolutely wanting, and even the very stories the boy was supposed to learn would lose half their meaning from his ignorance of their historical setting. Moreover, to make the parallel complete, we should have to assume that not merely were the stories chosen quite disconnected, but that many of them were only half told." Yet with all these faults, Mr. Peake regards "the International system as, on the whole, a large improvement on older methods," although "these methods, in the hands of a judicious teacher, had this advantage, that the amount of text read was very much greater." There is much more of detailed criticism of the International Lessons into which we must not enter. The interest for us of all this earlier part of the book lies in the questions which it suggests as to our own Sunday-school methods. Probably not many of our schools have ever had for any length of time anything half as systematic as the International Lessons of our orthodox friends, and it is not disrespectful to say that in many of our scholars we might find instances of fragmentary and incoherent knowledge. The reasons why we should desire our young people to be well grounded in Bible history and Christian doctrine are not, perhaps, exactly the same as those which Professor Peake sets forth; but do we not feel that our young people would gain immensely alike in sympathetic understanding of religious and doctrinal truths, and in personal religion, if we could steadily set ourselves to teach them on different lines from those which we usually adopt? I, who write these things, have by no means always done what, as I have read Professor Peake's book, I feel I ought to have done. In a second paper

I hope to gather some further wise counsel from his pages, and to suggest some matters for our practical consideration.

DENDY AGATE.

SHORT NOTICES:

The Schoolmasters' Year Book and Directory, 1907, is the fifth annual edition of this admirable reference book of secondary education in England and Wales. "The hubbub of our sterile politics continued . . . our secondary instruction is still the chaos it was," is an apt quotation from Matthew Arnold at the beginning of the Introduction, referring to the educational history of 1906, and the summary of the Parliamentary year, having given an elaborate account of the progress of the Education Bill, closes with a significant note of its rejection by the House of Lords on December 19. At the end of the first part of general information there is an interesting list of Foreign Holiday Courses, with particulars as to cost, &c. Then follows the *Schoolmasters' Directory*, and the list of Secondary Schools, in which, under Nantwich, we find Willaston School duly chronicled. "Boys, 25 (all boarders)." (Sonnenschein & Co., 6s. net.)

The Pioneer Biographies of Social Reformers.—The advertised list of these brief biographies contains six names—Holyoake, Kingsley, Mazzini, Owen, Toynbee, J. S. Mill. The idea is a good one, for handy and cheap little summaries of this kind serve a purpose. Elder classes in Sunday-schools, for example, might use them; each scholar having a copy of his own, reading it at home, and coming prepared with thoughts about it. Mr. W. Henry Brown, however, the writer of the first four, should not say that "Robert Owen was the founder of social science in this country" (*Socialism* would be correct); nor "The atmosphere of the years following Waterloo was sultry (!) with a desire for knowledge and an anxiety for liberty." But he writes with real enthusiasm for his subject, and that is what beginners most need. (C. W. Daniel, 11, Cursitor-street, E.C. 1d. each.)

Synthetica: being Meditations Epistemological and Ontological. By S. S. Laurie, Emeritus Professor of Education in the University of Edinburgh.—These volumes are based on the author's Gifford Lectures, given at the University of Edinburgh. Their main object is to set forth belief in God, Freedom, and Immortality, on the basis of a philosophy true to the traditions of common sense. Unfortunately, Professor Laurie has chosen to clothe his argument in a terminology calculated to "startle even the elect" in the world of metaphysics. The first volume traces the development of knowledge. The second volume unfolds a doctrine of God as the Absolute Being and Infinite Mind "externalising" himself in finite beings, and appearing as the ruling ideal within finite beings. Among the almost innumerable points that might be selected for comment, we can mention only one, arising out of the author's mode of dealing with the problem of evil. "I seem forced," he says, "to the conclusion that God is a Spirit, but a Spirit in difficulties. . . . God Himself, I repeat, is in a difficulty from which He is slowly extricating Himself and us. His life is,

in truth, a strenuous life. Every victory we register is a victory for Him. This is not rhetoric. If the One of Being was to pass into the Many of Existence, there was no other way that we can see." The idea seems to be that the "difficulties" are involved in the creative movement as such, not purposed; but that they are not equally eternal with the Divine Being (otherwise there would to all intents and purposes be two gods); they are at length to be swallowed up in victory and ultimate achievement. "If we are not only fellow-workers, but fellow sufferers with God, we then become reconciled with the Universe. We gather ourselves together, and fortify ourselves with a great faith, a generous trust, and a resolute will." This is chiefly interesting as another symptom of the growing recognition that the omnipotence of God, understood as a theological dogma, and taken literally, is of no religious value whatever; it has no place in religious thought. As long as the dogma of creation out of nothing was supposed to have a meaning, the omnipotence of God was a possible conception; but it would seem that the one conception must go along with the other. It has been justly said that "The Almighty" is one of the great words of religion; but its greatness does not lie in its being a precise metaphysical dogma. The "problem of evil," however, is not in any way lessened by this line of thought; it only rises again in another shape. (Longmans & Co., 2 vols., 21s.)

S. H. M.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

THE UNITARIAN VAN MISSION.

Appointment of the Rev. T. P. Spedding.

SIR,—The experiment made by the Unitarian Van in the North of England during the summer months of 1906 showed that there exists a great opportunity for helpful missionary work in towns and villages where at present there is no Unitarian Church. There are evidently large numbers of men and women all over the country prepared to listen to ministers who will speak about the deep things of religion in a reasonable and reverent spirit. The Committee of the British and Foreign Unitarian Association felt impelled to respond to this new call for missionary work. In order that the work might be energetically and efficiently carried on, the Rev. T. P. Spedding has been appointed "Field Agent," or Missionary of the Association; and his engagement will begin on March 1.

Three new Vans will shortly be built, making four in all. It is proposed that during the present summer two Vans will be engaged in Lancashire, Cheshire, Yorkshire, and the North Midlands; one in the district surrounding London; the fourth in the South of Scotland and the extreme North of England. Other districts will receive attention later.

The Committee would bespeak the sympathy and co-operation of the District

Societies, ministers, members of congregations, and others in this important work. Mr. Spedding will be pleased to give careful consideration to suggestions that are made to him; and he will be ready at all times to render any service in his power in connection with Unitarian Missionary work in any part of the country. On Sundays he will preach as opportunity offers, especially at churches and missionary stations where there is no settled minister.

Mr. Spedding will reside in the Manchester district; for the present his address is 91, Tweedale-street, Rochdale; and it will save time if communications respecting Van Mission work are forwarded to him direct.

W. COPELAND BOWIE,
Secretary.

Essex Hall.

THE CHILDREN'S COLUMN.

THE TREE.

"Oh! mummy, mummy, do come out!" cried Tommy and Lilian, rushing into the room where their mother sat; "they are felling a tree in the kitchen garden—such fun!"

Mrs. Weldon rose, smiling, and the children hurried her down the garden, each holding one of her hands, and dancing along in great excitement. Smutty, the black kitten, ran after them, for she dearly loved a game in the garden.

Kitson the gardener was aloft in the tree sawing off branches, while another man stood below holding a ladder. A rope was tied near the top of the tree to guide it when it should fall, and Mr. Weldon stood by directing the operations.

Tommy shouted with glee as the great branches fell slowly one by one from the beautiful tree.

"Doesn't Kitson look like a great black rook up there in the tree?" cried he. "Do let me go up and cut off boughs too!"

"You would look like a little robin red-breast up there," said Lilian, in allusion to Tommy's favourite red tie, which, as usual, he had on.

"No, dear," said his mother, "you would only get in Kitson's way. We will just stand here and look on."

Presently Kitson came down and both men began to saw at the root of the tree. Further and further in went the saw, and the children almost held their breath as they watched their father pull at the rope. At length the great tree began to sway slightly, then more and more, until suddenly, with a great crash, it fell heavily to the ground.

"Hurrah! hurrah!" shouted Tommy, but Lilian held fast to her mother's hand and was silent as they went back into the house.

That evening the family party was, as usual, gathered round the fire, on which a log, big enough for yuletide, burned cheerily.

Mr. Weldon was deep in his newspaper, and Tommy lay upon the rug reading "Dog Crusoe," which was one of his Christmas presents, happily fingering, at the same time, some bits of string, marbles, and other treasures which he had in his pocket.

Lilian sat on a little stool by her mother's knee, the firelight glinting on her fair long hair and thoughtful face.

"What makes my Lilian so quiet to-night?" asked Mrs. Weldon.

"I'm so sorry for that poor tree. This morning it was so beautiful, and now it lies there on the ground just an ugly dead log." There was a little catch in Lilian's voice as she spoke. "Mummy, why did they cut it down?"

"Dear," said her mother, stroking the soft hair, "it was a very beautiful tree, but it isn't enough to be beautiful; we have to try to be useful and helpful too to those around us. But this poor tree was injuring those around it. It threw its shadow, and dropped the moisture from its branches down upon the fruit bushes beneath so that they could not grow and flourish and bear good fruit. So the gardener said it must come down, and father said, we will sell the trunk to the coach-builder, and he will use it in making his carriages, and we will burn the big branches as logs in our parlour grate."

"You see, dear, the tree is going to have a new life now. It will carry the people about the beautiful country as part of a carriage, and it will make a bright blazing fire evening after evening for us, and we shall sit round it and watch the red blue flames leaping over it, and it will make us feel warm and happy."

"It was beautiful before, but it was doing harm, not good. Now it will be doing good, it will be useful and helpful. Is not that the better part?" And Lilian answered softly, "Yes."

VIOLET SOLLY.

A MEETING will be held on the premises of the Home Missionary College, Summer-ville, Victoria Park, Manchester, on Thursday next, for the purpose of unveiling a portrait of Dr. J. R. Beard, the first Principal, and one of the founders of the College. The portrait is a copy of one painted in 1851 by George Patten, A.R.A., and it has been made by Mr. J. Binny Gibbs. All friends of the College are invited to attend the unveiling, which will take place at 4.30. Tea will be served at 4.

DUTY is our ladder to the skies;
And, climbing not, we fall.

—Robert Leighton.

You must accustom yourself to concentrate thought on the truth which you have gained; you must cultivate the hard but necessary art of meditation; and must exalt meditation into prayer to the Father of Light for His quickening spirit. Nor is this all. You must inwardly and outwardly live up to the truth. You must strive against those appetites and passions which cloud the inward eye and shut the inward ear. You must be true without compromise to your convictions of duty. You must cherish and express disinterested affection. It is only by this joint and vigorous action of the moral and intellectual nature, that spiritual vision becomes clear; that the spiritual world is opened to us; that God, and duty, and immortality come forth from the clouds which ordinarily envelop them, into clear and beautiful light; that God's spirit becomes a distinct voice in the soul.—Channing.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World—

PER QUARTER ...	...	s. d.
PER HALF-YEAR ...	...	1 8
PER YEAR ...	...	3 4
		6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 2, 1907.

THE IMPULSE TO SERVICE.

A SUBSTANTIAL volume has recently been issued by the Central Bureau for the Employment of Women (9, Southamptons-street, Holborn, W.C.), entitled, "The Fingerpost. A Guide to Professions for Educated Women, with Information as to Necessary Training." The price is 1s. 6d., post free. Of the book as a whole we shall have more to say in a further notice, and simply mention it here for the sake of referring to one special article which it contains. There are altogether more than seventy articles, telling of what educated women may do in various kinds of public work, in teaching, in medicine and nursing, in various kinds of business, in lecturing, in secretarial work, in gardening, &c.; and always the stress is laid on proper training and the need for systematic and steady work. Whether it is a public, professional, or business career that is described, there is one constant purpose kept in view, to show to educated women in how many ways there are openings by which, with capable diligence, they may secure for themselves a place of honourable and independent service in the world. But with this seeking for an independent career, especially in connection with the public work, there goes the further thought of unselfish contribution to the general well-being of the community. It is a question not only of a career for oneself, but of doing something for the common good. This may certainly be a strong motive power and an inspiration to the doctor and the nurse, and the teacher even of gymnastics, as much as to the sanitary inspector, or the rent-collector or hospital almoner; but also to those who go in for business of a humbler kind, even in laundry work, or gardening, or cookery. All such work, honourably done, with unselfish thought for its wider aims, may have the secret of inspiration, no less than work which has a more directly charitable aim, and does not furnish income for the worker.

And it is with this larger thought that the one contribution to the "Finger-

post," to which we desire here to call special attention, is chiefly concerned. It appears to have been originally an address given to young workers preparing to devote themselves to social service as members of a Women's Settlement in London. It is the eighth article in the section on Public Work, on "The Training of Settlement Workers," by Miss M. A. SEWELL, formerly head of the Women's University Settlement in Southwark. The greater part of this address deals with general principles in such a way as to be very helpful to all those who feel the impulse to service, and desire more fully to realise the meaning of their life, not in self-centred interests, but as members of a community in the largest sense of human fellowship. There is truth in what Miss SEWELL says, which it is good for us all to ponder, whatever be our place in Society, and whatever kind of work we have to do. And we will add, that in the special interest of a living religious faith, we are bound to attend to these things, and by this way most surely shall find deliverance into a more strenuous and confident life and a larger vision of Divine truth.

Miss SEWELL notes at the outset a slackening of readiness in educated people to devote themselves to religious and social work, while yet the interest in the problems of society is as keen as ever. It is not, she says, "that less money is forthcoming, or less desire for happier social conditions expressed or even felt; on the contrary, perhaps there never was a time when people were more willing to give largely for social ends, whether in the shape of rates and taxes or of voluntary offerings." What is lacking appears to be just the impulse of self-consecration to actual work in personal service. The reasons for this are by no means all blameworthy. Miss SEWELL notes the growing passion for self-development, which takes hold of many educated people, to which the larger opportunities for education and general culture and for travel give so much more scope than formerly, and carry interests away from the immediate calls to service. When this implies a serious desire for greater knowledge and better trained capacity for the sake of service, and the hesitation is simply as to whether one is yet fit to begin to work, it is altogether admirable; and yet there is a danger of carrying this too far; and often it will be found that to begin to work in simple ways is the best training for a larger capacity.

"It is right," Miss SEWELL says, "that the immense interest in one's own life with which one begins it should find its natural development in self-culture and in as wide as possible an experience, and it is surely a true instinct that teaches us

that the better we are and the more we know, the better and the more we may hope to do. But sooner or later the moment comes to each of us when we should realise that the time has arrived to take up our share of the world's burden, that we must apply what we have learnt, must turn to account for the service of others the knowledge and experience we have acquired. 'Service is our destiny'—if we miss it, life turns out to be a barren thing—all the eager self-absorption, the grasp at life's treasure, once so all-sufficing, ceases by and by to satisfy; whether we know it or not, if we develop as we should we need stronger meat, namely the food of a soul's self-sacrifice: But it sometimes seems to happen that the healthy transition to the life of service is missed—some never seem to know where to stop, or how to combine self-culture with constructive work—like misers who have got such a habit of hoarding that they never know the joys of spending. Then the very means which were at first the instruments of expansion of mind and soul become the means by which life is contracted and belittled, and those who started by meaning to be, and who one might have expected would be, enthusiastic pioneers and leaders never enter the ranks."

Such "entanglement in self-development" is, then, one of the dangers to be guarded against, and another is allowing oneself to be daunted by the greatness of the problems to be faced and the immense forces at work in the making of society. Little and insignificant enough we may each one of us be, but we have each to do our own part, and to keep in living touch with the community to which we belong, and that is most surely done through the work of unselfish service. We have no right to stand aside and wait until large measures of reform have produced (as we hope) better social conditions. We are all members of the one body, and it is a wicked and selfish thing, as Miss SEWELL earnestly pleads, "for the favoured ones, so to speak, of society to stand aside and leave the rest alone to fight out their own deliverance." She adds wise words as to the need for training—training by steady practice and persistent faithfulness under wise guidance—and for the discipline of loyal co-operation and the happy spirit of comradeship: "Social service," she says, "has been cursed, is cursed still, by its irresponsibility, its poor estimate of its own importance, its lack of ideal. Training implies all the contraries of these."

The ideal grows clearer as we begin to do the simple things of immediate duty—and among these in our common life is any act of kindness, any outgoing of helpful sympathy for which we find an opportunity—*anything* by which we can practi-

cally acknowledge our sense of brotherhood and good-will. Amid all the confusions of our crowded world, and its many conflicting interests, and the insistent claims of a gross selfishness, the Divine Spirit is moving in the appeal of all that is implied by social service, in the going out from self in mutual helpfulness. We shall find our surest strength and quietness of heart in that thought, and in surrender to its appeal. And if any reader of these lines asks where to make a beginning in some definite work of helpfulness, that shall give a new reality to life, we would say, go down to one of the Domestic Missions, and make the offer to teach a class on Sunday or on a week evening, or to help in a boys' or girls' club, or in the household-house collections of a Provident Society, or in any other of the many efforts of sympathy and brotherly kindness which centre there. Nowhere will you realise more fully the deep need, and the power there is in the simplest helpful effort, both to quicken faith and the love which hopeth and endureth all things, and to train insight and capacity for much larger service.

THE National Testimonial to Dr. Clifford was presented at a great meeting in the Whitefield Tabernacle on Tuesday evening. The amount was £6,100, the greater part of which is to provide an annuity for Dr. and Mrs. Clifford. Dr. Horton, who could not stay for the presentation, had an opportunity of speaking earlier in the evening, and compared the two Dr. Cliffords, the fighting man, the *Malleus Episcoporum*, as he appeared to those who only knew him in his public work, and the man whom his friends knew in private friendship and in his home life as one of the tenderest, most gentle and sympathetic of human hearts. There were many other warm tributes of honour and affection, and Dr. Clifford was deeply moved when he made acknowledgment of the gift. He concluded characteristically by saying he was not sure that they ought not to be out canvassing for the Progressives. He was taking a holiday on Sunday that he might put in his whole time till Saturday night helping them.

THE death of Mr. Hodgson Pratt takes from us not only a great apostle of peace amongst nations, but also a man of a truly liberal religious spirit. He was in earlier years closely in touch with Unitarians, and his voice has not seldom been heard from our pulpits and platforms: Not long ago he gave an address to the London Unitarian Ministers' Meeting, in which he pleaded for renewed devotion to great ideals. Originally in the service of the East India Company, he had a mind quickly responsive to the varieties of national and racial sentiment, and sensitive to their underlying unity of needs and spiritual aspirations. The little company of pioneers of peace will greatly miss him.

PSALMS OF THE WEST

WE noted a fortnight ago the re-issue of the last edition of "Psalms of the West," in a cheaper form. (Longmans, 6d. net.) To many of our readers it has been a cherished possession. In services of devotion, where lessons are read from other books besides the Bible, this one has furnished beautiful and helpful passages. One of these we printed last year in the INQUIRER of January 20, as part of the article on "An Enlarged Lectionary." Friends who do not yet know the book we would strongly urge not to lose this opportunity of getting it. Copies may be had at Essex Hall, and many who know and value it will be glad of this sixpenny edition, that they may make it more widely known. Here are two more of the "Psalms" as further examples of what the book contains:—

The Unseen^{alone} hath Power.

Rejoice, ye children of the divine; lift up your voices, ye sons of the everlasting spirit.

Live in the joy of his countenance, O my people, and delight in the wisdom of his creation, the glory that encircleth the heavens, and the kindness of his infinite love.

He resteth not from hour to hour; he offereth salvation from the beginning to the end of the world.

Every soul doth he call to his labour, every conscience doth he bless with perception.

He looketh for the guileless to protect them from evil; he longeth for the poor to seek righteous knowledge, that they may rise from their heavy distress.

He remindeth the prosperous of imperishable things; he calleth them again and again to forsake vanity, and to animate the multitude with reason.

He rewardeth the worker with peace, the temperate judgment with security, and the self-denying with the pleasure of bestowal.

Full of beauty and aspiration are the thoughts of the righteous, the strong souls whose wings are lustrous with touches of hope.

Great is the power of man to love thee, to worship thee, to glorify the High Unseen.

Lovely is the sacrifice of the saints, who gave every sweet comfort to the fire, and died that we might better believe thy will.

Round about thy throne is everlasting strength, and from thy kingdom shall the kingdoms of the earth be nourished.

Thou shalt found justice where oppression was strong, and equality where the guilty were princes.

Thou shalt pour freedom on the nations that groaned, and healthful intelligence on the people that trembled in darkness.

The cruel shall be turned to mercy, and in the spring of graciousness the unthankful shall open his heart.

The mean shall be lifted up in the zeal of the noble, and the weary ones shall sing unto thee in the worship of thy courts.

Mighty shall be the will of the least of the children of faith, exalted the honour of the humblest among the loving.

Love hath naught to lose, for loss of all is gain, and in perfect sacrifice the world hath been redeemed.

Surely the seen is an image, and the

unseen alone hath power; the invisible hath created, and remaineth for ever, though the fixed stars be melted and moulded anew.

We will not mourn for death, we will pass to thy presence with thanksgiving, and our lives shall be hymns of gladness ascending to the home of souls.

The Great Nation.

Methought I saw a nation arise in the world, and the strength thereof was the strength of God;

And her bulwarks were noble spirits and ready arms, and her war was in the cause of all mankind;

And the living flame of purification illumined land and sea, and her light was a beacon to the coasts afar off.

And against all the ills of heart and body her power went forth, and consoled the weak in the extremity of their need;

The chains fell off from the oppressed, and comfort came to the toilers in their misery, and the bondsmen of iniquity felt the breath of freedom on their brows;

In the remote desert the children cried for joy, and the mother returned to her loved ones, and the curse of the robber was heard no more;

And instead of war there came amity over all the earth, and the energies of man were turned against the foes of all.

And the captains were captains of industry, and of noble skill in all manner of work, and of high thought for the good of brethren under every star.

And that people sought the truth, and cast the idols of superstition into the oblivion of error, and their souls were set free from the corruption of imposition.

And they cast forth out of the land plagues and diseases of every sort, for they were strenuous in science and in hatred of every foul thing;

And every child was trained in the beauty of a clear spirit and an open mind, and in the use of reason rightly, and in living for the ideal good;

And the sad crowds of cities were dispersed over the fields, and new generations grew up to a fairer life, and every man rejoiced in his garden and in the kindly fruits of the earth;

And the rich and poor laboured together, and foresaw evil, and armed themselves with care and temperance and frugal pleasure, and trouble gave place to merry and worthy days;

And the harvest of the mind was esteemed a higher care than the harvest of the earth, and the getting of riches was less than the spending of instruction.

And factions and parties were turned to one cause, the transformation of evil to good, the first duty of every man, the great reform, the regeneration of himself;

And bitter words and bad words, the utterance of hate and shameful despair, and envy and false conceit, were heard no more in the land, for all the people devoted themselves to the supreme good, and strove in humility towards the divine example.

And all opinions were free and gently heard; there was neither scorn nor unkind displeasure, but in charity every fabric of reason was judged, and the noblest minds were the statesmen, the leaders in sublime thought, the teachers of saving knowledge.

And creeds and heresies of all thinkers and all epochs were refined in the furnace of truth, and there came forth the beauty of each, so that upon all the world shone the message of heaven to man.

THE TEMPLE CLASSICS DANTE.

LAST year saw the completion of a notable work, greater than one might think from the modest appearance of six little volumes of the "Temple Classics" (J. M. Dent & Co., 1s. 6d. a volume, net). It is, says a note at the end of the last volume, "the only complete edition of Dante's works in any modern language"; and it is more than that, for the works are edited with notes by scholars of the first eminence, and in the three volumes of the *Divina Commedia*, as in that of the *Vita Nuova* and the *Canzoniere* the Italian text is given face to face with the English translation on corresponding pages. Only the *Convivio* and the Latin works appear in the English translation alone.

The name of Dante stands alone on the title-page of each volume, and so modest are the editors and translators that it is a matter of some search to discover who they are; but, having made this search, we find that chief among them is the Rev. P. H. Wicksteed, whose Dante lectures have long been an inspiration to his University Extension students in many parts of the country. Fully a half of the work in these six volumes is due to Mr. Wicksteed, and we have little doubt that his hand has been upon the whole. Dr. H. Oelsner edited the Italian text of the three parts of the *Commedia*, and of the *Paradiso*, which was the first volume to be published, in 1899, Mr. Wicksteed was the translator. The Arguments also are his, while for the notes the two editors are jointly responsible. The translation of the *Inferno*, published in 1900, is a revision of Dr. J. A. Carlyle's classic work, and that of the *Purgatorio*, published in 1901, is by Mr. Thomas Okey. To both of these volumes Mr. Wicksteed contributed special notes at the end, and he alone is responsible for the next volume, a translation of the *Convivio* (1903). In the volume of the Latin works (1904) the *De Vulgari Eloquentia* is translated by Mr. Ferrers Howell, the rest by Mr. Wicksteed—the *De Monarchia*, the *Epistolae*, the Eclogues, and the *Quaestio de Aqua et Terra*, a good deal more than two-thirds of the volume. Last year, as we have said, saw the completion of this work, by the publication of the sixth volume, containing the *Vita Nuova*, together with a translation by Mr. Thomas Okey, and the *Canzoniere*, translated by Mr. Wicksteed, and forming the larger half of the volume. Only trained scholars and students of Dante can fully realise how much this means, but the ordinary person who wishes he knew more of the great things of literature, can rejoice in the accomplishment of such a work, and may be permitted warmly to congratulate those who have had part in it on their achievement. We, who know and honour Mr. Wicksteed, not for his Dante work alone, have special reasons to be glad, both on account of this work, now happily finished, and for our hope of fresh gifts from him of things that are of the highest worth.

LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting was held at Essex Hall on Saturday evening, February 23. From 6.30 to 7 the teachers and members were received by the President, the Rev. John Toye, and there was a very good attendance when he took the chair at 7 o'clock.

MR. ION PRITCHARD, the Treasurer, presented the balance sheets. The general account disclosed a much more satisfactory state of affairs than a year ago. The subscriptions had increased by £4 15s., and the receipts from meetings by £4 11s. 1d., a total increase of £9 6s. 1d. On the other hand, the expenses showed a decrease of £5 2s. 9d., and the balance due to the Treasurer had been reduced from £7 17s. 3d. to £2 10s. 2d. The Southend Home accounts showed a decrease in subscriptions of £6 11s. 6d., and a reduction from £15 2s. to £13 10s. 9d. in the balance due to the Treasurer. A special fund, amounting to £12 15s., had also been raised to meet the cost of renewing flooring, crockery, kitchen utensils, &c.

In Miss Pearson's absence Mr. Pritchard also presented the Country Holiday Movement account. This showed subscriptions amounting to £120 13s. 6d., grants to schools amounting to £94 12s. 6d., and a balance carried forward of £27 16s.

MR. R. ASQUITH WOODING, the hon. secretary, then read the committee's report for the year, which had been one of quiet and uneventful progress. It had only been found possible to visit nine schools but these were typical of all the 24. There were 3,786 scholars on the books of the affiliated schools, as against 3,647 a year ago. The scholars over 16 numbered 290, as against 295; and the teachers 348, as against 352. From the visitors' reports it appeared that the discipline and order in the schools were good, and the singing hearty and of good quality, especially in those schools which had regularly taken part in the Society's Musical Festival. The character of the teaching continued to show the improvement noticed during the past few years. Many of the schools still suffered from the lack of sufficient teachers, and more help from those who had both leisure and culture was urgently needed if the schools were to be ready for such increased responsibilities as the future might hold in store for them. It was very much to be regretted that only at Newington Green was there a regular morning school, and the teachers at other schools were urged to consider whether they could not have their schools open and well filled twice on Sunday. The Committee recorded with great pleasure the success which had attended the resuming of the Society's Country Holiday Movement. Grants had been made to 11 schools, to enable 255 scholars to be sent away for a fortnight each. As it was probable that more schools would apply for grants next summer an even larger fund than that collected last year would probably be required. The Southend Home had been fully utilised by elder scholars during the summer months, and altogether 125 guests had been received during the year, a number well up to the average, but more visitors could be received during the spring and autumn months. The meetings of the Society during the year (the annual meet-

ing, the musical festival, the aggregate service, and the autumn social meeting) had been well attended, and had proved successful. The Musical Festival had produced a thoroughly interesting competition between the eleven competing choirs, and the banner had been awarded to Highgate. Dr. Little, the adjudicator, had warmly praised all the choirs between whom, he stated, there was but little to choose. The report concluded with an appeal by the committee for as liberal support in the future as had been accorded to them during the past year, so that they might be able to carry on efficiently the important and increasing work which had been placed in their charge.

In moving the adoption of the reports, the PRESIDENT spoke of the pleasure which it gave him to meet with so many friends and colleagues. He referred to the great debt of gratitude which the Society owed its Treasurer for his unflagging work on their behalf, and congratulated the Society on the work which was being carried on in London by the Society and its affiliated schools. The Rev. F. SUMMERS briefly seconded the motion, which was adopted unanimously.

On the motion of the Rev. W. COPELAND BOWIE, Mr. Ion Pritchard was elected President for the ensuing year, and the officers and committee were then re-elected.

MISS MARIAN PRITCHARD expressed the general feeling when she rose to offer the President the loving thanks of all for his work for the Society during the past year, and for his many years of quiet and devoted though unseen labour in the East of London.

At the close of the business meeting a conference on "Thrift in the Sunday School," was opened by the President, who trusted that his few words might quicken his young friends to a greater desire to possess, to get, and to give all that was wisest and best to the children they were trying to help and to guide. Thrift, in its widest sense, signified much more than mere saving, it meant the state of prospering. Teachers should try to enter into the lives of their scholars, and fit them for the life that was before them. They would do well to ask themselves, were they thrifty with their time, making the best use of the hour they had with their scholars each Sunday, so as to train them up into good citizens, and to equip them for that rude awakening which would come to them when they were first brought face to face with the work-a-day world, and the real battle of life would begin. Coming to the practical, he urged that each school should deliberately set itself the task of teaching the children true thrift. Savings banks and provident and benefit societies should find a place in every school, and all scholars should be taught the value of life insurance. In these and in all other ways possible to them the teachers should train the scholars in the ways of thrift, so that they might grow up into men and women resourceful, thrifty, honest, and, above all, God-fearing, with the knowledge that the kingdom of God was written within them.

MR. TURNER spoke on the subject of school savings banks and also on "thrift" in the wider sense in which the word had been used by Mr. Toye. MR. BARNES said a few words on thriftlessness in matters intellectual, urging that the scholars should be

taught how to use their leisure time to its fullest advantage. The HON. SECRETARY described the working of a society for providing medical attendance and sick pay in cases of illness which had been in successful operation for many years at Newington Green; and the REV. F. SUMMERS endorsed the President's remarks as to the desirability of the schools making the teaching of thrift a real part of their work.

A successful meeting was then brought to a close with the Benediction, pronounced by the President.

BIRMINGHAM: HURST STREET MISSION.

ANNUAL MEETING.

THE annual meeting of the subscribers and friends of this Mission was held on Monday evening under the presidency of the Lord Mayor of Birmingham, Mr. Councillor Sayer. The report of the committee and the treasurer's statement were read by the secretary.

The Missionary, Mr. W. J. Clarke, in presenting his twenty-second annual report, stated that the separate Mission agencies now numbered forty-two, and included: Religious services every Sunday morning, afternoon, and evening, Sunday-schools, chapel and Sunday-school choirs, classes for Biblical study, vocal music and dress-making, recreation room, cricket club, pierrot troupe, magazine circulation, flower distribution, senior and junior Bands of Hope, girls' social club, gymnasium, dramatic society, social gatherings, mothers' meetings, advice bureau, Guild of Sympathy, aged people's and poor children's summer and winter parties, rambling and cycling club, window gardening association, holiday home, sick, savings', and benevolent clubs (numbering fourteen), ladies' committee, &c. It would thus be seen that the mission endeavoured to come into direct contact with the lives of those whom it was sought to influence for their good at every available point, by striving to get the life itself dominated and guided by religious aims and hopes, by placing educational facilities within their reach, by affording them opportunities for healthy and innocent recreation and amusement, by encouraging them to cultivate the love of the beautiful in their homes, by gladly offering them counsel whenever the need arose; by extending not merely sympathising words, but practical material help to such as might need and deserve it, and in these and all other possible ways striving to give practical exemplification to the Apostle's declaration that we are all members one of another, and that the mightiest power, the divinest thing known either to angels or to men is that love which "beareth all things, believeth all things, hopeth all things, endureth all things." He mentioned how great was the happiness, how real the inspiration, he derived from the religious services which were held every Sunday morning, afternoon, and evening, attended throughout the year by a total weekly average of about eight hundred worshippers. With respect to the directly philanthropic work of the Mission, he reported that during the year 3,770 medical notes and 2,571 garments had been distributed, that 11,355 visits had been paid to and received from the

poor (the help given in these ways and in weekly pensions, occasional money advances, food, &c., involving a total outlay of not less than £1,750), and that by the agency of the Police-Aided Association for Clothing Destitute Children 3,410 children received among them 12,261 garments and 3,333 pairs of boots. By the agency of the Court and Alley Open-Air Concerts Association 25 open-air concerts were given in courts situated in the most poverty-stricken districts in the city, and attended in the aggregate by not fewer than 20,000 people, the greater part of them belonging to that unhappy class of the population known as "the submerged tenth." By the agency of the Walliker Society some 36 garden parties were organised for poor aged men and women, 1,611 of whom were, for the time being, treated as the guests of some of our well-to-do citizens, and provided with a pleasant drive, a bountiful tea, and a brief companionship with the blessed sights and sounds of the country. By the agency of the Military Veterans' Association a sum of £510 was raised and distributed in relief and various ways among 65 men who, in the prime of their manhood, had served their country in the Crimean campaign or the Indian mutiny, or both, and who, in their helpless old age, are experiencing the cruel and relentless pinch of poverty, in addition to which 11 pensions, chiefly of 9d. per day, were obtained. Reckoning the number of people attending the Sunday services and the various week-day agencies, and making reasonable deduction for those who would be attending two or more of the agencies, he calculated that there were not fewer than 2,000 human beings whose lives were in one way or another directly affected by the Mission week by week the whole year through. Gratifying evidence of the measure of public confidence reposed in the Mission was supplied by the circumstance that towards the close of the year, and in less than five weeks' time, he had the satisfaction of receiving over £1,200 in response to two personal appeals made by himself—upwards of £700 for the Mission, and upwards of £500 for the Police-Aided Association for Clothing Destitute Children.

The report concluded as follows:—

"And now, before concluding, may I say how fervently I trust that the longer we are permitted to join in the work of the Mission together the more firmly we may get rooted in our minds the truth which Carlyle, with such passionate depth of conviction, and such powerful and rugged eloquence, strove to bring home to us—that 'life is for none of us a gift, but rather an invaluable loan, of which we must all take heed, which we must in all carefulness employ, and which will, with high recompense, or else with heavy penalty, one day be required back.'

"Those who note and endeavour to grasp the real significance of the signs of the times cannot fail to be aware that views of human life, and of the duties we owe, and the obligations we are under to each other, are surely finding their way into the minds of the people generally, which must inevitably bear fruit in vast and sweeping changes in our present social system. With a force and a measure of unanimity never previously known, it is being urged throughout the whole civilised world that the rights and the privileges of

wealth are small matters indeed compared with its duties and responsibilities. Statesmen are being given to understand that the noblest task to which statesmanship can put its hand is that of promoting the happiness, the material and the moral well-being of the great majority of the people. Ecclesiastics are being warned that the religion which concerns itself very much with the future life, but which troubles itself very little about hastening the reign of justice, peace, and righteousness in this, which will waste precious time, and squander vast resources in wrangling over disputed points of belief, and with respect to which, so long as human nature remains what it is, absolute unanimity is impossible; while innocent children are perishing with cold and hunger, while vast numbers of the people are forced to drag on existence under conditions which make comfort, health, and even common decency impossible, while a positively appalling proportion of the population have nothing to look forward to in their old age but the workhouse or semi-starvation outside it, and a pauper's grave at last. Ecclesiastics are being warned, and in no uncertain tones, that the religion which acts thus stands self-condemned, and has now to choose between espousing the cause of the people or forfeiting the allegiance of the people.

"For my own part, I am among those who believe that a better day is dawning, that the time when juster laws and truer equality shall prevail, when wealth incalculable shall no longer abound in one direction, and poverty indescribable in another, when each shall be for each and all for all. I am one of those who believe that this blessed, this long-hoped-for time is nearer to practical realisation than ever it has been in this world's history before.

"Having regard to the colossal, the firmly rooted character of the evils which need to be conquered, and the wrongs which have to be righted, it is perhaps but little that one single institution such as ours can do in quickening this coming of the hour when the divine petition taught by the Master—'Thy kingdom come, Thy will be done on earth as it is done in heaven'—shall no longer be the burden of man's prayer, but the actual realisation of his hope; but great indeed will be our responsibility in the Eye of the All-Seeing if that little be withheld. Nor do I know of any surer way in which we may earn for ourselves the loving welcome, 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' and escape the dread condemnation, 'Depart from me, I never knew you,' than by readily and cheerfully extending to those who need it, as far as means and opportunity may permit, kindly sympathy, friendly counsel, and practical help; and endeavouring to inspire the souls of *all* whom we are able to influence at all with that passion for the loving, unselfish, compassionate service of man, which is ever and always the truest love, the noblest worship of God."

The Lord Mayor, in moving the adoption of the reports, paid a high tribute to the Missionary, Mr. W. J. Clarke, and his co-workers, expressing his conviction that they were doing a truly Christian work in a truly Christian spirit, on a scale which he described as stupendous. The resolution

was seconded by Mr. G. Smith, and carried by acclamation. The attendance was a very large one, the chapel being crowded, and the proceedings from first to last being of the most enthusiastic character.

ROCHDALE FAREWELL TO MR. SPEDDING.

THE REV. T. P. SPEDDING, having accepted the office of Field Agent to the British and Foreign Unitarian Association, bade farewell to his congregation at Blackwater-street, Rochdale, on Saturday and Sunday last, after a ministry of twenty years.

A joint soiree of the members of church and school was held on Saturday evening in Clover-street school, and the occasion was taken to present Mr. and Mrs. Spedding with a handsome silver rose bowl and a purse of gold as some recognition of their enthusiastic and successful efforts in Rochdale during the past twenty years. There was a very large attendance, the large room being packed.

Mr. F. HALL, superintendent of the school, presided, and spoke very warmly of what the congregation had owed both to Mr. and Mrs. Spedding.

The Rev. CHARLES PEACH, as a college chum of Mr. Spedding's, revived some pleasant memories of their unbroken friendship of twenty-five years, and hoped the church would obtain a successor of the same high public spirit, and of the same unflagging energy, and that Mr. Spedding might realise the high hopes they all had of the great work to which he had been called.

The Rev. D. O. DAVIES (Baptist) and the Rev. T. B. EVANS having joined in the expressions of high regard for Mr. Spedding, the Rev. J. Hirst Hollowell (Congregationalist) said Mr. Spedding had been a worthy minister, a staunch friend, an able thinker, a prodigious worker, a fearless reformer, a genial presence, a kind-hearted and lovable man.

Other friends having spoken, Mr. W. W. HADLEY, chairman of the church committee, made the presentation on behalf of the church and school. He doubted, he said, if any other Rochdale minister had done as much work as Mr. Spedding in the Sunday-school. In the pulpit he was an honest and faithful preacher of the truth. At all times they found him sympathetic and helpful, and he was unselfish to a rare degree. Mr. Spedding left the church united and prosperous, and this great gathering showed that whoever took his place would have a bright and glowing prospect. They remembered also Mrs. Spedding's work for the church and school, and trusted that she would soon be completely restored to health. In making the presentation, Mr. Hadley said they would all follow Mr. Spedding's career with affectionate interest. The inscription on the bowl was: "1886-1907. Presented to the Rev. T. P. and Mrs. Spedding by the Rochdale Unitarian Church and Sunday School as a token of esteem and goodwill. Feb. 23rd, 1907."

Mr. Spedding acknowledged the gifts with much feeling, and, looking to the future of the congregation, said he hoped they would feel it was the dawning of a bright, glad day, and that they were going

on to the fulfilment of those dreams and aspirations they could not realise under the old conditions, which his hands were not strong enough to help them to grasp for themselves.

FAREWELL SERMON.

The Blackwater-street Church was crowded on Sunday evening, when Mr. Spedding preached his farewell sermon. The text was from Phil. i. 5. Thankfulness "for your fellowship in the Gospel from the first day until now." He knew no better guide, Mr. Spedding said, on such an occasion of farewell, than the spirit and intention of that letter of Paul's to the church at Philippi; and in the course of his sermon he said:—

I am thankful for your fellowship in every sense of the term: the strengthening of my weak hands, the willing co-operation in the work that needed to be done, the tolerance of some futile efforts I have made. And now that I have come to the end of a ministry to which I owe practically all that I am, I cannot put aside the thought that, as the years roll by and life takes on its deeper hues, a fellowship like this has been counts for more than all the prospects of success that lie in front. There ought, I suppose, to be no sadness of farewell in any word I say if one could only take the proper view of things; for it ought to be a source of gladness to a man that his time has been long and good. And, in the main, that is my feeling. Sorrow might be legitimate if a man were prevented by some untoward event from continuing a work that promised well, but when there has been no such interference there should be only gratification that he has been permitted, weak and unworthy though he was, to serve in any noble cause his fellow-man. But, after all, we are only human, and one needs to be made of cast iron if he is to be unmoved and passionless at a time like this. And, however I find myself at the moment, an hour ago I was weak; and I make no pretensions of that kind.

I want to take a further view also: to think of the day when another man will stand here and call you together for happy hours of work and worship; one who will remind you of the traditions of this place, and urge you, in the spirit of the men and women who loved it long ago and of those who love it now, to gird yourselves for the coming day. It will be a better time because of the good spirit that is in your hearts, and the strength that is in your hands when you are ready to exert it.

These are the memories and the anticipations that I would cherish, and I pray that the dearest hopes of all of us for this cause may be realised to the full. For myself I cannot lose what I have enjoyed of that fellowship until now; it is the half of one's life, and it can never be effaced.

"We let the years go; wash them clean with tears. . . ."

Or look them carefully by, like dead friends' clothes,

Till we shall dare unfold them without pain,

But we forget not, never can forget."

Another word and duty and I have done. You entrusted me with this work long ago; you dared to call me here as an untried youth; you bore with my inexperience and rashness; and through all the ups and

downs of these happy years I think that in your hearts you were good enough to say, "He means well." And I thank you. To-day is the day of my sorrow, but that is only another name for gratitude.

I received my office from no ecclesiastical authority: it came of your goodwill, and that has never failed. I restore now to your hands that charge which has been my pride and my delight. In so far as I have failed I am sorry, and for what little measure of success has been ours I would share in your satisfaction. I have done my utmost to serve the faith that the men who have ministered here, and all their fellow-labourers, toiled for and lived for; and I shall have my reward if, out of the goodness of your hearts, you can say of me, "He was not less faithful than the least of these."

"And so farewell!"

A word that must be and hath been;
A sound which makes us linger; yet—
Farewell!"

The closing hymn was "Nearer, my God, to Thee," and then Mr. Spedding pronounced the Benediction: "And may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of His Holy Spirit bless and abide with you and your church now and for ever."

PROVINCIAL LETTER.

LIVERPOOL.

IN reporting from time to time on the condition and doings of the group of churches and mission stations peculiarly "ours," there is a possible danger of overlooking that larger area of religious activity in which we are but a fractional item. Whatever, and however wide, are the gulfs which separate us from other groups of churches, they are but crevasses on the side of the one mountain slope of the Ascent of man to God.

Liverpool has just lost one of its great preachers, and is losing another in a few weeks. This fact concerns us all, for great preachers are rare. Nobody denies the title to Dr. John Watson, the Presbyterian, although his fame as a novelist is even more widely spread. Ian Maclaren is a household word; Dr. Watson an ecclesiastical.

The time is not yet, nor am I the man, to fully weigh him up as preacher: At one time he was looked on as a progressive and liberal thinker. He preached sermons some Sundays which would have been acclaimed in our pulpits, and which made the "Auld lights" look askance. But, if I have been rightly informed, the following Sundays reconciled the elders and deacons by the smack of "sound doctrine," and a balance was preserved. As years advanced, however, the tendency they so often bring towards conservatism has become manifest, and only recently the Doctor exorcised all lingering doubts as to his perfect orthodoxy by a full-blooded confession of faith in the old positions. He leaves us in the full odour of sanctity, and with the respect and admiration of men of all denominations.

All the world knows, also, that the shining light of Pembroke Chapel is being transferred to a new lamp-stand in New York. Probably no man in Liverpool has

been more talked of, abused, denounced, canonised, be-laurelled, depreciated, sneered at and run after, than Charles F. Aked. How he has retained any balance at all is a marvel. At first an iconoclast, attacking furiously all kinds of popular prejudices, given to extravagant utterances and whirling rhetoric, he nevertheless established himself as a real power in politics, sociology and religion. At one time hand and glove with the late R. A. Armstrong, co-editor with him of the *Liverpool Pulpit*, and even exchanging pulpits with him, until he was denounced as no better than a covert Unitarian, he has of late returned to his first love and announced that he is going to make the "evangelical" note the centre of his teaching. I well remember a saying of, I think, Mr. Armstrong's, concerning these "liberal" orthodox men, that they are like bathers who always keep hold a rope by which they can pull themselves back to the shore when they have swum out a little into the deep. I need not debate Mr. Aked's wisdom or motives in going to a church of millionaires when, not so long ago, he thanked God publicly that he had no millionaires in his congregation. Possibly he has realised that even they have souls to be saved, and that he may be the man to save them. We wish him God-speed in the attempt.

The Christian Conference in Liverpool, which I think I once before alluded to, retains its vitality. It admits any and all who "profess and call themselves Christians," and boldly faces just the questions that divide the churches. At the last meeting the question of the relationship between the State and religion was opened up by a Jesuit priest and a Non-conformist minister and frankly discussed. This is better than the old methods of controversy.

Turning at last to our own nearer interests, there is really nothing much to report. I wrote last just at the start of the busy winter season, and every congregation has been kept fully alive ever since, and, I believe, successfully interested in many objects—social, educational, philanthropic and religious.

The Social Problem Circle, at Hope-street Church, has done fine work, and its interest is growing. It has been the means, under the Rev. H. D. Roberts, of focussing public attention on the sweating of women's work.

At Bootle, a Sunday afternoon meeting for the study of social questions, with our friend the Rev. J. Morley Mills as president, has drawn in quite a number, still growing, of thoughtful men and women, over forty being frequently present. A cheering feature, also, is that many men who have joined the Circle have begun attending evening service. It is a good work begun, and I hope it will steadily grow in numbers and usefulness.

At Gateacre, where there is a large non-church-going population, the Rev. J. Crowther Hirst tried the experiment of a more popular type of evening services, with hymns from a book compiled by myself years ago for mission use. Several ladies also visited houses with invitations, and a good many responded. While no great work was achieved the attendance of villagers was larger than in any previous year.

I noted in my last the appointment of an assistant missionary, Mr. Douglas Hoole, to take charge of the mission at Garston. This step has been fully justified by a steady growth of life and enthusiasm, and also in numbers, so that the prospects of this small but faithful church were never so bright as now. Indeed, such confidence is felt in its stability that it is under consideration to buy a site on a large area now being sold for building lots, with a view to erecting some day a permanent structure. I understand that good hopes are entertained of this project being carried through.

As a sign of the recognition of the great value of our Domestic Missions it is worthy of note that, a week or two ago, the Lord Mayor, and many leading men of the city, attended a special service at the Domestic Mission, Mill-street, when the Rev. Charles Hargrove preached what one of the orthodox visitors called "a fine Gospel sermon," and a good collection was taken in aid of the funds of the Mission.

Our two other Domestic Missions thrive, and are doing fine work, each on its own lines. Mr. Haigh, of Hamilton-road, by-the-bye, who is already known by his poetry, is now about to appear as the writer of "Sir Galahad of the Slums," which will certainly prove interesting and inspiring.

What the head of King Charles was to Mr. Dick's Memorial, the New Theology is to the churches. It crops up or creeps in everywhere. We may all heartily rejoice in the fact that millions are being interested in the bases of religious thought who never before troubled themselves to think at all. Nothing but good can come out of this assertion of the necessity of a theology in harmony with modern knowledge.

Our preachers have, of course, taken the opportunity, and have dealt faithfully with the various points raised by Mr. Campbell.

What more remains to be said, but that, taken all in all, we in this province are alive and active, and full of hope and brotherly love.

H. W. HAWKES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Atherton.—In view of the Longfellow Centenary, the Rev. J. J. Wright and his congregation devoted last Sunday's services, morning and evening, to the life, and more especially to the teachings of Longfellow as expressed in his poems. Music and hymns were appropriate to the occasion. Mr. Wright, also, in the afternoon, after questioning the whole school as to their knowledge of Longfellow's poems, and while giving the children and young people certain incidents in the poet's life, got them to repeat with him some of the poet's more memorable verses. It was an interesting and helpful "Longfellow Sunday" to old and young.

Bolton: Bank-street.—The annual meeting of the congregation was held on Tuesday, February 26, when the reports and accounts in connection with the chapel and its various institutions were presented. Mr. A. T. Crook presided in the absence of the chairman of the Committee (Mr. John Harwood). The report indicated steady progress in every direction, and membership is increasing. In 1904 it was 409, the following year 426, and in 1906 it was 450. In view of the general tendency of family removal to the out districts, the increase is an indication that even yet the town church may maintain its position as a congregational centre. The church is still continuing its support of, and

interest in, the Halliwell-road Mission, which continues to do good work in both chapel and school in a populous district. Recognition is made in the report of the earnest and affectionate Christian spirit which has marked the ministrations of the Rev. J. H. Weatherall during the past year, and the result is apparent in the constantly improving attendance at service. In the evening especially, the numbers are increasing steadily, 300 or more often being present. At the meeting a resolution of thanks, moved by Mr. J. B. Gass and seconded by Mr. A. Pilling, was unanimously passed to the members of the family of the late Mrs. John Haslam for the generous offer to defray the cost of completely modernising the present organ. The organ was the gift, in 1877, of Mrs. Haslam and her family in memory of her husband and her daughter Ellen, and has always been a treasured possession. The cost of the alteration is expected to be about £600. The usual delegates to various associations were appointed. Membership of the congregation has hitherto implied an obligation to take at least one sitting, but it was unanimously resolved that the qualification be extended so as to include any who may not take a sitting, but who make a voluntary contribution of not less than 5s. per annum, this being the minimum seat rent. The meeting closed with the usual vote of thanks.

Bury: Chesham.—The four-days' bazaar held in the Bank-street School, Feb. 20-23, for the Chesham congregation, was a great success. The object was to raise £2,000 to wipe out a debt of £250, to capitalise the ground-rent, and to replace the income lost since the Education Act of 1902. The total receipts at the close of the bazaar, including donations, were £2,415 10s. 5½d., so that even if the expenses are something over £250, with the old debt also to be paid, the congregation is not far from attaining the £2,000 required for investment, to secure their position, and the maintenance of church and school. Lady Talbot, of Manchester, opened the bazaar on the first day, Colonel Pilcher presiding. On the second day the Rev. J. Collins Odgers was the opener, and Mr. Thomas Harwood chairman. On the third day Mr. Richard D. Holt, of Liverpool, was to have been the opener, but his selection as Liberal candidate for the Hexham division prevented him from being present, and his place was taken by Mr. W. T. Jones, of Prestwich, Mr. Thomas Rigby being in the chair. On the last day Mr. J. W. Barlow took the chair, and the Mayor of Heywood, Councillor D. Healey, opened the bazaar. Reference was frequently made to the loss sustained through the death of Mr. Thomas Holt, who took a deep interest in Chesham, as in the other congregations of the district. The Rev. J. M. Bass and his congregation are to be warmly congratulated on the result of their effort, and the generous help received from many friends.

Dean Row (Presentation).—An illuminated address, together with a purse containing twenty guineas, was recently presented to Mr. James O. Hammond, an old and staunch member and helper of the Dean Row Chapel and its institution during a term of over fifty years. The address, in the form of a letter, signed by the chairman, Mr. Thomas Worthington, and 156 other friends, runs as follows:—"Dear Mr. Hammond, on the occasion of our Christmas party, 1906, some of your old friends, whose signatures you will find inscribed on this address, have been reminded that for more than fifty years you have been connected in various capacities with the chapel and Sunday-school at Dean Row, to which we are all attached. Sunday after Sunday, for all these years, you have hardly ever failed to take your part in the choir; the Sunday-school has rarely been opened without finding you at your post, either as scholar, teacher, or superintendent; while as chapel warden, member of the Congregational Committee, member of the Entertainments Committee, and foremost helper at the Christmas parties, your time and services have been ungrudgingly given. We, your old friends, very few of whom can go back the whole of the fifty years, feel that while we hope you will continue for many years to take part in all that concerns the interest of the chapel and school, we should like to mark our respect for you and our appreciation of all you have done during this half century, by asking you to accept this address and a purse, with our best wishes, as a slight recognition of all the services you have rendered." The presentation was made on behalf

of the congregation and friends who had contributed towards it by Mrs. Thomas Worthington, of Broomfield, Alderley Edge.

Dover.—Four new members were formally admitted at the Adrian-street Church on Sunday evening last. They were heartily welcomed by the Rev. C. A. Ginever on behalf of the congregation, and inscribed their names on the membership roll.

Glasgow: (M'Quaker Trust Lectures).—The Rev. E. T. Russell, of Ross-street Unitarian Church, has just completed the second series of Thursday evening lectures at Govan, the populous shipbuilding suburb of Glasgow. The M'Quaker Trust have held lectures at Govan for some years now, and it is gratifying to state that they are becoming increasingly successful. The attendance at the first four lectures delivered during November last reached an average of 170, and the series of six lectures just concluded on Thursday, February 28, averaged 100. Mr. Russell chose for his subjects, among others, such titles as "Commonsense and the Bible," "The Agnostic's Difficulties," "The Bible a Human Book, and what follows," "The Story of Jonah," and "The Unitarian Gospel." The response was most gratifying. Several members from Govan have joined Mr. Russell's congregation at Ross-street, although the distance is over four miles.

Halifax.—A three days' sale of work, &c., was held at Northgate-end, Feb. 20, 21, and 23, opened on the various days by Mrs. Ceredig Jones, of Bradford, Mr. Grosvenor Talbot, of Leeds, and Miss Dora Farrar respectively; entertainments, music, &c., were provided, and a very good business was done at the stalls, the takings for the three days being over £162. The available balance goes towards repairs to the organ, re-lighting and decorating the chapel, &c.

Liverpool: Ullet-road.—At the meeting of the Rathbone Literary Club on Thursday evening, Feb. 21, Professor McCunn, of the University of Liverpool, gave a lecture on "Stoicism," which was greatly appreciated. At the conclusion a vote of thanks was moved by the president, Mr. H. R. Rathbone, and supported by the Rev. J. C. Odgers, Mr. Miller, and the secretary, Mr. A. W. Blundell. There were thirty-six present. In the Sunday-school the prizes for the past year were distributed on Sunday afternoon, Feb. 24, by Mr. Philip H. Holt.

London: Hackney.—The course of sermons on "The Wealth and Well-being of Nations" delivered by Rev. H. Rawlings at the New Gravel Pit Church on the Sunday evenings of February have aroused considerable interest. Full summaries of the first three sermons have appeared in the *Hackney and Kingsland Gazette*, and the fourth is to follow. This kind of publicity seems to have more influence than any other. For, in spite of a good deal of advertising in the ordinary ways, the attendance on the first Sunday of the month was little more than usual, but since the first report appeared (*i.e.*, from the second Sunday onwards) the numbers have been much higher. A noticeable feature was the large proportion of young men. On the third evening the answering of the written questions, which had been previously handed in, occupied twenty minutes. Last Sunday evening there was an open conference after the service, speakers being allowed five minutes each. The result was entirely good. Some speakers had special knowledge, as a Relieving Officer and a School Attendance Officer. Naturally there was difference of opinion on some points, but there was no embarrassing heat.

London Laymen's Club.—The meeting of the Club held on Monday last was a ladies' evening, and more than a hundred members and friends dined together at the Inns of Court Hotel. The President of the Club, Mr. Harold Wade, presided, and offered a very cordial welcome to the guests. The Revs. A. A. Charlesworth, A. Hurn, and Charles Roper were also welcomed as new clerical members, making the number of such members up to ten, which is the limit by rule. The President announced that the Challenge Shield offered by the club for an annual competition between the various lads' clubs connected with our churches and missions, had been furnished by the Birmingham Guild, and that the first competition would be held at Essex Church on Thursday evening, March 21, when Stamford-street, Mansford-street, Limehouse, and Essex Church would take part in the competition. The time was 8 o'clock, and visitors would be

welcome. Mr. H. B. Lawford, reporting on the Boston Conference Fund, said that the Committee now had £900 available for grants to help ministers to attend the Conference next September, and some 35 had already accepted invitations to go. Replying to the toast of the guests, Mr. Blake Odgers, speaking on behalf of the ladies, said that the Women's Social Club had now 143 members. Mr. C. F. Pearson also responded. A very pleasant concert by members and friends concluded the entertainment of the evening.

London: Stratford.—The anniversary services at West Ham-lane were held on Sunday, February 17, conducted in the morning by the Rev. T. E. M. Edwards, and in the evening by the Rev. F. Hankinson. The annual meeting of the congregation and friends was held on the following day. The chair was taken by Mr. E. F. Grundy, who was supported by the Revs. T. E. M. Edwards, F. H. Jones, H. W. Perris, W. H. Rose, H. Rawlings, and others. The Committee's report stated that good work was still being carried on by the church and the institutions in connection therewith. The services were fairly attended. The school has an afternoon attendance now averaging 64, with a good staff of teachers. Great regret was expressed at the retirement of Mr. A. Pharaoh from the post of superintendent, which he had held for five years. The Young People's Guild, which was under the able direction of the Rev. W. H. Rose, had a roll of 50 members, the average attendance each Wednesday being about 25. The Temperance Guild and Band of Hope each had about 40 members. Meetings were held every Monday evening. Appreciation was expressed of the valuable help given by the Rev. T. E. M. Edwards in providing supplies for the pulpit and in other ways helping the church. A fund was raised last year for repairing and decorating the inside of the church, and arrangements were now being made for thoroughly repairing the outside. During the evening the following resolution was proposed by Miss Emily Sharpe, seconded by Mr. G. B. Shute, and supported by the Rev. F. H. Jones, who stated that his first sermon was preached in the church at Bow:—"That the members and friends of the West Ham-lane Unitarian Church, at their annual meeting held this 18th February, 1907, desire to place on record their appreciation of the excellent work commenced fifty years ago by the late Rev. Thomas Rix at the meeting house in Bow, which resulted in the foundation of the present church. Mr. Rix acted gratuitously as minister to the congregation for 21 years. This meeting offers to Mrs. Thomas Rix most hearty congratulations on the congregation having reached its jubilee."

Manchester: Broughton.—On March 20 the annual meeting of the congregation was held in the church, Bury New-road, there being an excellent attendance. The report of the year's work was most encouraging. The chairman expressed his gratification at being able to announce that they had on the new membership roll thirty-five new members, and spoke with enthusiastic hope for the future. He complimented the new minister, the Rev. H. Dawtrey, on his arduous work and the excellent results shown in the few months he had been amongst them. The tone of the whole meeting was marked with hopeful anticipation.

Midland Ministers' Meeting.—The annual meeting of the Protestant Dissenting Ministers of Warwickshire and neighbouring Counties' Monthly Meeting was held at the Old Meeting Church, Birmingham, on Wednesday, Feb. 20, the Rev. Joseph Wood being in the chair. After the singing of a hymn and prayer the annual report and balance-sheet were read. The Rev. I. Wrigley was re-elected secretary and treasurer, and Rev. A. Thompson was reappointed auditor. The first part of the meeting having been brought to a close, the Rev. J. M. Lloyd Thomas, of Nottingham, read a paper on "A Free Catholic Church." The Revs. J. A. Shaw, W. C. Hall, J. W. Austin, W. Lloyd, T. Paxton, J. C. Street, and J. Wood took part in the discussion. At the tea, kindly provided by the wardens of the Old Meeting, Mr. Wood expressed the thanks of the meeting to Mr. Lloyd Thomas, and the Rev. E. A. Voysey offered the thanks of the members to the wardens and their wives.

Oxford.—The annual meeting of the Charles-street Institute took place on Feb. 22, Dr. Carpenter in the chair. The report which was presented shows that good work is being done,

and states: "Although much opposition is met with from the Church party in the neighbourhood, those who actively take part in the work meet with sufficient response and sympathy to encourage the earnest hope that seeds sown by them will continue to bear good fruit that may yield an increase." During the week evening classes are conducted for instruction in various things and for recreation. On Sunday evening there is a religious service, and in the afternoon of each Sunday over 70 children assemble for class teaching. Recently a "Children's Morning Service" has been started. There are 30 names entered, and it is expected that this number will soon increase. All interested in the work of the Institute feel that for the doing of what is waiting to be done two things are necessary, viz., a missionary and suitable accommodation; but at present want of funds preclude these advantages, so the workers must continue, as Dr. Carpenter said at the meeting, to do their best under existing circumstances.

Styal.—Norscliffe Chapel was well filled on Sunday evening, when the Rev. E. L. H. Thomas gave the first of a series of special sermons on "The Religious Convictions held by Unitarians." Many strangers were present, and much interest was evinced.

Yorkshire Unitarian Club.—At the next meeting, to be held at Hunslet, Leeds, on Saturday, March 16th., the Rev. Chas. Hargrove is to lecture on "Unitarianism: Its failure and its Success." Intending members of the Club may obtain all particulars from the Hon. Secretary, Mr. A. Simpson, 17, Parkfield Mount, Beeston, Leeds.

LET every citizen be taught his responsibility for every talent, and become possessed with the spirit of faithful stewardship in the trust of life for the work, opportunity, and abilities which have come to him. If equal zeal were given for human advancement to what is now given for personal profit, what a glorious change would come over the world. The first thing to be learnt is to live, not basely to the earth, but amply to God.—R. Russell.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 3.

- Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
- Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
- Blackfriars Mission and Stamford-street Chapel, 11, Mr. T. E. M. EDWARDS, and 7, Rev. J. C. BALLANTYNE, of M.C.O.
- Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, and 7, Rev. FELIX TAYLOR, B.A.
- Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
- Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
- Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
- Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
- Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
- Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
- Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. M. LLOYD THOMAS.
- Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
- Ilford Assembly Room, Broadway, 7, Rev. T. E. M. EDWARDS.
- Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
- Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
- Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
- Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Rev. FELIX TAYLOR, B.A., and 7, Rev. W. WOODING, B.A.
Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. F. B. MOTT.
Stratford Unitarian Church, Anniversary Services, 11, Mr. A. PHARAOH; 6.30, Rev. G. CARTER.
Wandsworth, Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A., and 7, Rev. F. W. STANLEY.
Wimbledon, Smaller Worple Hall, 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. CHARLES PEACH.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. JOHN HUNTER, D.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLOR.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

HOTEL MANAGERESS.—House-keeper, thoroughly experienced in first-class routine, desires re appointment. Excellent caterer, accountant, and organiser. Disengaged. Distance no object.—A. Z. Clovelly, Shaftesbury-road, Bournemouth.

WANTED.—Capable NURSE for three children, 6 months, 2½ years, and boy of 7½ going to school.—Mrs. JOSEPH WICKSTEED, Letchworth (Garden City), Herts.

WANTED by February 20th, Trained Lady HOUSE-PARLOURMAID, to work with lady cook in a quiet situation, near Dublin. Help given.—Address, Mrs. Hogg, Stratford, Rathgar, Dublin.

A MIDDLE-AGED, capable, educated woman seeks engagement as HOUSE-KEEPER to gentleman. References exchanged.—Write E., INQUIRER Office, 3, Essex street, W.C.

AS HOUSEKEEPER or Useful Help in small family. Experienced, middle-aged. A Vegetarian. Salary, £20.—F. E., 40, Kerr-street, Northampton.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Dune south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—“Cran-tok,” 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

THACKERAY HOTEL

(TEMPERANCE), GREAT RUSSELL STREET, LONDON. Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION. TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor: Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: “Thackeray,” London.

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

FOR SALE.

NEW LAID EGGS, COOKING EGGS. TABLE POULTRY, DUCKLINGS, GEESE AND TURKEYS in Season. Apply for particulars to Miss GRUNDY, ROYSTON, HERTS.

DEATH.

VIRTUE.—On February 16th, at 21, Keir-street, Pollokshields, Glasgow, John Virtue, in his 73rd year.

The Children's Treat
A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
are pure and wholesome. It is as nourishing as it is delicious.
Genuinely wholesome Confectionery
Lancet
Every Packet bears their Trade Mark.
MANUFACTORY: LONDON, W.C.

TO-DAY is published the First Number of

The Nation

THE NEW LIBERAL AND PROGRESSIVE WEEKLY REVIEW

(with which is incorporated "The Speaker").

Edited by Mr. H. W. MASSINGHAM.

"The Nation" will stand as the exponent of Liberal and Progressive thought, embodying many of the best features of "The Speaker," while transforming it into a thoroughly representative and powerful organ of Liberal opinion. Arrangements have been made for full and well-informed treatment of Continental and American politics and affairs, and home matters will be discussed from a broad standpoint. The first issue will contain articles by the Rt. Hon. Sir H. Campbell-Bannerman and Mr. Winston Churchill, and a poem by Mr. Thos. Hardy.

On Sale at all Bookstalls and Newsagents, price 6d. Annual Subscription, 26s.

14, HENRIETTA STREET, COVENT GARDEN, W.C.

READY MARCH 19th.

A STORY OF LIVERPOOL LIFE, ENTITLED

SIR GALAHAD OF THE SLUMS.

By J. L. HAIGH. 560 pp. Price Six Shillings.

London: SIMPKIN, MARSHALL, HAMILTON, KENT & Co., LTD.
Liverpool: THE LIVERPOOL BOOKSELLERS' Co., LTD. And all Booksellers.

CHEAP RE-ISSUE.

Price SIXPENCE net.

PSALMS OF THE WEST.

LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

JOHN PAGE HOPPS' MONTHLY. THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for MARCH.

Evolution and Spiritualism: The Story of a Response.
The Religious Value of the Unitarian Faith.
Curious Resemblances: An Anerley Study.
Spiritualism and Roman Catholics.
India's Bitter Cry.
Notes by the Way, and Notes on Books.
Gems "of purest ray serene."

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

Burnley Lane Unitarian Mission, NORTH STREET.

THE ABOVE
SUNDAY SCHOOL AND MISSION CHURCH
WILL HOLD A

SALE OF WORK AT TRAFALGAR STREET UNITARIAN SCHOOL, In Aid of Extension Fund.

On March 14th, 15th, and 16th.
EXCELLENT ENTERTAINMENTS AT INTERVALS.
Season Tickets, 1s. 6d. each.
Thursday before 6 p.m., 1s. each; after, 6d. each.
Friday and Saturday, 6d. each.

All Gifts of either money or goods, however small, will be gratefully acknowledged if sent to JESSE JUDSON, 237, Briercliffe-rd., Burnley.

CHRISTIANITY.

(AND NO UNITARIANITY.)

JESUS SAID

(THE GREATEST WORDS EVER SPOKEN!):
Believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. . . .

Ye worship that which ye know not:
We worship that which we know: for Salvation is from the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and Truth; for such doth the Father seek to be His worshippers.

God is a Spirit, and they that worship Him must worship in Spirit and truth.

The (Samaritan) woman saith unto him, I know that the Messiah cometh (which is called Christ): when He is come, He will declare unto us all things.

JESUS SAITH UNTO HER:

I that speak unto thee am He.

FOR:

OPEN BROTHERHOOD OF ONE BLOOD,

AND

THE CHRISTIANITY OF JESUS,
AND HIS CROSS.

AND

FOR THE SOVEREIGNTY OF GOD
WITHIN EVERY HEART.

MEMORANDUM:

"Where either individuals or states are fettered together, their movement must be that of the slowest, and the slowest is apt to be the colleague that refuses to move at all, unless backward."
"The more free individuals, whether men or communities, the more chances for those variations from which higher forms are developed. The old shout of "Liberty and Union, one and inseparable," has a fine sound, but so has the prophecy of the lion and the lamb lying down together. The lamb will be inside the lion, and Liberty be devoured by over-centralization."

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAYERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

MADEMOISELLE RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years experience in public schools and private families.

WILLASTON SCHOOL, NANTWICH
An Unsectarian Public School.

The next ENTRANCE and FOUNDATION SCHOLARSHIP EXAMINATION will be held on March 19th and 20th.—For particulars apply to the HEAD MASTER.

Unitarian Home Missionary College.

A MEETING WILL BE HELD AT
SUMMERVILLE, VICTORIA PARK,
MANCHESTER,

On Thursday next, March 7th,

For the unveiling of a Portrait

OF THE

Rev. J. R. BEARD, D.D.,
the first Principal of the College.

Tea will be served at 4 o'clock, and the Chair will be taken by the President,

GROSVENOR TALBOT, Esq., J.P.
at 4.30. All friends are invited to attend.

THE MINISTERIAL FELLOWSHIP
SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, March 2, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3376.
NEW SERIES, No. 480.]

LONDON, SATURDAY, MARCH 9, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	...	...	145
LEADER :—			
Collective Ownership	..	...	152
ARTICLES :—			
The Pilgrim Fathers.—III.	...	...	147
Towards Social Reform	...	...	152
Some Longfellow Notes	...	...	154
Needs of Our Elder Scholars	...	...	155
Assisted Churches & Mission Churches	...	...	157
CORRESPONDENCE :—			
Women's Suffrage	...	...	149
The Boston Conference Fund	...	...	149
LITERATURE :—			
Sunday School Reform.—II.	...	...	148
Articles in the Reviews	...	...	149
OBITUARY :—			
Mr. Hodgson Pratt...	...	...	150
Mr. Henry Blessley	...	...	150
Alderman James Bibby	...	...	150
The late Miss Lewin	...	...	150
THE CHILDREN'S COLUMN	...	...	151
NEWS FROM THE CHURCHES	...	...	158
OUR CALENDAR	...	...	159
ADVERTISEMENTS	...	...	159

NOTES OF THE WEEK.

WE have delayed making the announcement that the Rev. R. J. Campbell has withdrawn from his undertaking to deliver this year's Essex Hall lecture, in the hope that better counsels might prevail. We have been glad to think of Mr. Campbell as a man of generous courage, and do not care now to ask what influences have been at work to persuade him to this withdrawal. The ostensible reason given, that the publication of his book on the "New Theology" rendered a lecture by him superfluous, is not sufficient. However, the matter is now settled, and we hope very soon to be able to make another announcement as to this year's lecture.

TUESDAY next, March 12, is the 300th anniversary of the birth of Paul Gerhardt, the greatest of Lutheran hymn-writers of the seventeenth century. We know him best in the free translation of his "Befiehl du deine Wege" by John Wesley:

"Commit thou all thy griefs
And ways into His hands,"

and from the second part, "Give to the winds thy fears." The original has twelve verses of eight lines each, being in fact an acrostic on the words of Psalm xxxvii. 5: "Befiehl dem Herrn deine Wege und hoffe auf ihn, er wird's wohl machen." The artificial construction does not, however, interfere with the sympathy and depth of feeling in this most beautiful hymn. There are altogether more than 120 of Gerhardt's hymns, 23 of which are trans-

lated in Miss Winkworth's "Lyra Germanica." A most admirable study of Paul Gerhardt and his hymns by Professor Wernle, of Basle, has just been published by Messrs. J. C. B. Mohr (Paul Siebeck) of Tübingen in Schiele's series of *Religions-geschichtliche Volksbücher* (50 Pf., or in a finely bound edition M. 1.50). We shall have more to say of this next week.

PROFESSOR WERNLE is already well known to English readers by the translation of his masterly work on "The Beginnings of Christianity," in Williams & Norgate's Theological Translation Library. He also contributed the first number of the New Testament division in the series of *Religionsgeschichtliche Volksbücher* on "The Sources of the Life of Jesus," of which 20,000 copies have been issued in Germany. We are very glad to announce that an English translation of this little book, by the Rev. Edward Lummis, is in the press, and will shortly be published by Mr. Philip Green, for the British and Foreign Unitarian Association. This will be followed by the late Professor Wrede's "Paul," in the same series, by the same translator, which is also in the press, the translation having been completed some time ago.

LONDON elected last Saturday, by an overwhelming majority, to have a Moderate County Council. Since the first election of the Council in 1889 the Progressives have had majorities ranging from 22 to 53, except in 1895, when the parties were equally divided. Now there is a clear Moderate majority of 40. What this may mean, in the administration of Education, and other matters, vital to the well-being of the people, we shall know better at the end of three years, when the time for the next election has arrived. In the interest of Education it is greatly to be regretted that Mr. A. J. Shephard, Chairman of the Education Committee, and Mr. Graham Wallas, are among the defeated, as are also Mr. W. Wallace Bruce, whose special service has been in the matter of Housing, and the Rev. L. Jenkins Jones, of Woolwich. Among the defeated we had also a special interest in the candidature of Mr. A. J. Mundella and Mr. H. G. Chancellor. Their constituents in Islington polled more Progressive votes than at the last election, when they carried the seats, but it was of no avail against the astonishing influx of voters on the other side.

THE new German Reichstag has not yet settled down to its routine work, and the leaders of its numerous groups have been

defining their position: It is too soon to determine what support the Kaiser's Government will receive from the warring sections, although it is quite clear that, be its majority in the chamber larger or smaller, it is, and will, remain a minority Government so far as the electorate is concerned: That is a permanent state of things, and Prince von Bülow is, doubtless, more concerned to know how many votes he can count on in a division: Now this depends on the extent to which the Radicals are content to play the game of the Conservatives: In this connection it is interesting to note the declaration of Herr Schrader, the Radical spokesman, as reported in the *Times* of March 1. Herr Schrader holds out the prospect of his party's acting according to democratic (not, of course, social democratic) principles: If the whole group acts up to that the Prince may well find himself in difficulties before long.

GENERAL BOTHA, the first Prime Minister of the Transvaal, under the new constitution, with a strong ministry of Dutch and English combined at his back, stands before the world as a noble representative of the best hope for South Africa. In the old days he was a leader of reform, and if affairs had been allowed to take their course in peaceful development he would in all probability have succeeded President Kruger as head of the Republic. The thought brings back bitter memories of the war; and yet we must rejoice, with great thankfulness, that General Botha has accepted the trust of Government, and now stands where he does.

THE unostentatious quiet with which the second Duma began its sittings on Tuesday was in striking contrast with the splendid State ceremonial which signalled the opening of the first in the spring last year. Yet it may be doubted whether there is not a deeper significance in this second assembly than even in the previous one. That was the first and must for ever be memorable on that account. It was dissolved because the Tsar and his entourage could not tolerate its freedom of speech. The ruling class has no reason to love the name of the Duma; it could not have anticipated a more obsequious assembly this year than last; it does, in fact, stand face to face with one which is more preponderantly hostile. Nevertheless, the Tsar has felt himself under the necessity of calling it together, and it certainly looks as though even his most reactionary advisers are conscious of their inability to carry on the financial and other business of the country without its concurrence. Therein lies the Duma's

strength, although rumour is already at work foretelling its early dissolution. Meanwhile the members seem bent on avoiding such a crisis so long as possible. The Constitutional Democrats again form the strongest group, but they are less numerous than before. Their strength has not, however, gone to the Right, for the Government groups are both smaller and less influential. It is the Socialists who have gained. So much stronger are the groups of Socialist Revolutionaries, Social Democrats, and Toil party that they might have bid for the Presidency.

THIS, however, they have not done, and the new President, Mr. Golovin, is a Constitutional Democrat. He also is a man practised in affairs, chairman of the Moscow Zemstvo, and holder of other posts of justice and administration. He is described further as having a much closer resemblance to an English politician than his fellow members possess. This election of a man who though bold and determined, is wary and alert, is an indication of the mood of the majority. The members are almost entirely new, less than thirty of them having sat in the Duma. They are also largely drawn from the educated classes, strikingly so in the case of the Left. The peasant deputies are less numerous. The assembly thus composed chooses a President reputed to be strong, but one who is bent on avoiding or at least on not forcing a quarrel. Even the Revolutionary Socialists have resolved to refrain from terrorism during the sitting of the Duma, unless the Government forces their hands by continued outrages. They resolve, moreover, to keep strictly within Parliamentary lines. Everything is to be done by the parties of freedom to give this second tentative effort after Constitutional Government a chance of success.

SURELY no stranger spectacle has ever been afforded to the capital city of a Christian and civilised community than the festal decorations by which the Royal opening of the Central Criminal Court was celebrated last week. The lines of bunting flaunted across the streets in the manner familiar when a foreign potentate is to be fêted at the Guildhall. There is something alarmingly incoherent in the thought or lack of thought which allows such an occasion to be signalled in such a manner. It is open to one who would look out upon the world and take heart again to contrast the new with the Old Bailey. We have outlived the callousness of the age in which gaol fever was endemic in the cells and not unknown in the court itself. By the self-sacrificing and persistent efforts of a Howard, a Fry, and others less famous, the humane spirit has gained its tardy triumphs. No one regards the present penal prison as perfect, or even as satisfactory, although the experiment at Borstal, to mention no other, reminds us that the present prison Commissioners are addressing themselves vigorously to some of the more obstinate problems.

THERE is room for thankfulness at the fact of progress in our treatment of criminals. We rightly congratulate ourselves on a diminution of serious crime. But, notwithstanding these opportunities for a

somewhat chastened gratitude, the section of that vast edifice, the Central Criminal Court, is a fact to suggest the saddest reflections, full of humiliation if not of foreboding, and in no wise a fit occasion for a flutter of flags symbolic of a popular merry-making. Was drapery needed, should it not be sable; or if flags, were they not fitter flown half-mast high as on a day of national mourning? It is a bitter comment on our social ideals to have to build this costly and solid-seeming court, built as it appears for all time. Perhaps it was necessary, for although thinkers are not wanting, such as Edward Carpenter, to challenge the necessity, yet to unprophetic minds no prospect opens of any final cessation of crime in the near future. But it is a long stride from the fact to the comfortable acceptance of the fact as a thing of course; and, indeed, there is something in this popular faith which goes far to create or perpetuate the necessity. Society is too complacent on this subject, and the appropriate thought in connection with this newly erected Central Criminal Court should be a great searching of heart. The question the non-criminal section of the nation ought to be asking is this: Whether society is truly doing its best, by education, or by providing fair opportunities of livelihood and life, to develop its children into good citizens. Whether the early Christian Father spoke not truly when he said: "If the neighbour of the elect man sins the elect man has sinned."

THE National Evangelical Free Church Council has held its annual gathering in Leeds during the present week. The retiring President, the Rev. J. Scott Lidgett, the new editor of the *Methodist Times*, was not well enough to be present, and his sermon on "Catholicity the Mark of Spirituality," was read on Tuesday morning by a friend. (The sermon is in this week's *Christian World Pulpit*.) Dr. J. Rendell Harris delivered his address as President, on "Free Churchmen in the Life and Hope of To-day." Referring to the loss of the Education Bill, he spoke with warm admiration of Mr. Birrell's conduct of it, and then went on to say that he was satisfied that no solution was at the present moment practicable except that of secular education, supplemented, if possible, by the activities of the Churches, and without an offensively negative attitude towards the Bible or religion. It was sufficient for his purpose, however, to remark that if a secular solution be proposed elsewhere it would not be possible to carry a resolution in that Council against it, and he was content to leave the matter for the present in that state.

On Tuesday afternoon the Rev. Thomas Law presented the annual report, and its adoption was moved by the Rev. R. J. Campbell, whose reception by the great meeting is characterised by the *Christian World* as "chivalrous," for there was a great deal of cheering, and none of the hisses which some had feared. (It is noted, however, that Mr. Campbell's name is dropped from the Committee.) In moving the report Mr. Campbell said:—The great work of the Church of Christ in the immediate future should be to

get rid of the sectarian spirit, and realise the unity of Christendom through the operation of the Christian law of love. And he went on to propose the holding of a larger Conference, in which all the Churches could meet together, which must clear away many misunderstandings, and bring them all nearer together.

WITH this week's issue the *Methodist Times* makes a fresh start with a new editor, and with an increased number of pages. For the good name of Methodism generally, and for the sake of those young souls whose piety has not yet known corruption, one little corner might well be cleared away. In the issue for February 28 this astonishing offer is made: "A five-pound prize is offered for the best contribution of 'Class Meeting Talk,' for which leaders and members are invited to compete. In all cases the experiences must be genuine and not imaginary." If any good old Methodist who has not seen the advertisement refuses to believe that it is there, it is a scepticism that well becomes him. Five pounds for the best panting of the hart after the water brooks, or the best confession of beast-like ignorance, or the clearest and purest note of thanksgiving! May, perhaps, a word of violent indignation count as an *experience*, and be eligible for the prize?

THE new *Nation*, edited by Mr. H. W. Massingham, last Saturday took the place of the *Speaker*, and appeared in admirable form. The first article, on "The Hague Conference and the Limitation of Armaments," is by the Prime Minister, and it is characteristic of Sir Henry Campbell-Bannerman's fearless generosity. We quote the concluding passage: "Let me, in conclusion, say a word as to the part of Great Britain: We have already given earnest of our sincerity by the considerable reductions that have been effected in our naval and military expenditure, as well as by the undertaking that we are prepared to go further, if we find a similar disposition in other quarters. Our delegates, therefore, will not go into the Conference empty-handed. It has, however, been suggested that our example will count for nothing, because our preponderant naval position will still remain unimpaired. I do not believe it. The sea power of this country implies no challenge to any single State or group of States. I am persuaded that throughout the world that power is recognised as non-aggressive, and innocent of designs against the independence, the commercial freedom, and the legitimate development of other States, and that it is, therefore, a mistake to imagine that the naval Powers will be disposed to regard our position on the sea as a bar to any proposal for the arrest of armaments, or to the calling of a temporary truce. The truth appears to me to lie in the opposite direction. Our known adhesion to those two dominant principles—the independence of nationalities and the freedom of trade—entitles us of itself to claim that if our fleets be invulnerable, they carry with them no menace across the waters of the world, but a message of the most cordial goodwill, based on a belief in the community of interests between the nations."

MR. THOMAS HARDY wishes the *Nation* well, by allowing "A Latter-Day Chorus" from the third part of his *Dynasts* to appear in the first number. There are five stanzas, of which this is the last:

"But—a stirring thrills the air,
As 'twere sounds of joyance there
That the rages
Of the Ages

Time shall cancel, and deliverance offer
from the darts that were,
Consciousness the Will expanding, till It
fashion all things fair!"

Dr. Fairbairn contributes to this number a long notice of Dale's "History of English Congregationalism," and there is another striking review article on "Modern Tendencies of Religious Thought." Four selected books are noticed, and this is the writer's own conviction:—"The deepest and most penetrating note in the religious movement of to-day, not only in England but all over Europe and America, is a note proclaiming the autonomy of the religious consciousness. The religious idea, in its Christian form, is every day making more and emphatic demands to be liberated from the trammels of all forms of authority external and alien to itself." And he concludes: "Historical criticism has deprived us of some cherished traditional ideas; it has shown that these ideas are not essential elements of the Christian faith. But it has done much by way of compensation. It has made it plain that the mighty figure who stands in the centre of Christian history is not a myth, nor a metaphysical abstraction, but a living historic person, composed of flesh and blood. It has also shown that the life of the religious sentiment is not dependent on infallibilities of any kind, whether in the shape of books, institutions, or creeds. In these fundamental respects it is at one with the deepest presentiments of our age. In these presentiments we see religion walking in freedom, without the crutches of authority; we see it as an autonomous sentiment, like the love of beauty or the thirst for truth; as an indestructible belief, in spite of all appearances, in a Divine purpose at the heart of things."

THERE is to be a Scottish Education Bill, but as it is to deal with questions of food and hygiene we may hope to escape a fresh sectarian battle. There is room for difference of opinion on the points named, but somehow it seems always easier to decide what to do for the bodies of the bairns than for their souls. The proposals of Mr. McKenna's Bill for England and Wales, to which we referred last week, are evidently going to be debated keenly. The Evangelical Free Church Council at Leeds recited again the grievances inflicted by Mr. Balfour's Education Acts, and although many Nonconformists, we imagine, will be disposed to welcome the new measure as affording some little relief, and especially as establishing the principle that distinct denominationalism must not be taught at public expense, there will still be matter for reform when next the Government thinks well to attempt it.

TO CORRESPONDENTS:—Letters, &c., received from A. W. B., G. C., R. D. D., C. A. G., R. J. J., W. H. J., R. M., J. C. O., W. R., M. R. S., E. L. H. T., W. T.

THE PILGRIM FATHERS.

III.—PRAISE OR DISPRAISE?

THE most interesting thing in the State House at Boston is Bradford's "History of Plymouth Plantation." It lies open at the portion wherein is written in quaint character the famous compact signed on the *Mayflower*. When this manuscript was taken back across the Atlantic from its strange refuge in Fulham Palace, it was received with much ceremony as an act of international courtesy, and it was honoured very rightly as the first document of New England history. Senator Hoar, in his enthusiasm, declared on this occasion, "There is nothing like it in human annals since the story of Bethlehem. This is the original record by the hand of our beloved father and founder. Massachusetts will preserve it until the time shall come that her children are unworthy of it; and that time shall come never."

A photo fac-simile of this manuscript history keeps it within reach of English readers. It is a history in fact as in name, written with personal inside knowledge by the man who governed the colony for over thirty years, and who speaks of it as it actually was under his own eyes. He nothing extenuates, nor sets down aught in malice. And, hence, this chronicle of Bradford's reads not unlike the books of the Pentateuch; it is the Genesis, Exodus, and Judges of the Pilgrim Fathers. Good and evil, saints and sinners, jostle each other at close quarters as in the world at large. To therefore treat the Pilgrims as plaster figures, or to scatter rose-water eulogies over all their deeds, would be to condemn them with empty praise, and to do them careless injustice. On the other hand, to paint them all black because some were not white, would be to make an equal mistake, and to dispraise conspicuous merit. The historic student must discriminate.

To arrive on New England shores and find everyone taking sides as to the merits or demerits of the Pilgrim Fathers was a very unexpected experience. Mr. John D. Long had been delivering an oration on the Three Hundredth Anniversary of the Church at Scrooby in the Pilgrim First Church at Plymouth. In the course of his address, which was appreciative otherwise, he used these words: "Even in this Pilgrim colony the Saints, as I have said, can be counted on the fingers. We are apt to think of it as a little kingdom of heaven on earth. But Bradford's journal shows that its interests were more of this world than of the next, and that its main concern was in beaver skins and clapboards, and in counteracting the impositions in trade of the partners of his business ventures. It is amusing to read of the loving and scriptural phraseology under guise of which the knife of shrewd dicker was stuck into each other's ribs. Some of the very elect entrusted with its affairs were false to the trust, and used their positions to feather their own nests. The first minister sent to it in 1624 was a factious hypocrite, who stirred up strife and was shown to have been a libertine. The second was a cross between a crank and an idiot, and was shipped off in short order. One

of the original number was hanged for wilful murder."

If this was spoken seriously and not in "jaunty irony," it is surely an overstatement, and in some particulars quite incorrect. If the Saints could be counted on the fingers, they could never have kept the rest in obedience, or so consistently carried out their ideals; the leaders must have had loyal followers, and their united faith did make a little kingdom of heaven on earth. Moreover, is it not quite unfair, seeing there were material needs to consider, to allege that their interests were more of this world than the next, and that their main concern was money getting? Is it, again, matter for blame, or for credit, that they summarily shipped off back first the hypocrite, and then the crank, who had been sent to stir up strife? As for the wilful murderer, he does not appear to have been one of the original number.

The Pilgrim Fathers will survive triumphantly the revelations of Bradford's History. These neither harm nor wrong their memory, but only bring out more boldly into the light of day their indomitable heroism, undeviating conviction, and practical wisdom in face of the greatest difficulty. "It was no mad crusade," as the speaker admitted, "no pilgrimage made on bare feet, or in shoes sprinkled with pebbles." And chiefly because of later comers, uninspired by the same pure ideals, the new colony became no easy Eden, or dreamy Elysium, or mystic New Jerusalem. No pretty sentimentalism, no paper constitution, could charm into subjection the alien elements of opposition; nothing less than the unswerving righteous discipline of the Puritan who feared God and hated sin. Throughout this heroic undertaking good government prevailed and conquered, so prevailed that Religious Liberty maintained its high faith, so conquered that the Free Church created a Free Commonwealth. The Pilgrim Fathers crossed the sea to seek Civil and Religious Liberty. They sought both; they gained both: That is praise enough.

F. K. F.

WHEREVER a people long persists in living a pure life, with heartfelt worship and reverence for all good, there begin to show themselves great qualities and great loveliness, and through lives well attuned with righteousness both of heart and mind a glorious music as of some heavenly Avilion descends upon quiet mountain valleys and fruitful plains; and prophets and poets arise and shine, and noble womanhood raises heroes both for war and tranquillity, bestowing grace upon every good work. Without religion man cannot raise his head; with religion he begins to live indeed; he enters the element of vitality, the environment of health. And a nation becomes greater and sounder according to the intrinsic truthfulness of the religion which animates it. The spring of religion, like genius, comes forth from the mountains of rectitude. The "ought" of each responds to eternal verity, and leads to the highest good of the whole race.

R. Russell.

SUNDAY SCHOOL REFORM.*—II.

THE last three chapters of Professor Peake's book deal with constructive suggestions for junior and senior classes, and the teacher and the curriculum. With regard to the "less abstract" teaching, which should be given to the younger children, it is remarked that "if we are to have a connected system we ought to select the facts taught in the earlier stages with a view to the ideas that we hope to teach in the later." The "large historical element . . . makes certain parts of the Old Testament peculiarly suited to the capacities of children. And instruction here supplies an excellent basis for what definitely theological teaching is to be given at a later stage. And what is true of the Old Testament is true also of the New. Here, too, religion is inseparably associated with history." When we follow our author into his discussions of the best way of teaching the New Testament, we find differences of theological outlook; but we are certainly with him when he says, *e.g.*, that "Propositions about God and Christ may be unintelligible or misleading to children who have not learnt what definite ideas should be attached to the names"; that, "it is quite possible to have a theological Jesus, who has little in common with the historical Jesus but the name"; that "the vital matter in the construction of a theology is to gain a true conception of God"; and that "it is very necessary for the practice of the Christian life that the standard of Christian character should be studied in its classical expression in the life of Christ." Very wisely, too, is it remarked that, "It is more important that familiarity with the story should be attained than that much time should be spent in expounding it. With many teachers, exposition is likely to mean simply an extravagant dilution of the milk of the Word. Effort should not be expended in saying over again in ten weak sentences what the evangelist contrives to pack into one terse and forcible sentence." The writer suggests ways in which the teacher can make the Gospels, the Acts, and St. Paul's Epistles interesting to his scholars by giving them work to do in searching out, *e.g.*, all that is said about the Apostle Peter in Matthew's Gospel, or Christ's utterances on prayer in Luke, or Paul's account of the dangers and persecutions he had encountered in his ministry, and how many of these are recorded in the Acts. "The teacher," says Mr. Peake, "should continually be practising ingenious devices of this kind." He also urges for young children "the committing to memory of verses or short passages of Scripture selected with extreme care. To store the memory with the choicest and best passages of Scripture, with those that will mean most to the child later, and be most useful to him in times of stress, this is an acquisition of the most valuable kind." Further, Mr. Peake thinks is desirable "to drill the children in the order of books of the Bible." (The word "drill," applied to Sunday-school teaching, turns up more than once in the book, and suggests a rather too

military method of instruction.) This order of the books "is a little matter, but it is ridiculous for any one who has passed through the Sunday-school not to be able to find his way about the Bible." Mr. Peake is emphatic in condemnation of a certain type of children's hymns, to be found, no doubt, more in orthodox schools than in our own, though even we know something of the type. "I look back," he says, "with resentment at the Sunday afternoons that used to be spent in learning and practising jingling trash for anniversaries and other functions, the sheer incapacity the hymns betrayed in their authors being matched by the lack of judgment in those who selected them for us to learn." He questions whether the constant reference to heaven in children's hymns "is quite natural, and whether it is not likely to introduce a morbid hot-house quality into religion." In all the teaching of young children, "great care should be taken that the child-like type of piety is preserved. It should be natural and spontaneous, not forced and artificial. There is nothing so beautiful as the piety of a little child, and Jesus never said that little children were to become like us, but that we were to become like little children."

The chapter dealing with senior classes is chiefly remarkable for a rapid but brilliant sketch of the prophetic literature of the Old Testament; "to leave out the prophets," says Professor Peake, "is to miss the heart of the religion of Israel"; and for a further vivid sketch of the spiritual experience of St. Paul. Any attempt at further condensation here would be impracticable; Sunday-school teachers must be referred to the book itself for suggestions as to the way in which difficult parts of the Bible may be dealt with, and their abiding lessons deduced. In this chapter, as elsewhere, one comes across sentences which abide in the memory. Thus, "the chaos of impressions that Bible reading too often produces, would be largely reduced to cosmos by a little attention to chronology." Again, "Paul was a suspected person in the Christian Church, and much of his teaching was cordially disliked by many of his fellow-Christians. He cannot therefore have left himself open to the serious charge that his teaching fundamentally diverged from the teaching of Jesus." And Professor Peake pleads once more very earnestly that a boy "should not be turned defenceless on the world, and unable to give a reason for the faith that is in him."

In his last chapter, our author argues that the Sunday-schools in which he is interested ought not to wait until they have trained teachers before revising their course of instruction. "A bad curriculum remains bad, even when the teacher's efficiency is at its highest point, and when he exerts the healthiest moral and religious influence." On the "very difficult" question whether those who are at present Sunday-school teachers are "incompetent," Professor Peake remarks, "Probably the number of professionally trained teachers constitutes a rather small proportion of the total number of those that remain; there are many who give themselves zealously to the task of self-equipment, and take, with due seriousness, the responsible position in which they are placed. But I

fear it is true that it is those who most need training who are least willing to accept it, or are ready to give themselves the labour needed to attain it. It is not to be wondered at if parents often shrink from entrusting the souls of their children to the tender mercies of theological amateurs. Moreover, children who are accustomed to be taught in the day-school by trained teachers are very sensible of the difference when they come into the hands of those whose well-meaning devotion is their only qualification for the work."

The author urges as "another point of importance, the training of theological students, so that when they become ministers they may be prepared to guide the schools that come under their care along right lines. It is important to draw closer the relations between the theological colleges and the Sunday-schools. When the fact has been grasped by the church that the Sunday-school demands from the minister his most assiduous attention and his most watchful care, it will be seen that training in the principles of teaching should constitute an important part of the college curriculum." Teachers' preparation classes, Professor Peake thinks, "are generally conducted on wrong principles." The teacher should not "be crammed for the next Sunday's lesson; what he needs is a basis of general Biblical and theological knowledge." On the questions of children's libraries, it is remarked that everything of the goody-goody type "should be sternly excluded, and all books" (not found, I think in many of our school libraries) "constructed on the principle that good little boys go to heaven at the age of twelve, and that a bad boy's career begins with breaking the Sabbath, and ends with breaking his neck. It is an insult to any intelligent child to offer him such trashy unreality as this." "On the teachers' library," it is urged that "it is worth while to spend generously, always provided that the teachers are willing to use the books." And in a vigorous final paragraph, Mr. Peake points out that "we have in our own hands in a plastic form the material of the church that is to be, easily moulded and quick to take indelible impressions"; and he asks, "Are we content that the training should be perfunctory, inefficient, and altogether inadequate, or is the church prepared to realise what is indeed a fact, that the Sunday-school is its most important institution, calling for enthusiastic service from the best equipped of its members, and for a training planned on the broadest lines and carefully thought out in all its parts?"

Now it may certainly be said that in many, if not most, of our Sunday-schools, we need more systematic teaching, either on such lines as those which commend themselves to Professor Peake, or on other lines, more in accordance with our different theological position. A glance at old volumes of "Teachers' Notes," "The Sunday School Helper" and "The Helper," to say nothing of "Monthly Notes," makes it clear that there is abundant material available for the teacher who desires more consecution in his lessons. From various quarters, indeed, a scheme could probably be made out, carrying an intelligent and responsive class of big boys or girls over a period

* "Reform in Sunday School Teaching." By A. S. Peake, M.A., B.D., Dean of the Faculty of Theology in the University of Manchester. James Clarke & Co. 1s. 6d.)

of three or four years with advantage both to themselves and the teacher; and such a scheme might lead on to a systematic use of some of those manuals published by the Sunday School Association, which are at present too little known and used. Do we need more and newer manuals and helps than those which we already possess but do not always use? Perhaps there are experts who could give hints on this and kindred themes to some of us who feel that even now we are not too old to learn.

DENDY AGATE.

ARTICLES IN THE REVIEWS.

THE *Independent Review* announces a change of name next month to the *Albany Review*, with no reason given for the change, but a note that the proprietors and editor will be as heretofore. We have turned with special interest to the article by the Rev. Arthur Galton on "The New Theology of the City Temple," which is, however, more concerned with the larger question of the reasons for theological change than with Mr. Campbell's particular views. Changing views of the universe necessitate changes in theology, and we want to get behind all traditional forms of thought to the realities of life. Thus, with regard to Christ, Mr. Galton says:—"We desire to know above all things what he said and what he thought. We ponder the recorded words, and try to reconstruct the original, the personal, message. We examine the age in which he lived, and try to reconstruct his mind. All this seems to us far more important than the canons of Nicea and the clauses of the Athanasian Creed. By following these clues, we have found a Christ who is very real and living; a Christ who, in Renan's phrase, has the *divine ironie*, whose piercing and flaming word illuminates everything it touches. If we go straight back to his recorded history, we find the opponent of sacerdotalism, of formalism, of ceremonial and organised religion, of social conventions. We find the Master who spoke always to the individual, and who accomplished his work by teaching and perfecting the individual. For witnessing to these truths, in this manner, he was martyred; but, if we keep to the synoptic Gospels, we do not find in that martyr the conventional Saviour of Augustine, of Calvin, of later Protestant theology. Neither do we find the metaphysical Christ of the early councils, nor the hierarchical Christ of the mediæval church. These notions are not only absent from the primary documents, but cannot easily be reconciled with them. The Christ of the Gospels is the freshest and most original of teachers. He is wholly unlike the metaphysical abstraction of the councils and the theological convention of many treatises of grace. As we read the Gospels we can understand how Christ is the redeemer of human nature, and the revealer of the Father; but we do not find in the synoptic Gospels the conventional soteriology of later theologians. That soteriology, we must confess, does not seem to us either original or exclusively Christian; in some of its aspects,

and in many of its traditional expressions, it is connected with the worship of Osiris, of Adonis, of Mithra. These worshipers may bear witness to the desires and needs of human nature, but they do not of themselves guarantee the historical truth of the personages worshipped." Note also in this number Mr. G. M. Trevelyan's article on "A Puritan Henry George," referring to the Digger Movement, and that remarkable mystic and rationalist, Gerrard Winstanley.

In the *Contemporary* there is a curious article by Mr. T. H. Weir, on "Higher Criticism and the Koran," and what appears to us a more valuable contribution to knowledge, an article by the Rev. C. Delisle Burns on "The Use of Names in the Gospel of St. Mark." Miss Edith Sellers contributes one of her most interesting social study articles, on "The State Children of Hungary." Whatever one may think of the system as a whole, by which the State undertakes the charge of all children not adequately provided for and protected at home, and enforces payment from parents when they have anything to pay, the description of the method of collection, and the boarding out of the children in village communities appears certainly in favourable contrast, not in the matter of economy alone, to our own method.

In the *Nineteenth Century and After* the Earl of Cardigan makes a strong plea for Reform of the Church of England, Miss Eva Gore-Booth replies to Miss Stephen on the subject of "Women and Politics," and there is a very curious and suggestive article on "English Oral Tradition," by the Rev. G. Monroe Royce, who shows, among other things, how literally true it is that Tenterden steeple was the cause of the Goodwin Sands!

The *World's Work* has for frontispiece this month a striking portrait of President Roosevelt. An article on "Roosevelt: A Force for Righteousness," is followed by another, fully illustrated, with some fascinating pictures, on "The Twentieth Century for Canada." Note also the article on "The Triumphs of the Tunnel Builders," and that on "The Manchester Charlottenburg."

In the *March Connoisseur* will be found some interesting pictures of Norwich Corporation plate and other treasures of that ancient city.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

WOMEN'S SUFFRAGE.

SIR,—I have waited for some time hoping that other and abler pens than mine might take some notice of the late unconstitutional conduct of the ladies who now, I understand, call themselves the pioneers of the Women's Suffrage movement.

I have, from the beginning of that movement, felt in strong sympathy with it, but I am constrained to say that recent events have shaken my mind not a little as to the fitness of a good many women to be

trusted with responsibilities which, at the very outset, rest on respect for the laws of the country. I have yet to learn that law-breaking is a qualification for claiming a share in law-making, and I am amazed and greatly disappointed at the marked absence of that general, whole-hearted, vigorous protest which I confidently expected the original and real pioneers of the cause to make, and which I think ought to have been made.

The defiant attitude of the so-called "Suffragettes" has certainly given a good handle to those who hold that the suffrage movement is sure to unsex women.

I am surprised that, in the eagerness to obtain the franchise, the privileges and duties of educational government, and the fact that these have been withdrawn from women, in spite of their having fulfilled them with admittedly exceptional ability, seem to have been quite lost sight of. Surely the municipal and educational area supplies the preparation for and the key to the larger responsibility; and it seems to me that much more good would be done by making an earnest effort to regain the position lost there, than by demanding in this defiant and lawless spirit the immediate grant of the suffrage to women, in spite of the evident fact that Society in general, and women in particular, are not ripe for the event.

Feb. 27, 1907. ELLEN B. DREWRY.

THE BOSTON CONFERENCE FUND.

SIR,—The fund for rendering assistance to ministers towards the travelling expenses in attending the meeting of the International Council at Boston, U.S.A., now amounts to about £900. Grants of £20 have already been allocated to forty ministers, and there are several names awaiting decision.

The Committee of Selection have endeavoured to give the first chance to ministers who have been at work a certain number of years, especially those who have rendered service to the denomination in their respective districts. Some well-to-do congregations will probably wish to contribute to the expenses of sending their own ministers, apart from the fund.

There are a few more ministers who have expressed a desire to attend the meetings at Boston, to whom the Committee would be pleased to make a grant if additional resources were placed at their disposal. Owing to the regretted illness of Dr. C. Herbert Smith, donations to the fund should be forwarded to me as Hon. Secretary.

H. B. LAWFORD.

12, New Court, Carey Street, W.C.

March 5, 1907.

We are asked to state that there has been unexpected delay in issuing the booklet giving particulars of sailings, but Messrs. Thomas Cook & Son will supply copies this week. All who have already sent their names and addresses to the Secretary at Essex Hall will receive a copy by post. The booklet will be forwarded on application to anyone who thinks of making the journey across the Atlantic with the object of attending the meetings of the International Council at Boston in September.

OBITUARY.

MR. HODGSON PRATT.

THERE was a large gathering at Highgate Cemetery on Monday afternoon for the funeral of Mr. Hodgson Pratt, including representatives of the International Peace and Arbitration Society and the Workmen's Club and Institute Union, with which Mr. Hodgson Pratt was very closely associated. At the conclusion of the service, Mr. Green, secretary of the former Association, at the request of Mrs. Hodgson Pratt, added a few words of tribute, and said that the dominant characteristic of Mr. Hodgson Pratt's nature had been that of repression of self. Never had there been a man who had thrown himself into the cause of humanity and progress with more unselfishness and greater purity of purpose.

The service was conducted by the Rev. J. Page Hopps, who gave the following address:—"Once more we stand before the hiding veil, and think of one who has just passed beyond it. To him, at the moment of his passing, it might truly have been said:—

'Spirit nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that
Power which alone is great;
Nor the myriad world, His shadow; nor
The silent Opener of the Gate.'

"He, of all men, had no need to fear 'the silent Opener of the Gate'—silent, perhaps, but pleasant for him: and surely his welcome was the great beatitude, 'Blessed are the peacemakers, for they shall be called the children of God,' and 'Blessed are the pure in heart, for they shall see God.' Our friend was one of those who carried forward into our day the beautiful simple religiousness of a past generation; and there was something both winsome and touching in his childlike faith; something winsome and touching also in his wonder that all men did not see the light as he did. That sometimes made him a little unhappy, and there were times when his wonder deepened into pain, but he never lost the exquisite gentleness of his own beautiful and radiant trust. During his last illness he said: 'The whole cause of my work, its mainspring and source, has been that I always loved God. I cannot understand how people can live without Him.' When he knew that he should not recover, and after completing a little business, he said, 'And now we need think of nothing but the goodness, the great goodness, of God.' There was something very tender and gentle in all this, but his courage was as remarkable as his gentleness: Whoever flinched he stood firm; whoever doubted he hoped; whoever went back he 'still bore up and steered right onward.' A good soldier he! Indeed there are some features of Wordsworth's 'Happy Warrior' which are quite as true of this splendid fighter for peace:—
'Who, with a natural instinct to discern
What knowledge can perform is diligent to learn;
Abides by this resolve and stops not there,
But makes his moral being his chief care.
Who comprehends his trust, and, to the same,
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait

For wealth or honours or for wordly state.
Whose powers shed round him in the common strife,

Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
But who, if he be called upon to face
Some awful moment to which Heaven has joined

Great issues, good or bad for human kind,
Is happy as a lover; and attired
With sudden brightness, like a man inspired,
And, through the heat of conflict, keeps the law

In calmness made, and sees what he foresaw;

Or, if an unexpected call succeed,
Come when it will is equal to the need:
Who, not content that former worth stand fast,

Looks forward, persevering to the last,
From well to better, daily self-surpass.'

"So we may say, with another 'Happy Warrior'; 'We do not commiserate, we congratulate him.' Happy indeed is he who is associated in men's minds with the Prince of Peace and the Sermon on the Mount!—a true Christ-man. He also sympathised with the poor in spirit, the unaggressive souls. He was sorry for the mourners. He saw the future triumph of the gentle spirits. He consorted with those who hungered and thirsted after righteousness. He loved and blessed the merciful. He saw God, with all the pure in heart. His gracious soul was always happy with the peacemakers. He sorrowed and suffered with the persecuted for righteousness' sake. In all this he was Christ's man to the full; and the advance-guard seems to be so much the poorer to-day for the loss of him. I say 'seems,' because we really have not lost him. It would be almost unbearable to think that this is the end of such a spirit and the finish of such a life; almost unbearable if we were only mourners to-day; but that is not so. Ours is not a heartless Mother Nature, or a wasteful God. This good man lives, and he will get what Tennyson called his 'Wages,' not the selfish bliss of an isolated Heaven, but 'The glory of going on and still to be.' So, from that inner world, of finer forces, and brighter light, and deeper knowledge, and fuller power, he will work still and will help us. May we follow in his footsteps, carry on the work he loved, and be mindful of his presence; and press on, as he did, through good or evil report, faithful to the end!"

MR. HENRY BLESSLEY.

ON Friday, March 1, in his seventy-sixth year, there passed away one of the active, earnest Unitarian workers in the south of England. Mr. Henry Blessley held an appointment in the dockyards at Portsmouth, and on his retirement, now many years ago, he started business as a pianoforte and music seller at Landport. He took a keen interest in public affairs, and served on the School Board and the Town Council of Portsmouth. In connection with the Unitarian Chapel in High-street, he rendered devoted service as secretary of the congregation, and his interest in Sunday-school work was deep and keen. He taught a group of boys in John Pounds' old boot shop on Sunday afternoons for a number of years.

The Southern Unitarian Association re-

ceived from Mr. Blessley long and able service. He was the hon. secretary for many years, and was always ready to go anywhere or do anything for the promotion of the faith he held so dear. In recent years his health had failed him, but those who remember him at his best know how diligently he laboured, and with what whole-hearted eagerness he gave himself to missionary work in the south of England. He was a member of the council of the British and Foreign Unitarian Association, and regularly attended its meetings. Henry Blessley was one of those earnest, eager, practical workers, whose devotion and unselfishness make for progress in religion, strengthening the good, and overcoming the evil of the world:

ALDERMAN JAMES BIBBY.

WE greatly regret to record the death of Alderman James Bibby, of Burnley, which occurred suddenly, from heart failure, at the Barracks Station, on Wednesday morning, Feb. 27. There had been some warnings of failing health, but Mr. Bibby was about his business as usual that morning, and the call came to him swiftly, as he had hoped. He was in his sixty-eighth year. A native of Padiham, he began life as a weaver boy, and early became a loom overlooker, and in that capacity went out, as a young man, to Bombay. On his return, for reasons of health, he and his father began business at Burnley, and in time built up an extensive business as paper bag manufacturers. He was also engaged in the cotton trade. He leaves a fine record of public work in the town, having served for fifteen years with great ability and devotion as a guardian, and since 1888 in the Town Council. James Bibby was one of the first boys in the Unitarian Sunday-school at Burnley, his father and uncle having been chief among those who helped to establish the congregation, and throughout life he was devoted to its interests. At the time of his death he was chairman of the congregation, and its representative on the committee of the North and East Lancashire Unitarian Mission.

At the funeral, on Saturday, there was a large and representative gathering. The service was conducted in the Trafalgar-street chapel by the Rev. J. M. Whiteman, who paid a warm tribute to the memory of their friend, and spoke of the high position he held in the town. The loss of such a man both to the public life of Burnley and to his church is very great.

THE LATE MISS LEWIN:

THE March Calendar of the Hope-street Church, Liverpool, contains the following note. A memorial notice of Miss Lewin appeared in the INQUIRER of February 2. The note is headed: "*The Death of the oldest Member of Hope-street Church.*—Mr. Roberts, taking as his subject, 'Ninety Years of Life,' on Sunday morning, February 3, spoke of the long life of usefulness of Mary Ann Lewin, who died on January 27; and of the changes in the national life, and in the congregational life, which she had seen, since her birth the year after the Battle of Waterloo;

The great inspiration of her life was James Martineau, the evolution of whose religious thinking she witnessed, and heard proclaimed from the pulpit of Hope-street Church. Equipped by his breadth of outlook and the example of his beautiful spirituality, she in her turn became a teacher. She appears in the Sunday school annals as a teacher for the first time in 1852, while Martineau's inspiring influence was still around her; and in 1858 she became superintendent at both morning and afternoon school. "Those who knew her can picture her, devoted in her self-imposed duty; walking down on Sunday morning from Oxton to Woodside Ferry; crossing the river; ascending the hill to this building; arriving for school at a quarter-past nine; never missing; and never late. Service in church followed. Then a meal, in company with one or two other faithful adherents, was partaken of in the lecture-room. Then came afternoon school. Thus, for a period measured in decades, this devoted servant of this Church went in and out, week by week, year by year, without a thought of praise, or acknowledgment, or self, or fatigue, or of aught but the sacred duty she had taken it in her hand to do. And it is good to think that it is not only we who come after her, who recall her vaguely to-day. Her example of steadfast loyalty and earnestness has inspired several men and women with the like; who are proud to call themselves her pupils; and who to this day are staunch lovers of this Church and of its cause. We give God thanks for her and for them. So shines a devoted life in men's hearts and in the world."

MESSRS. MACMILLAN & Co. announce a new novel by Mr. Arthur Paterson, "John Glynn: a Story of Social Work," to be ready in the course of a few weeks. It is concerned with life in the East-End of London, and is dedicated by permission to the Princess of Wales, whose interest in social problems is well known. Mr. Paterson has had twenty years' experience as an official of the Charity Organisation Society, and has therefore a first-hand knowledge of the conditions of life in which the characters of his new story are cast.

THE recent meeting of the Provincial Assembly of London and the South-Eastern Counties at Mansford-street was thoroughly successful, and we trust that the same may be said of the meeting to be held at Effra-road, Brixton, next Thursday evening. The President, the Rev. F. H. Jones, and the Revs. F. K. Freeston, W. C. Pope, and W. J. Jupp are the announced speakers.

THE gymnastic competition, to which we referred last week in the report of the Laymen's Club dinner, is to be held, we understand, at Essex Hall, not at Essex Church, on Thursday evening, March 21. On the previous evening, Wednesday, March 20, is the annual meeting of the Mansford-street Church and Mission, and on Tuesday evening, March 19, the annual meeting of the Blackfriars Mission and Stamford-street Chapel.

THE CHILDREN'S COLUMN.

How difficult we find it to sit still, and how we all enjoy *movement*! The sitting still is often the hardest part of school, and we welcome any change of lessons that gives us a chance of moving about, or any game that gives us exercise all together. Besides moving *about*, we enjoy moving *forward*, going on and on without having to turn back. How delightful were our early rides of any sort, in a cart, or a trap, an omnibus, tram or train. And what an event our first real *journey* to a new place!

Our delight in movement, in going on, makes part of our delight in *music*. You will understand what I mean by a good going-on tune. In hymn-singing there is the movement in the music itself, and the delight also in going on to better things beyond—on towards the ideal. The going-on in the music helps the wish to go on in our lives too. We begin so early our games of riding, and driving, and travelling, that it seems quite natural in hymns to think of ourselves as travellers, and to use the picture language of a journey.

In the days when our chairs were turned into an omnibus or train on week-days and into pulpit and pews on Sundays, our favourite hymn pictured life as a journey.

"Children of the heavenly king,
As ye journey, sweetly sing."

There were no hymns specially for children in our old hymn-book, and I remember singing only one other.

"God is love, his mercy brightens
All the path in which we rove."

We knew those two hymns by heart and never tired of them. The words were so familiar, and we were so at home in the picture of life as a journey, that I fancy we scarcely noticed at all that there was any picture language. Indeed, in the second hymn, I don't remember noticing until now the *picture* of our wandering along the path of life. The first words of the hymn mean so much that they spread away beyond any *picture* in our minds, and before the end of the verse any faint picture we imagined, is forgotten—wiped out in the brightness of the last line.

Now, that is just what should happen with all the picture language in our hymns. We make the pictures with our imaginations to suggest something beyond the picture. In some ways life is like a journey, but it is more than a journey, and we cannot fill in many details, particulars in our picture, without finding that the picture is too small. "God is love" is the beginning and the end of this hymn, just as it is the beginning and the end of the first verse, and we may say, too, that it is the beginning and the end of all our hymn singing.

These words *God is love* hold more of the beyond than can any of our picture language. It is so with our picture of the good shepherd, and we shall find it so again, with our picture of travellers on life's journey.

Picture language in hymns is like a picture on a stained glass window—it is bright and beautiful because we look *through* the picture towards the light beyond. Unless the light is *beyond* the picture, we can see nothing of its meaning.

Some of you may know the old story of

the "Pilgrim's Progress," which used to be such a favourite with all children. I fancy it does not mean so much to us now as it did to our grandparents long ago. For us the picture of the *pilgrims* is too dark. It does not let through enough of the light beyond—the light of God's love. We find other pictures help us more.

Now in what ways is life like a journey? Are we all really travellers? Some folk travel much and others very little or not at all. Can a bed-ridden person be a traveller? We saw how imagination can take us to other *places* and also to other *times*. We can use our picture language of "travelling" for the way we move in our lives from one time to another, from yesterday to to-day, from to-day to to-morrow. We all travel forward through our to-days into our to-morrows, and we cannot turn back, except in memory. And at last we each come to the end of our days—to the end of our life journey here. And what is beyond we call eternity.

Do you know the poem beginning
"Where do you come from, baby dear?"

Out of the everywhere into here."
It would also be true, though it does not make a good rhyme, if we said,

"Where do you come from, baby mine?"

Out of eternity into time!"

We all travel out of the everywhere into here, out of eternity into time.

We are all *fellow-travellers* on that journey back into eternity. As you sing in the hymn,

"Ye are travelling home to God,
In the way the fathers trod."

Some folk who travel on foot grow footsore with much walking, whilst even those who ride sometimes find long journeys tiring. Some—though not young folk—get very tired of life, and look forward to the end of the long journey when they may find rest, and more than rest, as our hymn says:

"All journeys end in welcomes to the weary,

And heaven, the heart's true home,
Will come at last."

Young people mostly enjoy life as they enjoy travelling. For them, and for us all, heaven is not only a long way off at the end of the journey, but is also here, and now—Jesus taught us that the Kingdom of Heaven is within. If we are faithful and follow our inward guide, and choose the right path in life, we may feel at home with God during our life's journey, even whilst, we look forward to a better life in the beyond.

Amongst the hymns containing pictures of life as a journey with God as our guide are:

"Courage, brother, do not stumble,
Though thy path be dark as night."

and

"He leads us on by paths we did not know."

Last of all, will you try to remember always that we are all *fellow-travellers* on the same journey. It is not only the owners of carts and traps, of horses and carriages, that can give "a lift on the way" to their fellow-travellers. The picture of a "lift on the way" may mean much, like "a cup of cold water." As the song says, we may "lay the dust with kindness." "And a friendly word can sometimes give a lift on the way."

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 9, 1907.

COLLECTIVE OWNERSHIP.

MANY of our readers, we trust, have been interested, as we have been, in the discussion on the ethical significance of collective ownership, which has been going on for some weeks in these columns. It began with Mr. RICHARD ROBINSON'S article on Jan. 12, and he and two other friends add some final words this week. For the discussion, we think, has now been going on long enough. Not that it is concluded, or that either side has convinced the other. We do not for a moment suppose that to be the case. A discussion of this kind never is really concluded, for it is concerned with life, which is in the process of growth, and the conclusion can only be arrived at when, after the testing of conflicting theories through the experience of many generations it is seen what has actually taken place. But this discussion has served its purpose if it has quickened interest in the vital questions touched upon, and led earnest minds to further investigation and study. It has set before us the ideal aspirations of convinced Socialists after juster and happier conditions for our common life, in which the nobler qualities of human nature may have fuller play than is possible under present conditions except to the favoured few, and it has set us thinking, amid the large promise of that happier state, how things would really work out in the great movements of production and commerce, by what steps in the community of nations approaches might be made to such a state, or whether, perhaps, the fears expressed on the other side may not have some ground in them, that the attempt might lead to national disaster. But with great skill we have been reminded of steps already taken towards collective ownership and management, and the significance of the contrast between a huge trust held and manipulated in the interest of a number of wealthy owners and another in the interest of a whole community has been pressed on our attention. The question of the supply of electricity to London may well serve as a case in point.

TOWARDS SOCIAL REFORM.

COLLECTIVE OWNERSHIP: ITS ETHICAL SIGNIFICANCE.

I do not think that Mr. Simon's position is a sound one. We have but emphatically to deny that "municipal management inevitably drifts into the hands of autocratic officials imperfectly supervised by elected representatives of increasingly limited capacity," and the whole of his argument that follows falls to the ground, until he proves that such results "inevitably" or even usually follow.

If his economical premises are wrong, what about his historical illustrations? Ancient Peru was not a Socialist State. "The Government of Peru," says Prescott, "was a despotism, mild in its character, but in its form a pure and unmitigated despotism." "The sovereign was placed at an immeasurable distance above his subjects; he was, in short, in the well-known phrase of the European despot, himself the State." (Mr. Simon mentions Cortes, the Mexican conqueror, but he, no doubt, means Pizarro.)

It seems to me that Mr. Simon, and Mr. Rawlins too, conjure up before their minds a figure of the State as a Government Office given up to officialism and red tape—"a director," says Mr. Rawlins, "to whom we must yield implicit, absolute obedience"; in which "a man," says Mr. Simon, "is obliged to please those set over him, and equally obliged to keep those below him to their appointed tasks."

It must be said at once that Socialists consider this sort of thing to be the product of modern party Government, but repudiate it as impossible under a *regime* of their own. For what is the State? It is the entire community, ourselves and fellow men and women, and when we become sufficiently enlightened to choose by a majority entire and absolute self-government, we shall surely also be in a position and in the mind to see to it that such a government and such an industrial organisation shall be carried on for the public benefit, and subject to the influence of a healthy public opinion. I quote Professor Henry Jones, who has been appealed to already in this correspondence—"I do not doubt for a moment who our ruler is about to be in State and City. It is public opinion."

"A really Socialistic State," Mr. Simon goes on to say, "would be an organisation covering, directing, and limiting all the most trivial as well as the most important details and events in the daily life of all men and women, and inevitably reducing all things to a dead level of drab monotony." Mr. Simon may be surprised to hear that this dire conclusion is the very thing that Socialism would save us from. It is the effect which the present organisation of industry is producing for a very large number of our fellow men and fellow women. Ceaseless, monotonous toil through day, and restless sleep in bad air at night, "a dead level of drab monotony" indeed.

What, as briefly as possible, is the ideal towards which we strive, which we believe is eminently practical and feasible? It is, in the words describing the objects of the three Socialist organisations of this country (with very slight alteration or additions),

"an industrial Commonwealth founded upon the socialisation of Land and Capital." By this means we believe it to be possible, by a moderate exercise of power and faculty in the common service, to be earning our own livelihood, and at the same time assisting the community to provide a sufficiency for all; while the individual would be set free to develop his own gifts and faculties in the best possible way—not, indeed, that he may gain material advantage over another, not so as to enable him to obtain any power over that other's livelihood or equal liberty, but that he may more efficiently devote himself to the welfare and the enjoyment of his fellows.

One thing is certain to my mind, and I do not believe that in stating it I am "girding against trade." The individual competition of man against man as producer, transporter, distributor, is rapidly disappearing, the competition is fast becoming one between different masses of capital, driven together for mutual protection and aggression; we are in the hands of the "trusts" and the limited companies, whether we like it or not, much more than the majority of people know, and are destined to be so still more as time goes on. And why? Because the Combination is a more effective, efficient industrial organisation. The guess-work production and haphazard distribution of individual competition does become by the combination a little more intelligently directed and carefully organised. Against these combinations the individual trader cannot live; he has to seek a company of his own, and preserve his position in that way.

The question is, Has this movement any ethical significance for us? and which of the forms of industrial organisation are we to favour? I ventured to express the opinion that, while I saw reason for hope, from an ethical point of view, in the transition of trade from individual competition to combinations of capital, I saw still more promise of better things in the public ownership of industry, tried, tested, and approved already, and advancing, I believe, despite temporary ebbs and flows of public opinion, to triumph in the future.

I reserve my final word for a phrase which is frequently used in this connection, and more than once in this correspondence, the "survival of the fittest," "the law which runs through the world," Mr. Simon says. What Mr. Simon and most of those who use it in common argument apparently mean is the survival of those who are best and strongest, morally and spiritually, the most complete specimens of humanity. But the phrase first found its meaning in a different way, did it not? It was applied, I think, to those creatures who most readily adapted themselves to their environment, who "fitted" into the particular niche in which they found themselves—chose, in fact, the line of least resistance. But this is surely a very different thing. As a matter of history the "fittest" do not, as a rule, survive; they fling their lives away against some gigantic wrong or abuse in the world, and wear themselves out before their time. Do we admire those who wish to survive at the cost of the lives of other men and women? Who would not rather be strong

enough to perish that others may live? To such an appeal the common heart of humanity seldom fails to respond in admiration it not in action.

The great ethical significance of the movement towards public ownership lies in the recognition of the scientific fact of the superiority of mutual aid over destructive competition for the preservation of the finer types of humanity, and the adoption of the Christian ideal of the perfect joy and happiness to be found in the self-forgetting, self-denying service of all for the common good.

RICHARD ROBINSON.

SIR,—Like all strong individualists, Mr. Simon is great on the subject of our social improvements, and, like most of them too, he seems quite unconscious of any cause for the improvement but the operation of "Nature's law"—competitive antagonism, and the survival of the fittest. He says that if we look round we find far more generally diffused wealth, comfort, health, ease, morality, and all else that is good everywhere.

Now, take any one of these improvements and just look at the facts. Take the first on the list—the better diffusion of wealth. Nobody questions that the average wages for all workers has very materially advanced of late years. But what is the cause of that? Why, simply that all the *élite* of British workmen have had the sense to perceive that by grappling with each other in competitive strife they were continually keeping down their wages and tending to lower them. They therefore dropped their competition among themselves and bonded themselves together in unions. They abandoned the very principle to which Mr. Simon attributes all the improvement, and, while practically all disunited workers have found competition keener and wages always tending downwards, the trade-unionists alone have made such advance as very materially to raise the average earning power of the whole mass, united and disunited. All the skilled workmen in England give up their individualism and consolidate themselves in great organised bodies, and it enables them so to increase their wealth that Mr. Simon is able to trot them out in evidence that "individualism is not a ghastly failure, but a well-trying friend worth keeping"! I would undertake to go through Mr. Simon's list of improvements—health, comfort, ease, morality, and so on—and show in the same way that every step of advance has been taken by some similar abandonment or curtailment of individualism and by some extension of that social solidity which is the essence of Socialism.

In referring to what I said in my last article about inventors and their rewards, Mr. Simon says that I forget that under Socialism "all wealth would belong to the State, and that no man could have material advantages over another." We have here just what I complained of in Mr. Rawlins's article. He assumes that we are all "under Socialism" to the very uttermost extent. All wealth is in the hands of "the State," and everybody is on a dead level with everybody else. And when in this Ultima Thule of social development some brilliant inventor appears and

doubles the productive power of some important industry, all the resources of "the State" cannot provide a suitable reward for him! "And this," says Mr. Simon, "is another instance of how little Socialists know about Socialism." The fact is, Sir, I am a modest man, and do not pretend to be able to see more than about five hundred years or so ahead. All the bogies conjured up by our Individualist friends are just of this same kind. They imagine a completely realised Socialism, and then confuse themselves and their readers by introducing the problems and difficulties of the old selfish scramble.

GEORGE F. MILLIN.

Brixton, March 3.

We have also received another long communication on this subject from Mr. John Edwards (President of the Liverpool Fabian Society), but from this we can only afford space for a few passages: Mr. Edwards, referring, as Mr. Robinson does, to Mr. Simon's apparent confusion of Cortes with Pizarro, quotes Prescott as to the actual condition of Peru:—

"The Spaniards who first visited the country are emphatic in their testimony that no government could have been better suited to the genius of the people, and no people could have appeared more contented with their lot or more devoted to their Government." And, again: "When Pizarro obtained possession of Cuzco, he found a country well advanced in the arts of civilisation, institutions under which the people lived in tranquility and personal safety; the mountains and the uplands whitened with flocks; the valleys teeming with the fruits of a scientific husbandry; the granaries and warehouses filled to overflowing; the whole land rejoicing in its abundance; and the character of the nation, softened under the influence of the mildest and most innocent form of superstition, well prepared for the reception of a higher and a Christian civilisation." "No man could be rich, no man could be poor, in Peru; but all might enjoy, and did enjoy, a competence."

And Mr. Edwards continues: Mr. Simon proclaims Peru the most perfect example of State Socialism. If it was so, it refutes all that he has argued respecting the "sterility" of the public service. Here in Peru, cut off from European civilisation, the Incas devised the most wonderful inventions. They had magnificent roads, while those of Europe were quagmires. Their post was in operation centuries before 1606, when "Lord Stanhope obtained a patent" for a monopolistic postal service.

Mr. Simon complains that my simple instances quoted in refutation of his ill-considered generalisation, "all bureaucrats are necessarily sterile," are not of sufficient importance: The smallest offspring, however, is sufficient to disprove the charge of barrenness. But there are larger matters which have originated in the enterprise of public service: The docks of Liverpool, already mentioned in this controversy, were conceived by the municipality. When the first dock in the world was opened at Liverpool, in 1715, it was a bold and original scheme,

but its projectors could hardly have then foreseen the enormous stimulus which their conception was to give to the world's commerce.

In this connection, and in view of what has been said upon the necessity of stimulating invention by special monetary reward, it is well to remember that the evidence we have does not show that love of gain is the motive in the great steps in industrial progress. "The love of science, the pure delight of mechanical invention, the attainment of some slight personal convenience in labour, and mere chance, play the largest part in the history of industrial improvements. These motives would be as equally operative under State-control as under private enterprise" (Hobson's "Evolution of Modern Capital," page 363).

Our discussion has wandered far from its original purpose, which was to ascertain the ethical significance of collective ownership. Mr. Rawlins and Mr. Simon have given free play to imagination in depicting consequences which do not necessarily follow from public ownership of the great means of industry. It may, therefore, be permitted to one who is not afraid of change to offer another view. This may be as far from realisation as theirs, but it is at least as possible.

The zest for individual gain, which is said to animate human beings to-day, being eliminated under Socialism, a man may be expected to look upon his neighbour in a new light. At present every man is a "competitor," an "employer," or a "customer." The human characteristics are hidden under these economic disguises. In the future he will see only brethren. If there is work to be done, all hands will be ready to help: They will not stop to ask how much money someone will give them for it; they will rejoice in the work and its accomplishment. Sweating, the degradation of women, the premature toil of little children, the cheating of the Exchange, the adulteration of food, will be unknown under Socialism, because they would bring damage and loss to the community and gain to no one. Human life will rise in the scale of values, and property fall to its appropriate subordinate position. When men die, their worth will be estimated, not in figures under the heading of "recent wills," but in the good deeds they have wrought for their fellows. Men will smile at the quaint conceit of a former time which supposed people to be animated in industrial production, not by the joy of creation and the enjoyment of the produce, but by the struggle for private possession—the desire to hold something for self as against the world. What monstrous egoists this old system makes of us! The foolishness and extravagance of it all are only to be paralleled by the international wars and fears of attack which cause nations to waste lives and treasure in battle and preparations for battle.

It is said that life would be monotonous, that progress would cease, that humanity would degenerate! It is an axiom that the satisfaction of one want breeds another. So long as the struggle for existence is intense it occupies the whole of life. Literature, science, art, and religion are avenues trodden by a select few:

To the bulk of the population they are an unexplored territory. In the Socialist state the necessary duties of material production would take a secondary place in our daily life. These things would appear not as the chief business of life, but as a preliminary to the enjoyment of life. We should not live to labour, but labour to live. So the old antagonisms would slip out of view; profit-making and selling would become as dishonourable as pocket-picking; our customers whom we now cheat, our employers whom we now hate, and our neighbours whom we now fight with savagely in the economic prize-ring, would become our friends and companions. Competition of a sort we should still have, but it would have none of the bite and sting of the older kind. When there was a bit of work to be done, there would be a good deal of emulation amongst the craftsmen in the fashion and quality of the thing. There would be pride of skill and joy in distinction. Almost for the first time since the Middle Ages a man would be able to express his own individuality in his work. Those who oppose the new scheme of things call themselves individualists; but if they could rid themselves of economic prejudice they would see that Socialism offers them all they really long for: freedom, individuality, variety, the guarantee of continued progress. No words could more fitly describe the hope that wells up in the heart of the Socialist than those of John Milton, typical individualist and strenuous lover of freedom:

Truth from the earth, like to a flower,
Shall bud and blossom then;
And Justice from her heavenly bower
Look down on mortal men.

JOHN EDWARDS.

SOME LONGFELLOW NOTES.

THE Longfellow Centenary celebration last week called forth some very genuine tributes of gratitude and admiration.

One of the pleasantest of these was from the Bishop of Durham, in a letter to the *Spectator*. Having referred to the criticism and somewhat patronising appreciation of Longfellow in one of the February reviews, Dr. Moule wrote:—

"I must confess, for my part, to a recent access of delight in his thought and diction, during a short time of enforced leisure, and of that sort of fatigue which asks for literature at once charming in form and gentle with the gentleness which comes not of the weakness, but the sweetness, of the mind. I went over much of his verse long familiar, some of it familiar through my whole life, and also over certain poems, 'The Hanging of the Crane' among them, which I had not happened to know before. The tranquil but penetrating charm, quite of its own kind, laid a new hold on me. He 'found me,' in the very spirit of his own beautiful poem of long ago, 'The Day is Done.' And continually I was struck, not only with the sweet fulness of the poetry, but with its frequent brilliancy and perfection of diction. The reviewer referred to above is pitiless on the hexameters of 'Evangeline,' which 'can hardly be read by anyone with an ear.' I ought to be humiliated in finding that to me the metre seems to be handled by Longfellow quite as well as by Goethe; both

write it in a style no doubt totally different from the magic of Latin and of Virgil; but with both it is the living vehicle of perfect narrative and reflection. Only a true master of verse could have written the 'Atchafalaya' scene and the last few pages. And then, what a man he must have been—son, husband, father, friend, and helper of the helpless! Take the poet and the poems together, and I do not know where to look in the English literature of the whole nineteenth century for quite so beautiful an ensemble."

To this appreciation the Editor of the *Spectator* added the following note:—

"It is a great pleasure to publish the Bishop of Durham's appreciation of Longfellow. Though there is a monotony of cadence in the 'Evangeline' hexameters, which, in our opinion, places them metrically below those of Clough and of Kingsley, they have many beauties; and if we consider them in connection with the trochaics of 'Hiawatha,' it must be admitted that Longfellow was a master of unrhymed verse. We are confident that the Bishop's letter will give keen satisfaction to thousands of readers, not only here, but in America."

The first article in the Literary Supplement to the first number of the *Nation* last Saturday is devoted to Longfellow, and we will quote here the opening of this article and its concluding passages:—

"The centenary of Longfellow's birth draws our attention to a poet whose success has told most against his true reputation. That success, indeed, has been great; to this day he sells more freely than any poet but Tennyson. The question which most people who care for poetry will ask is, how did he come by this enormous popularity? But there is another question, much more difficult to answer, the question how the author of 'Excelsior,' and 'The Psalm of Life,' and 'The Wreck of the Hesperus' also wrote poetry like this:—

'And silver white the river gleams,
As if Diana, in her dreams,
Had dropt her silver bow
Upon the meadows low.'

* * *

"He could tell a tale in verse, when it was a good tale, as well as any modern poet except William Morris. 'King Robert of Sicily,' for instance, is a fine piece of straightforward narrative. Then as he grew old the thought of death became real to him, and all the disabilities of old age; and he wrote about them with a quiet courage and simplicity that are very moving. That he was a true poet is proved by the fact that life did not lose its romance for him with years. Indeed, he saw the true romance of life more clearly than in his youth. The poem on 'The Village Blacksmith' is a pretty thing, but not so good as the poem which he wrote long afterwards on an armchair made out of the blacksmith's chestnut tree.

'There by the blacksmith's forge, beside
the street,
Its blossoms white and sweet
Enticed the bees, until it seemed alive,
And murmured like a hive.'

This is like Cowper, but free from his sickness of mind. Then there is the poem on Burns, with its expression of the tender

gratitude of an old man to one whose music had enchanted his youth:—

'His presence haunts this room to-night,
A form of mingled mist and light,
From that far coast.
Welcome beneath this roof of mine;
Welcome, this vacant chair is thine,
Dear guest and ghost.'

But of all the poems of his last years the most moving is 'Autumn Within,' with its quiet submission to the ebb of life:—

'There is silence: the dead leaves
Fall and rustle, and are still;
Beats no flail upon the sheaves,
Comes no murmur from the mill.'

This kind of experience comes to most poets, if not all, when they have lost the power of expressing it. We have but little poetry of old age written by the aged. Few have kept the heart of youth long enough to be lyrical about their own grey hairs. Landor was one of them and Longfellow another, and for this reason alone both should keep a sure place among our poets."

The *Christian Register* of February 21 is largely a Longfellow number. One editorial concludes as follows:—

"To the students in Harvard College forty years ago the mere presence of Lowell and Longfellow in the streets of the town, in the recitation rooms of the college, and in the thoughts of men were of themselves a liberal education. They suggested possibilities never to be forgotten. Their calmness and serenity, their enjoyment of all that in human life and thought was clean, pure, strong, and exhilarating, made many ordinary pursuits seem tame and many of the prizes of what is called success contemptible. When Longfellow was translating the *Divina Commedia*, and Lowell on Thursday morning told his class what he and Parsons and Longfellow thought and said the night before concerning the canto in Dante which was the lesson for the day, the thoughtless boys, and the thoughtful ones, assembled there learned something of the meaning of the higher life never to be forgotten. Through them as well as through the readers of their works a world-wide influence has been exerted, and one that will not cease so long as on its circuit round the sun the earth bears its burden of human hopes and fears, of love and longing, with aspirations towards a realm of life in which the dreams of earth have their fruition."

Another article on "Longfellow, the Poet of the Young" opens with a description of a young girl sitting at work with a volume of the poet on her knee, learning passages from "Evangeline" by heart. The greater poets do not appeal to her, she says: "But my dear Longfellow just suits my little, commonplace soul. Not that he is commonplace any more than the blue sky, the daisy meadow, sweet-smelling grass, white sailing clouds, or chirping young birds. He is like these to me: he rests and refreshes me. He has no awful problems for me to solve, no knotty philosophy, no pessimistic wails, but is just like out-of-doors with its brooks and waving trees and fresh breezes."

And the article goes on.

"Here is a youthful estimate of Longfellow that pretends to no wisdom, no deep critical acumen, no profound insight: It comes from a young heart that breathes

a modest appreciation, that gives a simple, honest point of view. It seems to indicate, in spite of its marked limitation, or perhaps by reason of them, the position in this world of letters, among the great choir of singers, that Longfellow himself would have preferred to fill, as the beloved poet of the young, as the happy inspirer of the early formative hours of life, when admiration is fresh and spontaneous, and it is good and glorious to have an idol to worship, a hero to dream of, an ideal that is well within the horizon of the expanding mind so flooded with generous sentiments, so positive and well judging as to the things that are worth while."

The conclusion of this article is:—"If Longfellow is not tremendously great, he has a little temple of his own built by those who love harmonious utterance, pure aspiration, faith in man and God, tender words for the afflicted and stricken, gentle lessons of love, hope, and courage, uttered in melodious breath that clings to the memory, and becomes part of the common life."

An article by the Rev. George F. Piper, of Bedford, Mass., concludes as follows:—

"That the belief Longfellow expresses in his poems was exemplified in his life is the testimony of all in any degree qualified to speak, and never stronger than when given by those who knew him best. Let four of them testify briefly. Dean Everett says: 'That little volume, the *Voices of the Night*, : : : breathed his whole spirit, his energy, his courage, his tenderness, his trust.' Norton says: 'The accord between the character and life of Mr. Longfellow and his poems was complete: His poetry touched the heart of his readers because the sincere expression of his own.' Lowell, his almost lifelong neighbour and friend, says: 'Never have I known a more beautiful character. I was familiar with it daily, with the constant charity of his hand and of his mind. His nature was consecrated ground, into which no unclean spirit could ever enter.' Howells, who for some years lived near him and saw much of him, says: 'All men that I have known besides have had some foible (it often endeared them the more), or some mannerisms, or pettiness, or bitterness; but Longfellow had none, nor the suggestion of any. No breath of evil ever touched his name. He went in and out among his fellow-men without the reproach that follows wrong.'"

And finally, here is a passage from an article on "Longfellow's Religion," by Mr. George Willis Cooke:—

"His view of life was sound, wholesome, inspiring. It quickened the mind, it invigorated the conscience, it satisfied the emotional demands of the simplest and the wisest. He was not a didactic poet, however,—no advocate of merely ethical requirements, no teacher of morals in precept and admonition. He had a large imagination, his æsthetic appreciations were generous and truly artistic, and he had the gift divine which only makes the true poet. He was not a great poet, was not of the first rank, perhaps not of the second; but the poetical temperament was really his, and sometimes genuine creative power. His limitations as well as his gifts made him a true inspirer of men and women and children. He broadened their

vision of life, he enlarged their ideals, he aroused in them whatever poetic qualities they possessed toward making life truly beautiful. In this sense he was an ethical teacher, and his influence has been widespread and most helpful. His greatest poems, therefore, have been written in the lives he has touched and inspired."

NEEDS OF OUR ELDER SCHOLARS.

A PAPER BY MISS ELLA SHARPE, OF NOTTINGHAM.

In speaking of "elder scholars" I have in mind those between the ages of seventeen and twenty-one; and since my experience has been gained almost entirely among girls for many years past, I shall speak with special reference to them and their needs.

As far as my own Sunday-school experience is concerned, I have found that the majority of the girls have attended the ordinary council schools. Only one now and then has attended even a higher grade school. Occasionally—but very occasionally—I have had a girl better circumstanced than the rest, who has continued her studies as a pupil teacher, preparatory to a college training. In such cases the girl has, all too soon, left me, to teach a Sunday-school class herself. By far the greater number of our Sunday-school girls have finished their schooling at the age of thirteen. Employment in shop, factory, or warehouse, as a rule, has followed immediately upon the close of school life. What amount of education do these children possess when they pass from the schoolroom to their factories and warehouses? In all probability they have been taught conscientiously the three R's, some history, some geography, drawing, a smattering of science, a little household management. Only those who have laboured at this work—observed time-tables, been required to satisfy various authorities, striven to reach an average standard of work with a class of fifty—can ever realise how difficult it is to reach the individual soul, to awaken any real love of knowledge or of the beautiful, to help even one child to develop along its own most obvious lines. Yet for the girls of whom I am speaking, the day-school teacher is often the only source of light. From her has come all they know—all some of them will ever know; for these girls are generally from the "mean streets," and their parents are more ignorant than they themselves.

At thirteen begins the eight or ten hours' uninspiring toil. The school songs comprise their world of music, the school pictures their world of art, the school readers their world of literature; and, however one may advocate a secular system, all of religion that some of these girls really know has been learnt from the day-school teacher. At thirteen, they are cut off from even these sources of light. At first they rejoice in their freedom; but long hours of toil, scant leisure, added years, teach their own lessons. Who shall blame them if by many that scant leisure is spent in silly and frivolous pursuits? Who but the thoughtless will condemn them for want of thought? How should they be lovers of books and simple pleasures when they have no inward life at all, and none have shown them how to attain it? How should they dress with taste and

refinement? It would seem as though extravagance and crude colour were a kind of revolt against the general poverty and greyness of existence.

But they learn much in a few years. Those who have knowledge of this class of girl will bear me out when I say that by the age of seventeen many of them wish they were back at school. They have become conscious of ignorance. They have become aware of the great gulf fixed, not only between rich and poor, but between learned and unlearned. I do not say it affects all, but it affects many. To some, the knowledge brings a dull resentment; some bridge the gulf; but I believe to the hearts of quiet girls of this class this awakening to knowledge brings pain. It is an awakening to the fact that there is a world of fair and beautiful things from which they are cut off. Their ignorance, too, is the very reason why they are cut off from those who are not. I have often of late, because of my more certain knowledge of these things, tried in imagination to close up one by one those avenues through which knowledge, and hope, and help come, yet to leave behind a longing for a fuller life so impossible and so far removed, that I might realise how it is with these girls. Oh, we are wrong, pitifully wrong, and miserably shortsighted, when we soothe ourselves by thinking that they are necessarily less sensitive and less susceptible than we are.

We all know so well the crudenesses and insolence of some of the youths, the shallow artificiality of some of the girls, but these are the aggressive types we cannot fail to see. It is so easy to generalise. How many of the silent and sensitive ones do we also see? One learns in time to look for evidences of capacity for real thought and deep appreciation from the least expected quarters. "No," wrote one girl to me not long ago, "no, I shall never have a garden of my own, I know; but no one can prevent my looking at the green fields; and then there is the sky, no one can fence that in." Another day there came a surprise in the shape of a thick exercise book thrust into my hands. It was filled with snatches of really beautiful verse, gathered from books and papers the girl had read. The selections revealed her, and she has been understood since. A letter received on a summer holiday begs for "a word of comfort," as it was expressed, to be sent to a friend in bereavement. It revealed a young soul trying desperately to meet bravely the mystery of pain. It was a quiet, good little servant girl who lately asked me for another book like Robert Elsmere, since she had thought that so beautiful. These are incidents that occurred within a few weeks, in connection with a most ordinary Sunday-school class.

To me it is one of the most melancholy and pathetic things in life that so many of these girls in a few years are lost to us, the finer susceptibilities blunted, the hidden coarsenesses developed, their lives no sweeter than those around them, and simply because those who have the knowledge and the power have not loved them into better ways. Whatever duty of giving definite religious instruction may devolve upon the Sunday-school in the future, this work of saving souls from mental and spiritual blindness is theirs now. It seems

to me a work that the Sunday-school alone can carry out. These girls are difficult to reach. Sunday services in our Unitarian chapels, where the sense of fellowship is rarely a thing to be felt and warmed by, are not an attraction. They cannot possibly be so until the girls have cultivated some kind of inward life, or have learnt to love their surroundings. If they do the latter then they may hold on until their minds can follow the minister's thought, and their souls love the sacredness of worship; but they must begin somewhere, and it is in the Sunday-school, and through the Sunday-school teacher, that this beginning is most fittingly made.

Where shall we begin? What is the most crying need of these girls? I do not think it to be, in the first place, any course of rigid and definite instruction, necessary and useful as that may be. They need to have their belief in God's existence warmed into life. That is the greatest need. By every way possible the reality of God's existence must be brought home to their minds and consciences. They must be convinced that they have immortal souls; that the soul grows upon holy and beautiful things; that happiness here and hereafter depends upon loyalty to what is known to be right and true. Any possible progress in the future for these girls depends upon the cultivation of the inward life of religion. Many of the means of culture we could not give them if we would; but the effects of spiritual culture may be theirs, without which all other is but vanity. There is no better way of fostering this inward life than by reading and talking about the words of Christ. The Bible is the best text-book, and the girls grow to love it more and more, as they use it and realise how it may help them.

The necessities of daily life must be kept always in mind. A belief in God's fatherhood is a belief in one's self as His child. It means that "I" matter. It means that my work, be it scrubbing of floors or washing of dishes, gains a new dignity. It matters now *how* it is done. I must not be ashamed of it in my Father's sight. By such means it is possible for all life to be uplifted for them on to a higher plane, for them to feel that "the way their feet must go" has been consecrated by God's presence. So shall there come to them a new and sweet seriousness that no other culture could impart in so short a time. Not only can we do this by direct teaching, but we must let them see that we ourselves honour all toil—that we consider nothing common or unclean. Then little by little we must make them understand that no part of life must be lived apart from God if we wish our lives to be beautiful unities. Work, pleasure, home-life, all must be lived through in a spirit that God will approve. And here I would mention one other point in connection with girls especially. Sooner or later, a teacher of elder girls is bound to lose them as regular scholars, because the demands of their "young men" become urgent. It is so easy to receive their little confidences, or if not actual confidences, yet shy looks of gratitude if they feel they are understood. And it is so easy, too, to lift it all for them out of the realm of the commonplace and the vulgar. They will be grateful and happy for the suggestion that love is a

sacred thing, and that happiness depends upon those who love being true to the right.

This, then is their great need—the realisation that religion is a real thing, and then the careful fostering of the inward life of religion. Much of the crudeness, the roughness, must give way when it is believed that the meek inherit the earth, that Christ commended the poor in spirit, and that it is more blessed to give than to receive. And so, of course, their first great need is ours; for problems of many kinds rise and pass away, but the problem of living remains. The inward struggles still wage—the evil against the good, and we grow old ere we believe fully enough to practise the will of God as revealed by Christ. Perchance in helping our weaker and younger brethren we may be helped to the solution of our own difficulties, and our lives may become sweeter and nobler since there are others looking to us for guidance.

The second great need of these elder scholars is such help as will lead them to find new permanent interests and simple joys. We should indeed be of use if only one now and then could say of us:—

"She gave me eyes, she gave me ears,
And humble cares, and delicate fears;
A heart, the fountain of sweet tears;
And love, and thought, and joy."

The great world of Nature to some extent may be theirs. They are learning quickly when they can say with exultation, "No one can fence in the sky." They must be encouraged to catch the beauty of the passing days, even though the only opportunity be the walk to and from the place of work. It is wonderful how quick they are to do this, and how soon, to put it as I heard a girl say, "flowers, and sunsets, and things" become really a part of life. Many of these girls delight in country walks, and they will be encouraged in a healthful habit if the teacher be even moderately interested in their Saturday rambles. They will soon talk of what they have seen, and how it has affected them, if there is a sympathetic listener.

Good literature is almost unknown to them, at least first hand; yet it is so cheap, and might be so great a source of interest and joy. A Sunday-school teacher can at least try to awaken a curiosity. She can read the right poems and tell the fitting story. She can direct to the right books those who are anxious for them. The attitude of the teacher could be such that those who have any taste for reading would make their desires known. Great incidents in history, beautiful legends, stories that appeal to noble instincts, all these are sources upon which the teacher can draw. If they do not awaken a thirst for actual knowledge, they are in themselves of that stuff whereby "the mind" becomes

"... a mansion for all lovely forms,
The memory . . . a dwelling-place
For all sweet sounds and harmonies."

Then there are pictures. It is impossible to please elder girls more than by showing good pictures to them. Add to this showing a simple interpretation, and any teacher will be amply rewarded. The matter will not end there: it means for many a new and purer pleasure, for some a desire

to possess, and when the time arrives, more beautiful homes. So will life become fuller and completer, without generating a harmful discontent, or making them "desire too earnestly that the path shall be more smooth or more wide." They will learn that the best and most beautiful things may be theirs, that they are, indeed, "close about their feet."

What kind of teachers do these girls need? The work calls for women of leisure, women of talent, women of wide sympathies and great hearts. One half-hour lesson a week is not sufficient to accomplish much real and definite good. I believe such a woman, without any great self-sacrifice, without any undue intrusion into these girls' homes, could brighten their lives, uplift their ideals, and encourage them to all good ends; and her reward would be reverence, and gratitude, and abundant affection. Is this work too prosaic, too humble? It seems so strange that men and women who desire work should go abroad to find it, when in our midst it cries aloud to be done. Work in the slums of our cities is imperative; but, oh! why not win and keep these souls that are here under our very influence? Why not strain every nerve not to let these drift away? If we will, we can behold with our very eyes the rise of the "loftier race." The redeeming of humanity is a great ideal; but no eloquence and no statecraft will ever bring the kingdom of heaven upon earth. The only way the miracle can be wrought is by the slow winning of souls to beauty of life and sincerity of belief.

So this work is fittest in the hands of the gifted and the good-hearted. But were the work left to such alone, there would be less accomplished than there is even at present. How can we, with the few talents, few means, and little leisure achieve? Much can be done even so, under certain conditions. There must be sincerity. There must be sincerity, even of motive. If Sunday-school work be undertaken through a real desire to be helpful, some success must result; but any teacher is doomed to failure who looks upon the work as a disagreeable duty, or as a means of passing the time. When it becomes a boring thing it should be left alone. There must be sincerity in teaching. Only a live personal belief in God will ever quicken the faith of another. If we are feeble, slack, and unconvinced, we cannot hope to help others to be purposeful. Let us not attempt to teach Christ's parables and remain ourselves aloof, unsympathetic, and chilling. If we do the teaching will be vain. However dull we may deem our scholars, they will be quick enough to detect our inconsistencies. If we teach the gospel of Christ's brotherhood, and yet week after week no word of the joy and sorrows of this little band reach us, we are failing. If, when such word does reach us, it leave us unmoved and we have nothing to say—no solace, no warning word, it is we who are failing, we who have not yet learned to love the common heart of humanity that Christ so loved, and for which he lived and died.

Humility must accompany this sincerity. The consciously "superior" person fails in this work. Some seem to approach

these boys and girls as though they were curiosities, strange creatures from another sphere, possessing possibly some points of resemblance to themselves, but very few. They adopt the attitude of conferring a favour in coming to read to them. I am afraid such teachers sadly waste their time. I am quite sure that even the girls we are speaking about will fail to recognise the superiority. No, we must go to them with just one longing to be helpful, conscious always of our own great need of help, knowing how little, in His clear sight, we are in advance of them. These boys and girls will be quick enough to benefit by the superior wisdom there is in us; and if we are sincere, and humble, and straightforward, they will be taught by us, and indeed ere long credit us with a knowledge that will embarrass us, and which we would fain disclaim.

With sincerity and humility must go imagination. Imagination is the teacher's best friend. It saves her from many wrong conclusions and from many despairs. It saves her from the idea that what she sees is the all of a person. Judgment is not passed because the aggressive faults are so intensely disagreeable, uncouth manners, discordant voice, inertia. It shows as dull and unimaginative a mind to be misled by these, as to be misled by a melodious voice, charming manners, and "good style." There are virtues—and in this particular class of girl the splendid virtues—of unswerving truthfulness, and generosity that demands self-sacrifice, even if we are too dull to find them out. Imagination may help us. Imagination will help us to realise their lives. We shall generalise less and individualise more. Occasionally, in imagination, we shall work a day of eight hours in a laundry or pattern room, and return home to help in domestic duties; and if in mind we imagine six days of this congenial toil, we shall be more fitted for our task, and have more understanding of the material with which we have to work. Imagination will keep us from despairs.

The response to our appeals will not come at once, or even soon; but despair is the last thing a sincere teacher will give way to. From elder scholars, at least, there will come in time evidences of the conquest; little appeals for help, confidences, sudden and unlooked for appreciations of lessons—these are ample encouragements. We shall indeed, if we faint not, find "all, from beginning to end," in the hearts of some of these girls. Nor shall we expect all to respond. Some must always remain unresponsive to our touch. Others may have the power, but not we. That will not discourage us, nor will it prevent our giving of the best that we know; even of the seed which the sower went forth to sow, some fell by the wayside and some among thorns.

"Will you not go down among them? among those sweet living things, whose new courage, sprung from the earth with the deep colour of heaven upon it, is starting up in strength of goodly spire; and whose purity, washed from the dust, is opening, bud by bud, into the flower of promise; and still they turn to you, and for you. 'The Larkspur listens—I hear, I hear! And the Lily whispers—I wait.'"

ASSISTED CHURCHES AND MISSION CHURCHES.

CAREFUL readers of the INQUIRER must have frequently noticed how "assisted churches" and "mission churches" are referred to, alternatively, as one and the same thing; how narrow, moreover, the use of the term "assisted" has become, to the utter exclusion of broad and palpable facts, on the one hand, in regard to other churches, and to the great injustice, on the other hand, done to the so-called assisted churches themselves; how, correspondingly, the word mission has been belittled, dishonoured, perverted in all ways; and how, therefore, it behoves us, as a body of churches, to revise our terms, so as to thereby get a little nearer to the facts, to alter our methods of procedure to such an extent as to save us from glaring injustice in our mutual dealings, and to enable us to much more fully co-operate in the great work that concerns all of us equally whether as ministers or as churches.

I. Looking at the case of our "assisted churches," as such, the technical meaning of the word has long since come to signify churches that receive grants either from their local unions or from the British and Foreign Unitarian Association, or from both. The antithesis to "assisted," in this technical sense, is "independent," so that, just as the word "assisted" has come to mean grant-receiving from some union or other, so the word "independent" has come to mean, with equal narrowness, *not* grant-receiving from any such union. Meanwhile it is almost entirely forgotten that there are at least two other senses in which our churches are "assisted" often to a far greater extent than the technically assisted churches dare even to imagine for themselves. I am myself acquainted more or less, for instance, with two Yorkshire churches, each of which has received help from a neighbouring wealthy church to the extent of £100 a year for many years now past, and yet neither of which is ever classed as an "assisted" church. No doubt the readers of the INQUIRER can recall to mind many other cases of the same kind. But, besides the churches thus helped financially by some neighbour church far better off than themselves, without the official brand of "assisted," there are our endowed churches to be considered in this connection. It is curious what pitiable delusions some otherwise intelligent men and women can fall into, more especially where and when their own interests are concerned. Here, for example, is a church endowed by more or less pious or politic ancestors, to the extent of three or four, or even five hundred a year, while here, on the other hand, is a church that receives sixty or a hundred pounds only from some contemporaneous association, and yet we go on, year after year, calling the one church an "independent church" and the other an "assisted church!" If, indeed, it were a question of the mere confusion or abuse of terms it would be bad enough; but it is a far graver question than that. For one thing, the mere technicalities and consequent abuses now indicated have long been made the basis of an interference with the government of the technically assisted churches, which is never dreamed of either in the

case of the less formally assisted churches, or in the case of the endowed churches. On the mere plea of "the grants" made to them, the assisted churches are subjected to all sorts of limitations in regard to the appointment of their ministers, for instance, so much so that the very smallest part of such appointments has fallen to the congregations themselves. For another and even worse thing, these assisted congregations are reported, or are expected to report themselves, almost unto death: Quarterly reports, yearly reports, special reports, have gone on to such an extent and have been dealt with in such ways as have reduced our assisted churches in relation to their local unions and the central association for grants to a position I hardly care to describe. Meanwhile, these same assisted churches are a sad disappointment to those who have assisted them. The disappointment, however, is gratuitous. On what ground is it, or has it ever been, that these technically assisted churches alone should have been expected to become independent in a given time, or in what is rather vaguely called "a reasonable time?" "In fifty years," says one in reference to these assisted churches, within the area of a certain union, "we have not raised a single independent church." Other complaints of the same sort abound on all hands. But why? It is a curious illustration of how entirely one-sided we have become in such vain expectations that the very brother who complains that from among the technically assisted churches in his union we have not raised "a single independent church in fifty years," should himself have been for twenty years the minister of a church that has received from a neighbouring church far more financial help and for a longer time than some of the assisted churches he complains of, have received from the local union, and that, too, without becoming a bit more independent than they are. Who, again, expects our endowed churches to become "independent" of their endowments? No one. Nevertheless it would not be a bit more unreasonable to expect them to become independent of their endowments or to expect the informally assisted churches to become independent of the wealthy churches that are so kind to them than it is to expect technically assisted churches to become independent of the grants-in-aid by which they are distinguished. We know perfectly well that the churches aided by sister churches, apart from local or general unions, could not go on without such aid. Nor is it any more a secret that if it were not for their endowments many of the endowed churches would be even in a worse financial position than are many of the technically assisted churches, and would, indeed, find themselves unable to go on at all. Why, then, should it be expected that the technically assisted churches alone should become independent? The truth is, the expectation is unreasonable and unjust, and quite impossible of realisation. If we could get someone to adequately endow these assisted churches, we could make them independent at once, in the technical sense, though, perhaps, we should thus make them really less independent than ever. Or if, again, we could secure for each one of them some half dozen well-to-do

members both able and willing to finance them, we should be enabled to make them independent at once in the narrow sense intended. Neither of these plans is at all likely, however, for while, on the one hand, it gets harder and harder to imagine a regular succession of church endowments in these days, the whole trend of modern society is, on the other hand, for the well-to-do members of our churches to get further and further from the towns and so to make it more and more impossible for "working-class congregations" to be financed by richer members. Failing to get such churches adequately endowed, and failing to secure for each of them a sufficient number of wealthy and generous members, we might, indeed, secure their independence, if we could make them some five times more numerous than our average congregations; but no sane man would venture to look for any such removal of a long-standing difficulty. It is thus, as in other ways, clear beyond doubt that the baseless presumption that the assisted churches, in the technical sense, ought, as a matter of course, to become independent will itself have to be abandoned absolutely.

II. Passing on now to the fact that these same "assisted churches" are, alternatively, spoken of as "mission churches" in some distinctive sense, the issues raised are equally curious, suggestive, and contradictory. It is not, of course, strange that the assisted churches should be regarded as mission churches, also, for there is a sense in which all churches are mission churches. The strangeness comes in when we see that "assisted" and "mission" are regarded as simple alternatives for the same thing, and still more, when "independent" is taken to mean not the antithesis of "assisted" only, but, none the less, the antithesis of "mission." This singular confusion of terms has gone so far, in some of our local unions, as to have led to the very singular notion that for a church to receive a grant is "to go on the mission," while to become independent of a grant is "to go off the mission." Ministers and members of our churches who write or speak thus cannot surely be taken to mean that only the technically assisted churches are mission churches; that, for instance, the endowed churches and the churches helped in other ways than by grants from their local or central unions, are neither mission churches nor in the least expected to be so. To say the least of it, all churches whether independent or not, endowed or not, assisted or not, informally, are mission churches, or ought to be, and woe be to them if they are not or do not seek to be. Moreover, the more distinctively the assisted churches do actually become mission churches, the more unreasonable does it become to expect them to become independent also. Mission churches are supposed to be churches for "the lapsed masses," though Heaven knows that the "lapsed" classes need mission churches still more. The whole economic and social trend of things being, as we have seen, for the "lapsed classes" to get as far away from the homes and the churches of the "lapsed masses" as they can, anyone who so looks at these well-known phenomena as to look into them will not need to be told that to expect

churches to be at once specially mission churches and yet financially independent is to expect flat contradictions to work well together.

III. Bringing all these matters to a head, and putting them into the shape of fruitful reflections and helpful lessons, there are three things that suggest themselves at once. In the first place, it has thus been made clear that we shall have to revise and reform our nomenclature in this as in some other respects. The confusion of terms which differ has gone almost as far as it can, and the loose, reckless process of misnaming should end as swiftly as possible. Let "assisted" mean assisted, let "mission" mean mission, let "independent" mean independent, neither more nor less. Care in speech implies care in thought, and correct naming is the sign of correct thinking on the things named. Still more important is the lesson that we shall have to change our whole method of procedure with regard to the assisted churches, more especially. The arbitrary treatment dealt out to such churches and their ministers, for many years past, should cease forthwith. All churches that need assistance from their sister-churches should receive it as a matter of course, without the smallest assumption or presumption of general superiority on the part of the churches that help, and with no thought of general inferiority on the part of the churches that are helped. If one church is called upon to report itself, let all the churches be equally so called upon, and if those who help are *not* so called upon, so neither let those be who receive the help. Perfect equality, both as respects churches and ministers, is the only right order, and no paltry finance should be allowed to adversely intervene. With a revised nomenclature resting on fact and not on fiction, and with perfect equality in our ecclesiastical procedure, the difficulties in the way of our common mission will be far fewer in number and far less grave in character. A greater, grander, diviner mission than ours no body of churches ever had, and no year within my recollection ever opened with so much promise as this for our Free Churches and for the Liberal faith for which they stand, have stood, and will stand. W. MELLOR.

NEWS FROM THE CHURCHES.

Bridport (Resignation).—The Rev. H. Shaen Solly, M.A., has resigned the pulpit, which he has held since 1888, as successor to the late Russell Carpenter. At a congregational meeting held on Wednesday, Feb. 20, the resignation was accepted with great regret, and a resolution passed recording the congregation's desire "to convey to Mr. Solly their warm appreciation of his work amongst them, of his earnest endeavour to inculcate high principles and ideals, and of his constant efforts in the service of the larger community of which they are a part. They sincerely hope that many years of health and happiness lie before Mr. and Mrs. Solly." A note in the *Western Union Chronicle* adds:—"Mr. Solly has always brought to the minds of his congregation all the latest and newest phases of thought in the world of theology. He will be remembered for his ripe scholarship and for the generally informing nature of his sermons. His kindly ministrations among the sick and sorrowing in the congregation will be remembered by many. In the work of the town of Bridport he will be much missed, as he has been on the committees connected with educational matters, both elementary and secondary, as also of the Literary

Institute and the Ramblers' Club. Of the Dorset Field Club he has been an active member, frequently reading papers on the geology of the district, &c. He is much esteemed in temperance circles for his intelligent zeal in that cause, and his work in connection with the chapel Band of Hope will be long remembered."

Dover.—The new schoolroom was quite unable to accommodate all who wished to attend the entertainment given a fortnight ago by the Sunday-school young people, and arranged by Mrs. Igglesden and Miss Martindale. The entertainment was accordingly repeated on Wednesday evening to a large and very appreciative audience.

Ipswich.—Readers will remember the discussions in the Ipswich local press arising out of the refusal to admit the Rev. Lucking Tavener to the Brotherhood of the Social Settlement, on the ground that he was not a Christian. This was seven years ago. During the years which have elapsed, the opposition has been lived down, and on Saturday evening last he gave his lecture "Among the Dutchmen" to a crowded audience, consisting of 1,200 persons. His reception was most enthusiastic, the audience listening most attentively for two hours, while he described his experiences in Holland during the International Congress of 1903.

Kidderminster.—On Wednesday evening, Feb. 27, a very successful social meeting of the congregation was held in the schools and church, when the Rev. W. Copeland Bowie was the guest of the evening. After tea in the schoolroom a meeting was held in the church, which was completely filled. Colonel W. H. Talbot, J.P., presided, and Mr. Bowie gave an address, in which, after referring to the "New Theology," he gave an able exposition of Unitarianism. Speaking on the 100th anniversary of Longfellow's birth, he said it was interesting for Unitarians to be reminded that the father of Longfellow was one of the founders of the American Unitarian Association, and its first vice-president. Longfellow himself regularly attended from a boy onwards the Unitarian Church, at Cambridge, near Boston. They saw in Longfellow a brave, noble, simple, pure life; and in his poetry beautiful, simple, pure, a very fine example of Unitarian religion. No one could say how many lives had been elevated, ennobled, sweetened by the poetry of Longfellow, and in the life of Longfellow and his brother, who wrote many hymns, they had noble examples of what a reasonable, simple, and beautiful Christian faith could produce. The Rev. J. E. Stronge, who also spoke, said they had already raised £1,000 towards the cost of the Congregational Hall, which they hoped to open in October.

Manchester: Dob Lane (Resignation).—The Rev. George Knight, who has been settled at Dob Lane since 1885, has been compelled to resign the pulpit, on account of ill-health, and to take a prolonged rest.

Manchester: Oldham-road (Appointment).—The Rev. W. Griffiths, Ph.D., B.D., has accepted an invitation to the ministry of this church, and has already entered upon his duties.

Stalybridge.—A sale of work, to raise £100 for the Guild Building Fund, was opened on Friday, February 22, by Mr. Elias Wild, J.P.; Mr. William Thompson, president of the Guild, in the chair, and supported by the Revs. W. G. Price, G. Evans, and others. On Saturday afternoon the sale was re-opened by Mr. J. O. Kerfoot, J.P., the Rev. W. G. Price in the chair. The net proceeds of the sale are expected to reach £120.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Royal Warrant
Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

On SATURDAY, MARCH 9,

is published the **SECOND NUMBER** of

The Nation

THE NEW LIBERAL AND PROGRESSIVE WEEKLY REVIEW

(with which is incorporated "The Speaker.")

Edited by **Mr. H. W. MASSINGHAM.**

Among other interesting Contents is an Article by

WINSTON CHURCHILL, M.P.,

"A Smooth Way with the Lords."

On Sale at all Bookstalls and Newsagents, price 6d. Annual Subscription, 26s.

14, HENRIETTA STREET, COVENT GARDEN, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 10.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, and 7, Rev. W. WOODING, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Dr. LAWSON DODD, and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; and 7, Rev. A. A. CHARLESWORTH.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. C. STREET.
 Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH, and 7.
 Ilford Assembly Room, Broadway, 7, Mr. H. G. CHANCELLOR.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. H. S. PERRIS, B.A.; and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15, Rev. FELIX TAYLOR, B.A., and 7, Rev. W. G. TARRANT, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7.
 Stratford Unitarian Church, 11, Mr. G. EAMER; 6.30, Mr. G. SKELT.

Wandsworth, Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A., and 7, Rev. FELIX TAYLOR, B.A.
 Wimbledon, Collegiate Hall, 7, Rev. F. W. STANLEY.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. A. COPELAND BOWIE.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11, Rev. J. CROWTHER HIRST; and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. JOHN HUNTER, D.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

ANNUAL MEETING, SATURDAY, 16TH MARCH.

3.30 p.m.—SERVICE in Cross-street Chapel Preacher, Rev. J. H. WEATHERALL M.A., of Bolton. Collection in aid of the Funds of the Association.
 5.0 p.m.—TEA at Lower Mosley-street Schools Sixpence each.
 6.0 p.m.—EVENING MEETING in the Memorial Hall. The President, T. Fletcher Robinson, Esq., in the Chair. Speakers: Grosvenor Talbot, Esq., J.P.; David Healey, Esq., J.P.; A. Slater, Esq.; Rev. A. Cunliffe Fox, B.A.; and Rev. H. Dawtrej, B.A.

NEANDER ANDERTON, B.A., } Hon.
 OLIVER H. HEYS, } Secs.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

ANNUAL MEETING AT BLACKPOOL SATURDAY, 9TH MARCH.

SERVICE in Bank-street Chapel, 3.15 p.m., conducted by Rev. J. ISLAN JONES, of Accrington. Preacher, Rev. JOSEPH WOOD, of Birmingham.

BUSINESS MEETING, 4.30 p.m.

TEA, 5 p.m. Tickets, Sixpence each.

PUBLIC MEETING, 6 p.m. Chairman, Mr. John Chew, President of the Mission. Addresses by Rev. T. P. Spedding, Rev. H. D. Roberts, Mr. T. F. Robinson, and others.

R. T. HERFORD, } Hon.
 J. MOORE, } Secs.

DEATHS.

BLESSLEY.—On March 1st, at Mile End, Portsmouth, Henry Blessley, in his 76th year.

ROSCOE.—On February 26th, at Grassendale, Liverpool, Martha, daughter of Robert Roscoe, in her 82nd year.

SLACK.—On March 4th, at Anderida, 91, Park-lane, Croydon, Charlotte Mary, widow of the late H. J. Slack, F.G.S., F.R.M.S., formerly of Ashdown Cottage, Forest row, in her 87th year.

VANCE-SMITH.—On March 5th, at Normans, Bowdon, Elizabeth Anne Todd Vance-Smith, the widow of the Rev. George Vance-Smith, D.D., aged 59 years.

CHEAP RE-ISSUE.

Price SIXPENCE net.

PSALMS OF
THE WEST.LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.
**COMPENDIUM OF SWEDENBORG'S
THEOLOGICAL WRITINGS.**

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

Burnley Lane Unitarian Mission,
NORTH STREET.THE ABOVE
SUNDAY SCHOOL AND MISSION CHURCH
WILL HOLD A**SALE OF WORK**
AT TRAFALGAR STREET UNITARIAN SCHOOL,
In Aid of Extension Fund.

On March 14th, 15th, and 16th.

EXCELLENT ENTERTAINMENTS AT INTERVALS.

Season Tickets, 1s. 6d. each.
Thursday before 6 p.m., 1s. each; after, 6d. each.
Friday and Saturday, 6d. each.

All Gifts of either money or goods, however small, will be gratefully acknowledged if sent to JESSE JUDSON, 237, Briercliffe-rd., Burnley.

MANSFORD STREET CHURCH AND
MISSION.

The ANNUAL MEETING of the Mansford-street Church and Mission will be held at Mansford-street on Wednesday, the 20th March, when the Chair will be taken by Dr. W. BLAKE ODGERS, K.C., at 8 o'clock p.m. Tea and Coffee at 7 o'clock.

BLACKFRIARS MISSION AND STAM-
FORD STREET CHAPEL.

The ANNUAL MEETING will be held at Stamford Street Chapel, S.E., on Tuesday, 19th March, 1907, when Sir E. DURNING-LAWRENCE, Bart., will preside. Friends are cordially invited.

TEA will be provided at 7 p.m.
MEETING, 7.45 p.m.Situations,
VACANT AND WANTEDTO PARENTS AND GUARDIANS.
KNOCH LIMITED have VACAN-
CIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED.—Capable NURSE for three children, 6 months, 2½ years, and boy of 7½ going to school.—Mrs. JOSEPH WICKSTEED, Letchworth (Garden City), Herts.

LADY NURSE or Mother's Help WANTED. Four children, aged 10 to 3, Salary £22.—Mrs. GARNETT, 26, West-hill, Highgate.

SECRETARYSHIP Wanted by Young Lady. Shorthand, typist; five years with district surveyor.—D., care of INQUIRER Office, 3, Essex-street, W.C.

FOR SALE.

NEW LAID EGGS, COOKING EGGS.

TABLE POULTRY, DUCKLINGS,
GEESE AND TURKEYS in Season.Apply for particulars to
MISS GRUNDY, ROYSTON, HERTS.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.**ST. LEONARDS-ON-SEA.**—"Cran-
stock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.**DEVONSHIRE.**—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.**SEAFORD, SUSSEX.**—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.**RHOS-ON-SEA, COLWYN BAY.**—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.**SOUTHPORT.**—Comfortable Apart-
ments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD.
On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.Full Tariff and Testimonials on application.
Telegraphic Address: "Bookcraft," London.19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Popular Re-Issue in Six Cr. 8vo Vols., Boards.

HAPPY HOURS FOR CHILDREN:

or, The Parents' Cabinet.

BY MARTHA HILL AND FRIENDS.

Edited by CONSTANCE HILL.

3s. 6d. net the set of 6 Vols.

Rubalyat of Omar Khayyam. One Penny.

PRIORY PRESS, 70, HIGH STREET, HAMPSHIRE.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.

HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

WILLASTON SCHOOL, NANTWICH
An Unsectarian Public School.

The next ENTRANCE and FOUNDATION SCHOLARSHIP EXAMINATION will be held on March 19th and 20th.—For particulars apply to the HEAD MASTER.

SUSTENTATION FUND

FOR THE

Augmentation of Ministers' Stipends.

Secretaries of Congregations desiring Grants from this Fund may obtain the needful forms of application by writing, before 31st March next, to Mr. Worthington, The Hill, Stour-bridge.

A. W. WORTHINGTON, } Hon.
FRANK PRESTON, } Secs.**RIVINGTON CHAPEL.**—The Annual Sunday-School Sermons will be preached on Sunday, June 2nd, 1907, by Rev. W. COPELAND BOWIE, of London.**"THE UNITY."**—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0 0
HALF-PAGE ...	...	3	0 0
PER COLUMN...	...	2	0 0
INCH IN COLUMN ...	...	0	3 6

Special Terms for a Series

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, March 9, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3377.
NEW SERIES, No. 481.]

LONDON, SATURDAY, MARCH 16, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	161
LEADER:—		
Religion in Ethics	...	168
ARTICLES:—		
The Way Out of Dogma	...	163
The Ethics of Internationalism and Industrialism	...	164
The Rev. R. J. Campbell in Manchester	...	167
Paul Gerhardt	...	168
The Way of the Idealist	...	170
From Hungary	...	173
MEETINGS:—		
Unitarian Home Missionary College	...	171
Midland Christian Union	...	172
Manchester Domestic Mission	...	173
CORRESPONDENCE:—		
Women's Suffrage	...	162
"Assisted Churches & Mission Churches"	...	162
The Rev. J. R. Beard, D.D.	...	163
Boston Conference	...	166
LITERATURE:—		
The Cleansing of London	...	166
THE CHILDREN'S COLUMN	...	167
NEWS FROM THE CHURCHES	...	174
OUR CALENDAR	...	175
ADVERTISEMENTS	...	175

NOTES OF THE WEEK.

DR. CHANNING'S well-known volume on "The Perfect Life," has been added by the British and Foreign Unitarian Association to its series of popular Sixpenny reprints, and is a most valuable addition to this series. The book, on better paper, bound in cloth, and with a portrait for frontispiece, is also to be had for eighteenpence.

WE have already called attention to the forthcoming novel by the Rev. J. L. Haigh, "Sir Galahad of the Slums" (Liverpool Booksellers' Co., net cash price 4s. 6d., by post 4s. 10d.), and are interested to find a note on the book in the March *Calendar* of Hope-street Church, by a writer whose initials we recognise as those of a very competent judge of good literature, the minister's wife: "Those among us—and we know there are many—to whom 'Brotherhood' is no empty word, will delight in the spirit in which this book is written, and the loving interest which penetrates to the essential *man* beneath all external accidents and conditions. The local colour is of course strong; and some of the most pressing problems of our day are presented in such a vivid manner as must surely help to force them into recognition. Very many of the incidents are within the range of Mr. Haigh's personal experience, and most of the 'characters' personally known to him. But the story, as a story, never flags; there is no undue exaggeration or emphasis; and the danger

of luridness on the one side and mawkishness on the other is carefully avoided. Certain personalities familiar to most of us are admirably portrayed under a thin disguise: We heartily recommend the new 'Sir Galahad.'"

DR. JAMES MOFFATT concluded his course of Jowett Lectures at the Passmore Edwards Settlement, Tavistock-place, on Wednesday evening. It was a course of ten lectures on "The Conception of the Spirit in Early Christianity," and the last lecture was a most able summary of the conclusions of the study; but out of all London only a handful of eighteen, mostly grey heads, were there to hear. We cannot help thinking that there is some fault in the method of making these lectures known. That only such a mere handful should have been found to hear the author of "The Historical New Testament," on such a subject, is greatly to be regretted. The lectures, when published, will certainly command a much wider public.

REFERRING to Mr. Roper's recent letter asking for information as to Boys' Brigades for physical drill and training in first aid, or similar instruction, other than distinctly military exercise, Dr. J. B. Paton wrote from Nottingham, "that the Boys' Life Brigade has been formed distinctly for this very purpose; that there are some three or four hundred companies of the Life Brigade established in different parts of the country, and that there has been no work for boys that I know of which has been more useful than this."

It appears that there are now companies of the Brigades, both for boys and girls, organised on this principle, and particulars as to the forming of a company (code of rules and regulations, post free, 4d.) may be had from the Brigade Secretary, 56, Old Bailey, E.C. From an interesting account of the Girls' Life Brigade, we take the following:—

"The Girls' Life Brigade had its origin in the Boys' Life Brigade, being really a product of the earlier organisation for boys. The Boys' Life Brigade had its origin in an idea of Dr. Paton's, and was formed with these splendid aims: The objects of the Brigade are to lead our boys to the service of Christ; to train them for an active, disciplined, and useful manhood; and to promote habits of self-respect, obedience, courtesy, and helpfulness to others, and of all that makes for a manly Christian character. It is sought to attain these objects within the Brigade

chiefly by means of drill, *which is not associated with the use of arms, but with instruction and exercises in the saving of life from fire, from drowning, and from accident.* The physical training given in the different kinds of drill is intended to fit the members for rendering helpful service to others, while imparting healthful vigour to the body, and giving the moral discipline which results from the obedience, self-regard, and mutual trust necessary where drill is practised in a way which fulfils the true idea of the term: In short, *the principle of the Brigade is life-saving; and the pursuits, operations, and tone of the Brigade are in harmony with that principle.*

"The Boys' Life Brigade being formed and launched on a useful career, the next step was to form the completing half of the organisation—the Girls' Life Brigade: 'What a vast scope there is for the Girls' Life Brigade! Every home, every work-room, every day-school, every Sunday-school, every playground, every holiday trip, one might almost say *everywhere*, presents scope for practising the useful knowledge gained in the duties of the Girls' Life Brigade: The life-saving lessons, whether in regard to fire or water, should impress girls with a desire to be of service to others, and teach them in times of danger to care for the weak and helpless: The confidence fostered by knowing what to do in cases of emergency will stimulate the needful quality called presence of mind: Teach girls to develop their muscles, their lungs, their general condition, and it will help you who venture to undertake the training of their souls in your strenuous endeavours to instil into their minds and hearts a noble ideal of life.' So Mrs. Cadbury wrote when commending the Girls' Life Brigade to those who are engaged in Sunday-school and kindred work. Wide as is the scope for the Boys' Life Brigade, when one thinks of the world of women's life, of the home, of tending the young, of nursing the sick, and of the many ministrations which naturally fall to the gentle touch and loving care of women, it is seen that the scope for the Girls' Life Brigade is still wider, and that the opportunities for service are more numerous and of daily and even hourly occurrence."

THE Captain of a Company of the Boys' Life Brigade, in the Midlands, commends it as specially useful for boys in mining villages and manufacturing towns, and describes what may be done, as follows:—

"In the first place, the members of this Brigade get all the valuable physical

and 'foot' drill common to the other brigades, but in place of the absolutely useless drill with 'dummy' rifles they learn ambulance 'first aid,' and, what is more to the point, they learn it thoroughly. Life saving from water, from fire, and from accident, form the basis of the Life Brigade drill. Those who are acquainted with the excellent work done by the St. John Ambulance Association in mining and manufacturing centres where accidents are common, will at once see the value of training boys in this work. Last year a member of my Company saved a life from drowning; and this year another member saved the life of a man by preventing his bleeding to death. That the drill is quite as attractive as 'dummy' rifles is proved by the fact that since my Company was formed it has absorbed a 'rifle' corps. In colliery districts, particularly the Life Brigade, properly conducted, has been proved to be an invaluable institution, especially when associated with a St. John Corps. If a Company has good officers and a moderate amount of capital, a very great deal besides ambulance instruction can be done for the benefit of the members. A Club Room will be much appreciated during the winter. Gymnastic Classes will be found a great attraction. A Brass Band will 'go like hot cakes.' By means of such attractions members may be induced to do other things of greater benefit to themselves. Attendance at some religious service or Bible Class on Sunday may be compulsory. Attendance at Night School may be counted towards promotion and prizes. Last winter the whole of my Company, over 100 strong, attended Continuation Classes."

THE remarkable series of articles on creed revision, to which attention has been called in our pages, continue to appear in the *Glasgow Herald*. A local poet declares the problem to be that of finding out how to say one thing and mean another, or to express belief and doubt at the same time. In the *Herald* of March 2, in a separate article on the "Ecclesiastical Outlook in Scotland," a "Wee Free" writer endeavoured to stem the tide by maintaining that the only spirit in which to effect urgent modern social reforms is that of adherence to "the whole doctrine of our historic Confession." This writer appears, however, to be very much alone; and as to the weight of the arguments his article is nowhere in comparison with those he criticises. The movement for greater freedom of teaching is not confined to one journal. We observe that another Scottish clergyman, who has been writing some articles in the *Weekly Scotsman* on "What it Means to be a Minister," concludes his series with a severe rebuke to the people in the pews. He declares that "the clergy would often be willing to lead if the people would permit them." He quotes Martineau respecting the average church-goer: "Thought chills him with doubt and fear," and says himself, "Instead of the imaginary demand for light of which we read, he (the minister) is conscious of being surrounded by good and worthy people, who intensely desire to be let alone." But that is a very old story, and has its parallels outside of Scotland.

CORRESPONDENCE.

WOMEN'S SUFFRAGE.

SIR,—As a constant reader of your paper, may I ask for a small portion of your space to make a few remarks on the letter concerning the above in your last issue?

I feel somewhat diffident in entering the lists against such a doughty champion as your correspondent Ellen B. Drewry, who is so well known, and whose work is so highly appreciated in scholastic and literary circles. I am not authorised to write on behalf of the Central Society for Women's Suffrage, but I should like to point out that as a society it has taken up an absolutely neutral position in regard to the action of the so-called (and foolishly nicknamed by the Press) "Suffragettes." Among the numerous members of the Society it would be stupidity indeed if there were not diversity of opinion, some approving in their individual capacity and others disapproving of the tactics of the "fighting contingent." However, the society, as a corporate body, continues its work of propaganda on the old constitutional lines, neither opposing the Social and Political Union, nor upholding it, considering there is room for both organisations.

As a veteran in the cause, and having worked for many long weary years without any appreciable result, I personally sympathise with the younger members of our sex, who, realising that forty years of "lady-like" methods have completely failed to secure the Parliamentary franchise, have thought it right and expedient to have recourse to more stirring tactics, and are prepared to make great sacrifices to gain their end. It is not to be wondered at that after the many rebuffs these young enthusiasts have encountered, some of them should have lost the "patience" the Prime Minister so kindly counselled, and, as their opponents would say, their heads also. I would remind your correspondent that few great causes have been won without the breaking of laws and the use of physical force. I need only mention two with which your readers above all must have the most intense sympathy, viz., the emancipation of the slaves in America and the abolition of compulsory Church rates.

Your correspondent is surprised "that in the eagerness to obtain the franchise the privileges and duties of educational government, and the fact that these have been withdrawn from women, in spite of their having fulfilled them with admittedly exceptional ability, seem to have been quite lost sight of."

Surely, Miss Drewry cannot be ignorant of the fact that the "Women's Local Government Society" has been working steadily for many years trying to induce Parliament to bring in a Bill to make women eligible to serve on all local governing bodies; and its persistent efforts have been rewarded by the promise of the Government, made in the King's Speech, that such a measure is in prospect, so that we may reasonably hope that, at no very distant date, women will recover their lost position, and once more take their part in educational government.

But many of us want more than this. As taxpayers we think we have a right to have a voice in how our money is spent; as

workers, we consider we should be able to decide on hours and conditions of labour and rate of wages; as women we claim to be consulted in the making or alteration of divorce, intestacy, and other laws which specially affect our sex. The responsibility of having a vote and a stake in the country would have an educational and steadying influence, and "the deficient and lawless spirit" your correspondent so much deplores would, in happier circumstances, die a natural death. The determined opposition of so many members of the Liberal party has been a great disappointment to many true and life-long Liberals, and must have strained the loyalty of its ardent women supporters almost to the breaking point; and they must now, I should think, fully and painfully realise that they have given up to party what would have been better used for womankind.

ELLEN C. MCKEE.

March 12, 1907.

SIR,—Opinions may differ about the tactics of the militant section of the Women's Suffrage party, but there is no doubt that they are in earnest, standing the test of ridicule which is often harder to bear than imprisonment, and have made the question a live one, so that the movement, in consequence of their action, has made more progress in a couple of years than the older societies were able to achieve. For over forty years the constitutional party have been working by meetings, by petitions, by interviewing members of Parliament, and helping them in their candidatures, in the hope that gratitude for past services would make them give the desired boon, and it is no wonder that now the younger and more active of the Suffrage party are determined to bring the question more forward.

Many women worked hard at the last General Election to return the Liberals to power, and it is with a bitter feeling of disappointment that they now realise that after last Friday's "talk out," the party whose motto is "No taxation without representation," will not give this elementary right to their women fellow citizens.

ALICE BARTRAM.

Highbury, March 13, 1907.

[WE have received other letters on this subject, but these two must suffice. Correspondents should remember that matter received only on Thursday has often the poorest chance of publication.—ED. INQ.]

"ASSISTED CHURCHES AND MISSION CHURCHES."

SIR,—With your permission, I should like to offer a few observations on Mr. Mellor's article on the above subject. It is not my purpose to give an exhaustive answer to it, for that, I think, is rather a matter for the officials of the local mission than for myself. But he quotes a sentence from a former letter of mine, and I desire to remove a misconception from his mind under which he is evidently labouring. The sentence he quotes is to the effect that "in fifty years we have not raised one independent church," that is, in Yorkshire. This he calls a "complaint," and then points to my inconsistency in making this "com-

plaint" by saying that I have been minister of a church for twenty years which receives more financial aid from a neighbouring church than many of the so-called "assisted" churches, and yet has not become a bit more independent. This I regard as a gratuitous attack upon me: I should think Mr. Mellor is the only person who has construed the sentence in question into a "complaint." Such an idea never entered my mind, and, indeed, I had no right to make any such "complaint." I simply stated a plain and palpable fact, and I did this for the purpose of showing the advisability of adopting a different policy from that which has hitherto been pursued. I search Mr. Mellor's article in vain for any such policy, and it does not appear to help matters forward over much. Evidently he regards me in the unenviable light of trying to pluck a mote from my brother's eye when there is a beam in my own. If he cherishes that conviction he is welcome to it. I plead guilty to not having made my late congregation independent, and no one regrets that more than I. All fields are not equally profitable to till: A farmer cannot get the same results from a piece of barren moor or bog as he can from a fertile plain. It is the same with congregations. But I can inform Mr. Mellor that I was the first minister of the first "mission" congregation in the North of England, and that in half the time I was with my last congregation I lifted it off the shoulders of the local mission, and that it became one of the most flourishing congregations in Lancashire.

I am not personally concerned in the other matters of Mr. Mellor's article: I think he makes more ado about our nomenclature than is needful or helpful.

We cannot get beyond the fact that churches are "aided" when they receive grants from outside. Nor need there be any confusion between "aided" and "mission" churches. I should call that a "mission" church which is started by a missionary organisation, and that an "aided" church which has not been so started, but which such a body rescues, or seeks to rescue, from decay or death.

Mr. Mellor complains of the restrictions put upon these congregations in the matter of reports and the election of ministers. I agree with him that there is more reporting than is needful. I have never believed that the quarterly reports do any good, and they always reminded me of John Sterling's youthful gardening, when he was in the habit of pulling up his plants every morning to see whether they were growing. There were no quarterly reports in the first mission I served under. There was a short and simple statement sent each year from the churches concerned for the annual report, and a visit paid to them by a representative of the committee, who also made a short statement for the report, and that was deemed sufficient, and that mission has been as successful as any in the land.

On the question of the election of ministers it has never seemed to me there were any undue restrictions. The congregations concerned make their own choice, as a rule, and unless there is something decidedly objectionable in the man of their choice, it has been sanctioned by the mission committee: I have known instances, indeed, when the judgment of the

committee has been overridden by the mission congregation in the choice it had made:

On the question of endowments Mr. Mellor seems to me to display considerable confusion of thought. He asks, "Who expects our endowed churches to become independent of their endowments?" He further says, "It would not be a bit more unreasonable to expect them to become independent of their endowment : : : than to expect technically assisted churches to become independent of the grants in aid by which they are distinguished." But what need is there for endowed churches to become independent of their endowments? And how are they to do this except by throwing their endowments away? Such an idea is absurd. As well expect the well-to-do to impoverish themselves in order to become independent. The case is totally different with grant-aided churches, and it would certainly be a benefit to them if they could rise above such necessity and become self-contained. We cannot change the meaning of the word "independence," whether it applies financially to churches or individuals, and by the common usage of language we regard all as being in that condition who have an assured income which enables them to live and pay their way. Would that all our churches were in this happy condition!

Leeds, March 11, 1907. JOHN FOX.

THE REV. J. R. BEARD, D.D.

SIR,—I am preparing a Memoir of my father, the Rev. John Rely Beard, D.D., and find the difficulty of the work increased by the lapse of time since his death, a period of nearly 30 years, during which all of those with whom he was on terms of special intimacy have also departed. I have a considerable quantity of interesting correspondence addressed to him by other people, which would imply that he must have reciprocated in a similar degree, but his letters to members of his own family were those of a very busy man, and afford little insight into his mind or his projects. May I through your valuable paper ask that any of your readers, who have letters written by Dr. Beard or any documents likely to be of use to me in the work I have in hand, will kindly lend them to me. I shall gladly pay any expenses incurred in sending them to my address at Hazlefield, Knutsford, and will return them in due course. I am aware that a favourable response to this request must entail considerable trouble in searching for the material I ask for: I can only say that I shall feel greatly indebted to anyone who will take this trouble.

JAMES BEARD:

Belvedere Hotel, Bordighera, Italy,
March 9, 1907.

"THE Bible: Its Inspiration and its Authority" is the subject of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*, No. 4 of the series on "Thirty Years' Changes of Religious Thought."

TO CORRESPONDENTS:—Letters, &c., received from D.A., J.M.B., I.A.C., J.M.C., J.T.D., J.E., A.H., A.L., E.W.L., G.F.M., T.M., G.von P., A.H.S., E.T., W.G.T., A.W., L.W.

THE WAY OUT OF DOGMA:

If anyone could win our consent to the necessity of dogma, it would be Mr. Chesterton; but failing this, he has contributed not a little to the illumination of the subject by a parallel, which he put forward in his review of Mr. Lloyd Thomas's book in the *Daily News*: Just as society at large finds it necessary to be dogmatic on the subject of morality, and lay down strict rules, e.g., on the marriage relation; so the Church must issue its decrees or dogmas of theology. The parallel really hides more in itself than Mr. Chesterton would be willing to accept, and, to use a characteristic saying of Henry Sidgwick's, "I think we are on the way of finding a right method for forming a sound theory on the subject." Both in morals and in religion the voice of society, of collective man, must be heard; that is what the parallel means: Social constraint and collective direction there must be. Unfortunately, however, Mr. Chesterton's views would, in the long run (and he runs a long way), hand us over to the Inquisition or the Wee Kirk. How is social constraint exercised in morals? In the first place by the Law. But the Law dictates only the *minimum* of what the best mind of the community considers desirable: It prescribes, in marriage, monogamy: It cannot prescribe tenderness: It cannot even prescribe fidelity: These other higher and weightier matters are nevertheless prescribed, and largely enforced, by society and public opinion: And society and public opinion have any number of graduated varieties, from that which forbids downright physical cruelty up to the very finest ideals that have entered into the marriage relation: The law can, indeed, safely refrain from insisting on these higher ideals because they are securely contained, as in germ, in the monogamy which Law decrees: The Law leaves them to the development of the human spirit, for the Law itself is the fruit of that development. Moreover, we can see how at every successive stage there is a degree of emancipation from one sort of constraint, and at the same time an increase in constraint of another kind. Where the Law ceases to dictate, the dictation of the collective conscience becomes more penetrating, in a sense more exacting even, than Law: The Law is too external, too mechanical, to deal with the finer issues and delicate relationships which marriage, in its higher development, implies: But in order to get more liberty and elasticity for the spirit's play, the moral imperative, no longer depending on legal sanctions, must be made all the more absolute: You must screw the spring down tightly *somewhere* in order that you may have free play *anywhere*.

Further, all progress in morality has depended on making the social constraint less and less like that of the Law, and more and more that of the Spirit, i.e., of conscience, inwardness, affection: But, we are to observe, this has not meant a movement towards individualism—that is the error of Protestantism: Differentiation from the law-status has not meant departure from the collective status. That was the error of Maine, with his formula that society in its progressive development moves from status to contract; or, one

might say, from collectivism to anarchy: It has meant rather the deeper interpretation of the collective principle: Any other conclusion leads straight to the morass of the antinomians: for on any other conclusion law and liberty are antagonistic.

Is now this same deeper interpretation possible in religion, as in morals? Mr. Lloyd Thomas says, Yes: His book means, I take it, that while hitherto the rationalistic advance towards a liberal faith has usually assumed that we must replace collective authority by individual judgment, we are coming to see that this assumption is an error: Rationalising theologians have generally gone a little mad on this point. "What?" they have said, "is truth a social matter to be decided by counting heads?" forgetting that the moral *ought* is just as much a matter of the individual soul as truth itself, and yet, as we have seen, morals are collective as well as individual. We are reminded of Loisy's jest about the singular case of a religion which seemed made for the angelic hosts of which every individual constituted a species, rather than for men living together on earth. We are coming to see that the consensus and the individual judgment are not, and cannot, be rivals or substitutes one for the other. Learning from the parallel to which Mr. Chesterton has directed our attention, we can understand that the stronger individual judgment becomes, the stronger becomes also the consensus, the constraining collective consciousness: And if we ask: Is dogma the right and natural form for the expression of this collective consciousness of religious man? the parallel will once more come to our aid. It is not the most nobly moral men who need the sanctions of the Law to induce them to be good. And so, in the case of religion, in proportion as men are truly religious they will not need the support of dogma: They need the consensus. But the consensus tends ever to be of the kind that we call unity of spirit: At a former, less developed stage of the Church's life, the consensus took the form of dogma, and said, "Thus shall ye think." The new consensus comes ever nearer now to saying, "Ye shall be of this spirit, this loyalty, this fellowship." It need not now be doctrine at all that the constraint is directed towards. It may be something that holds doctrine in solution, as it were, just as (to refer again to our parallel) the higher tendencies and more ideal relations of modern marriage hold in solution the elemental facts of human nature, only transformed and socialised, *i.e.*, moralised. It is thus an indispensable condition of any progress to a higher Church life that the Church shall leave the law-, or decree-, or dogma-status: But (once more), this must not mean departure from the collective status: In what way, then, can such progress take place? Where can the spring be screwed down? The thing must be very difficult to understand, judging by Dr. Robertson Nicoll's remarks in the *British Weekly* on the free trust deeds of Presbyterian chapels a few weeks ago: He thinks that while the evangelical churches insisted on the Christian faith, our English Presbyterians left these matters to trustees, subscribers, or seat-holders; the contrast

intended being that between a great, common united legacy of conviction, and a poor abstract residuum of theological opinion: For often, indeed, the advocates of the "free and open trust" have spoken in a way to justify the supposition that they only differed from the dogmatic churches in requiring that the doctrines taught should be in the temporary fashion, and that their only business with Christianity was what Loisy calls *la recherche d'une quintessence*: Mr. Thomas, however, will enlighten Dr. Nicoll as to the true aim of our "free and open" tradition: That tradition has, it may be obscurely and dimly, but truly, been groping its way towards the new deliverance of the Christian consciousness which is now at hand: We are witnessing a real development of the Church idea into a fuller realisation of its own presuppositions. There is only one possible result of such a development. The consensus must insist at last upon itself, and upon the actual reality of the Christian religion as being contained within itself, and no longer upon the incidents of a bygone stage of its history: Not the Church doctrine, but the Church itself, will be the central point and hold-fast. For an abstract idea we must substitute a concrete object, for a proposition an organic life. Instead of doctrinal agreement we must have historical affiliation and affectionate attachment. In the place of an -ism (Theism, Unitarianism, and the like), we must put the Church—the spiritual Church: Whereas, on the one hand, dogmas coerced men, and, on the other, individualism sundered them, love for a Person will unite them: And if the Church means Christ writ large in the world's history, "filling up that which is lacking in his sufferings," and carrying out the redeeming purpose of Love that worked through him, then belonging to the Church will mean believing in Christ, and fellowship will be equivalent to faith. The Christian consciousness, the Christian spirit, this is the true inheritance of the ages, at once more comprehensive than dogma and more powerful. And so we overcome Mr. Chesterton's dualism: He sees the necessity of the social constraint to correct the waywardness of human fatuity: So do we: But we need not seek it, as he does, on the lower levels of human nature, and by setting up afresh the gaping antithesis between intellectual liberty and religion: There is no such opposition in real life, but only in obsolete theory. Real, human religion, religion held in social solution, religion in church fellowship, that is the very climax of what human liberty means: Spirituality through solidarity, is our true line. Preach Christ crucified (not only on Calvary, but all through the Church's life), and the intellectual difficulty is transcended.

And this suggests a final consideration which ought to be felt as cogent even for a purely intellectual view of the matter. Any truly spiritual faith ought to be able to comprehend and synthesise, as it were at one cast, *all* the great leading convictions of Christianity, so that they would be seen to play into one another as so many aspects of the one undivided truth, and in such a way that any one of them might be felt to contain or imply in itself the whole Gospel. Now it is just the Christian spirit, or

consciousness, as that expresses itself in the Church fellowship, that thus finds itself at home in any of the great dogmas of the past, when they are spiritually interpreted: The Lordship of Christ, the Redemption by Man, the Love of God, the vicarious travail of the saints, the mediating value of the Church—any of these, and such as these, is at once felt to stand for all the rest, as soon as it is approached, not as a mere intellectual proposition, but as the glowing deliverance of Christian faith: It will surely be granted that when we have reached such a point of view, we have obtained a method of treating Christian doctrine which carries in itself the proof of its own validity: As soon as we can see how the great principles for which the respective Christian dogmas stood, can be taken out of their fragmentariness and arbitrariness, and transformed into glancing lights of the one all-sufficing spirit, as soon as the spirit of religious life in Christians finds that it can pass indifferently from one to another of these dogmas and find in any one of them the expression (although an imperfect expression) of its own aim, then we have secured two things: (1) we know that we have at last transcended the dogmas without losing their truth; and (2) we have a proof (on the method of *solvitur ambulando*) that the transition thereby effected is the genuine, natural, and inevitable development of religion, and no mere *tour de force* of dialectics: Whatever religion does justice to every element in the Christian consciousness and does violence to none, is surely the highest we can attain: And this is the religion of solidarity, of redemption, of the communion of saints.

W. WHITAKER.

THE ETHICS OF INTERNATIONALISM AND INDUSTRIALISM.

THE *International Journal of Ethics* for October last contains a noteworthy address on "The Ethics of Internationalism" given before the Society for Ethical Culture of Philadelphia by Mr. John A. Hobson of London. Mr. Hobson vividly points out the many influences which are now working together to break down the barriers which dissociate nations, and to extend the conviction that ethical relations and obligations are authoritative not only between the several members of one political state, but also between the states themselves. In olden times nations were so little conscious of common interests and sympathies that they generally regarded each other as "hard, separate and antagonistic entities"; and even in the present day there are many persons who, when the relations between nations are brought up as a subject of thought, immediately picture antagonistic powers. Nations seem to them natural competitors and not co-operators: Among the material influences which are tending to dissolve this conception of nations as isolated unities perhaps the most important is the growth of commercial intercourse between all countries, and the rapidly increasing freedom with which the productive powers of mankind, capital and labour, are flowing over the whole world: Richard Cobden and his friends were so impressed by this tendency

of commerce to create a consciousness of community of interests among nations, that they imagined that if free-trade were universal this would so link the nations together that it would be impossible for war to be maintained in the future. Experience, however, has now taught us that commerce alone is not competent to realise this conception of a world-wide harmony. As Mr. Hobson truly says:—"Those who see to-day that the fiercest struggles between members of the different nations are for the markets of the world, smile scornfully on this dream of Richard Cobden. What Cobden and his friends failed to take account of was the continued power of certain classes of interests within the nation, as distinguished from the national interests conceived as a whole—the power of certain people to misrepresent the people. The identity of commercial interests which he saw between different nations is real and substantial, and commerce might have been made the great peace-maker if the antagonism of groups within the nations had not been so powerful as to override the community of interests between peoples. Cobden, of course, and his friends, and the spirit of his time, made overmuch of commerce. We now understand that nations, like individuals, cannot live by bread alone, but by every sound feeling that comes forth from the heart of humanity."

But while the dream that commerce alone can bring in the reign of universal peace is now seen to be unrealisable, there has arisen another dream which is deluding many minds at the present time. While the Cobdenites imagined that a community of material interests would link nations together, what we may call the new Imperialists cherish to-day the dream that mutual fear will finally hold in check all combative impulses. Their dream is "that the world is destined by absorption on the part of the stronger nations to pass into a smaller number of vast estates, so large and so strong that they will find it necessary to come into closer union with each other because the shock of arms and the waste of competition will prove too disastrous. When the lions have swallowed up all the lambs, then with glutted appetites a certain torpor will come, and from that torpor they predict a world peace. . . . But this equilibrium of mutual fear is as far from true attainment as the Cobdenite dream—perhaps it is farther, if we look upon the actual condition of the world to-day. It is not true that the whole world has been absorbed or digested by a few great nations, or is on the point of being so digested. The seven great western powers of the world have already before them the absorption and the assimilation of nearly half the world which remains undivided." Further, there is no reason to think that there could be anything like stable equilibrium in any such combinations of states. And hence Mr. Hobson concludes that the dream of a few empires dividing among them the power of the world and existing in amicable relations with each other, proceeding upon the line of national self-development purely, is less warranted than even the dream of Cobden:

If, then, neither the appeal to mutual selfish interests nor the appeal to mutual fears is of a nature to bring in the era

of perpetual peace, where can we hopefully look for the influences which will finally make wars impossible and cause all nations to refer all their disputes to friendly arbitration? It is to be noted that both of the above-mentioned theories rest upon the philosophical assumption of Hobbes that every man by nature is at war with his fellows, and that society is a contract by which mutual concessions are made, because it is supposed that in this way each person secures the greatest possible gratification of his own selfish desires. As Mr. Hobson elaborately explains, a deeper psychology has shown that this account of human nature is wholly erroneous. It is now proved that men in the early stages of society, and even animals before the human stage was reached, are gregarious and sociable, concerned not only with their own interests, but with the interests of one another. We have, so far as the relations between individuals are concerned discarded the notion of pure selfishness as a basis of development, yet when we regard the society of nations we still, too often, fall back into Hobbes' exploded fallacy and assume that the social feelings cannot pass the limits of nationality. But throughout all the civilised world the conviction is growing that "this hard-shell nationalism is false in the same way and to the same degree as the hard-shell individualism of the older times." It is by the development of this parallelism that Mr. Hobson eloquently shows how, with the fuller awakening of cosmopolitan sympathies and ideas of international justice, wars will be seen to be as needless and immoral as duels are now seen to be, and thus by degrees will be realised the condition of a society of nations animated and united by the true spirit of humanity. Mr. Hobson does not dwell on the important function which religion will ultimately perform in this unifying process; and to what is so admirably urged in his address we should be inclined to add, that whatever influences help to bring into clear consciousness the *universal*, i.e., the Divine, element in humanity, such as philosophy, poetry, art and religion, all conspire to transcend political barriers and to make the principles of righteousness and love dominant in all international relations.

Closely akin to Mr. Hobson's able address is a very interesting and original paper by Mr. B. Kirkman Gray in the present (January) number of the same journal. Its title is "The Ethical Problem in an Industrial Community." While Mr. Hobson discusses the ethics which should obtain between nations, Mr. Gray attacks the problem of the growth of ethical and emotional sentiments towards the vast number of persons with whom, in the present complex conditions of society, we are brought into relation, but of whom we cannot possibly have any personal knowledge. Such a simple transaction as the purchase of an article of clothing illustrates the dependence of the individual upon many complex groups of persons who to him must remain anonymous and unknown. And so with regard to our fellow citizens and fellow countrymen: In small cities such as ancient Athens, it was possible for civic enthusiasm to inspire and unite all the inhabitants, but, says Mr.

Gray, "it is less easy to see how a citizen can apply this enthusiasm to a population-mass of forty millions." Yet this has to be done; and how it may come about Mr. Gray thus admirably explains:—

"In some form or other the social morality which will disregard and so triumph over the lion form of the anonymous must crystallise round the idea of justice and that not as an abstract conception but as an immediate and persuasive force. The contemporary phrase which most adequately expresses the idea is the love of humanity. Only it must be recognised that love of humanity is not necessarily love of the individuals; These last, so far as they are unknown, cannot be objects of affection and even when they are known are not necessarily loved. Justice, or a love of humanity, is predisposition to love and act rightly towards individuals: It is an attitude of emotional preparedness, and I wish to inquire how this emotional predisposition is to be cultivated and rendered available for units who must till the end remain anonymous units in a crowd: I suggest a two-fold inquiry into the function of social knowledge and of social imagination respectively."

Our space will allow us only to glance at Mr. Gray's most instructive and suggestive exposition of these two functions which combine in the moralisation of society. As regards the intellectual function, it would be difficult to over-estimate the importance of the sociological study which has yielded so much information as to the conditions of social life. The grand economic truth of social solidarity has brought in its train ethical insight of far-reaching influence. The perceived physical interdependence necessarily awakens some consciousness of social responsibility. But Mr. Gray well reminds us that though the sociologist may be impelled to his study in the first place by the pull of human sympathy, as sociologist he is concerned with conditions; and *persons* are not his immediate goal. Knowledge leads away from personal considerations.

To reach, then, the "emotional preparedness" which is needed to vitalise the study of statistics, we must turn to the function of the poetic and philosophic imagination, with its marvellous mystic potencies: "Through the imagination," writes Mr. Gray, "the obstinate distinction between the known and the unknown is found to be malleable: Even those who are dear to us because of their idiosyncrasies (i.e., our friends) are inadequately known till they are discerned also in their representative character: So far as this operates, the mind is able to reach forth to the crowd without an overwhelming feeling for its unknown individuals."

Mr. Gray proceeds to illustrate this by showing that it was the characteristic of Walt Whitman's work to evoke this kind of interest. Almost all his portraits are of deliberate purpose portraits of nameless men: "The passing stranger to whom he does not speak has power to sound in his mind the call of a common humanity." In another part of the paper Mr. Gray finely says that the deeper experience we have of love for a particular individual, the more we are able to realise our ethical

relation to the unknown crowd; "for every deep affection reveals something of cosmic meaning to the lover. He finds the universal Human in the particular person."

CHARLES B. UPTON

THE CLEANSING OF LONDON.*

IN following Mr. Jephson's account of the Sanitary Evolution of London, the reader will not forget that a similar evolution has been going on in other towns and in many countries, so that while he studies the movement in London, he may feel that the history of immense effort and slowly won improvement there is not merely a local history, but is representative of the whole great toil by which the human mind has striven to fit the city, this and every city, to the requirements of urbane human life. Mr. Jephson's book, while in many respects excellent, is not particularly easy reading, and it may be useful, therefore, by way of introduction to its pages, to bring into prominence a few of the architectural lines on which it is constructed. In the first place, we may mark a chronological interest. The successive chapters begin (after the second) with reference to the decennial census results from that of 1861 onwards. And from a comparison of these, we obtain a graphic conspectus of the growth of London, precisely that unprecedented increase and crowding which determines the most unmanageable of its sanitary problems. The difficulty was constantly emerging in a fresh place. For while the total population was multiplying, certain districts were emptying. The centre (the "City" of the book) was becoming more and more like the void vortex of the whirlpool. Other districts (the "inner ring") were reaching "saturation point" and could hold no more. The outer districts were and are still filling up. But within the period of our history, there was no adequate power to provide beforehand for the needs of the morrow, and accordingly the same disgraceful and dangerous conditions are repeated from centre and inner ring to outer ring and to the outermost areas of extra metropolitan London.

The subjects to be treated in a history of sanitation are definite and prosaic. In themselves, they lack that interest rising to a kind of excitement which so materially facilitates the absorbing of a narrative. This must be drawn, if it is to be gained at all, from a consideration of the transcendent problems of human fate which are involved. The origin of tramways will always appeal to people who have to ride in them; for water we may, if we love St. Francis, create some sense of sisterhood. The measures for checking adulteration of food, or for establishing a Port Sanitary Authority, are interesting, because they affect us so nearly. But the keen duel which always goes on between analyst and adulterator might have been utilised to give more dramatic appeal to these sections of the work. We will not linger over the graveyards, only noticing that while here as elsewhere, Mr. Jephson, so far from exaggerating,

rather sheers off from the most graphic details, his description will prove gruesome enough for most tastes. We read also of streets, slum clearances, houses, workshops, bake-houses, mortuaries, and drainage, though in connection with this last, we miss the impetuous controversy, connected with the name of Chadwick. Mr. Jephson was, until the recent election, a member of the London County Council, and it is needless to add that he gives some account of the development of open spaces. In a word, he records a comprehensive and instructive history, which should be familiar to all Londoners. It may be asked what impulse led to these vast efforts to overtake the abuses and remove the filth and poison which distinguished London at the time of the Great Exhibition? The answer would be manifold and is partly suggested by Mr. Jephson. Amongst other reasons he adduces the fear of epidemics, and here he is, of course, in agreement with other inquirers in the same field. The cholera of 1832, 1848, 1853, 1866, became progressively alarming, and perhaps more fear was occasioned by the rumour of cholera in Egypt in 1888 than by its actual devastations at home half a century before.

Who were the protagonists in this Titanic struggle? For struggle there has been and is, a fight, stern, stubborn, and not always successful, against "vested interests in filth and dirt." The men whose labours find the deep touch of human indignation, and who conduct the long drawn-out struggle with seemingly immovable opponents, which on the battlefield or in the senate we call heroism, are for the most part unknown to fame. They are only salaried officials, whose business it has been to expose nuisances and to draw reports, but for all that the medical officers of health are the real captains in sixty campaigns against dirt and the "rights of property" in dirt. The medical officers, I say, have it for their yearly business to present a report. There is unfortunately no corresponding compulsion on vestry men to heed or even to peruse the documents which, for the most part, pass out of sight, and if they were ever remembered, are yet quickly forgotten. But there is a large collection of them in the Council Library, and Mr. Jephson has read them. I had almost said unfortunately has read them, but that would be untrue, since, had he not studied the now dusty pamphlets, we should have missed a book for which we ought to be grateful. But the temptation simply to lift solid blocks of these reports into the "Sanitary Evolution" was evidently a sore one. Extracts are rightly given. Facts, invaluable facts and opinions, which still merit close attention, are thus brought before the eye of the reader. But in places, the catena of extracts introduced by the formula "And the Medical Officer of Health for ——— says," does become monotonous. So much must be confessed. The narrative tends to be featureless and it is difficult to retain the proper attitude of attention. A little more skill in arrangement might have made the book more generally interesting without impairing its really great value as the record of a very important branch of our recent history. One thing these voluminous excerpts achieve. They

enforce one of the main lessons of sanitary history. There is no more important public personage in a town community than the Medical Officer of Health. His function is a high one, and we might even adapt a famous sentence of Bishop Butler's and say, had it might as it has right, had it power as it has manifest authority, it would altogether transform the outward aspect of the town and enhance the physical well-being of the city crowd. B. K. G.

BOSTON CONFERENCE.

SIR,—Will you permit me to offer a few suggestions to those of your readers who hope to attend the Conference?

I have in mind especially those who will need to return immediately after the meetings are over.

There is much to be seen, and much will be heard, at the "Hub of the Universe," but there are a few charming scenes between the hub and the circumference. Apart from any sentiment of patriotism, as one who has sailed to the United States and also to Quebec twice, I strongly advise all who can arrange to do so to sail to Quebec, and return from New York. The three days' trip inside of Belle Isle is a glorious experience. Land at Quebec. See old Quebec, the Plains of Abraham, and then go to Montreal by train. If circumstances press, go by train from Montreal to Boston, about 340 miles. There is a choice of routes. If there is no such pressure go up the St. Lawrence by boat, passing Lachine Rapids, and through the Thousand Islands to Toronto, "very English, you know." Toronto is delightfully situated on Lake Ontario, and deserves more than a flying visit. Go by train to Buffalo, staying at Niagara Falls *en route*.

This seems to be a natural turning point, and I recommend intending travellers to consult Messrs. Cook & Son's booklet and literature as to further movements. What I wish to emphasise is this. Everyone who goes should get a glimpse of the great Dominion, the largest part of the British Empire, with a boundless future. The warmer days should be spent near the water. Canada becomes chilly in October. There is much to be gained by sailing to one port and from another.

Ample literature can be had free at the C.P.R. offices, Charing Cross, and from any of the shipping agents.

W. W. CHYNOWETH POPE.

March 13, 1907.

How sure it is,
That if we say a true word, instantly
We feel 'tis God's, not ours, and pass it on
As bread at sacrament.

—E. B. Browning.

For to deny God in my own being is to cease to behold Him in any. God and man can only meet by the man's becoming that which God meant him to be.—George MacDonald.

LET a man breathe out but one hour of the charity of God, and feel but one true emotion of the reconciled heart, and then he knows forever what is meant by immortality, and he can understand the reality of his own.—F. W. Robertson;

* "The Sanitary Evolution of London." By Henry Jephson, L.C.C. (Fisher Unwin, 6s. net.)

THE REV. R. J. CAMPBELL IN MANCHESTER.

THE much debated visit of the Rev. R. J. Campbell to Manchester took place on Tuesday. It was in connection with the centenary meetings of the Lancashire Congregational Union. Mr. Campbell had been engaged for many months past to preach the official sermon. When, however, the storm began to hurtle around the "new theology," many timid souls, and some very bitter ones, were stirred to write to the papers suggesting re-consideration of the matter. There have been many letters, pro and con., and eventually the committee solved the difficulty by confirming the engagement, while changing the place where the sermon should be preached. Instead, therefore, of one of the many fine old Independent churches which exist in the city, the Free Trade Hall was fixed upon as a meeting place, and the expenses involved were paid by a very wide sale of tickets of admission at 1s. and 2s. each. The hall was packed to the utmost of its enormous capacity. Rarely indeed, even at great political meetings, is it so crowded. The audience was made up of all classes, and men were easily in the majority. The service was simple in the extreme, and showed the skill of our Congregational friends in managing large assemblies. There was no ornate music, no anthem whatever, only well-known hymns to immemorial tunes, all of which went with a roar. The hymn from our own Bowring, "In the Cross of Christ I glory," seemed as familiar as all the rest, and, curiously, this was the only one with any "Christology" in it, all the rest being fine old general hymns familiar in all our services. A local minister conducted the first part of the service, after which Mr. Campbell offered prayer, addressed almost entirely to Christ. The sermon was on the "Gospel of Reconciliation," and to the surprise of some was read from manuscript in a quiet, even voice, with very little attempt at oratorical effect. At times it reached points of real passion, but there were long level, quiet passages, and it closed quietly, almost abruptly. All the same, it was listened to throughout with rapt attention. Frequently the audience broke in with storms of cheers, sometimes again and again renewed. A few words will suffice to summarise the sermon itself. It was bold in spirit, beautiful in form, and wonderfully simple and clear in its arrangement. It showed how Paul's conception that death, physical death, was the consequence of sin, was a belief which no cultured person could now hold: It defined sin as selfishness, and reconciliation as turning to love. Christ did not die to satisfy God's anger. His death was the seal of his unselfish love. Love would redeem the world, love was the true Gospel, its real power, and mere talk about "belief" in an atmosphere of suspicion and mistrust was "nauseating."

It had all been said before by Mr. Campbell, and it sounded familiar, but none the less true and beautiful in our ears. Indeed, it was good to hear our real good tidings proclaimed with such power, and followed with such sympathy. For, if possible, the audience and its attitude was more remarkable than the preacher.

It seized upon and cheered every point in the argument, and never once was there the least sign of dissent. As a bit of oratory, the sermon rather failed in that it somewhat dragged after its real climax. Consequently, the real storm of cheering was in the middle, and not at the end, but the cheers, if not the spontaneous tribute of feeling deeply stirred by an eloquent peroration, were the mark of deep sympathy and warm admiration; nor could there, one felt, have been a single soul in all the vast audience who did not pray that the preacher might live to make his gospel of love a real power in men's lives. C. P.

THE CHILDREN'S COLUMN.

ONE of our happiest games in childhood is sailing boats. At first anything that will float on the water will serve as a boat—a cork, a chip, a nutshell, a clothes-peg, a piece of stiff paper twisted into shape. If only our boat will float we can imagine the rest. After a time we want our boats to be more like real ones. Besides just not sinking in the water, they must keep right side up and front foremost, without turning round and round in the moving water.

Do you remember, after buying a real boat at a toy-shop, perhaps for a penny, the excitement of first trying it in water—in a bath or a pond—to see if it would behave as a boat should? Many of our toy boats would behave beautifully as long as the water was quite still, but as soon as we made the least attempt at a storm, or even a ripple, our boat would fill with water and go down to the bottom. The new toy might be very pretty, and look like a boat, but it was no good except to look at. Even a clumsy cork that would float in our storm was better than such a mere show-boat.

How proud we were, however, if our new boat would ride properly on our toy waves, and even keep afloat when it had shipped just a little water, giving us the chance to bale out—as if for our lives! If our ship would keep front foremost in a current of moving water it was a still greater triumph.

To move along, driven by the moving water, is called *drifting*. Most of us had to be content with toy boats that would keep afloat and would drift right side up and front foremost. And we called it *sailing* our boats when we just put them in the water and watched them *drift*. But perhaps some of you have had or watched toy boats with real sails to catch the wind, or with some machinery inside to make them move through the water. Such toy boats can be started in a certain direction across a pond or lake, and they may reach the other side in safety. But there is always much uncertainty about the voyage. The wind may rise, the sail prove too big, and the boat be capsized; or the machinery may go wrong, or the wind or current may prove stronger than we expected when we started our boat, and it may be driven ashore in the wrong place. As long as there is no one on board to manage the boat, moving *through* the water is not much better than drifting *with* the water. Indeed, to be driven through the water by the wind without guidance is also called *drifting*.

A real boat must be managed not by someone *on shore*, but by someone *on board*. It is not enough to start the boat

from shore in the right direction. It must be steered during the voyage. It is not enough for a sailor to keep his ship afloat and to move forward wherever wind or wave may take him. He must be able to manage his ship so that it will go where he wants. His voyage must be no mere drifting. He must be able to steer.

You will understand the difference between *drifting* and *steering* in our own lives. Only a few of us can ever have a boat to manage. But we have each one of us to live our own life, to steer our own course. To do as others do without any will of our own is mere drifting.

I once heard of a small boy who refused to walk through a muddy puddle as his schoolfellows were doing. They laughed at him as a "baby," but still he refused. At last he told them that his mother would clean his boots, and it would be a shame to dirty them more than he need. Then they left off teasing him, and I expect they felt ashamed of themselves. That boy would not drift. He was learning to steer.

I wonder how many of you love the sea?

"The sea, the sea, the open sea!"

The blue, the fresh, the ever free."

What happiness it is to spend long hours on the shore, busy with our digging, and making holes and ditches for the water to fill as the tide rises, or castles to be surrounded by the water! You know how, now and then, you have stood upright to straighten your back after digging, and have let your eyes wander off to the distant horizon, where the sea seems to stop and the sky to begin. How interesting it is to watch the sails of a ship or the smoke of a steamer gradually disappearing in the distance, and how wonderful it is to see a vessel coming up over the edge, as it seems, out of the beyond, and gradually coming nearer and nearer.

Have you realised that from the seashore anywhere we have an open road, as it were, to sail away to any other part of the great ocean?

Have you ever wished to sail away toward the distant horizon—right into the sunset perhaps—into the beyond? Imagine the wonder of setting out across the unknown ocean to a distant shore out of sight. It is a strange sensation to be on the open sea quite out of sight of land.

Perhaps it is the mystery of that distant horizon, with its suggestion of a distant shore out of sight, that suggests to us the picture of life as a voyage. We start on our life's voyage and sail on into the unknown future. We believe in a harbour beyond, but we do not see it.

I expect you all know the hymn—

"We are sailing o'er an ocean,

To a far and distant shore."

Words and tune together express for us the delight of going on—in spite of difficulty and danger, with glad faith in the beacon light of God's love. And there is another mariner's hymn, which you will like for its picture language:—

"Launch thy bark, mariner!

Christian, God speed thee!

Let loose the rudder-bands;

Good angels lead thee;

Set thy sails warily,

Tempests will come;

Steer thy course steadily:

Christian, steer home!"

LILIAN HALL;

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 16, 1907.

RELIGION IN ETHICS.

OUR Manchester correspondent sends us an account of the remarkable gathering which crowded the Free Trade Hall on Tuesday evening, when the Rev. R. J. CAMPBELL preached the commemorative sermon in connection with the centenary of the Lancashire Congregational Union. The *Manchester Guardian* next day published the sermon in full, and it is a great thing that Mr. CAMPBELL'S appeal should have such impressive and wide publicity. There was another gathering, in its way no less remarkable, though of much smaller numbers, in London on Thursday week, when Mr. CAMPBELL addressed the Union of Ethical Societies in the Caxton Hall. In both addresses he went straight to the heart of religion. In Manchester he dealt with the "ministry of reconciliation," declaring it to be the life of unselfishness, of self-sacrifice, which reveals perfect love, the only power that can overcome sin, and that so GOD is revealed, and man reconciled to GOD, for love is GOD. In the life and the perfected self-sacrifice of the death of JESUS, that perfect love was manifested to the world; therein was GOD reconciling the world to Himself. And now we know, as PAUL knew, that nothing else will avail, and that is the only true life for us, the life of love revealed in sacrifice. During the hundred years of the Union's existence Mr. CAMPBELL said, in conclusion, "The forces of GOD have been clearing many hoary evils out of the way, and making this part of GOD'S earth a little healthier, a little happier, and fuller of life and love. By the part you and yours have taken in this work is your real worth to be judged in GOD'S heaven. This is the work of reconciliation—the destruction of everything that makes for selfishness and materialism in thought and deed, and the increase of everything that makes for more abundant life and love. Thank GOD for a ministry of reconciliation, and for the high privilege of being called upon to take a part in it. We are ministers of CHRIST and stewards of the mysteries of GOD just in so far as our lives are able

to reveal the love of GOD, and not otherwise. The truth could not be simpler, and it is all the sad world needs. It is the glorious gospel of the ever-blessed GOD."

And to the Union of Ethical Societies Mr. CAMPBELL said the same essential thing, that religion is life, the true life, which gives of self for the well-being of the whole; and they, who believed in the absolute supremacy of the moral law, and the master power of love, whether they knew it or not, actually believed in GOD.

Self-sacrifice, he said, did not necessarily mean self-immolation: there was a duty of self-formation, to make the most of one's life, that it might be the completest possible gift to the life of the whole; that desire to give oneself for the good of the whole was the secret of morality; the happiest life was that of noble self-sacrifice.

Life in this universe they must recognise to be compassed about by a mysterious, unfathomable power, of which STEVENSON had spoken as "something which means intensely, and means good." And his own plea was that such a Power, the primal source of all, could not be less than that which it produced. Love and self-sacrifice, which they found in humanity, and knew to be the best and highest things in life, must be recognised as an expression of that primal reality in the universe for which only one name would suffice, that of GOD.

Therefore he believed in the love of GOD, which was most perfectly manifested in JESUS CHRIST. And their own life in that universe, true to the moral ideal, they must feel to be an accomplishing of the same Divine purpose, in the self-realisation of the Infinite.

Thus for orthodox and most unorthodox alike, Mr. CAMPBELL had one appeal. The one essential thing for true progress, and the perfecting of life—the life with GOD, both for the individual and the community, is surrender to the highest claims of love and unselfish service. So, he said in Manchester, they would fulfil the reconciling ministry of CHRIST; so, he declared to the ethicals, they would realise their completest manhood for the common good, and find that they were actually living the true life with GOD.

At the Rochdale Reform Club on Friday evening, March 8, two presentations were made to the Rev. T. P. Spedding, the newly appointed Field Agent of the British and Foreign Unitarian Association, in recognition of his loyal services to the cause of progress during the past twenty years. The "Liberal Forwards" gave him Morley's "Life of Gladstone" and other books by the same writer, while other Liberals presented a handsome silver tea service, inscribed to "A valiant fighter in freedom's cause," together with some articles of library furniture.

PAUL GERHARDT.

1607—1676:

BORN March 12, 1607 (according to the generally accepted date), Paul Gerhardt, the greatest of Lutheran hymn writers of the seventeenth century, was a year and a half older than John Milton, and he lived two years longer. When Milton, in 1648, made his second attempt to put some of the psalms into English verse, from which we have our two well-known hymns, "The Lord will come and not be slow," and "How lovely are thy dwellings, Lord," Gerhardt, who appears to have been living at that time in Berlin, and had not yet received his first pastoral charge, had already proved himself a hymn-writer of great power and depth of feeling, and in particular celebrated that year of the close of the terrible Thirty Years' war, which had desolated Germany, in a hymn of thanksgiving for the peace.

He is best known to us, as we said in a note last week, through John Wesley's free but fine translation of his "Befiehl du deine wege,"

"Commit thou all thy griefs
And ways into His hands,"

and we have also some verses of another of his hymns, translated by Richard Massie, as

"Evening and morning
Sunset and dawning,
Wealth, peace and gladness,
Comfort in sadness,

These are Thy works, all the glory be
Thine";

with the third verse beginning:

"Griefs of God's sending
All have an ending."

But the great power and beauty of Paul Gerhardt's hymns can only be fully realised by those who are familiar with them in their native German. More would, perhaps, have found their way into our hymn-books if it had not been for their elaborate metre and the great length of the hymns. There are about 120 of Gerhardt's hymns, and the average length is 15 stanzas, with sometimes ten or even more lines to a stanza: One of his finest hymns, "Was Gott gefällt, mein frommes Kind," has 20 stanzas. The best English representation of Paul Gerhardt, on the whole, is in the twenty-three translations in Miss Winkworth's "Lyra Germanica."

Lovers of hymnody, who are also readers of German, should by all means procure Professor Wernle's masterly study of Gerhardt,* to which we referred last week: It presents, first of all, a picture of the religious condition of Germany in the seventeenth century, and tells what little is known of Gerhardt's life, and then proceeds to a study of the hymns.

It was a miserable time in which he grew up to manhood: Born at Gräfenhainichen, about ten miles from Wittenberg, where his father was a man of some position, he was a boy of eleven when the Thirty Years' war broke out, and ten years later he went to Wittenberg, to Luther's university, to study theology. When peace was concluded in 1648 he appears to have been in Berlin, but what he had been doing through

* "Paulus Gerhardt." Von Professor Dr. Paul Wernle, Basel. Religionsgeschichtliche Volksbücher, herausgegeben von F. M. Schiele. IV., 2. Tübingen: J. C. B. Mohr (Paul Siebeck). Price 50 Pf. Finely bound, M. 1.50

all those years is not known; nor how it was he came to Berlin; but from certain festive poems of his, and the fact that he found his wife there, it is concluded that he was for some years a tutor in that city, and no doubt preached on occasion. In 1651 he was appointed to the pastorate of Mittenwalde, a little town a few miles south of Berlin, and thither four years later he took his wife. In 1657 he was recalled to Berlin as one of the ministers of the Church of St. Nicholas, and it is of the next few years of his Berlin ministry alone that anything in detail is known of Gerhard's career.

He made for himself a position of great influence, and was much beloved by his people; but he was brought into sharp conflict with the Elector of Brandenburg, and finally had to relinquish his post. The Elector was earnest in his efforts of conciliation between the Lutheran and Reformed churches, but Gerhard held to the strictest Lutheran dogmatism, and made an uncompromising strictness in that respect matter of conscience. In that troubled time his wife died, and in 1669 he accepted a charge at Lübben, fifty miles away from Berlin, but among a rude and unsympathetic people, and there, in 1676 he died.

It appears to have been a life largely shadowed by tragic circumstances, and yet in Gerhard's hymns we see how completely faith had triumphed, in the simplicity of his surrender and the joy of his trust in the perfect love of God. He had much to suffer, but he had learnt to suffer as a child of God, and even all the misery of the Thirty Years' war, as Professor Wernle remarks, could not silence the rejoicing of the Lutheran hymns:

Paul Gerhard expressed in his hymns all that was most beautiful and profound in Christian faith, as Luther understood it, faith standing fearless against the whole world, and rejoicing in the possession of perfect love. He refused to compromise his strict orthodoxy, but often as he sings, mindful only of the things of the spirit, the barriers of creed fall away, and he is found in the greater company of all devout souls in the one Household of God. Gerhard, says Professor Wernle, is the most natural of all religious poets. There is in his hymns a simplicity and sincerity of language which remind one of Goethe. He does not strive after effect; often he simply paraphrases a psalm or other passage of Scripture, and speaks out quite naturally what is in his heart; but however unassuming his manner, the true poet cannot be mistaken.

Let us recall here some of his verses, as they are given to us in the translations of "Lyra Germanica."

One of the happiest notes in Gerhard is in the opening verses of this hymn of thanksgiving:—

"Geh aus, mein Herz, und suche Freud
In dieser lieben Sommerzeit
An deines Gottes Gaben!"

Go forth, my heart, and seek delight
In all the gifts of God's great might,
These pleasant summer hours;
Look how the plains for thee and me
Have deck'd themselves most fair to see,
All bright and sweet with flowers.

The trees stand thick and dark with leaves,
And earth o'er all her dust now weaves
A robe of living green;
Nor silks of Solomon compare
With glories that the tulips wear,
Or lilies' spotless sheen.

The lark soars singing into space,
The dove forsakes her hiding-place,
And coos the woods among;
The richly gifted nightingale
Pours forth her voice o'er hill and dale,
And floods the fields with song.

* * * *

The corn springs up, a wealth untold,
A sight to gladden young and old,
Who now their voices lift
To Him who gives such plenteous store,
And makes the cup of life run o'er
With many a noble gift.

Thy mighty working, mighty God,
Wakes all my powers; I look abroad
And can no longer rest:
I too must sing when all things sing,
And from my heart the praises ring
The Highest loveth best.

Other verses follow, picturing the more perfect joy of heaven, but these in the pure gladness of their natural rejoicing may quite well stand alone. Another of the best known hymns begins:—

"Sollt ich meinem Gott nicht singen
Und in ihm nicht fröhlich sein?"
with the constant refrain through eleven of the twelve verses:—
"Alles Ding währt seine Zeit,
Gottes Lieb in Ewigkeit."

Shall I not sing praises to Thee,
Shall I not give thanks, O Lord?
Since for us in all I see
How Thou keepest watch and ward;
How the truest, tenderest love
Ever fills Thy heart, my God,
Helping, cheering, on their road,
All who in Thy service move:
All things else have but their day,
God's love only lasts for aye.

When I sleep my guardian wakes,
And revives my wearied mind;
Every morning on me breaks
With some mark of love most kind;
Had my God not stood my friend,
Had His countenance not been
Here my guide, I had not seen
Many a trial reach its end.
All things else have but their day,
God's love only lasts for aye.

As a father ne'er withdraws
From a child his all of love,
Though it often break his laws,
Though it careless, wilful, prove:
Even so my loving Lord
Doth my faults with pity see,
With His rod He chasteneth me,
Not avenging with His sword.
All things else have but their day,
God's love only lasts for aye.

When His strokes upon me light,
Bitterly I feel their smart,
Yet they are, if seen aright,
Tokens that my Father's heart
Years to bring me back again
Through these crosses to His fold,

From the world that fain would hold
Soul and body in its chain.
All things else have but their day,
God's love only lasts for aye.

All my life I still have found,
And I will forget it never,
Every sorrow hath its bound,
And no cross endures for ever.
After all the winter's snows
Comes sweet summer back again,
Patient souls ne'er wait in vain,
Joy is given for all their woes.
All things else have but their day,
God's love only lasts for aye.

Since then neither change nor end,
In Thy love can e'er have place,
Father! I beseech Thee send
Unto me Thy loving grace.
Help Thy feeble child, and give
Strength to serve Thee day and night,
Loving Thee with all my might,
While on earth I yet must live;
So shall I when time is o'er,
Praise and love Thee evermore.

The conclusion of this hymn is thus rendered by Mr. Richard Massie:—
Grant me grace, O God, I pray Thee,
That I may with all my might
Love, and trust Thee, and obey Thee,
All the day and all the night;
And when this brief life is o'er,
Love and praise Thee evermore.

This other hymn Professor Wernle mentions, as perhaps the most characteristic of the man himself, of all that Gerhard wrote:—

"Gieb dich zufrieden und sei stille
In dem Gotte deines Lebens!"

Be thou content; be still before
His face, at whose right hand doth reign
Fulness of joy for evermore,
Without whom all thy toil is vain:
He is thy living spring, thy sun, whose rays
Make glad with life and light thy dreary days.
Be thou content.

In Him is comfort, light and grace,
And changeless love beyond our thought;
The sorest pang, the worst disgrace,
If He is there, shall harm thee not.
He can lift off thy cross, and loose thy bands,
And calm thy fears; nay, death is in His hands.
Be thou content.

Art thou all friendless and alone,
Hast none in whom thou canst confide?
God careth for thee, lonely one,
Comfort and help will He provide:
He sees thy sorrow and thy hidden grief,
He knoweth when to send thee quick relief.
Be thou content.

And so through fifteen verses, twelve of which Miss Winkworth has translated, with the one refrain, "Be thou content," closing with a final thought of the heavenly home at last, in which, for the redeemed,
"The Everlasting is their joy and stay,
The Eternal Word Himself to them doth say,
Be thou content!"

We have already mentioned as one of Gerhard's finest hymns, "Was Gott

gefällt, mein frommes Kind." These are some of the verses in Miss Winkworth's translation:—

The best will is our Father's will,
And we may rest there calm and still,
Oh, make it hour by hour thine own,
And wish for nought but that alone
Which pleases God.

What most would profit us He knows,
And ne'er denies aught good to those
Who with their utmost strength pursue
The right, and only care to do
What pleases God.

If this be so, then, World, from me
Keep, if thou wilt, what pleases thee;
But thou, my soul, be well content
With God, and all things He hath sent;
As pleases God.

And must thou suffer here and there,
Cling but the firmer to His care,
For all things are beneath His sway,
And must in very truth obey
What pleases God.

True faith will grasp His mercy fast,
And hope bring patience at the last.
Then both within thy heart enshrine,
So shall the heritage be thine
That pleases God.

This hymn is also translated by Mrs. Findlater, the younger of the Borthwick sisters, in "Hymns from the Land of Luther":—

"What God decrees, child of His love," of which the second verse may be compared with Miss Winkworth's as given above:—

The wisest will is God's own will,
Rest on this anchor and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

There are other hymns we might have quoted, and other verses of some of these, with much more of the language of orthodoxy in them: There is, for instance, the well-known hymn, "O Haupt voll Blut und Wunden," after St. Bernhard's "Salve caput cruentatum," which is often found in English orthodox books. But we have preferred to dwell upon those hymns which are the possession of all alike. "Gerhardt's hymns," says Professor Wernle at the end of his little book, "are the classic work of Lutheranism, clearly and concisely showing what it has signified for the world. Yet undoubtedly they are more than that; in the simplest of them, they belong to Christendom, nay, to humanity itself, as an expression of that which men, the most joyous, but also the most tried in suffering, have experienced with their God, comprehensible to every other human heart."

It is interesting to note, in the great company of singers, not only that Gerhardt was a contemporary of Milton, but that he was born just a hundred years before Charles Wesley, and two hundred years before Whittier.

THE best kind of religion is the religion of being kind. One's form of faith is worth nothing if it does not inspire one to deeds of kindness.—C. W. Casson.

THE WAY OF THE IDEALIST.

OFTEN in these changing times of ours, when even the denizens of the "Abyss" are beginning to see visions and dream dreams, one is tempted to think that a day will soon dawn when the way of the idealist will no longer be difficult, nor his end devoid of peace: Such optimism may be doomed to chastisement by the world, which still regards people of imagination very largely with suspicion, if no longer with actual hostility; but one is justified, at least, in looking to the future with more definite expectations of a better state of things being prepared for our descendants than we should have dared to entertain so confidently even a decade ago. The philosophical plead for caution, even in regard to our aspirations; and many of us are imbued with such an innate dread of being ranked with the "visionaries who live a thousand years in advance of their time" that we dare not, as a rule, confess to more than such expectations. But these receive more encouragement day by day, and certainly offer great advantages as a basis for action: When a man has no faith either in his own generation or the next, his outlook takes on a colourless aspect, and it is not to be wondered at if the day's work seems doubly tedious, and the object of it all increasingly futile.

Idealism is often reinforced in unsuspected ways, and nurtured in comfortless cradles. The most rationalistic thinkers are not guiltless of it; and our leading satirist, whose gibes are in everybody's mouth, is plainly in its thrall—though he himself would be the last to admit the truth of this. The pessimism of noble minds is actually the child of idealism; for it is only when a great soul is most keenly awake to the contrast between what life is, and what it might be, that despair has any chance of finding entrance to his thoughts. An idealist of the rarest kind was lost—barely lost—in Leslie Stephen, who, as his biographer tells us, became an agnostic only as a result of a poignant consciousness of the pain in the world; and in Matthew Arnold's lyric wistfulness, what a straining there is towards the "world above man's head," where it were "good to live," and "breathe free!" Yet the natural home of idealism is in the fervent, prophetic mind, which is lit by a glow of inspiration not comprehended by the multitude, and supported by a courage men may underrate, but not deny.

The time of martyrdom has not yet gone past, and in some European countries to-day—notably in Russia—the way of idealism is still the way of bloodshed and death. But with us things are different; and, although "the friend of the people," or the "prophet of the future," has to suffer a good deal of adverse criticism, and face a considerable amount of prejudice and misunderstanding, he is not refused a hearing: Neither does he find loyal adherents only among the poor and unlettered. Men and women of all classes are becoming more and more susceptible to the influence of ideas, and practical minds are committed to schemes which would have been regarded as visionary and Utopian twenty years ago: when one hears a Secretary for War speaking hopefully of a time when, as he believes, all the nations of the world will recognise the futility of armaments;

or an eminent judge discoursing with almost poetic eloquence on the future of the Garden-city movement, or a famous scientist reconciling his logic with the teaching of the dreamer of Nazareth; or a courageous President putting forth a scheme for curtailing the fortunes of millionaires; or one of these said millionaires publicly confessing that he would consider it a disgrace to die rich, one cannot help feeling that a new spirit is waking in the world, to which the coming generation will inevitably kindle when a few more fetters of tradition and prejudice have been snapped asunder.

It is impossible even to read one's daily paper without gleaning further proofs of the activity of this new spirit: Amid the records of Court and Society functions, Parliamentary doings, law reports, and the world's disasters, one finds column after column devoted to such subjects as the founding of associations to promote amity between the nations, the claims of the new democracy, the ethical solution of the problem of the unemployed and unemployable, the socialist ideal and its relations to art and life, the comfort and health of the people, the pageant of Nature, the "new theology," and the duties of citizenship. The best intellects of our time are devotedly working to create better conditions for the men and women that are to be, whether by writing books, speaking in Parliament, beautifying our cities, brightening the lives of the little ones, exposing abuses, or caring for those who have begun their lives hampered by mental and physical disabilities. Wealth may dominate the world with more shameless effrontery than it has even done before; but the greater its extravagances the more pungent is the criticism to which it lends itself on the part of the once-submerged classes, who are advocating their claims to the best opportunities for human development with no uncertain voice, and who represent a formidable enemy that capitalism will have to reckon with. Everywhere, men and women, dissatisfied with the old creeds and formulas, yet finding no rest in the cold negations of ultra-rationalism, are striving to build up the fabric of a Universal Church in human hearts. Books explaining and defending the ethical ideal are widely read among the "self-educated"; the slum children are now taught to find a meaning even in their games, while the order and beauty of the physical world are explained to them in classes for nature-study. What does all this mean, but that idealism is establishing itself anew on the foundations laid by freer thought, scientific knowledge, and a more imaginative conception of the destiny of man?

Much can be said, and much is said, by those who take a hopeless view of their age and race, as to modern influences which tend in quite an opposite direction: One tries, occasionally, to see things through their coldly critical eyes, if only to balance what these sceptics call, with a bitter inflection, our "enthusiasm"; and lest we should forget, in dwelling too much on the "bright side," that humanity has yet a long way to go in darkness and pain before its highest hopes are achieved. But when the spirit of youth and freedom is in the air, it is impossible

not to be infected by its glow and courage; indeed, it is nothing less than morbid to insist only on that brutal realism which deals with the plague-spots of modern civilisation, as if the fact that they exist is an indisputable proof that we shall never be without them.

In a recent poem entitled "New Year's Eve," Thomas Hardy arraigns God for making "another year" when there were "nine-and-ninety" reasons why He should not have done so. God replies in two stanzas that the cause of his prodigality is as inexplicable to Him as to his questioner.

"Sense-sealed I have wrought without
a guess

That I evol'd a consciousness
To ask for reasons why,"

He says, adding—

"Strange, that ephemeral creatures who
By my own order are,
Should see the shortness of my view,
Use ethic tests I never knew,
Or made provision for."

Well, one remembers noting with amusement the patronising way in which a young essayist, in a "composition" on "Winter," alluded to the Creator's foresight in making the cycle of the year so varied. "It was a good idea of God's," said this schoolboy critic (in the profoundest spirit, of reverence, one feels convinced), "to divide the seasons into four, so that we can appreciate each in turn without being wearied." As a commentary on the purposes of the Eternal this is a crude statement; but even cruder, to some minds, will seem the theory of the distinguished writer we have quoted, that God not only labours without a plan, but without the slightest notion as to what His thought is likely to produce! Such a doctrine to-day will scarcely seem alluring even to the practical man, who often has so much more of the visionary in him than he will admit!; while, to the idealist, the "light that never was on land or sea" discovers, even in the darkest abysses of human suffering, motives, efforts, aspirations, and victories which are as complete a refutation of this soulless creed as the sunlight gleaming on a butterfly's wing is a refutation of the limited idea that the darkness in which the chrysalis abides is the only manifestation of life.

There has always been a charm about idealism which has appealed even to its enemies, who have had to admit that it was something more than the art of looking through rose-coloured spectacles that gave men, in crueller times than our own, the courage to ascend the scaffold, or burn at the stake, for their opinions. It has, however, been left for the twentieth century to demonstrate that the way of the idealist is also the way of economy and common sense, the way of logic, of humanity, and of truth.

LAURA G. ACKROYD.

THERE is no work so small, no art so mean, but it all comes from God, and is a special gift from Him. If, when at thy work, thou feel thy spirit stirred within thee, receive it with solemn joy, and thus learn to do thy work in God, instead of straightway fleeing from thy task.

Tauler.

UNITARIAN HOME MISSIONARY COLLEGE.

PRESENTATION OF PORTRAIT OF DR. BEARD.

A MEETING was held at Summerville, on Thursday, March 7, for the purpose of unveiling a portrait of the first Principal, the Rev. J. R. Beard, D.D., presented by his son. The portrait is a copy of the one in the possession of Mr. J. R. Beard, painted by George Patten, A.R.A., in 1851. The copy, made by Mr. J. Binney Gibbs, is an excellent piece of work, and a most faithful reproduction of the original. In conveying his wish to present the portrait, Mr. Beard said, in a letter to the committee last December, that the portrait represents his father as he was in 1851, when he was already meditating the plan of the College, eventually established in May, 1854.

"And this picture," Mr. Beard added, "I wish to present to the Unitarian Home Missionary College, that its students may learn to know the outward semblance of the man even as they are daily becoming imbued with his spirit of strenuous loving service of God and of man. And, while the men educated at the College have ever shown themselves to be his spiritual children in their work as pastors, as preachers, and as missionaries, it is with a special pleasure that I present this portrait to the College at this juncture, when they have distinguished themselves in the initiation and successful conduct of the Van Mission, than which nothing could be more consonant with his ideals. I was at the receptive age of boyhood when the College was established in 1854, and its inception and development were so integral a part of the interests of our family, that every successive step in its progress was graven on my mind. It grew with my growth until I almost came to regard it as a younger child of the family. The names of its chief supporters were held in reverence, and our Lares were called Gaskell, Yates, Sharpe, and Mackie. The earlier students received instruction in my father's library; they taught in the Sunday-school at Bridge-street; they formed part of our family circle at Christmas or New Year, and my sister and I were constant guests at the annual soirées, held by them at the old rooms in Marsden-street. When they entered the ministry their missionary enterprises and pastoral labours engaged the sympathies of our household, and were habitual topics of comment and conversation.

"As President of the British and Foreign Unitarian Association, of the Triennial Conference, and of our District Association, I have found the men trained at your College among the foremost all over the country in missionary enterprise, in pastoral devotion, in organising ability, in preaching power, in social effort, in wrestling with sin, ignorance, and misery, and in personal piety. Each has laboured to the glory of God according to his gifts. And especially has it seemed to me that amongst these men has been found the enthusiasm for that measure of God's truth which has been entrusted to Unitarians, which enthusiasm and zeal can alone make it of redeeming efficacy to the souls of men. Their cry has been, 'Woe unto me if I preach not the Gospel,' and in public halls, in back streets,

in market places, and fair grounds, as well as in churches sanctified by holy memories of communion with the Divine, they have delivered the message which has been given them to speak. This is the same spirit which urged my father in his student days to initiate religious services at Malton, 22 miles from York, the scene of his daily labours—the same spirit which moved him in the formation of the Manchester District Unitarian Association, of the Unitarian Herald, and of this College. The Rev. Wm. Binns once said of him, 'Crusading was as necessary to him as to Peter the Hermit. Popular appeals were the breath of his life, and nothing more rejoiced him than that the common people should hear him gladly. He was a Radical among Whigs, an enthusiastic among men of judicious common sense—a free-will fighter on the side of providence among pious Necessarians who were contented with trusting in Providence. He went into the market-place, he enlisted lay preachers into the Christian army.' Such was the man who founded your College, and such are they who have been trained in it. Long may it exist to send forth men Unitarian in faith and missionary in spirit. I trust that this portrait on the College walls may always be to the students an incentive to imitate the strenuous and self-denying activity of its founder, and to follow his example of love and service to God and man."

The unveiling ceremony took place in the libraries, which were crowded. The President, Mr. Grosvenor Talbot, took the chair, and the Rev. C. Peach read some letters of apology. The Rev. C. T. Poynting wrote regretting his absence. "As one of those," he wrote, "who can well remember the founding of the Home Missionary College, who has for many years been one of its committee, and for some years counted it one of the greatest privileges of life to be one of the tutors, it would have been a source of great pleasure to be present when all the old friends of the College are gathered together to do honour to the memory of its founder."

Professor UPTON wrote from Littlemore expressing his great regret that the state of his health prevented him from being present, as he had special reasons for cherishing with warm affection and gratitude the memory of his uncle, Dr. Beard. "When a youth (Mr. Upton wrote), I spent some years under his roof in Higher and in Lower Broughton, and I can vividly recall not only countless instances of his kindness to me and others, but also the warm admiration which I felt for his upright and truly religious character. While most strenuously and faithfully discharging his onerous duties as schoolmaster, writer, and minister, he yet found time to conceive and execute many a plan for the good of the public, and of that Christian denomination to which he felt proud to belong. Of these noble efforts of his, the foundation of the Unitarian Home Missionary College was the most important and the most successful. It was his happy fortune to see his anticipations of the great good which the College was to perform to a large extent realised during his own lifetime; and it is our great privilege now to see in the good work that is being done in Summerville a verification of the founder's firm faith that

in the future the College was destined to perform an ever-enlarging service to the cause of sound theological education and of true religion."

The CHAIRMAN said that the meeting was an evidence of the interest taken in the college and a recognition of the need and value of the work it is doing. He was not fortunate enough to remember Dr. J. R. Beard, but they all had vivid recollections of his son Dr. Charles Beard, while another son, Mr. James R. Beard, was, as long as health allowed, a leader in all good movements. He could not help thinking how the founder of the college would have rejoiced to see the position it occupied to-day. It had advanced, not by leaps and bounds, but steadily and persistently, and from a great present it was fitting itself for a greater future. He was glad to see the portrait of the founder placed on its walls now that the college had a home of its own: As in their private homes, they preserved portraits of their ancestors and so cultivated a tradition of family honour, so in great public institutions, they should honour and reverence their founders in order to preserve their spirit. He hoped to see, in time, all the stages in the history of the college represented on its walls, a complete gallery of all who had taught or studied under the auspices of the college. Meanwhile it was good in days when too many gave out an uncertain sound that they should have before them the portrait of a man who never denied his Unitarianism; but who, while honouring it, made it also to be honoured by others. The Chairman concluded by expressing his great pleasure in visiting Summerville for the first time: He was immensely struck by the beauty and dignity of the grounds and the house, and he congratulated the committee on the excellent property they had acquired:

Col. PILCHER, chairman of the College committee, then unveiled the portrait. It would, he said, always be an inspiration to them to look on the features of Dr. Beard, for he was one of the most strenuous workers Manchester had ever known.

Principal GORDON, in accepting the portrait on behalf of the College, said Dr. Beard was a man who could inspire enthusiasm and filial reverence. One proof of the latter was the touching letter from Mr. J. R. Beard, which accompanied the portrait. By the former they had indelible evidences in the history of Manchester. As a pioneer of popular and progressive education, Dr. Beard did a great work for Manchester. As an inspirer of missionary enthusiasm he did a great work for his own denomination. A scholar by mind and taste, he might have gained fame in the ranks of scholarship, but he preferred the practical paths of public service because he believed in that way he could do most good.

The Rev. J. C. STREET, one of Dr. Beard's earliest students, told in eloquent and picturesque terms the story of how he came under the influence of Dr. Beard, and the manner of man he found him to be. After fifty years those early impressions were as vivid as ever, and he still felt the old inspiration to missionary enterprise which it was the special genius of Dr. Beard to develop, mature, and direct in every man: That genius Dr. Beard had stamped on the Col-

lege: It must ever be a Missionary College, and the present Unitarian Van Mission, born in the hearts of alumni of the College was the true child of Dr. Beard—the prince of missionaries:

Mr. F. W. MONKS moved and Mr. A. E. PATERSON seconded a vote of thanks to the Chairman and speakers: Mr. A. DUGDALE, in supporting it, recalled old memories of Dr. Beard, by whom, he said, he had been christened and married. Mr. F. MONKS suggested that an effort should be made to secure portraits of men like the late Ald. Rawson, who had been so closely associated with the College. The resolution was carried, and the meeting dispersed:

MIDLAND CHRISTIAN UNION:

ANNUAL MEETING:

THE annual meeting of the Midland Christian Union of Presbyterian, Unitarian, and other non-subscribing churches, was held at the Newhall Hill Church, Birmingham, on Monday.

The President, Mr. W. Byng Kenrick, took the chair at the business meeting, and there was a fair attendance of delegates. The report of the committee stated that progress was being made by the aided churches. The committee had reason to believe that the churches in the Union were in a more prosperous condition than had been the case in recent years. The generous support which enabled it to extend and enlarge the work of the union would, it was believed, eventually result in greater improvement, and in helping forward the objects for which the union was established—namely, the establishing and fostering of churches which imposed no creedal bonds on their own or succeeding generations, but existed to promote the knowledge and practice of that religion which regarded God alone as Lord of the conscience, and refused to circumscribe the thoughts of men concerning the Divine.

The financial statement showed an excess of expenditure over income for the year of £78 16s. 7d:

The PRESIDENT, in moving the adoption of the report and accounts, spoke hopefully of Unitarian prospects. After congratulating the Rev. Joseph Wood on his appointment to the presidency of the National Triennial Conference, he said he felt sanguine as to the future. He did not say that throughout the district every church that was at present not self-supporting was going to become a vigorous and independent church. He did not think that came within the limits of human possibility. It was idle to suppose that they were going to sweep the district; yet there were those who rightly contended that where this message was brought home to people in a clear, intelligible, and hopeful spirit, it would appeal strongly to numbers. He believed that many abstentions from religious observance were due to the fact that numerous people felt they could not honestly associate themselves with the forms of religious worship largely predominant throughout England at the present time. It they could reach that class of person with their message of free worship in a free church without creed or dogma, their future would be very satisfactory:

The Rev. JOSEPH WOOD seconded the resolution, and acknowledged the chairman's congratulations. He went on to say that one of the ways to increase their numbers was by those who already belonged to the church attending the services regularly. He believed the question of church attendance lay at the root of their failure. If they could quicken a revival of interest in public worship he had no doubt as to the result. He could not but believe that many of the tendencies of modern life were against Sunday observance and public worship: The week-end holiday, Sunday golf, billiards, tennis, and dinner parties—how many things there were tending to break down the observance of public worship! He believed these tendencies were all fatal to the vitality of religion, and they were more fatal to the liberal faith than any other. Unitarianism now had its finest and greatest opportunity. He did not speak of the New Theology with any desire that they should exploit it for denominational purposes, but he did say that the public attention which had been roused by the controversy gave them an opportunity—he would not say for denominational purposes—but it gave them an opportunity for making known the liberal faith and for getting the ear of men and women such as they had not had in their lifetime: He trusted they would all be on the alert to seize the opportunity, to make the most, speaking reverently, of the chance which Providence seemed to have offered them in the present position of religious thought and enquiry and excitement in this country: Let them be men of the time in which they lived, eager to seize its opportunities, and then he believed a great future was before them:

Mr. W. Byng Kenrick was unanimously re-elected president of the union, and the following officers were also re-appointed: hon. treasurer, Dr. J. W. Russell; joint hon. secretaries, the Rev. A. H. Shelley and Mr. E. Ellis Townley:

THE CHURCHES AND THE SOCIAL PROBLEM.

After lunch, the Rev. B. KIRKHAM GRAY, gave an address on the work of the National Conference Union for Social Service: It was essential, he said, in the effort to solve the social problem, that the moral and religious principle should not be lost sight of. If they were to leave social reform to the men whose only concern was scientific legislation and efficient administration they would be making a great mistake. There was in the present day a more acute conflict between their faith in humanity and the actual facts of life than there had ever been. Public life was consequently in a condition of dangerous unrest. They had either to deny their faith in a common citizenship and human brotherhood, or they must alter the facts of life. They had to consider by what means they could alter the facts of life. What they wanted to see was not only members of the church acting individually as members of political parties and local governing bodies, but they also wanted religious societies to recognise in this question an integral part of their duty as religious communities. Their union proposed social study as an introduction to social service: There should be a more adequate conception of the conditions under which the poor lived, and they pro-

posed to hold a summer school at Oxford for social study.

In the course of the discussion that followed the Rev. JOSEPH WOOD said that one of the most hopeful signs of the times was that people were no longer content to sit at ease and let those social problems alone, simply alleviating their most miserable features. They must strike at the roots of the social problem, and first find out the causes of the distress which prevailed. There was sufficient sociology in the New Testament, and the union's real work was to call attention to the unrealised ideals of the gospel.

The Rev. T. P. SPEDDING afterwards delivered an address on "The Unitarian Van Mission," and votes of thanks were accorded the speakers.

In the evening the Rev. H. D. ROBERTS of Liverpool, preached to a large congregation:

MANCHESTER DOMESTIC MISSION.

ANNUAL MEETING.

THE annual meeting of the Manchester Domestic Mission was held in the Lord Mayor's parlour of the Town Hall, on Wednesday. The report, which had been circulated before the meeting, bears eloquent testimony to the range and efficiency of the work carried on at the two mission stations. The outstanding feature of the year is the completion of the extension scheme. The Renshaw-street extensions were carried out two years ago, and last year it was the turn of Willert-street. A report appeared in our columns recently of the re-opening ceremony, with an account of the work done. It only needs, therefore, to note now that the annual report shows that the fullest use has been made of the extensions, and that the various institutions show considerable progress as a result of their enlarged opportunities. On turning to the detailed reports it is seen that the missions have worked on the lines which long experience has approved. Definite religious work occupies a prominent place at both centres. There are over 800 scholars under instruction in the two Sunday-schools, morning and evening services are well attended on the Sunday, and there are week-evening meetings for worship also. Temperance work is carried on at both centres, and due care is given to the sick, the poor, and the lonely. Of the recreative work it is impossible to speak in detail. Clubs of all kinds there are, apparently for all ages and both sexes; while a very prominent place is given to summer holidays, both for the mothers and the scholars, well over three hundred from the two missions having spent a week at the Holiday Home at Great Hucklow, in addition to the ordinary Whit-week trips and many other special day excursions. The one unsatisfactory feature of the report is the financial situation which it reveals. There has been a lamentable falling-off in subscriptions, and the balance-sheet shows a deficit of nearly £200 for last year, which, added to previous deficits, brings up the total deficiency to over £700. The work is conceived and carried out, as the reports show, on broad, unsectarian lines. It is making its permanent impress on the lives and characters of the people, as witness, for example, the

fact that a great number of the teachers and workers at both missions were formerly scholars in the schools. When the urgent and very pressing need is realised, surely Manchester will not allow such work to be crippled for want of the necessary funds.

Mr. G. H. LEIGH, who, in the absence of the Lord Mayor and the Rev. S. A. Steintal, presided, in moving that the reports be taken as read, referred to the extensions at Willert-street, which had realised their hopes and justified their efforts. He commended to the meeting the perusal of a book recently published entitled "The Next Street But One." In it would be found a study of certain social questions of the very first importance to all workers among the poor.

The LADY MAYORESS, who seconded the resolution, conveyed the apologies and regrets of the Lord Mayor. She was herself, she said, glad to be present. She had been struck since becoming Lady Mayoress by the great number of good societies at work in the City, and it had given her a higher opinion of Manchester people. All these people were working for noble and charitable ends in the name and love of the Master. They represented that religion of love, and fought against that sin of selfishness of which Mr. Campbell had been preaching. She confessed she went to hear Mr. Campbell the previous night with something resentful in her heart towards him; but her feeling was quite changed by what she heard. It was a beautiful plea for real Christian love, and it had deepened her love for God and man. It was the Gospel they needed; it was the Gospel for the homes and lives of the people; the Gospel of charity and love. In this spirit the Domestic Mission, she believed, did its work, and she wished it God speed.

Mrs. MANNING, who moved the adoption of the report, contrasted the enlightened activities of to-day in missions, settlements, municipalities, and Parliament on behalf of the education, feeding, training, and housing of the children of the poor, with the neglect against which the Society was one of the earliest protests when it was established 70 years ago. All these activities to-day gave them good hope, although as yet they brought no release from the labour. They must work on as ever before, except that with the increased care of the community for the physical needs of the poor the missions could give more care to their moral, social and spiritual needs. From her own first-hand acquaintance with the work at both missions, Mrs. Manning spoke in glowing terms of the devotion of both missionaries, but even they, she said, could not have achieved the results they had if they had not had the aid, in the one case, of the initiative and enthusiasm of Mrs. Timmis, and in the other of the constant, devoted, and untiring service of Miss Bishop, who was in all but name a curate to her father. In appealing for more workers at the Missions, Mrs. Manning emphasised the joy that comradeship in a good work would bring into their own lives. While they would feel the pity of the narrow, squalid, monotonous lives of many of the poor, and the real tragedy of the sacrifice of the childhood of many mere children

compelled to work for their living, they would also feel the joy of helping them to a little brightness in life. Girls in happy cultured homes did not know how the poor lived, did not know that the touch of children's tired fingers was on many of the things they wore. But they should know, because only in that way could they fulfil the obligations of their own happier state.

The Rev. DENDY AGATE, who seconded the resolution, spoke of the conditions under which the missionaries worked and the evils against which they strove. Referring to the visit of the Rev. R. J. Campbell to Manchester, he said they must all be thankful that he had been able to pass below all the divisions of the churches, and to reaffirm the truth that it is love as opposed to selfishness which is to save the world.

The Revs. J. W. BISHOP and A. W. TIMMIS spoke upon some of the more personal aspects of their work, after which the meeting closed with various votes of thanks spoken to by Mr. E. Steintal and the Revs. J. E. Manning, E. L. H. Thomas, and W. Holmshaw.

FROM HUNGARY.

THE Editor's friendly warning came when we were yet very near the new year: Even without that, I had in mind to say a few words of our country and this dear old Church, in which we live and move and have our being. But, alas! we here are very few, and the work is much and absorbing.

Inasmuch as Hungary has been playing lately an important part in politics, I am tempted to speak first of politics. A year ago we were all out on the battle-fields in order to break down an old system, which was simply poisonous to the whole nation. The most simple men, and even those who had nothing to do with politics, began to feel that a political system, which was created under the most unsettled circumstances, as you know was the case after the great German-Austrian war in 1866—could not be good for ever. The victory of the national party was complete, and, as I told you last year, a new Government was formed with the strongest men of the country. Picture the sons of the great minister Andrássy and the great leader Kossuth, sitting in the same cabinet, assisted by equally grand politicians! The work they began was uplifting and fructifying in every direction, since their aim was: equal rights to every man in this country, and progress, side by side with the great Western nations. We knew full well that the inner and outer enemies of the country would not wait long to show that they are not dead yet, and their power is not extinguished. Recently a special attack has been directed against the Minister of Justice, Mr. Polonyi, who was formerly a lawyer, and as such was often entrusted with delicate matters. Everybody is already convinced that he is a man of rare talent, and one who is able to do a great service to the country, but his former opponents and present enemies are doing their best to secure his fall. We hope that whatever his fate may be, the Weherle ministry will not have to resign: This would lead to such quarrels as have not yet been known

here: The peace of Europe, and especially that of the East, depends to a great extent upon the integrity and power of Hungary.

Count Andrassy, the Minister for the Interior, in his excellent work on the political history of Hungary, points out most forcibly the position which Hungary had in the past and must have in the future. The book contains most interesting chapters on the history of the English Constitution, the only one which has a thousand years history and which was close by that of Hungary. It would be a great pity that English readers should not have the chance of reading this most valuable work, and I hope that a translator and a publisher will soon be found.

It is encouraging to know that most competent men, such as the members of the Eighty Club, come over here to see, face to face, what Hungary is like, and what she is to be.

In our own circle we have had some very anxious days, because our beloved bishop was dangerously ill some weeks before Christmas. The illness lasted long, but ended well, for he is now quite strong and well again, and able to do his work as before. Our old men are getting rather scarce, and many of the younger generation have also fallen: In December, we lost Professor Gregory Benezédi, the second Hungarian student in Manchester College. Very few men have left a deeper gap behind them in the Hungarian Unitarian Church. Mr. Benezédi was 66 years old, but still quite strong and vigorous. Some years ago he retired from his professorial chair, and became treasurer of the Unitarian Church. The confidence and trust of the Unitarians in Mr. Benezédi as a treasurer was, I may say, extraordinary. Everybody knew that he was heart and soul a most zealous Unitarian, who was ready to do any service for his church. All his life long he was studying the history of the church and schools. He wrote several accounts on the most occult historical questions: Like a good shepherd, he cared for everybody, poor and rich, who belonged to his household of faith. Our history, and those tremendous sufferings and drawbacks which every Unitarian had to endure, made Mr. Benezédi, I may almost say, a Unitarian hero worshipper. He wanted to make everybody feel exactly as he did. As professor, he was influential and appreciated by his pupils.

I am glad to inform you that we are publishing the book of the Geneva Conference addresses, and expect a good effect from it.

Our life and activity is going on as usual, and, I may say, with an increasing hope for the future. Just lately we had the pleasure of a visit from the Minister of Education and Religion, Count Apponyi, in our college. He was quite satisfied with what he saw and experienced. Though a strong Roman Catholic, he shows a great sympathy to us, and proved it by raising the State's aid for the college and the church. We hope that perhaps we shall very soon get aid even for our theological college, which needs it very badly. The teaching staff continues to be always too small.

Our social life is also sufficiently active. Our social organisation, the Francis David association, is carrying on its work with much zeal. Last month I had the pleasure of reading a paper at Budapest before this

Association on the "Messiah." I am glad to say that our liberal ideas were fully appreciated by the large audience, which consisted in the greatest part of strangers. Perhaps the time is not very far distant when we shall be able to send out missionaries to propagate our ideas far and wide.

G. BOROS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare: Highland place.—The Rev. J. Page Hopps lectured on Wednesday evening, March 6, on "The Ultimate Authority in matters pertaining to Religion." The Rev. M. Evans presided, and there was a large congregation. The ultimate authority Mr. Hopps found to be not Church or Bible, but the voice of God in the living soul. The lecture made a deep impression.

Aberdare: Old Meeting.—A very successful Children's Musical Festival was held at the O.M.M. on Monday. Miss Gwenellian George was the leader, Miss Constance Evans was accompanist. The chair in the first meeting was occupied by the Rev. M. Evans, of High Court Place, and in the evening by Mr. D. R. Llewelyn, M.E.

Accrington.—The Oxford-street Unitarian Church has lost a faithful and highly esteemed supporter and trustee through the death, on the 11th inst., of Mr. John Taylor, Lemon Grove, after several weeks' illness. Mr. Taylor was in his sixty-sixth year, and up till lately had enjoyed remarkably good health. Being an Accrington boy, not favoured by circumstances of birth, he steadily worked his way up to the respect and confidence of his fellow-citizens, whom he served for many years on the Town Council. The funeral service at the Accrington Cemetery, on Thursday, the 14th, was conducted by the Rev. J. Islan Jones.

Cardiff.—The Rev. J. Page Hopps preached at the West Grove Church on Sunday, March 10, to crowded congregations both morning and evening. The subject for the morning being: "The Longing for God and the Response," and in the evening: "The Working Together of God and Man." On the following evening he lectured to a very large audience on: "The Rev. R. J. Campbell's Theology and Ours." The annual general meeting of the congregation was held on Tuesday, March 5, in the school-room, Mr. H. Woolcott Thompson, presiding. A general survey of the work of the past year was made and the report and accounts passed. The meeting agreed to send a message of cordial goodwill to the church at Swansea on the welcome of their new minister, and to offer to the Rev. Simon Jones their best wishes for a successful ministry.

Holywood.—The proposals for the better organisation of the Irish congregation were considered at a largely attended meeting on Wednesday evening, Feb. 27. Dr. S. H. Mellone presided, and Dr. John Campbell read a paper in exposition of the scheme. It is proposed that the congregations of Unitarians should be grouped under the name of the Free Presbyterian Churches. An interesting discussion, generally favourable to the proposals, followed, in the course of which the name "Unitarian" naturally came in for discussion. Dr. Mellone said that to bind themselves to a doctrinal name would be a great mistake.

Newport (Mon.).—The Charles-street church was crowded to overflowing on Tuesday evening, when the Rev. John Page Hopps lectured on "The Teachings of the Rev. R. J. Campbell, M.A., and Ours." In spite of having spent a laborious week among the churches of South Wales, the veteran lecturer showed no signs of fatigue, and gave an address which was remarkable for its vigour and directness. He took up Mr. Campbell's declarations upon various points, and, after welcoming his courageous advocacy of a more reasonable and enlightened faith, showed that all that is best in the New Theology has been the everyday teaching of Unitarians for generations past. The lecturer looked forward to the time when

all churches would be one at heart in these larger truths, and the need for sectarian names would have passed away. The audience included several ministers of other denominations, and at the close a very hearty vote of thanks was unanimously accorded to the lecturer.

Pontypridd.—On Friday, March 8, though an inconvenient night for public meetings in the town, about 100 people came to hear the Rev. J. Page Hopps, whose address on "The Faith of the Church of the Future will be the Faith of the Unitarian Church of To-day" was greatly appreciated, and listened to with evident attention and pleasure.

Sheffield: Attercliffe.—A most successful sale of work was held at the School Church, on Thursday, March 7, opened by Mr. Simon Ryan, Mr. J. K. Lister presiding. The object of the sale was to raise some money for several desirable improvements in the church. £31 was the net amount realised. Attercliffe members had been working hard for several months. Friends from Upper Chapel, Uppertorpe, Rotherham, and Stannington came in to help by their presence and purchases.

Sunderland.—On March 3, the Rev. E. T. Russell, of Glasgow, preached at the Unitarian Free Church, his subject being "What I Mean by Serving God." The following evening Mr. Russell delivered a lecture on "Recasting Religious Belief," which was very much appreciated by a fairly good audience.

Swansea (Welcome Meeting).—The Rev. J. E. Manning, formerly minister of the Unitarian Church, preached morning and evening last Sunday, in connection with the welcoming of the new minister, who succeeds Dr. Tudor Jones, the Rev. Simon Jones, of Pontypridd. On Monday evening the welcome meeting was held. After ten the chair was taken by Councillor Moy Evans, and Mr. C. H. Perkins read a number of letters, one from Dr. Tudor Jones, "14,000 miles away," with his congratulation, and another from a local Congregational minister. Mr. John Lewis, of Pontypridd, spoke highly of the good work Mr. Simon Jones had done during his three years' ministry there; the Rev. J. E. Manning, as one of his college tutors, also bore his testimony, and there were other speeches, after which Mr. Simon Jones acknowledged the welcome, and spoke with modest hope of the work he was called upon to undertake.

Treorchy (S. Wales).—On Thursday evening, March 7, quite a crowd of interested people gathered together to hear the Rev. J. Page Hopps lecture on "A Scientific Basis of Belief in a Future Life." The Rev. J. Lewis, congregation minister, Tou Uprad, presided, and the lecture was greatly appreciated.

It would be interesting to know who the special correspondent is who sends to this week's *Christian World* an account of the Rev. R. J. Campbell's sermon at the Congregational Centenary in Manchester, of which we also have an account this week. The correspondent describes Mr. Campbell's prayer in the following terms:—"It was a prayer addressed direct to the Lord Jesus Christ, to Whom he appealed as the 'Eternal Majesty.' In this prayer he spoke of our coming 'to God the Father through God the Son.' It concluded with specific and piercing confessions of sin and petitions for forgiveness. In this prayer, and throughout the great sermon that followed, there was reverential, devout recognition of the unique divinity of our Lord. The language could mean nothing less; I never heard utterances more entirely inconsistent with Unitarianism, more completely loyal to Christ. It was an immense relief to those who had been expecting something very different." The sermon may be read in full in Wednesday's *Manchester Guardian*.

NONE can love freedom heartily but good men; the rest love not freedom, but license.—*Milton*.

What Liberal Leaders

SAY ABOUT

The Nation

SIR EDWARD GREY.

"The help which a good weekly paper can give to Liberal work is most valuable, and I very cordially wish THE NATION all success."

MR. R. B. HALDANE.

"I think the whole of your first number admirable—a far higher level than has yet been touched since the days of the old 'Saturday'—full of life as well as of learning."

MR. HERBERT J. GLADSTONE.

"A message of goodwill and good wishes to Mr. Massingham and THE NATION. From his brilliant pen the Liberal Party will receive the criticism which stimulates and helps and does not discourage. My congratulations on the first number."

MR. LEWIS HARCOURT.

"My warmest congratulations on the very admirable and powerful paper you have produced."

MR. WINSTON CHURCHILL.

"I am sure THE NATION will be of great value to the serious purposes of Liberalism, and will be distinguished in current journalism for the strong personality and the lofty political conceptions of the Editor."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 17.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, and 7, Mrs. KING LEWIS.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. A. GOLLAND, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. H. WEATHERALL.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. G. J. ALLEN.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worples Hall, 7, Rev. V. D. DAVIS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Christian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENES.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45, Mr. TOM B. KETTLE, and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11, Rev. Dr. CARPENTER, and 6.30, Rev. C. J. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "Self-deception," and 6.30, "The Reconciliation of Man to God, How Obtained," Mr. F. ALLEN, B.A.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

PULPIT SUPPLY.—Rev. FRANCIS WOOD, 16, Edna-street, Crumpsall, Manchester.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

The ANNUAL MEETING will be held at Stamford Street Chapel, S.E., on Tuesday, 19th March, 1907, when Sir E. DURNING-LAWRENCE, Bart., will preside. Friends are cordially invited.

TEA will be provided at 7 p.m.
 MEETING, 7.45 p.m.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, President } of the
 C. J. STREET, Hon. Secretary } Fellowship.

BIRTH.

THORNELY.—On March 8th, at Thistle Villa, Colombo, Ceylon, to Mr. and Mrs. S. R. Thornely, a son.—By cable.

DEATHS.

NETTLEFOLD.—On March 2nd, Robert Francis, youngest son of John Sutton and Margaret Nettlefold, of Winterbourne, Edgbaston Park-road, Birmingham, aged 9 months.

WAINWRIGHT.—On March 7th, at Elmhurst, Clive Avenue, Hastings, Henrietta, widow of the late George James Wainwright, of Dukinfield, aged 75 years.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.
It is as nourishing as it is delicious.



Truly, wholesome Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY : LONDON, W.C.

JUST PUBLISHED.

The Perfect Life

TWELVE DISCOURSES

BY

WILLIAM ELLERY CHANNING, D.D.

Printed from new type (278 pages), with a brief Introduction. Paper Covers, 6d. net; Cloth, superior paper, with Portrait, 1s. 6d. net. Postage 3d. for each edition.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.
Carriage saved by ordering through Bookseller.
Trade supplied by Simpkin, Marshall & Co., Ltd.

CHEAP RE-ISSUE.

Price SIXPENCE net.

PSALMS OF
THE WEST.

LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

Liverpool District Missionary
ASSOCIATION.

THE ANNUAL MEETING

WILL BE HELD ON

SATURDAY, 16th MARCH, 1907,

AT

Hope Street Church Hall.

Rev. J. COLLINS ODGERS, B.A., in the Chair
Reports will be given of work at Crewe, Bootle, Hamilton Road, St. Helens, Garston, and West Kirby.

SIMULTANEOUS COLLECTIONS

in support of the work of the Association will be held next day, Sunday, 17th March, at all the Churches and Chapels in the District.

19th CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER,

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

MANSFORD STREET CHURCH AND
MISSION.

The ANNUAL MEETING of the Mansford-street Church and Mission will be held at Mansford-street on Wednesday, the 20th March, when the Chair will be taken by Dr. W. BLAKE ODGERS, K.C., at 8 o'clock p.m. Tea and Coffee at 7 o'clock.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD AND RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

THACKERAY HOTEL

(TEMPERANCE).

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: “Thackeray,” London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY NURSE or Mother's Help WANTED. Four children, aged 10 to 3, Salary £22.—Mrs. GARNETT, 26, West-hill, Highgate.

CAN ANY LADY RECOMMEND a thoroughly reliable HOUSE PARLOUR MAID? Wanted after Easter.—The Misses BRUCE, 2, Talbot-square, Sussex-gardens.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

WILLASTON SCHOOL, NANTWICH
An Unsectarian Public School.

The next ENTRANCE and FOUNDATION SCHOLARSHIP EXAMINATION will be held on March 19th and 20th.—For particulars apply to the HEAD MASTER.

SUSTENTATION FUND

FOR THE

Augmentation of Ministers' Stipends.

Secretaries of Congregations desiring Grants from this Fund may obtain the needful forms of application by writing, before 31st March next, to Mr. Worthington, The Hill, Stourbridge.

A. W. WORTHINGTON, } Hon.
FRANK PRESTON, } Secs.

“THE UNITY.”—Magazine for Unitarian Propaganda. Adopted by churches with or without local pages. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

GILBERT WAKEFIELD.—Some of his descendants are anxious to OBTAIN COPIES of the “MEMOIRS of the LIFE of GILBERT WAKEFIELD, B.A.” Anyone having the same for disposal is requested to communicate with Mrs. C. H. TALBOT, 86, Cromwell-avenue, Highgate.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series
Calendar Notices, 10s. per year, 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 16, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3378.
NEW SERIES, No. 482.]

LONDON, SATURDAY, MARCH 23, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	177
LEADER:—	
The New Theology	184
ARTICLES:—	
Two Historians	181
The Spiritual Endeavours of the Brahmo Samaj	182
"A Piece of Spring"	185
In the Crow's Nest	186
American "Religious Education Association"	189
North Wales Re-Visited	189
MEETINGS:—	
Provincial Assembly of London and South-Eastern Counties	186
Liverpool District Missionary Association	187
Manchester District Association	187
Blackfriars Mission and Stamford Street Chapel	188
Mansford Street Church and Mission	188
CORRESPONDENCE:—	
Assisted Churches & Mission Churches	190
LITERATURE:—	
Sir Galahad of the Slums	179
The Nature and Origin of Life	179
Dr. Briggs on the Psalms	180
Woman's Position Long Ago	180
Short Notices	181
OBITUARY:—Miss Vance Smith	183
POETRY:—Spiritus Dei	178
The Crown	178
THE CHILDREN'S COLUMN	183
NEWS FROM THE CHURCHES	190

NOTICE.

Next week, on account of Easter, "The Inquirer" will be published on Thursday. Editorial Matter and Advertisements should be sent in as early as possible.

NOTES OF THE WEEK.

THE annual meetings of several important societies are reported in our present issue. Friends of the London Domestic Mission are requested to note that the annual meeting is to be held at Unity Church, Islington, on Tuesday evening, May 14, when the chair is to be taken by Mr. Charles W. Jones, of Liverpool.

AN exchange for three months has been arranged between the Rev. Hobart Clark, of New Brighton, N.Y., and the Rev. G. L. Phelps, of Evesham. Mr. and Mrs. Clark have many friends in this country, he having been minister at Cardiff, 1882-88. They will be at Evesham until the end of July, Mr. Clark being due there for Sunday, May 12, and will be returning to the States early in September.

THE publication of the Rev. R. J. Campbell's book, "The New Theology," has been the literary as well as the theological excitement of the week, and full reviews appeared on Wednesday, the day of publication, in most papers of any consequence; The *Manchester Guardian* had

a two-column review, by "W. H. D." (initials very familiar to our readers), which concluded as follows:—

"Undoubtedly Mr. Campbell's book will be read widely and discussed eagerly, and it will penetrate into quarters where theology of a more formal and scholastic type would never obtain a hearing: Let it be counted to him for righteousness if he stirs stagnant waters and compels men to think. It is the book of a preacher, written evidently with great rapidity, with a large and expectant congregation rather than a quiet and meditative reader in view. Hence its repetitions and its tricks of popular emphasis, both quite legitimate in an author who never forgets that he is first and foremost a speaker. It is hardly literature at all, and it is not as such that it makes its claim upon our attention. Its strength lies, where we are sure Mr. Campbell meant it to lie, in its incisive clearness of statement, its passionate moral fervour, the breadth of its religious sympathies, and the optimism of its social vision."

Dr. Horton, in the *Christian World*, surely with some exaggeration in the fervour of his affection and admiration for his friend, speaks of Mr. Campbell as the George Fox of the twentieth century, and of his book (if its system of thought should prove to be true) as likely to rank with such religious classics as Augustine's "City of God," Anselm's "Cur Deus Homo," and Calvin's "Institutes."

CERTAINLY one of the most capable, and to our mind most discerning notices, was that in the *Westminster Gazette*, which says of the book:—"It is an able and interesting attempt to re-state Christian doctrine in terms of philosophy. It is not, perhaps, so original as Mr. Campbell thinks, for any reader who is acquainted with recent philosophical writing will be able to trace a good deal of it to its sources—to Hegel, Thomas Hill Green, Caird, Harnack, Pfeiderer, and so forth. The application of 'monistic idealism' to the philosophy of the Christian religion is at least as old as Hegel, and, if we get past the phrase to the ideas behind it, as old as the Christian religion itself. The essential idea at the back of it is supremely expressed in the first and second cantos of the "Paradiso" of Dante. The dogmatic questions which Mr. Campbell raises are, in essence, the questions which were debated by Church councils from the fourth century onwards, and earlier, in the disputes between the Jewish-Christians and the Gentile-Christian gnostics." "There must be somewhere a real revival of

thought," this reviewer concludes, "when a preacher can cause this stir by an attempt to combine Hegelianism with Christianity."

THE March *Atlantic Monthly* contains a memorial poem on "Longfellow, 1807-1907," by Thomas Bailey Aldrich, beautiful in itself, and speaking to us with a touch of deeper feeling, as we receive the news of the writer's death. Mr. Aldrich's name will be always associated with the *Atlantic Monthly*, for he succeeded W. D. Howells as Editor, and was the friend of Lowell and Holmes. Thus he wrote of Longfellow:—

"They do not die who leave their thought
Imprinted on some deathless page:
Themselves may pass, the spell they wrought

Endures on earth from age to age:
And thou, whose voice but yesterday
Fell upon charmed listening ears,
Thou shalt not know the touch of years;
Thou holdest time and chance at bay.
Thou livest in thy living word
As when its cadence first was heard:
O gracious Poet and benign,
Belovéd presence! now as then
Thou standest by the hearths of men.
Their fireside joys and griefs are thine;
Thou speakest to them of their dead,
They listen and are comforted.
They break the bread and pour the wine
Of life with thee, as in those days
Men saw thee passing on the street
Beneath the elms—O reverend feet
That walk in far celestial ways."

THIS same number of the *Atlantic Monthly* (Boston and New York: Houghton, Mifflin & Co.; London: Archibald Constable & Co. 1s. net. Postage 4d.) contains an article on "The Centenary of Longfellow" by Bliss Perry, who remarks, in passing, that "there is but too much truth in Mr. Oliver Herford's witty description of the present-day New England as the abandoned farm of literature. Apparently the soil must lie fallow for a while. . . . But while the old orchard was bearing, what bloom and fruitage was hers!" And of Longfellow, he says, in conclusion: "Until simplicity and reverence go wholly out of fashion he will continue to be read."

THERE were some Wesleyan revival services recently at Rawtenstall. They included a men's meeting, at which nearly a thousand persons are said to have been present. A curious item of the programme was the singing of the hymn, "I heard the voice of Jesus say," to the tune of Auld Lang Syne. That is not a case to illus-

trate Rowland Hill's (or some other man's) protest against the devil having all the pretty tunes, for surely the Prince of Darkness never owned the copyright of Auld Lang Syne. But it is a curious transference nevertheless—the story of a soul told to the tune which has been associated from times beyond memory with the meetings and partings of convivial friends. It is the social glass suddenly confiscated and extemporised into a communion cup.

So it is said that at some similar meeting held a long time ago, and not at Rawtenstall, the hymn "Come, O thou traveller unknown," was sung to the tune of "Rule Britannia." No profanity could have been intended. It was the outcome of a sudden desire to crown Jesus Lord of all; patriotism, sociality, all times, tunes, and tempers, must belong to Christ. At times we have shared that feeling. By and by we discover that certain of the current coins of this world are not stamped with the lineaments of Jesus at all, and yet are not, on that account, to be deemed base metal. They are an excellent medium of exchange, and would be none the better for a sacred inscription and a saintly figure. They have their use in this world. The king of our spirits claimed no proprietorship in them. Render them to Cæsar he said. It is as well to know that in the realms of thought, in pictorial art, in music, there are also territories over which Christianity has no special claim. As John Wesley devoted one hour to the preaching of the cross, and the next one to reading Homer's Iliad, or the latest whimsicality of Laurence Sterne, so we shall be none the worse Christians if we give our various faculties due exercise; to each hour its duty or pleasure, to each function its own tune. It is not written of Jesus, but only of Jehovah, "the Lord thy God is a jealous God."

THE concluding part of the second volume of "Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt" is promised by Messrs. Vandenhoeck & Ruprecht, of Göttingen, the publishers, for Easter. The seventh part of this most admirable work, which, when completed, will form two large volumes, with a full index, was issued early last year, and only the illness of one of the writers has delayed its completion so long. But, meanwhile, a second edition has been in progress (the first volume is already complete), making an issue of 20,000 copies in all, which, for a work of this kind, is most remarkable. The subscription price for this second edition is only M.12 up to the end of the present month, and we strongly recommend readers of the New Testament, who can use such a German book, not to miss this opportunity of securing it. Professor Johannes Weiss, of Marburg, is the general editor, and among the contributors are Professors Baumgarten, Bousset, Gunkel, and J. Licher. A notice of the first volume appeared in THE INQUIRER of April 7, 1906.

"The wagon of Socialism needs to be hitched to the star of religious faith."—*R. J. Campbell.*

A RECENT memoir of *La Musée Sociale* (Paris, February 2) is of especial interest to English people: It consists of a comparison between the Popular University movement as it exists in France and in this country. The writer draws on his personal knowledge of Ruskin College at Oxford for his description of the working of the idea among us: French perceptions of our national character and institutions are often true and always ingenious and suggestive: The address now before us does not lack the best qualities of rapid but not superficial appreciation, and its judgment will come to the members and friends of Ruskin Hall as a shrewd and kindly greeting from their French comrades: In one point only does the comparative study seem to be less than just to the popular Universities of Paris and its sister towns. They are mainly or entirely for working people after their day's work. Ruskin College, on the other hand, is a body of students whose business for the shorter or longer time being is primarily to study. That difference should account for the more strenuous nature of its curriculum without calling in the racial distinction of the two national characters:

It is not possible to transcribe the spirit and verve of this sketch, but a few points may be noted: The spirit of Ruskin College is both civic and religious, religious, that is, in the English sense: And the writer's definition of English religion is worth pondering: The students may be of any "faith" or none, the religious influence consists in a "discipline of the conscience." The civic direction of the college leads to careful scientific study of the great social and political problems of life. In place of this religious citizenship the end of the French study is found in intellectual idealism: Oxford is concerned with what its students will have to do, Paris with what they should know; Oxford seeks to control the will, Paris to guide the thought; Oxford would create citizens, Paris men: The memoir, it will be seen, is an essay towards disentangling the national psychology of the two groups of working men: To this we may add one physical aspect of the Ruskin students. The writer has been impressed with the rugged strength and force of the masons and other hand workers, as compared with bourgeois undergraduates. It is the pick of our wage earners who go to Oxford, but it is none the less a subject of gratification that to the eye of an observer from France they appear as men of power and promise.

TO CORRESPONDENTS:—Letters, &c., received from A. W. B., J. M. C., E. G., A. M. H., W. C. H., F. G. J., T. J., R. M. G., S. H. M., P. P., M. R. S., E. J., E. L. H. T., A. W., T. S. W.

Impressions of a Wanderer, by Manmath C. Mallik, is a surprisingly dull book, considering that its contents have been suggested by experience of travel in many lands. The author's style has no charm, and his "impressions" of national character are not, as a rule, very discriminating. He devotes special chapters to Norway and Japan. [Fisher Unwin. 5s. net.]

SPIRITUS DEI.

KEEN blows the breath of Spring o'er land and sea;

Mountain and mere,
Country and town, wholesome and strong and free;

New life draws near:

There is a breath of God, a spirit pure,
Cleansing the heart,
Stagnation and corruption it can cure,
Sweet health impart:

Blow shrewdly, wind from Heav'n—still, if we shrink

From thy rough breath,
Destroy to save; for more than mortals think

Life springs from death:

The wither'd leaf and process of decay
Precedes the birth

Of Spring's fresh beauty; help it on its way
Up from dark earth:

The lower life, with morbid zest for sin
And sloth, must die,

If God's good Spirit may our spirits win
To soar on high:

R. BRUCE BOSWELL:

THE CROWN.

I SOUGHT a crown without a thorn,
If such a crown might be,
A wreath of glory, won and worn
In easy victory.

Thro' all the world from east to west
I sought, but sought in vain,
For never soul was truly blest
Without the touch of pain.

Nay, when the victor's wreath is won,
His glory seemeth loss;
Hath God a well-belov'd Son—
Behold him, on the cross!

The crown I sought I never found,
A nobler crown sought me—
'Twas that with which my Lord was crown'd
For all eternity.

W. G. TARRANT.

THERE is a story which we have read somewhere of the searching examination of a young ambitious man by an evangelical minister. The young man was going abroad, where he expected to gain a lucrative employment. "And then?" said the minister. "Then I shall stay there so many years, and be able to save so much." "And then?" "Then I shall come home and rest." "And then?" "Well, then, then I shall die." "And then?" The young man considered it. Unitarians and Liberals will have to consider. By and by they will see the old harsh dogmas given up, the Fatherhood of God everywhere acknowledged (in words at least); the pre-eminence of Christ very widely confessed; the Old Testament rationally interpreted, as it is by Professor Peake; the fellowship of the Saints made to include not only Unitarians, but men whose heresies were much graver (a kindly lecture on Voltaire was given the other day by a Methodist minister). And then rational Christianity will have to die and be judged, or it will justify its life by transforming modern civilisation and making it worthy of the great teacher whose name is now too often taken in vain.

LITERATURE.

SIR GALAHAD OF THE SLUMS.*

THE author of this book has been for twenty-five years a devoted minister to the poor in the North End of Liverpool, and before that he was an elementary school teacher in the same district, the poorest and most neglected of the city. He knows the district and its people through and through, and his story is woven of a succession of vivid pictures of their life.

The structure of the story is very simple: It tells of a young minister, an Oxford man, who has come straight from the University to devote himself to Missionary work in the poorest quarter of Liverpool, and of an old school friend of his who has taken up the management of slum property as a business. These two find common interests in the courts bordering upon Vauxhall-road, in the sanitary renovation of the property, and in the lives of the people: With these two, there is also an educated woman, a hospital nurse, and another, a student away at Oxford, until she comes to Liverpool on a visit, while her relatives also have a part to play in the fortunes of the story. But it is not from this circle that the hero is drawn; he is simply a dock-labourer, Jim Stephens, a man of men, physically and morally, essentially noble in his generous humanity and great unselfishness, one who felt that to wrong a woman was the supreme infamy; to him it was that the Oxford professor, from whom the young minister had gained his first inspiration, gave the name of "Sir Galahad of the Slums." His story furnishes the deepest interest and the most pathetic incident in the book, with that of his sister and a younger brother, who brings disgrace upon them, and upon a young girl, whom they thereupon receive into their home.

We shall not tell the story here, it must be read in Mr. Haigh's pages. And there, we can promise our readers that they will meet a variety of characters pictured with abundant humour and penetrating sympathy; the rough lads of the street corner, and among them plenty of good material going to waste and worse than waste for lack of honest and interesting occupation; the stalwart policeman, the steady workman; the victim of drink, who in a dramatic episode signs the pledge in the minister's blood, and yet that same evening makes a dash for a glass of whisky, but finally regains his manhood; those egregious frauds, the men from Middleton, "Spouty," and "Dummy," so nicknamed of their familiars in the common lodging house; poor old Mother Flannagan, "Boots and Basket," whom the hospital nurse in time introduces to a new world of cleanliness and comfort, and in whose heart a deep well of tenderness is finally disclosed. These and others we find living in the story, as we are confident they have lived in the Liverpool which Mr. Haigh knows so well. He shows us the dark side of the city life, the disgraceful filth of the slums, the cruelty of the degraded life harboured there, the coarseness and the hopeless apathy, but at the same time the nobler side of poverty, homes that are kept

sweet and clean, lives that are true and brave and pure amid the most distressing and discouraging conditions. We see the minister and his friend working at relief through a winter of terrible distress, and what gymnastics and music can do even for the roughest lads. There is much in the book which workers among the poor will do well to study; but it is never didactic, it all comes in amid the constant interest of the story. One of the most beautiful things in the book is the opening of the new world for Jim Stephens in the little garden he makes, when they move from the Vauxhall-road court to a house up in Everton, and his growing delight in all the glory of nature: Something of this is told towards the end of the book by an enthusiastic girl, the student, who is engaged to the minister, and afterwards writes to him, recalling a day they all had together in the open country:

"I want to tell you the effect your Jim produced upon me that day we walked together towards Bidston Hill. It was just as if I had found a worthy brother in him. He has 'the face of a man in the morning of the world,' and the purpose of a man who relies upon his own strength. There is the quiet dignity of certainty about him, and the clean unconscious majesty of the child—a calm, irresistible force, not self-assertion; one must accept it on account of its very selflessness. Not mere negation of colour, but the blending of all in a grand affirmative. . . . For instance, when I was showing your Jim the beauty of a wayside flower, with which he was enraptured, he simply said: 'It's very good of you to tell me this,' and I was at one with the goodness of the sunlight, the clouds, and the breeze. Can you understand me, Vernon? I simply told him; I had a right to tell him, he had a right to know. All things were his, and all things were mine. I think he is one of Nature's mystics. Or was it simply that I caught him in a certain mood? . . . The soul of the man was there, silent, sacred, strong, and by its presence made me see as I never saw before. Oh, Vernon, how clean and pure the sunlight was that day; how stately and majestically the clouds went sailing by; how deep the blue expanse beyond the clouds; how intimate the joy and praise that came from field and hill, from gorse and tender floweret. Your friend enriched them all for me. And when we stood on the hill, gazing into the crimson west, he added to the benediction of the day. I have met noble scholars and large-souled philosophers here in Oxford, the chosen representatives of their class. Their power and intensity and beauty of expression have made me wonder, and lifted me into the seventh heaven of delight. I now know a magnificently simple man."

And then read further what Vernon Carruthers, the minister, said about this man, a plain dock labourer, after he was dead (pp. 540-549).

While Jim Stephens, the "Sir Galahad of the Slums," is hero of this book, Carruthers himself has a special interest for us in the record of his work, his growing experience of life, and the manner in which he makes his way into the affections of the people; and it is only here that we feel seriously inclined to dissent from Mr. Haigh's representation, and that in one

particular. We cannot believe that a man so essentially natural, so happy in his relations with the people, a friend in their homes, a comrade of the men, could have been so long in discovering that academical sermons, most carefully prepared and read at Sunday service, were of no use at his mission. Surely, he would not have waited for Eva King's exhortation, but must have seen for himself, after very few weeks of preaching, that the only way was to speak simply and face to face with his people, and so have found his sermons out of the life they were living together.

There may be other minor points in this story open to criticism, in the details of conversation and other matters, but, taken altogether, it is a very genuine book, and a true record of life and work among the poor. It is warmly to be commended as of special interest to all Liverpool people, and not only of living interest as a story, but of serious value to those who are facing the problems of city life, and desire to grapple with them in the spirit of a true Christian brotherhood.

THE NATURE AND ORIGIN OF LIFE.*

THE designation of this treatise by a Professor of the Faculty of Sciences at the Sorbonne raises expectations which are doomed to disappointment, for we are left at the conclusion of the book in the same darkness as at the beginning.

"The anthropomorphic error," complains our author, "locates a human mental quality in all bodies considered to be living, and one of the consequences is the belief that an abyss separates living from not-living bodies." So far is this from being the case that the most notorious anthropomorphists, like the Hindu Rishis, insisted upon the continuity of life in the mineral and the mammal, and believed in the language of Schelling: "What sleeps in the crystal and slumbers in the flower dreams in the animal and wakes in man." Anthropologists ascribe to lower forms of life not a human mental quality, but a mental quality of less developed order but of the same kind as in themselves; and in this "error" scientists like Romanes and Francis Darwin are ready to confirm them.

Like the unscientific world, the world of men of science is divided into two sections, one of which, by constitutional temperament, will insist upon pointing out that, after all, roses are only transformed mould growing on very prickly thorns; while the other will utter glad surprise that the guiding life, through the instrumentality of so savage a medium as the briar, has been able to create so delicate and fragrantly beautiful a thing of joy as the rose.

Professor le Dantec belongs to the former category. So he has no scruples in saying: "Life is only a surface accident in the history of the thermic evolution of the globe" (p. 22). "To our vital phenomena we have applied language adapted to the description of all chemical phenomena; and the fact that such language is sufficient to characterise life

* "Sir Galahad of the Slums." By J. L. Haigh. (London: Simpkin, Marshall & Co.; Liverpool: The Liverpool Booksellers' Co. 6s.)

* "The Nature and Origin of Life. In the light of new knowledge." By Felix le Dantec. With Introductory Preface by Prof. Robert K. Duncan. (Hodder & Stoughton. 6s. net.)

goes to prove that the particular essence of life is of chemical order" (p. 55). "Vital phenomena are at once colloid and chemical" (p. 82). "Give me a living protoplasm, and I will re-make the whole animal and vegetable kingdoms" (p. 249).

Therefore he believes that the attempt will be successful in creating life in a laboratory one fine day. "Our acquaintance with colloids is still so recent and rudimentary that we ought not to count on any speedy success in the efforts to fabricate a living cell. But the time will come when methodic analysis will allow of a reasoned synthesis."

That, then, is what modern materialism in the light of new knowledge promises, that is the confidence of the new science; but an old science said of this life, "It is not born, nor doth it die; nor, having been, ceaseth it to be; perpetual and eternal, it is not slain when the body is slaughtered" (Bhagavad Gita, ii. 20).

To our author, who is sure that "between life and death the difference is of the same order as that which exists between a phenol and a sulphate," and, in spite of Blake and Dante, and on the strength of the limitations of the vivisector's dissecting-chamber, has the boldness to affirm that "we shall never see a man functioning without heat or oxygen," the passage from the *Gita* is an instance of his abhorrence: "Old mystic ideas which preceded the advent of the scientific period." But the suggestive articles upon the nature of life from the pen of Sir Oliver Lodge would seem to indicate that the old mystic ideas are coming back and are destined to lead the science of the future into more fertile fields than the arid plains of the past. What the Principal of Birmingham University has said by way of criticism of Haeckel applies equally to M. le Dantec. Both regard the total value of life as consisting in the material organism and the reaction upon it of the environment; both emphasise the least important manifestations of vitality, and define it in its narrowest meaning. Thus, to the French professor, man is a complex mechanism comprising several trillion cells co-ordinated by a highly perfected nervous system. Is this aspect of human life the chief aspect of man in the eyes of the biologist? Does not the very name "man," the thinker, suggest a higher?

Or is the biologist content to be reckoned among those who—

"Not grieving that their greatest are so small,

Do judge all Nature from her feet of clay,
Without the will to lift their eyes and see
Her godlike head crown'd with spiritual fire,

And touching other worlds."

One would suppose that such books as the present, so lacking in a sense of wonder, so deficient in consciousness of the greatness and sublimity and mystery of life, so bare of reverence and humility, would have long ago consigned the mechanical theory of life to its place in the limbo of insufficient hypotheses. But facts are facts, and have their interest as facts, quite apart from the theories they are intended to establish. So M. le Dantec's book, written in a concise and succinct style, and with thorough acquaintance with a large number of sciences, has a value apart from its general

purpose. The analogies he establishes between the lower biological operations and chemical or physical phenomena are particularly engaging. Thus, under the general function of bipolarity, he ranges chemical affinity, the electricities, biologic assimilation, and sexuality. Hibernation and perfect chemical repose furnish another parallel. The same instances which he relates have, however, been used to uphold quite contrary theories; for example, the behaviour of the antherozoids of ferns in malic acid, which is only a lower form of misled intelligence manifested by the fly laying eggs upon an orchid emitting odour like decayed meat, or shall we say, a human pilgrim of the infinite taking false for true, and illusion for reality?

J. TYSSUL DAVIS.

DR. BRIGGS ON THE PSALMS.*

THIS second volume completes Dr. Briggs's Commentary on the Psalms, and is marked by the same qualities which were conspicuous in the former half of the work. We still think that much space is occupied by matters which the student may be expected to know already, and which, in any case, he could easily discover for himself by the help of grammar, lexicon, and Bible dictionary. Dr. Briggs is a great deal too bold in his emendations of the text, and his corrections are scarcely ever felicitous. They are not of such a kind that, whether right or wrong, they restore sense where it had ceased to exist in the Massoretic text, are effected by sparing alteration, and enable us to see how its corrupt reading arose. In other words, Dr. Briggs is not a critic of the same rank, or anything like the same rank, as Bickell, Wellhausen, or Duhm. It is also a very great defect in such a bulky work that it gives the reader no account of the best emendations due to other Hebrew scholars. Indeed, the same thing is true even of the interpretations previously advanced. Take, for example, Psalm lxxxiv. Dr. Briggs may be right in his view of the meaning in v. 4: "Yea, the bird doth find a home for herself, and the swallow a nest for herself where she may lay her young. At Thy altars they praise Thee ever, my King and my God." We say this may be right, though we doubt whether either the textual correction or the exegesis will commend itself to many. Dr. Briggs sees that the Massoretic text, according to which the birds find their nest on or at the altars, cannot be maintained. The altar, with its smoke and fire, would never have tempted a bird to build its nest there. But where all is uncertain, a choice of emendations and renderings should have been given, e.g., that of Hupfeld: "The sparrow hath found a house, and the swallow a nest where she hath laid her young: [But I] Thine altars, O Lord of Hosts, my King and my God." Or, again, the still more ancient and widely supported view that the birds and the nestlings are metaphors for the Israelites, or, it may be, the Levites. At the same time we must not, for a moment, forget that Dr. Briggs, besides his acknowledged learning and ability, is a

* "A Critical and Exegetical Commentary on the Psalms." By C. A. Briggs, D.D., D.Litt., Professor of Theological Encyclopædia, &c., Union Theological Seminary, New York; and Emilie Grace Briggs, B.D. (Edinburgh: T. & T. Clark. 10s. 6d.)

man of independent judgment who forms his opinions after exhaustive investigation, and without the least inclination to follow one school rather than another. For him a view is never antiquated till it has been proved untrue. Sometimes, also, his remarks are singularly illuminative. What, for example, could be better than the following criticism of Psalm cxix.? "The law has become to him (i.e., the psalmist) the representative of his God. Throughout the psalm he ascribes to the law the attributes older writers ascribe to God; looks to the law for the help and salvation that ordinarily come from God alone. The law is to him almost hypostatical, almost what the Memra became to later Judaism. It was eternal in heaven before it came to the earth and to man to remain everlastingly. Upon its observation depend life, salvation, knowledge, wisdom, happiness, and every joy. It is not true that this author has the Deuteronomic spirit. The personal allegiance to Yahweh of D. has become a legal allegiance. The psalmist is far in advance of the priestly attitude of P. He is a scribe, an early Pharisee of the highest and noblest type." The student of the New Testament as well as of the old will be thankful for a statement such as this.

WM. ADDIS.

WOMAN'S POSITION LONG AGO.*

DR. DONALDSON has brought to his study of woman's position in ancient times the historian's singleness of purpose, and we have to thank him for a most delightful and informing book. Woman, in the times of which he tells, did not dream of claiming political equality with man, even under the most democratic régimes. Nevertheless, she was often the power behind the Government, whatever its form or complexion, and the principle of the "Carecr to the talents" received many a startling illustration and application at her hands. Readers of Homer are aware of the fine spirit of chivalry that characterises the two great poems. It is not merely that the story in both *Iliad* and *Odyssey* turns on affection for women, but that nearly every reference to them throughout these poems is pervaded by an almost tearful tenderness of love and admiration. As for the women themselves, they seem fully conscious of the love that protects them, and, though troubled at times by the thought of the uncertainty of Destiny, their days, as a rule, are serene and bright. Homer, doubtless, idealises to some extent the life which he depicts; but, as our author observes, "even his idealisations are indicative of the current of his age." For his illustrations of woman's life in the Homeric period, Dr. Donaldson does not go beyond the *Iliad* and the *Odyssey*, though we could wish that for once he had done so in order to include that glimpse of fair women keeping holiday amid the happy throng described in the Hymn to the Delian Apollo. Coming to more historical times, and to Sparta and Athens, Dr. Donaldson gives an excellent account of the political situation in so far as it

* "Woman: Her Position and Influence in Ancient Greece and Rome and among the Early Christians." By James Donaldson, M.A., LL.D., Principal of St. Andrews University. (Longmans. 5s. net.)

affected woman's life and lot. This is particularly necessary in the case of Athens, for a true understanding of the position of the stranger-women, the *Hetairai* or Companions. From these women, as a class, Dr. Donaldson seeks to remove the moral reproach which they have so long borne; and, indeed, throughout the volume his effort is to judge of men and women by the ethical standards and ideas of their time rather than by those of our own. Of Roman maids and matrons he has naturally much to say, and specially interesting is his account of that gradual extension of the right of intermarriage which finally made it lawful for any man to marry any woman—a consummation that would have astonished the early patricians had they lived to see it.

It is generally maintained that woman owes much to Christianity, and, in the long run, this is doubtless true. But the obligation is not very apparent in what we learn of her condition in early Christendom. The first three centuries were, perhaps, the most unchivalrous age in history. For such vilification of woman as we find in the writings of Tertullian and other Fathers there is hardly a parallel in Pagan literature. The exaltation of celibacy and the general absence of real home-life in these three centuries "may account in some degree," says Dr. Donaldson, "for the striking features of the next century, and especially the prevalent hardness of heart. Then men disputed with the utmost bitterness and ferocity about minute points of doctrine which are now incomprehensible almost to everyone, and matters of absolute indifference to this generation, and they pronounced sentence of eternal damnation without the slightest compunction on all who differed from them. Then treatises were written the show why every heretic should be put to death in this life and tortured eternally in the life to come. And there is scarcely a champion of the faith, orthodox or heterodox, who was not accused of fearful crimes." This explanation of the *odium theologicum* has, no doubt, a great deal of truth in it, and it suggests that charity, in more senses than one, must begin in the home.

J. M. CONNELL.

SHORT NOTICES.

Selections from Dr. Johnson's "Rambler." Edited with Preface and Notes by W. Hale White. One day, having read over one of his "Rambles," Mr. Langton asked him (Johnson), how he liked that paper; he shook his head, and answered, "Too wordy." Those whom this bright little volume of selections has again attracted to Johnson's "Rambles" will probably be inclined to endorse that verdict. Every Tuesday and Saturday, for the space of two years, Johnson so far overcame his constitutional indolence as to have a " Rambler " ready for the public. "This is a strong confirmation," says Boswell, "of the truth of a remark of his, that a man may write at any time, if he will set himself doggedly to it." Very true! But the doggedness which helped the writer may somewhat bore the reader. Perhaps that is one reason why the circulation of the paper only averaged about 500 copies. When after "having supported for two

years the anxious employment of a periodical writer, and multiplied essays to upwards of two hundred"—Johnson—"determined to desist," he confessed that he had "never been much a favourite with the public." He who has not the art to command popularity is very ready to scorn it, and Johnson posed as the instructor rather than the entertainer of his readers. "I shall never envy the honours which wit and learning obtain in any other cause, if I can be numbered among the writers who have given ardour to virtue, and confidence to truth." In this high endeavour, it must be confessed, Johnson is not seldom exceedingly dull and excessively wordy. No man could make a platitude look more momentous. And to cut the " Rambler " up into extracts does not improve matters. A work of art should never be mutilated; and Johnson's "Rambles" are art, though by no means, the best of their genre. The felicities of Addison, the easy good humour of Goldsmith, were unattainable by the author of the " Rambler." Unsatisfactory as such "Extracts" are, Mr. White's book is welcome. If it does not incite us to take down the volumes of the " Rambler " from their dusty seclusion, it may furnish a good excuse for again dipping into that masterpiece for all time—Boswell's Life of Johnson. (H. Frowde. 2s. 6d. net.)

TWO HISTORIANS.

THE late eminent historian, F. W. Maitland, some years ago, read a paper before a legal society on "Why the History of English Law has not been Written," and concluded it by a story.

"At the end of this long and dismal discourse, let me tell a story. It is said that long ago a certain professor of English Law was also the Chief Justice of an ancient episcopal franchise. One of his rulings was cited in the court presided over by a Chief Justice of a more august kind, the Lord Chief Justice of England. 'Did he rule that?' said my lord. 'Why, he is only fit to rule a copy-book.' Well," concluded Maitland, "I will not say that this pedagogic function is all that should be expected of a professor of law, but still, copy-books there ought to be, and I would gladly spend much time in ruling them, if I thought they were to be filled to the greater glory of the history of English Law."

And very much of his time was spent, if not in ruling copy-books, in smoothing the way for future historians. According to Maitland, the time of the future historian "should not be wasted over bad texts, ill-arranged material, or assertions for which no warrantor is vouched." To prevent this he gave himself heartily to what is usually regarded as the very drudgery of research. That recondite branch of history, diplomatics, was a delight to him, and he succeeded in inoculating his pupils with something of his own enthusiasm.

"And yet thy heart

The lowliest duties on herself did lay," said Wordsworth of Milton. Why of Milton I could never understand; but the words are true of Maitland. Some of "the lowliest duties" in historical investigation he laid upon himself. In the

thick, obscure jungle of legal history he did the work of a pioneer, making straight in the desert a highway for the future historian. As Sir Frederick Pollock put it, in speaking of the work of his late friend and colleague (I quote from memory only), "Whereas a former great authority on the history of institutions," who shall be nameless, "on demolishing a false position would leave the rubbish about, Maitland made such a clean sweep of it that no stone of stumbling—in other words, no unexploded fallacy—was left to embarrass the later investigator." Those who would examine his work in this particular might well consult his edition of Bracton's Note Book, or some of the texts he so well edited for the Camden Society. He also contributed to the "Dictionary of National Biography" the life of Henry de Bracton, the man who compiled the most important law-book of mediæval England. Though a laborious, painstaking, and always interesting editor, Maitland was something much more. That history of English Law alluded to in the paper from which I have quoted was at last to be written, and written by Maitland in co-operation with Sir Frederick Pollock. Its two bulky volumes are a monument of learning and lucidity. For masterly condensation of a vast subject, what can match Maitland's brilliant introduction? But though law is a thing so intimate and universal, its disinterested study has few attractions for the average man, hence one of our greatest historians was known to few before the untimely end of his career. But one book outside the range of his legal studies will appeal, and not in vain, to a somewhat larger audience; I mean his beautiful record of the life of his friend Leslie Stephen.

While Cambridge is still mourning the death of her Downing Professor of the Laws of England, Oxford has more recently suffered a somewhat similar loss by the death of Professor H. F. Pelham, Camden Professor of Ancient History, and President of Trinity College.

On a dull March afternoon, barely a year ago, the present writer found himself in the quaint old Hall of Serjeants' Inn, then the temporary home of the Royal Historical Society, listening to a lecturer who, with the aid of a big map, was interpreting for us "A Chapter in Roman Frontier History." The bustle of Chancery-lane and Fleet-street was hushed, the feverish rush of modern life—what was it? The mind had gone back into the great past. The policy of the Flavian Emperors, the powerful tribe of the Chatti, the great Roman barrier 300 miles long, so recently and so thoroughly explored by the German Imperial Frontier Commission—these were the things that held our attention as we listened to the quiet conversational tone of Professor Pelham's voice.

The late professor of ancient history was by no means a prolific author. Like another great historian, the late Lord Acton, he left very little in print. He might be called a one-book man, and that one book is the valuable "Outlines of Roman History," a reprint, with additions and alterations, of his article on "Roman History," which appeared in the last edition of the *Encyclopædia Britannica*. The work attained its fourth edition in the

latter part of 1905. It is an admirable example of clear, condensed narration, entirely free from the scrappiness and superficiality which so often mark the attempts to tell in one small volume the history of a long period. We feel, as we read, that the sure touch is derived from a reserve of deep and accurate scholarship.

"A Chapter of Roman Frontier History," to which allusion has been made, forms part of the Transactions of the Royal Historical Society for 1906. It shows how exhaustively the writer of the "Outlines of Roman History" could deal with a detail of the great story, and intensifies our sense of the loss which historical science has suffered by the death of Henry Francis Pelham.

CLEMENT E. PIKE.

THE SPIRITUAL ENDEAVOURS OF THE BRAHMO SAMAJ.

AN ANNIVERSARY ADDRESS.

BY HEM CHANDRA SARKAR, M.A.

ON a thoughtful consideration of the religious history of the world one is inclined to believe that all modern religious movements are shallow. When we think of the faith, devotion, and sacrifice of ancient times we cannot but be moved. The hunger and thirst after religion which we find in people of those days seem to be altogether missing in modern times. In India, Buddhism, in spite of its stern, austere, and lofty ideal was enthusiastically embraced by men and women of all classes and ranks. Thousands of people became monks, who carried the gospel not only to the distant parts of India, but throughout the Continent of Asia. Even the son and daughter of Emperor Asoka became *Bhikkhus* and went as missionaries to Ceylon, such was the enthusiasm of the age. The faith and sacrifice of early Christianity are well-known. Even in the middle ages thousands of men and women completely effaced themselves for religion. They might have been mistaken, we are not considering their doctrines and views; but what grand faith, devotion, and sacrifice were in them. When we compare our age with these epochs of human history, a suspicion creeps into our mind that perhaps religion is losing its hold on the minds of men. We do not find the same devotion and sacrifice for religion; at least, not in the same proportion. This barrenness is visible in all religions and denominations. At the present day the several religious denominations are making various provisions for the present and future comfort of their missionaries; there are Provident Funds, Sustentation Funds, Pension Funds, and so many sorts of facilities and attractions. Yet they do not get men for religious work in sufficient numbers. In ancient times there were no board of directors for Mission Societies, no provision for the families of the missionaries, nor even for themselves. The only prospect before them was that of hardship, poverty, persecution and death. Yet people flocked in large numbers in order that they might devote themselves to the service of God. These signs point unmistakably to a falling-off in the religious earnestness of the age. Emerson says a man's highest is his God. We

can hardly say that our age has God for its highest concern.

Many thoughtful people have been pained in noticing the shallowness of the religious spirit of the modern age. Amiel, a retired but deeply thoughtful Professor of Geneva wrote in his journal:—"The great defect of liberal Christianity is that its conception of holiness is a frivolous one, or, what comes to the same thing, its conception of sin is a superficial one. The defects of the baser sort of political liberalism recur in liberal Christianity, it is only half serious, and its theology is too much mixed with worldliness." There is a deep meaning in Amiel's remark. Roughly, the religions and their founders can be divided into two classes. One class is inspired by the intellectual needs of men. They noticed some grave error or superstition in the current beliefs of men; their religion sprang in protest of these errors. The second class of religious teachers were impelled by the spiritual needs of humanity. They were deeply smitten by the sight of the sorrow and suffering of men. The sin and degradation of humanity appealed strongly to their hearts and in religion they found the solace and salvation of the human race; hence their cry was "come unto me ye that are weary and heavy laden." All the old religions were of this second class, that is, were based on a deep consciousness of sins and sufferings of men, whereas the modern religious movements mostly sprang from an intellectual protest against current theological error and superstition. In them the consciousness of human sin and suffering is not so keen; at their bottom was not that deep compassion for suffering humanity. This is what Amiel means when he says "the great defect of liberal Christianity is that its conception of holiness is a frivolous one, or, what comes to the same thing, its conception of sin is a superficial one." A religion which has its main emphasis on the intellect, which is not perennially fed from the living fountain of the heart, is found to be somewhat barren and weak. Conscience is critical not dynamic. Recognition of truth or righteousness does not necessarily bring with it an enthusiasm for and devotion to truth or righteousness; enthusiasm and devotion are the contributions of the heart. The secret of the devotion and earnestness of the great religious teachers like Jesus and Buddha was an agonising compassion for human suffering. It is not meant that the distinction between truth and untruth, right knowledge and superstition is to be made light in any the slightest measure. The defect of what is called rationalism is not that it lays too much emphasis on intellect, but it dissociates itself too much from the sin and suffering of men. There was no religion which was in its effect more rational and destructive than Buddhism. In a country like India, so thoroughly under the influence of priest and scripture, it did away with all traditional authorities. But it did this not so much by an appeal to intellect as to the heart. Buddha and his followers were inspired almost entirely by love for humanity. Similarly the unique success of Jesus's ministry has been traced by a thoughtful writer of the last century to

what he calls his "enthusiasm for humanity." The same thing is proved by a fact of the present day religious world. Of the various religious movements of the present, all of which are working with commendable zeal and energy, the most successful is the Salvation Army; and this in spite of the fact that the Salvation Army cannot boast of the presence in its ranks of men of such high eminence, talent, learning or scholarship as of other denominations. The secret of the success of the Salvation Army lies in the fact that it is inspired by deep compassion for the sorrow and suffering of men, that it draws its inspiration from and appeals to the heart.

Of course it is easily understood how modern religious movements came to be pre-eminently rationalistic; it cannot also be doubted that this rationalistic protest was needed. But it has its dangers. It often leads to an indifference to or partial slackening of the importance of life and character. It makes religion an object of confession not of culture. Religion does not consist in intellectual assent to certain doctrines; religion is primarily a spiritual culture, a never-ending progress towards perfection. All the complaints of religious denominations of the present day spring from this fundamental evil of a wrong conception of religion. We have forgotten the spiritual ideal of religion and brought in what Amiel calls "the baser sort of political liberalism" in religious societies. The religious organisations of the present day have been too much influenced by the political model. The great task before the Brahmo Samaj is the establishment of the supremacy of spirituality in the midst of the materialistic and secularistic tendencies of the present day. Religion has been made too much light of in this modern age. People do not stand in awe and reverence before it. There is not a sufficiently deep reverence in the human heart for things spiritual. The words sin and salvation have lost their meanings. There is not that yearning of the soul which says "as the hart panteth after the waterbrook so panteth my soul for thee, my God, living God." That impassioned love for God, which is the highest state of religious life, is the fruit of much prayer and meditation, of life-long spiritual endeavours. In modern times men have forgotten this ideal of religion; they have forgotten that spiritual life can be attained only after arduous spiritual combat. It was this spiritual combat, their spiritual exercises, which generated such lovely characters, saintly lives among the religious sects like the Roman Catholics, the Vaishnavas and Sufis. Modern religions have much to learn from them. Can we not in this modern age attain to that faith, that hankering after God, that devotion and self-sacrifice which characterised the lives of so many men in ancient religious societies? Will not the Brahmo Samaj inspire a hunger and thirst for spirituality like those of the ancient days? The difficult task of spiritual revival in India rests on the shoulders of the Brahmo Samaj. The Brahmo Samaj alone exists as a body for spiritual awakening. It is not a shallow, half-political half-reforming association, with a sprinkling of spirituality;

It is a profoundly spiritual movement. Its object is to bring back a new faith, a deeper faith, a higher love in this age of materialism and secularism. In order to realise this object the Brahmo Samaj needs a living spiritual culture, an earnest, steady, impassioned seeking after God:

OBITUARY.

MRS. VANCE SMITH.

ANNOUNCEMENT was made in these columns a fortnight since of the death of the widow of the Rev. Dr. George Vance Smith. Miss Elizabeth Ann Todd, younger daughter of the late Mr. Edward Todd, formerly of Tadcaster, and later of Altrincham, was the second wife of Dr. Vance Smith, to whom she was married in 1894. She was an active and devoted member of the Dunham-road congregation, and a generous helper of much denominational and social work. She was specially kind and thoughtful in her sympathy with those in trouble. With a cultured mind and many interests she was particularly fond of foreign travel, and often made others share in her enjoyment of it. In the course of a memorial sermon preached on Sunday morning, March 10, the Rev. Dendy Agate said:—

"That which she seemed to be in outward graciousness and kindly ways that was she in her inner soul. She had strength as well as sweetness; she could take her own line and keep it in all things which appeared to her right and just. But the sources of true and upright and generous life were seated deep within. Some of us feel especially grateful to her for her strong devotion to the religious principles identified with this house of prayer, for her interest in all that went on here, and in the Sunday school. And the impression she made on us, who knew her well, she made also on others beyond our little circle of fellowship. The day after her death I was struck by spontaneous evidence of this, given by one belonging to another denomination, who knew her just as a customer in his place of business. I had said something of what we felt we had lost, and how good and sympathetic she was, and he answered: 'Yes, I knew her only by her coming in sometimes on business, but it always seemed to me that she was one of God's people.' It was simply and naturally said. I felt how true it was, and I rejoiced at the testimony thus offered. . . . To be truly 'of God's people,' in childlike trust, in faithful service, in brotherly sympathy, what more can any of us desire?"

Rather more than two years ago Mrs. Vance Smith presented to Chapel Lane Chapel, Bradford, a beautiful stained glass window in memory of her husband, who began there his career as a minister. The Rev. E. Ceredig Jones also made reference to her on March 10. Mr. Jones said:—

"She united in herself the widest culture and the guilelessness and simplicity of a child. No good cause in the neighbourhood which had for its aim the alleviation of suffering or the uplifting of humanity appealed to her in vain. Among the poor and friendless she went about doing good, like the great Master whom she loved to follow."

Having referred to the memorial window and Dr. Vance Smith's long and fruitful labours, Mr. Jones concluded:—

"The donor's memory, as well as that of her husband, will be perpetuated here for centuries, and successive generations of worshippers within these walls will feel grateful to her for her beautiful gift."

THE CHILDREN'S COLUMN.

I EXPECT we have all of us at one time or another played at soldiers, and I know that one of our favourite hymns is, "Onward, Christian Soldiers." Have you ever wondered what sort of soldiers "Christian soldiers" should be? What sort of battles they should fight? What sort of victories they should seek to win?

Can we all be "Christian soldiers"? I wonder? Can we picture life as a *battle* for each one of us, as we picture life as a journey or voyage? We are taught not to quarrel, not to hurt anybody, not to fight. Then how can we be soldiers?

I have been reading a story about a small boy who wanted to be a soldier. It is a sad story, for he has a bad accident and does not live to grow up. But it is also a happy story, for though he has a hard battle to fight, he wins.

Near Leonard's home was a large camp, and the little boy was of course much interested in the soldiers and all their doings, in their talk and their ways of living. He made friends with an old Irish soldier, and soon declared that when he grew up, he was "going to grow into an owld, owld soldier."

One day Leonard was taken in a carriage to see the regiments march past out of the camp with their bands of music, and it was then the accident happened. Somehow, in his excitement, as he stood up with his puppy dog in his arms, they both fell from the carriage into the road. The dog Sweep was none the worse, but poor little Leonard's back was hurt so much that he could never run about again.

He had been rather a spoilt child, not accustomed to obedience and expecting to get just what he wanted. Now that he was a little invalid he expected more than ever to have just what he wanted. It was difficult to refuse him anything, and still more difficult to please him. For sometimes the pain was very hard to bear, and as he did not even try to be patient and brave, he grew more and more peevish and cross.

Leonard had a wheel-chair and sometimes could walk a very little with the help of crutches. These crutches were generally near at hand, and unhappily he found them convenient for thumping on the ground when he was cross, and even for striking anyone who displeased him.

One day, after he had been very impatient and naughty, his mother had a long talk with him about soldiers. It had been a terrible disappointment to him that now he could never be a soldier. He had meant to be such a brave soldier! Now instead of a sword he had to have a crutch and he was using it to hurt, not enemies, but friends—friends who were doing their very best for him. To hit his nurse because he was cross was to be a coward.

His mother helped him to see that there are different sorts of courage and cowardice,

different sorts of battles to be fought and won. He could, if he tried, put the soldier spirit into his life as a cripple.

Leonard was only a very little chap—not more than eight years old—he was only six when the accident happened, but he was quite old enough to understand what his mother meant. He understood that even if he could never be a real soldier, he could still try to be *like* one. He could still "obey orders" like a soldier, he could bear pain patiently and bravely as a soldier should bear his wounds. Leonard knew that he had been a coward to his nurse Jemima, and he made a brave beginning by telling her how sorry he was.

"I beg your pardon, Jemima, I am very sorry, and I'll never do so any more. I didn't want to beg your pardon before, because I was naughty, and because you trod on my Sweep's foot. But I beg your pardon now, because I am good—at least I am better, and I am going to try to be good."

And he did try very hard. But he found it hard to believe that courage in bearing pain and disappointment could count for as much as courage in battle. He could not believe at first that conquering his own crossness and impatience could count as much as conquering the enemies of his country. So he thought he would ask the bravest man he knew. This was a young officer who, for some special deed of courage in battle, had received the Victoria Cross—the greatest honour a soldier can win.

This V.C., as Leonard called him, was coming the next evening, and Leonard was very good all the next day that he might be allowed to see him. When they meet, the boy tells the soldier all about it and asks his opinion.

"How do you do, V.C.? I am very glad to see you. I wanted to see you more than anything in the world. I hope you don't mind seeing *me*, because I have been a coward, for I mean to be brave now; and that is why I wanted to see you so much, because you are a very brave man. The reason I was a coward was partly with being so cross when my back hurts, but particularly with hitting Jemima with my crutches, for no one but a coward strikes a woman. She trod on my dog's toes. This is my dog. Please pat him; he would like to be patted by a V.C. He is called the Sweep because he is black. He lives with me all along. I have hit him, but I hope I shall not be naughty again any more. I wanted to grow up into a brave soldier, but I don't think perhaps that I ever can now; but Mother says I can be a brave cripple. I would rather be a brave soldier, but I'm going to try to be a brave cripple. Jemima says there's no saying what you can do till you try. Please show me your Victoria Cross." So they made friends, and the soldier carried the little cripple away into a quiet corner, to have a long talk. The V.C. was quite sure that it would count as much to be a really brave cripple as to be a brave soldier, and as a soldier who was a V.C. ought to know, Leonard was satisfied.

He did go on trying. The story tells how brave and patient he was, in spite of his pain. You should read it all. It is Mrs. Ewing's "Story of a Short Life."

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.
Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 23, 1907.

THE NEW THEOLOGY.

THE REV. R. J. CAMPBELL's much expected book on "The New Theology" is published this week. It is to be taken, as he himself says both in the Introduction and the Conclusion of the book, simply as an outline or summary of the teaching which he has been giving from the pulpit of the City Temple ever since he went there. It is not an *Apologia*. There is no word as to his own position as minister of a church with an uncompromising dogmatic trust, nor as to his position in the fellowship of Congregational churches. It is rather a manifesto which gathers up into a convenient form the teaching which has recently been scattered broadcast, and has been the subject of a great deal of loose journalistic discussion. It gives to the public, interested in progressive religious thought, a welcome opportunity of considering Mr. CAMPBELL's teaching as a whole.

"Where or when the name New Theology arose I do not know," says Mr. CAMPBELL, "but it has been in existence for at least one generation. It is neither of my invention nor of my choice. It has long been in use, both in this country and in America, to indicate the attitude of those who believe that the fundamentals of the Christian faith need to be rearticulated in terms of the immanence of God: . . . Creeds or no creeds, we hold that the religious experience which came to mankind in JESUS of NAZARETH is enough for all our needs, and only requires to be freed from limiting statements in order to lay firm hold once more upon the civilised world. The New Theology is an untrammelled return to the Christian sources in the light of modern thought. Its starting-point is a re-emphasis of the Christian belief in the Divine immanence in the universe and in mankind."

And after all it is not theology as such that is the fundamental interest. That is only the necessary accompaniment of a deeper movement. What Mr. CAMPBELL is bent upon is not so much a re-statement of truth as the renovation of life. This he affirms at the outset and again at the conclusion of the book:—"It only remains

to reiterate my conviction that the movement represented by the New Theology is only incidentally theological at all; it is primarily a moral and spiritual movement. It is one symptom of a great religious awakening which in the end will re-inspire civilisation with a living faith in God and the spiritual meaning of life. If what I am trying to do can contribute in any way towards this grand result, I shall be humbly thankful to the Giver of all good."

We have already pointed out on a previous occasion, what indeed Mr. CAMPBELL fully acknowledges in this book, that the movement in which he is engaged has about it nothing sectional or sectarian. He did not originate it, and does not claim to be its leader. It is going on among liberal Catholics in Italy and France, and in the Protestant churches of the Continent, and, of course, in America, while in this country Churchmen and Unitarians alike have a share in it. Indeed, Unitarians, while they must now rejoice to find themselves in the midst of a much larger movement of thought and life, cannot forget that their leaders have been for two generations at least pioneers and prophets of the spiritual freedom, the ethical awakening, the scientific loyalty to truth, which furnish the essential elements, by means of which the new victory of faith is to be achieved. Mr. CAMPBELL's distinction is that he holds the attention of a great public, and has compelled men to listen and to think. In this book he offers a fearless challenge, and we honour him for it. We are with him heart and soul in the desire that truth may prevail, and that in all the churches there may be a new sincerity of religious life, with a firm hold upon the real things of human need and aspiration, and an overmastering power to mould the world to nobler issues; for "the New Theology is the gospel of the kingdom of God."

This book, however, apart from the deeper purpose, is chiefly occupied with a theological restatement, and we naturally turn with the keenest interest to its doctrine of God and of CHRIST.

"It is the immanent God with whom we have to do," says Mr. CAMPBELL. How does he present this great truth to us? And will his statement stand the test of the deepest spiritual experience of our religious life? We hope very soon to have from Professor UPTON an examination of the religious philosophy of Mr. CAMPBELL's position, but may say here at once that there are aspects of his interpretation of the doctrine of Divine Immanence which we find entirely unconvincing.

"When I say God," we read in the chapter on "God and the Universe," "I mean the mysterious Power which

is finding expression in the universe and which is present in every tiniest atom of the wondrous whole. I find that this Power is the one reality I cannot get away from, for whatever else it may be, it is myself. . . . What infinity may be we have no means of knowing . . . The real God is the God expressed in the universe and in yourself. The question is not whether you *shall* believe in God, but how much you *can* believe about Him? You may think with Haeckel that this universe is the outcome of the fortuitous interaction of material forces, without consciousness and definite purpose behind them; or you may believe that the cosmos is the product of intelligence, and 'means intensely and means good,' but you cannot help believing in God—the Power revealed in it.

* * *

My God calls always to my deeper soul, and tells me I must read Him by mine own highest and best, and by the highest and best that the universe has yet produced. Thus the last word about God becomes the last word about man: it is JESUS. Materialists may tell me that the universe does not know what it is doing, that it goes on clanking and banging, age after age, without end or aim; but I shall continue to feel compelled to believe that the Power which produced JESUS must at least be equal to JESUS. So JESUS becomes my gateway to the innermost of God. When I look at Him I say to myself, God is *that*, and, if I can only get down to the truth about myself, I shall find I am that too.

* * *

To all eternity God is what He is, and never can be other; but it will take Him to all eternity to live out all that He is. In order to manifest even to Himself the possibilities of His being, God must limit that being. There is no other way in which the fullest self-realisation can be attained.

* * *

To put it in homely, everyday phraseology, God is getting at something, and we must help Him. We must be His eyes, and hands, and feet; we must be labourers together with Him."

There appears to us, we must confess, a strange presumption in such a declaration of what God must do. Mr. CAMPBELL has said that "what infinity may be we have no means of knowing." But may we not with perfect truthfulness say that we are in our own life, in this present world, in the presence of God, who is the Infinite? And when we use the term infinite, it does have an actual meaning for us, as that which is for ever and immeasurably beyond all our infinite powers. God is not only immanent, but transcends the whole order of this universe, and our experiences as spiritual

beings simply is that we find ourselves with God in this world, compassed by His presence, held in His care. But from the declaration "I also am God" we turn with utter repugnance, and distrust the religious philosophy that can draw such a conclusion. It appears to us false to the whole range of religious experience.

Mr. CAMPBELL finds in JESUS "the innermost of God." But then again we stumble. "Jesus was God, but so are we." "Jesus expressed fully and completely, in so far as a finite consciousness ever could, that aspect of the nature of God, which we have called the eternal Son, or Christ, or ideal Man, who is the Soul of the universe." "It is quite a false idea to think of Jesus and no one else as the Son of God incarnate. . . . Let us go on thinking of Jesus as Christ, the very Christ of glory, but let us realise that that same Christ is seeking expression through every human soul. He is incarnate in the race in order that by means of limitation He may manifest the innermost of God, the life and love eternal. To say this does not dethrone Jesus; it lends significance to His life and work. He is on the throne, and the sceptre is in His hand. We can rise towards Him by trusting, loving and serving Him; and by so doing we shall demonstrate that we too are CHRIST, the eternal Son." And we are told that in Manchester recently nearly the whole of Mr. CAMPBELL's prayer was addressed to CHRIST.

We do not find the exposition either lucid or spiritually convincing, and we cannot help noting throughout this book that of the FATHER, in whom JESUS trusted, and to whom he prayed and taught us to pray, we hear very little. Yet we have found Mr. CAMPBELL saying that "the religious experience which came to mankind in JESUS of Nazareth is enough for all our needs." There we should say, rather than in much of Mr. CAMPBELL's speculation, is the true guidance, by which the simple-minded and the simple-hearted will be led into the profounder truth of our life with God. JESUS with the FATHER, our life with God; but neither he nor we ourselves God: that is the thought in which we rest.

It is proposed to issue a memorial volume of "Essays and Poems" by the late Rev. H. Kelsey White, with a brief memoir by Lionel S. Birch. The volume is to contain Mr. Kelsey White's essays on "Shakespeare as a Religious Teacher," "Woman in Shakespeare," "The Supernatural in Shakespeare," and "Literature and Social Progress," and there will be a portrait. The issue depends on a sufficient number of subscribers being secured at 2s. net a copy, the price afterwards to be 2s. 6d. net. Orders may be sent to Mr. J. R. Tutin, 189, Albert-avenue, Hull, to be paid on delivery of the book.

"A PIECE OF SPRING."

A child? A fragment of the morn,

A piece of Spring!

At the beginning of the poem in which these lines occur, William Watson describes himself in the act of looking at a yellow curl, cut from the head of a five-year-old laddie living in a land of sunshine where "vineyards, steeped in ardent hours," slope to the shores of a beautiful Swiss lake. The soft little tress of gleaming gold, as it lies in his hand, reminds him of many things—of birds, of sunlight "scampering over corn," of the fuller radiance that fills those foreign skies, of the joyous spring-ecstasy which one must always associate with extreme youthfulness. But then his thought deepens, and he speaks of those in whom "the spirit waxes numb," because the glow and ardour has gone out of their lives; so that for them even the sun in heaven is no concern of theirs, nor the day anything more than the witness of labours which they perform like captives "chained to their task in sightless mine."

"How is it," some might say, who object to thinking on the ground that it makes one serious, "how is it that this lyrist cannot even allude to a little boy's curls without dragging in the sadness of humanity?" The poet would probably answer, if the question were addressed to him, "Because all things are linked together in this strange world—happiness and sorrow, truth and error, peace and strife, beauty and ugliness, so that unless one's vision is narrowed one cannot even look on a child's gleaming hair without thinking how life's tedium may one day turn its sunny gleam to ashen grey." And indeed, to the man who has really lived, and suffered, and loved at all, not even the primrose (as Wordsworth knew), can be just a primrose and—nothing more! He will feel as humble before it as Tennyson did when he marvelled at the flower in the crannied wall, realising that if he could but understand what that was, "root and all, and all in all," he would understand "what God and man is."

"A child . . . a piece of Spring!" How much we should like to think that every little one in the land did, in its own small body, bear about the living spirit of that vigour and beauty we associate with the months of April and May! How happy one might be if, in spite of all other ills that human flesh is heir to, one knew that childhood, at least, was everywhere protected from the sordid horrors of life! The glory of the summer, and the fruits of autumn, are dependent upon the simple flowering, in sunlight and showers of all growing things in spring; and how much more are the welfare of the human race, and the development of the soul in man, dependent on the love and wisdom which, like fairies, should hover round every cradle in the land? If one looks in certain directions one finds the work of these fairies noticeably shown in bright eyes, and velvet-soft cheeks—in sturdy limbs and tossing curls—in bright laughter and the sweet baby chatter which is so irresponsible and joyous; and it is quite possible to draw from these a feeling of pride in the nation which can produce such beautiful realities.

But what of the preternaturally shrewd eyes that peer out at one from under matted

locks elsewhere, of the baby-faces that look so wondrously old and wizened as they drop listlessly against the toil-worn mother's shoulder, of the unkempt heads which are cuffed when they should be caressed, and the crippled and stunted forms into which the full tide of health has never yet been poured? These also belong to our country, and are the very real products of one knows not how much misery and wrong, crime and despair, in the past; and when one realises their utter pathos, one can only feel that the poet's words must be, indeed, almost a mockery to any but men and women living in a fool's paradise of selfish prosperity.

The articles recently written by George R. Sims on the subject of child-demoralisation, and the effects of drink, ignorance, and sheer stupidity on infant mortality, have opened many peoples' eyes to the appalling state of things which exists in the "Babes' Inferno." The writer makes no attempt at pretentiousness of style. He is neither a poet nor a philosopher, dealing picturesquely, in the literary manner, with certain interesting phases of human life. He is merely a journalist (it is all he claims to be) describing in plain language the facts he has seen with his own eyes; and sometimes the very baldness of his phraseology fills one with a keener sense of horror than a vibrating line out of Dante. If less than half of his statements were true, the pains he has taken to bring such facts before the public would have been justified; but not only is sincerity stamped on every word in his sparse, curt narrative, but (as the writer himself hints) there is more, a thousandfold, behind. And indeed one has only to remember what harm a little inattention to cleanliness, a little neglect of precautionary measures in regard to disease or contaminating influences, a little too-much self-indulgence, or too scant a knowledge of the purposes of life, can accomplish, even in a "comfortable" household, in order to dimly realise what unspeakable and irreparable mischief is done to the human race in sordid slums where every law of health and morality is violated hour by hour. Of all the ills done by men or women who had their birth in the veritable abysses of modern England, there is nobody living who, if he knew all the circumstances which have combined to bring about such evil deeds, would dare to speak of "punishment" in connection with these miserable beings, except as a necessary process of restraint and reformation.

One remembers how, in that memorable book, "No. 5, John Street," the author speaks of the terrible struggle that goes on in so many places for just enough food to satisfy the animal craving for an hour or two. That craving, so imperious and unconquerable, which has in it no idealism, no ethical purpose, no humanity, when it becomes—as it must become with thousands—the one absorbing aim of life, has stamped its terror on the faces of the children of our poorer brethren ineradicably. But on those wolfish little countenances there is the shadow of a worse thing than this, the shadow of positive viciousness, bred from the squalor amid which their eyes first opened. Cruelty, crime, passion—these are words which remind us unpleasantly

of the crudities of life. We would rather talk about the hawthorn-blossom, and the flower by the river's brink! But truths must be faced, and *ideals made practical*; and every would-be helper in the work of reformation must go through the inferno before he knows what those ideals are worth.

That was a true saying of Mr. Campbell's that a church "has nothing to do with getting man into heaven, but with getting heaven into man." Religion, which is the highest idealism of all, does not consist in setting up the vision of a far-off and impossible Kingdom of God which people will climb to "when the time is ripe." It consists rather in bringing the vision of goodness right down into the beating heart of our own generation, so that it may daily become less possible for sane, healthy people to witness the sordid sights in our midst, and turn from them with a mere spasm of futile pity. It shows us, on the one hand, the beautiful human entity which is joyous and fragrant as the dawn or the spring-time; on the other hand, it shows us the wretched, unfledged soul of a child, robbed of its heritage of light, air, love, and nurture, and sternly proclaims that man must never rest until the last is even as the first.

Haunting eyes follow us from those dens of savagery where the hope of the future lies trampled, like a fair flower, in filth and grime. Piteous voices call to us from wretched homes where little ones are dying in misery and pain, whose mothers, even, do not know what love and decency are. Shall one put these out of mind, and pass on happily to our enjoyment of merry April, in cowslip meadows where laughing children play whose lives are veritably a part of the springtime of the world? Or shall we respond to that within us which calls on every human soul to do its share, however small, in the battle against evil; and so lend voice or hand, as we are best able, to support causes which shall ultimately make childhood in every land "a fragment of the morn"? LAURA G. ACKROYD.

IN THE CROW'S NEST.

THE first stroke awakened Corvus, who counted one—two—three—four. "Ah," said he with relief, "I have still a few min—," when he was interrupted by the alarm at a quarter to five. Before long he was hastening under the frosty stars to the station, and anon speeding down the dark Engadin, up the dim Val Bever, through the long tunnel beneath the Rhine-Danube watershed, and down the grey Albulatal. It was at first too dark to read "Jürg Jenatsch," so Corvus opened at random the book of memory—not his own autobiography, but a more pleasing volume. The page he hit on, prompted no doubt by the purpose of his journey, was that of England in April.

"Whan that Aprille with his shoures swoote
The drought of Marche hath perced to the roote,
And baythed every veyne in swich liquour
Of which vertu engendred is the flour;
Whan Zephyrus eek with his swoote breathe
Enspired hath in everiche holte and heathe

The tendre croppes, and the yonge sonne
Hath in the Ram his halfe cours yronne,
And smale foules maken melodie
That slepen all the night with open eye,
So priketh hem Nature in her corages,
Then longen folk to gon on pilgrimages," especially to return thanks for recovery from sickness; and Corvus hopes, when April arrives, to travel on a similar errand. To-day shall decide.

The early birds in the carriage are chattering Ladin, and what glimmers through the window is snowy mountain and pine forest; but against this background a many-coloured troop starts out, riding through the green lanes and copses, and the budding hop-gardens of Kent, and Corvus can hear their quaint old English speech. There goes the Knight who

"never yit no vilanye ne said
In all his life, unto no maner wight," and his accomplished gallant of a son, with "lockes crulle, as they were laid in presse." Behind them rides the nut-headed yeoman, and not far off the gentle Prioress, whose French and manners were so unexceptionable; for indeed she "peyned hir to countrefete cheere Of court, and ben estatlich of manere."

The solid merchant
("There wiste no man that he was in dette")

chatted with the Serjeante-atte-lawe, whose face was a closed volume of important affairs.

"Nowhere so besy a man as he there nas;
And yet he seemed besier than he was."

Here at Preda we are in the Rhine basin. Three children get in, going to school at Bergün, and beguile the time with a game of Jas. When the conductor comes round for tickets they proffer him an ace of spades; he laughs, and stops awhile to watch and criticise their game. The train plunges into a mountain, turns on itself and bores beneath its own tracks, swings across the Albula, back and forth, over a couple of viaducts, and threads another spiral tunnel underneath the first. Now it sees Bergün far beneath it, and in two long zig-zags, each ending in a spiral tunnel, it climbs down to the village; and to there, on the tip of Piz d'Aela, suddenly the golden sunlight!

The snow grows deeper and deeper, the opening valley gives us ever more romantic glimpses. It is upon a background of sheer walls of rock, groups of glistening peaks, frozen torrents, hoary pine-clad hills, that the pilgrims paint their old-world procession. The horsy monk rides well ahead of the bare-footed friar; both are rogues, but the monk is the manlier one. Neither takes any note of a poor parson of a town, that kindly, simple, hardworking type we have still with us:

"Christe's lore, and his apostles twelve
He taught, but firste he followed it himselve";

nor of the poor clerk of Oxenford, who was so glad to learn, and glad to teach. That is the mighty Tinzenhorn, there, visible for a moment through that cleft! and there beneath it is the group of liverymen, and their cook, laughing loud with the wife of Bath; there is the honest Franklin discoursing with the Doctour of Physike, whose "study was but litle in the Bible"; there is the Manciple colloquing with the Shipman—two strange fish to lie in one

basket—the red-bearded miller roaring at some doubtful jest of the cherubic sompneur; the pardoner crying his wares, and, last of all, that vile sneak the reeve.

At Alvaneu a change must be made from train to mail-coach, and Corvus climbs up the long slope to Wiesen, dashes down to the Bärentritt, and travels through the beautiful Zügenstrasse to Davos. The Zügenstrasse is, next to the Viamala, the most romantic pass in Switzerland; but Corvus has seen its perfect beauty for the last time. Beneath the snow lie huge heaps of debris, flung out of tunnels which are being pierced for the new railway. Ah, civilisation, what crimes are committed in thy name!

All literature is one. Open the book where you will, you will find links with all the rest. The traveller through these majestic wintry scenes is not only at the same time in Chaucer's England, but in many another age and place. In Verona—"It was the nightingale and not the lark,
That pierced the fearful hollow of thine ear";

In the camp before Angiers—

"And hang a calf's-skin on those recreant limbs!"

In Cyprus—

"I look down towards his feet—but that's a fable."

In Egypt—

"Dost thou not see my baby at my breast,
That sucks the nurse asleep?"

In Thebes—

οὔτοι συνέχθειν ἄλλὰ συμφίλει ἔφην

In Mycenæ—

οὐτός ἐστιν Ἀγαμέμνων, ἔμδος
πόσις, ἑκρός δὲ τῇδε ἐξείας χερός
and thence by some strange gust of fancy in Säkkingen—

"Was ist das für ein Trompeten?"

But here he is actually in Davos Platz. To balance a personal disappointment, Corvus learns from the Chaplain that the bazaar for the Queen Alexandra Sanatorium realised £1,700, and that £80 more were obtained by a Gymkhana. Both of these were suggested by the Chaplain and his wife, and they may well be satisfied with the result. But about £12,000 is still needed, so that there is ample opportunity for Unitarians to eclipse this performance, if they will.

Celerina:

E. W. LUMMIS.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

A UNION meeting for South London, similar to that held recently for the North at Mansford-street, was held at Effra-road, Brixton, on Thursday evening, March 14, but was only scantily attended, about seventy in all being present. After a short organ recital by Mr. John Harrison, there was religious service, conducted by the Revs. F. Allen and F. W. Stanley, and followed by four addresses.

The Rev. F. H. JONES, President of the Assembly, spoke of its foundation and the religious principles it embodies, especially the principle of non-subscription. The Rev. F. K. FREESTON spoke of the work the Assembly does, making for closer union and more effective co-operation on the part of the congregations, and more efficient ministry. It was for them still a day of small things, he said, but they were on the right lines.

The Rev. W. C. POPE spoke of the purpose of a church, to cultivate reverence and the true atmosphere of the soul, and to uplift life. They must have a Church, he said, with a door as wide as the gate of heaven, that would give to all the chance of going in.

The Rev. W. J. JUPP, spoke of the appeal of free religion, and asked why there was not more enthusiasm and passionate devotion. Partly, he thought, it was because they lacked inwardness; and they needed greater heroism of faith, swiftly and fearlessly to obey the call of the spirit, so that they might be able to say with profound truth: "I must work the works of Him that sent me; the words that I speak are not of myself, the Father who dwelleth in me, He doeth the works." That had ever been the secret of the power of great souls—of Jesus, and Paul, and Francis, of Fox, Emerson, and Whitman. The secret of their power lay in hearing and obeying the Divine voice; with their great confidence went the truest humility. They must aim at that intimate fellowship of the human personality with the Divine purpose, the eternal life and love focussed in each one, as earthen vessels, yet charged with heavenly treasure.

A closing hymn and the benediction concluded the service, after which refreshments were served in the school-room, and there was a pleasant opportunity for meeting friends.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING.

THE annual meeting was held in the Hope-street Church lecture hall, on Saturday afternoon, the 16th inst., when there was a fair attendance. The PRESIDENT, the Rev. J. C. ODGERS, gave an interesting account of the year's work; pointing out that, owing to the generosity of friends who had met their needs, they had wiped out the deficit of £180; and, in addition, were enabled to guarantee the missionary's stipend at Garston for another year. The Committee had felt that to desert the devoted friends at Garston would be very sad, and he was glad to bear personal witness to the good work accomplished by Mr. Hoole. He was glad to hear of the Social Problem Circles lately formed at Bootle and Birkenhead, and referred to the Temperance Report of the Social Questions Sub-Committee of the Association. He proposed the adoption of the Report and accounts.

Mr. PHILIP H. HOLT, in seconding, said they had all laboured during the year in advancing their views, and were delighted to hear from other voices something of what they had fought for in the past. It might be that Mr. Campbell would retract from what he had said, and he admitted the difficulty of the position. But the stone had begun to move, and the questions started must be faced. Whilst it was interesting to read the Bishop of Birmingham's lecture on the "New Theology," and the Unitarian position, and whilst much might be hoped from the Congregationalists, as being freest in their organisation, he was convinced there was much work still to be done by the members of the Liverpool District Missionary Association. The second resolution, proposed by

Mr. CHARLES W. JONES, and seconded by the Rev. H. D. ROBERTS, was as follows:—"That on receiving the reports of the Revs. J. Morley Mills, H. W. Hawkes, R. P. Farley, and Mr. Douglas Hoole, the members of the Association record their sense of the great importance of the work for the support of which they are largely responsible, and their earnest sympathy with those who are practically engaged in these efforts to extend the influence of a liberal religious faith and life; and are pleased to note the work accomplished at Hamilton-road and at Crewe."

Mr. CHARLES JONES testified to the quiet, earnest work of the missionaries. To Mr. Hawkes they were specially indebted for taking up the work at West Kirby; the experiment of planting Mr. Farley at St. Helen's was quite justified, and he confessed he saw reason to change his mind concerning Garston. It was noteworthy to see that the Sunday-school at Bootle was largely composed of children of members of the congregation, and that the Bootle church, under Mr. Mills, flourished, notwithstanding the perennial "moving" difficulty.

The resolution being carried with acclamation, the missionaries responded, each narrating the special features of his work. The Rev. J. L. Haigh also spoke.

The Rev. J. Fisher Short (Crewe) and Mr. Llewellyn Rowlands (Liscard) proposed and seconded the twelve members of the General Council appointed by the subscribers, and a cordial vote of thanks to the President, proposed by Rev. C. Craddock and seconded by the Rev. D. Jenkin Evans (Chester), brought a hopeful and hearty meeting to a close.

MANCHESTER DISTRICT ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches was held on Saturday last. There was afternoon service in Cross-street Chapel, conducted by the Rev. J. H. Weatherall, who preached an earnest sermon of encouragement and inspiration on the essential things of religion to which the churches must be devoted. Mr. O. H. Heys and the Longsight Chapel choir had charge of the musical arrangements. After tea in the Lower Mosley-street School, the annual meeting was held in the Memorial Hall. The chair was taken by the president, Mr. T. Fletcher-Robinson, and there was a good attendance of ministers and delegates of the local churches. After an opening hymn, the Chairman moved the adoption of the Annual Report. It recorded the arrangements up to date for the holding of a great bazaar in aid of the Association's funds in 1908, and looked forward hopefully to a successful result. It noted with satisfaction the increased usefulness of the lay preachers' union, whose members had conducted 311 services during the year. While recording the excellent work done by the Social Questions Committee, the Report sought to dispel the erroneous idea that the Committee was unduly leaning towards Socialism as a solution of social evils. The Committee was in no way pledged to any particular theory, and

it examined all questions with an open mind. The Report took note of the protest made by the Association against the action of the City Council in recognising the exclusion of the ministers of the associated churches from the rota of ministers appointed to officiate at Non-conformist funerals, and promised further action. After detailed reference to the various churches, the Report concluded as follows:—

"The present time is one of great unrest among the churches, and the movement described as 'The New Theology' illustrates once again the disturbing opposition between stationary dogma and advancing thought. The new movement, as did also the Scotch Church case, brings into prominence the value of the principle of non-subscription in religion. The logic of events is making clear the need for religious association and fellowship, apart from theological agreement, and we may rejoice that our principles are in harmony with this tendency. But, with all humility, let us confess that we do not yet show, as we might, the fruits of the freedom that we enjoy. Our churches, in their life, their worship, their power, do not as yet witness triumphantly to the principles for which they stand. And if we are to encourage others to join us in the path along which we move, we shall have to be born again of the spirit, and feel in our work, whether as individual churches or as an Association, a new life of earnestness, devotion, and joy."

The CHAIRMAN, in moving the adoption of the Report, after commenting on its various items, turned his attention to the interest aroused by the visit of the Rev. R. J. Campbell to Manchester. He had been struck by the frank, free, and open manner of Mr. Campbell, and he urged them not to be too critical in seeking for inconsistencies in Mr. Campbell's position. The next twenty years would, he believed, be a period of rapid theological change, and Mr. Campbell would be one of the great leaders in the movement. At the end we should, he believed, find ourselves on the common platform of free religious fellowship.

The resolution was seconded by Dr. GRIFFITHS, supported by Mr. J. PARTINGTON, and carried.

The financial statement, which showed a serious deficit, was likewise adopted on the motion of the PRESIDENT and Mr. H. J. BROADBENT.

The Rev. A. LESLIE SMITH said they needed to drive out the demon of ineffectiveness which was crippling all their work, and the only way to do so was by realising the power of prayer. Only by going down to the roots of life could they find life, and religious life apart from constant private prayer was impossible.

Mr. GROSVENOR TALBOT, as representing the British and Foreign Unitarian Association, of which he is the President, delivered a rousing and cheering speech. In a meeting marked by too much of the pessimistic mood, his was the one bright, optimistic speech. He had, he said, seen the world growing better. He had seen the part in the process played by our churches. He refused, therefore, to despond, and he looked forward with hope.

Mr. D. HEALEY, Mayor of Heywood, as

representing the North-East Lancashire Mission, gave a racy speech, telling how, in the early days of his own church, he used to take his coat off and take his turn with others in sweeping the school and dusting the chapel. Now they could afford to keep a chapel-keeper, but he still found plenty of work to do, if of a somewhat different kind.

Mr. A. SLATER spoke for the East Cheshire Association, claiming to be the one happy man present, as his Association seemed to be the only one with a good cash balance in hand.

The Rev. A. C. Fox expressed his indignation at the shameful attack made upon Unitarians by some unknown person in the advertisement columns of the *Manchester Guardian*. The advertisement purported to contrast Christianity and Unitarianity. What the latter was he did not know, but Unitarianism was true to the spirit of Christianity, and especially to its genius of freedom.

The Rev. H. DAWTREY spoke hopefully of his experiences since settling in Manchester, and the meeting closed with hymn and prayer.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL:

ANNUAL MEETING.

THE annual meeting was held in Stamford-street Chapel on Tuesday evening, Sir E. Durning Lawrence, Bart., in the chair. After an opening hymn the Committee's report was read by Mr. A. A. Tayler, and the Treasurer's statement by Mr. W. S. Tayler. The Rev. W. L. Tucker also read his report, and the reports of various societies followed.

The Committee's report, which spoke with satisfaction of the year's steady work on the accustomed lines, concluded with the following announcement:—

"Your Committee regret to report that the Rev. W. Lyddon Tucker, finding the strain of his double duties as Minister and Missionary too severe, has tendered his resignation. Mr. and Mrs. Tucker, during the three years they have been among us have won the esteem and affection of all with whom they have come in contact, and will take with them the hearty thanks and good wishes of all their Stamford-street friends. It is satisfactory to know that Mr. Tucker's successor will find all our institutions working smoothly and well, and doing good service, as will be seen from the detailed reports which follow."

The Treasurer's statement, with a total of £427 9s. 5½d., showed the balance of £6 3s. 6d., with which the year began, converted into an adverse balance of £12 6s. 6d.

The minister's report bore witness to the large amount of vigorous and successful work carried out during the year, and recorded the retirement of Mr. S. S. Tayler from the office of Sunday-school secretary after thirty-two years of service, and the address presented to him on that occasion. His three years' experience of the Mission, Mr. Tucker said, left him more convinced than ever of the prime importance of the directly religious work in the Sunday-school and public worship.

One of the strongest of the many connected societies was the Provident Bank, for which £907 17s. 7d. had been collected during the year, an amount only once before exceeded. Particulars were also given of the country cottage at Mitcham, the Flower Show and Industrial Exhibition, Children's Happy Evenings, Monday Popular Concerts, the Band of Hope and Mercy, the Adult Temperance Society, the Mothers' Meeting, various clubs, and, of course, the Sunday-school, with 216 scholars on the books, and thirty-one over sixteen years of age.

The CHAIRMAN, in moving the adoption of the report and accounts, spoke of the enlarging and uplifting influence of association with such work in its many forms as centred in that Mission, and its high religious significance. He paid a tribute to the excellence of the temperance work carried on there, and said it was a great pleasure to come down to Stamford-street and recognise the good work that was being carried on in that place, which was dear to so many of them. He trusted that the appeal of the Treasurer would receive ample response.

The Rev. W. G. TARRANT seconded the motion, and referred with sympathy and appreciation to Mr. Tucker's work at the Mission: In bidding him farewell, after his three years of service, they could assure Mr. Tucker that he carried away with him the affection of his fellow-workers.

On the motion of the Rev. T. E. M. EDWARDS, seconded by Mr. W. H. BALLANTYNE, the committee and officers were then appointed, Mr. A. A. Tayler being re-appointed hon. secretary, and Mr. W. S. Tayler treasurer.

On the motion of Mr. PERCY PRESTON, seconded by the Rev. W. COPELAND BOWIE, the following resolution was then unanimously passed:—

"That this meeting hears with much regret of the Rev. W. L. Tucker's resignation of the office of minister and missionary, tenders to him its thanks for his earnest and successful work on behalf of the Mission, and wishes him and Mrs. Tucker all possible success and happiness in the future."

The Rev. W. L. TUCKER acknowledged the resolution with expressions of gratitude for the kindness he had received, and spoke with much feeling of the help he had received from his wife in the work of the Mission.

Lady DURNING LAWRENCE proposed a resolution of thanks to all the workers at the Mission, and noted with pleasure the presence among them of many who had passed through the school.

This was seconded by the Rev. F. W. STANLEY, and a vote of thanks to the chairman, proposed by Mr. C. F. PEARSON and seconded by Mr. W. H. ABRAHAM, followed by another hymn and the Benediction, brought the meeting to a close.

I CALL that mind free which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong-doing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself though all else be lost.—*Channing*.

MANSFORD STREET CHURCH AND MISSION.

ANNUAL MEETING.

THE annual meeting was held at Mansford-street on Wednesday evening, when there was a fair attendance of friends and supporters of the Mission. Tea and coffee were served in one of the lower rooms of the Blythe-street Hall, and the meeting was subsequently held in the church, Dr. W. Blake Odgers, K.C., presiding.

Mr. W. STANTON PRESTON read the committee's report, which bore witness to the untiring energy and self-devotion of the Rev. Gordon Cooper, and the very satisfactory nature of the work carried on at the Mission. The need of a larger subscription list was strongly urged, and it was noted that the Working Men's Club, which was a cause of considerable additional expense, but also of advantage to the Mission, had agreed to contribute £25 a year to the funds. To meet the cost of extensive repairs and the deficit of the Blythe-street Hall building account £163 3s. of India stock had been sold, and special donations, chiefly from old subscribers, amounting to £83 5s. 6d., had been received, and to that extent had diminished the expected deficit on the year's working. Mrs. Classon Drummond had succeeded Mr. Lee as treasurer of the Provident Fund, and gratitude was expressed to him for his fourteen years' service. Mr. Classon Drummond had been obliged by pressure of business to resign his position as co-secretary with Mr. Preston, and Mr. Ronald Jones had consented, temporarily, to take his place.

Miss LOUISA JONES presented the accounts, and drew attention to serious additions to the expenses, including £36 19s. 4d. for the borough rate for the hall and schools. Subscriptions up to the time of the November appeal amounted to £271 6s. 6d. The expenditure for the present year she estimated at £490, and reckoning all available sources of income there would remain about £60 to be made up, for which they must obtain fresh subscriptions.

The Rev. GORDON COOPER read his report, which chronicled steady progress in the work, and dwelt upon the great value of the schools and clubs which were in full activity, and other useful operations connected with the Mission. In the provident work, £550 had been collected from 798 depositors, £68 more than in the previous year. Much good had also been done by the Country Holiday Fund. Mr. Cooper expressed his great pleasure in the visits of students from Manchester College, Oxford, for each week-end during term, and mentioned that Mr. R. K. Davis had spent three weeks at the Mission at Christmas.

Mr. CLARK read the Chapel Committee's report, which told of a great variety of activity in the church, including the work of the Window Gardening Society and the "Model Guild."

The CHAIRMAN, in moving the adoption of the report and accounts, dwelt upon the matters of chief interest in the work, and congratulated Mr. Cooper and the members on its admirable nature. It was well that they should come together, as they had done that night, from all parts of

London, to show their interest in that work, and appreciation of it. Londoners had been too prone in the past to parochialism, and needed to realise more the greatness of their city and its mighty problems. Towards the solving of those problems such quiet, steady work as was done at such a Mission as theirs was certainly making in the right direction.

The Rev. W. COPELAND BOWIE seconded the resolution, and bore testimony to the value of that work, far beyond that of the sensational schemes which were periodically brought forward to overcome the evils of their city life.

The resolution was unanimously passed.

The Rev. F. K. FREESTON moved a resolution strongly appealing, in view of the very satisfactory nature of the work and influence of the Mission, for a large amount of additional subscriptions. He repeated the treasurer's appeal for an additional £60 of income, and, referring to the great difficulty of finding new sources of income, suggested that perhaps if it were understood that small amounts would be welcome, their young people, members of the Guilds, and others would take the matter up, and help to strengthen the good work.

The resolution was seconded by the Rev. V. D. DAVIS, and adopted.

On the motion of the Rev. W. G. TARRANT, seconded by the Rev. W. WOODING, the committee and officers were elected; and Mr. STANTON PRESTON, in acknowledging the vote, recalled what he and Mr. David Martineau had done, as secretary and treasurer of the London District Unitarian Society, twenty years ago, to secure the establishment of that Mission, as successor to the original Spicer-street Mission. The work, he said, had been a success from the first, and was better now than ever.

A vote of thanks to the Chairman, moved by Mr. R. P. JONES, and seconded by Mr. E. B. SQUIRE, brought the meeting to a close.

SPIRITUAL freedom is the attribute of a mind in which reason and conscience have begun to act, and which is free through its own energy, through fidelity to the truth, through resistance of temptation. I cannot therefore better give my views of spiritual freedom than by saying that it is moral energy or force of holy purpose put forth against the senses, against the passions, against the world, and thus liberating the intellect, conscience, and will, so that they may act with strength and unfold themselves for ever. The essence of spiritual freedom is power. A man liberated from sensual lusts by a palsy would not therefore be inwardly free. He only is free who, through self-conflict and moral resolution, sustained by trust in God, subdues the passions which have debased him, and, escaping the thralldom of low objects, binds himself to pure and lofty ones. That mind alone is free which, looking to God as the Inspirer and Rewarder of virtue, adopts His law, written on the heart and in His word, as its supreme rule, and which, in obedience to this, governs itself, reveres itself, exerts faithfully its best powers, and unfolds itself by well-doing in whatever sphere God's providence assigns.—*Channing.*

AMERICAN "RELIGIOUS EDUCATION ASSOCIATION."

In the *Christian Register* of February 21, Dr. S. A. Eliot, President of the American Unitarian Association, gives the following interesting account of a meeting of the above-named association:—

I am just returned from the impressive gathering of the Religious Education Association at Rochester. This is one of the most significant of our national organisations at work for the highest welfare of America, and it contains great possibilities of effective service. The Rochester meeting brought together College presidents like Faunce of Brown, King of Oberlin, Schurman of Cornell, Rhees of Rochester, Luther of Trinity, Swain of Swarthmore, McLean of Iowa; Theological School presidents and deans like McKenzie of Hartford, Stewart of Auburn, Strong of Rochester, Hodges of Cambridge, and Southworth of Meadville; experts in religious organisation like Sanders of the Congregational Sunday School Society, Brown of the Presbyterian Board, Hodge of the Teachers' College, Messer of the Young Men's Christian Association; teachers like Taylor, Burton, and Henderson of Chicago, Coe of North-Western, Brown of Union, DeGarmo of Cornell, Street of Syracuse. These are men of diverse traditions and connections, but united in the purpose to "inspire the religious forces of the country with the educational ideal and the educational forces of the country with the religious ideal."

If these men cherish any important differences in their convictions, they are well tempered with charity. They may not agree about some historical facts, but they agree in the use of the historical method. All alike are trying to bring in the kingdom of God; all have a passion for humanity; all are appealing to moral and spiritual motives and ideals; all want to make our churches and schools and colleges fit instruments for the formation of character, the development of civic righteousness, and the upbuilding of the ethical efficiency and spiritual vitality of Americans. The opening address of the president admirably stated this unity of spirit: "It is not essential that all of us should interpret truth and duty in precisely the same way, but it is essential that we should all carry the open mind. The great difference among men is not the difference between rich and poor, between the learned and the ignorant. It is the difference between men of the open mind and men of the closed mind, and men for whom all truth and duty are fixed and fossilised, and the men who believe that God's to-morrow is greater than his yesterday, and that more light is to break out of His word. All men of all creeds who believe in the open mind, this convention is for you."

I was proud of the exhibit of our Sunday-school publications sent by Mr. Horton, and carefully arranged and tended by Mr. Gannett. Scores of interested people examined these books and manuals, and some Sunday-school workers, to whom such material was absolutely novel, spent hours in absorbed reading or with notebook and pencil. Many said to me, "If it were not for the imprint, how gladly

we should use these books and how thoroughly acceptable they would be."

I would not imply that all the world is becoming liberal. The vast majority of Americans is still either absolutely indifferent to all religious influences, or else bound to cruel superstitions and delusive fallacies. But the leaders are emancipated alike from apathy and bigotry. It is astonishing to see how such a company of reputedly orthodox theologians and ministers will not only gladly listen to the most heterodox utterances and apparently heartily assent to them, but will vie with each other to express the most radical conclusions about the higher criticism of the Bible or the incompetency of the old methods of church and Sunday-school administration, or the complete change of front that is needed in foreign mission work, or the need of the application of religious teaching in social service. Of all the addresses which I heard, I think I may safely say that my own was the most conservative.

SAMUEL A. ELIOT.

NORTH WALES RE-VISITED:

AFTER THE PASSING OF A GENERATION.

THE old bitterness between dissent and establishment continues. The heart of the Welsh people is alien to the Church of England, though most of the upper middle class belong to it and the whole of the classes above do; and the Church amply repays the aversion.

The Establishment seems to have slightly gained in its proportional number of adherents. One explanation is curious: The Welsh language is rapidly losing ground. In the little village near which I was brought up (five miles from the nearest butcher's shop) the school children now talk English to each other; formerly they could not understand it.

The young people, in the towns at least, understand English much as though they were English. They also speak Welsh, but only such as is required for the most ordinary daily use, and that is mixed with English. The parents taking these to a Welsh chapel, when children, take them to a service in a language which they do not really understand. When these children become their own masters, many of them, glad to escape the weariness of these services, cease to attend anywhere.

The higher classes being now, as formerly, less Welsh speaking than the lower, the church services are oftener English, and these can be intelligently joined in by these young people, so they become church attendants.

Two things I am struck with in the chapel services. One, the great predominance of Jesus Christ throughout the service: Every hymn may be addressed to him, both lessons taken out of the New Testament; the prayers also addressed to Christ, and the sermon an exhortation to work for him.

The other is the change in the music. Instead of the old swinging tunes, the hymns are now usually sung to musical arrangements, which are often not really tunes. The change is, of course, not peculiar to Wales.

An advantage of this change was brought

home to me: I attended a service where we had the old swinging tunes: A child or two near me sang discordantly so loud that during the second hymn I made my escape, and going elsewhere, found myself near a voice which it was such a joy to hear as it is the thrushes' dawn song in spring. Here the music to the hymns could hardly be sung by anyone who was not more or less of a trained musician, nor did it tempt others to try. Consequently, only those few sang who could sing well.

The attendance at places of worship has fallen off in proportion to the inhabitants, much in some towns, little or possibly not at all in some villages.

The adult Sunday-schools are still an important feature: The children usually take the schoolroom; the adults—and there may be two or three hundred of them—the chapel.

There has been a good deal of rebuilding of chapels, the old plain meeting-house giving place to a more expensive and ecclesiastical-looking building. It is one of the many signs of the increased wealth of the people.

The Bible was universally known formerly. A quotation or illustration from it would be made in the harvest field and understood. Now it is comparatively an unknown book.

THOS. S. WICKSTEED.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

ASSISTED CHURCHES AND MISSION CHURCHES.

SIR,—It was with great surprise not to say deep pain, that I found the Rev. John Fox had taken one portion of my article on the above subject as a personal reflection or "attack" upon himself or his work. So far was I from intending any such thing, that I did not even mention his name in the quotation I made from his letter to the INQUIRER of months ago, and I only made the quotation itself as "a curious illustration of how entirely one-sided we have become in such vain expectations" as those into which we have fallen in regard to the "technically assisted" churches. I had, assuredly, no thought whatever that Mr. Fox needed to defend either himself or his work, and, after all he has said on that question, the one sentence I quoted from him remains intact for my original purpose, which contained in itself no personal implication at all.

In the other remarks which Mr. Fox has made upon my article, he has fallen into other mistakes equally baseless. When, for instance, he says that he has looked "in vain" through my article for any alternative policy "to the one hitherto pursued," he makes it clear to me that he has not looked quite carefully. If he will re-read the latter portion of the second paragraph of my article, he will find a discussion on certain hypothetical alternative policies, which I deliberately set aside as impossible, or, at least, improbable. If, again, he will re-read the third and

last part of the article, he will find a clear and explicit statement of what I take to be the remedy for every evil I have specifically mentioned. When, further, Mr. Fox tries to show how unreasonable it would be to expect our endowed churches to become independent of their endowments, he does but confirm, rather than refute, my own argument; for, if it would be unreasonable, as he himself shows, to expect all our endowed churches to become financially strong enough to do without their endowments, it surely is, as I contended, just as unreasonable, to say the least of it, to expect "assisted churches to become, as a matter of course, independent of their grants in aid, or to expect all such churches as are directly helped by wealthy sister-churches, to become independent of such help. Meanwhile, it seems to me quite natural and logical to think that, where and when otherwise well-to-do churches have the greater part of their own expenditure provided for by endowments, they should be all the more willing and glad to help their poorer neighbours without the least thought of consequent lordship over them.

In anticipation of his own mistaken comments upon my article, Mr. Fox suggests that the full reply to it is "rather a matter for the authorities of the local mission," than for himself. It is a singular suggestion, and I can only understand it at all on the presumption that having first fallen into the error of supposing that part of my article was a reflection upon himself or his work, Mr. Fox then fell into the equally great error of supposing that all that I had written, when not wholly personal, was purely local in its bearings. My article, from first to last, had reference not to a locality here or there, but to the whole body of our churches. All I have written is an unprejudiced and impersonal discussion, as far as limits in the INQUIRER allowed, of part of that great question of church rule and church order as a whole which has been before us so long, which is just now engaging the earnest attention both of the National Conference Committee and the Committee of the Ministerial Fellowship, not to mention the British and Foreign Unitarian Association, with whom, like the poor, it is always present.

W. MELLOR.

Huddersfield.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bridgend.—After service last Sunday evening, a resolution was passed congratulating Mr. G. B. Murray, B.A., an officer of the excise, on his promotion to a first-class station in Manchester. Mr. Murray has been accustomed to walk from his home at Brynmenyn, a distance of four miles, to the service at Bridgend on most Sundays. He did excellent service on the committee and in other directions, and leaves a vacancy hard to be filled. A resolution was also passed expressing regret at the departure of Mr. W. J. Haines, late manager of the local branch of Eastman's Co., Ltd., for Winnipeg, and wishing him and his family happiness and prosperity in North-West Canada. Mr. Haines was also a faithful member of the congregation and of the committee.

Colne.—Mr. J. W. Hird, secretary of the Unitarian Church, has been elected to fill a vacancy on the Town Council. Councillor Hird was a member of the Colne School Board during the six years of its existence, and at the first election he was returned at the head of the poll. He is a lay preacher and a Sunday-school teacher. Last year he was President of the North-East Lancashire Sunday School Union.

Killicaidj.—On Sunday last the services were conducted by Mr. R. N. Cross, M.A., of Manchester College, Oxford, who is, to continue the Sunday services during the Easter vacation.

London: Forest Gate.—Mr. Brant gave a lecture of strong local interest at the last meeting of the present session of the Literary and Social Union. It was entitled, "Woden Worship at Old Wanstead." Councillor Saunders Jacobs, who was in the chair, and the Rev. H. W. Perris spoke in warm terms of the paper, and a cordial vote of thanks was passed to the lecturer and chairman.

London, Islington.—On Tuesday evening, in connection with Unity Church Literary Society, Dr. W. Blake Odgers, K.C., delivered a most interesting lecture on "Shakespeare's Mother," on behalf of the Preston Memorial Building Fund. Touches of wit sparkled throughout the lecture, which was listened to with the closest interest, and warmly applauded by the audience. The Memorial Buildings are now occupied, and constantly used by the many social and educational activities connected with the church. Mothers' meetings have been started, and the ladies' working party assemblies weekly to make garments for distribution by the Benevolent Society, after personal investigation. As some expenses for furnishing the new rooms will have to be met, and as the reserve and the church treasurer's funds have become reduced, it has been decided to hold a sale of work in the school-room, probably in October, in order to replenish the coffers. During the last few weeks, the Rev. E. Savell Hicks has been delivering a course of Sunday evening sermons on "The Birth of Christianity," which attracted much interest in the district, and were published in the local press. He has now commenced a short series on "Sir Oliver Lodge's Catechism," which is proving equally attractive. The annual meeting of the London Domestic Mission will be held this year, in Unity Church Schoolroom, on Tuesday, May 14, when it is hoped there will be a large attendance. Friends who were unable to be present at the opening ceremony might avail themselves of this opportunity to view the new buildings, erected to the memory of the late Mr. Joseph T. Preston.

London: Limehouse.—The annual meeting of the Unitarian Christian Church, Durning Hall, was held on March 14, reports of the twenty-second year of work being presented. Sir Edwin Durning-Lawrence, who was accompanied by Lady Durning-Lawrence, took the chair. There were 160 present, either members of the congregation or associated with the Durning Hall institutions. Several of the workers came originally as children to the Sunday-school, and many members of the congregation have belonged to it since the foundation of the Mission. There are 69 names on the roll of membership. After refreshments had been served, some good music was provided by the singing class and choir and the Stepney Borough Band, which, joined to the Elsa-street Band, has its headquarters at Durning Hall. The heads of the various societies read their reports of the work for the year. These show that progress is being made, and that the Mission continues to be the centre of much good work and enterprise. The gymnasium, a new institution, has an average attendance of 50 boys, who go through series of drill and other exercises. Sir Edwin Durning-Lawrence commented on the able way in which the reports were presented, and Lady Durning-Lawrence encouraged the workers to continue their efforts. The Rev. J. S. Toye and his devoted band of helpers are to be warmly congratulated on their good work.

London: Peckham.—The annual meeting of the Sunday-school and Band of Hope was held on March 13, the Rev. G. Critchley presiding. One hundred scholars and thirty adults were present at the tea, the number of parents increasing during the evening. The children contributed a short programme of music, &c. The chairman distributed the prizes to the successful Sunday-school children, the members of the Band of Hope receiving theirs from Mr. Bredall, who founded it over twenty years ago.

Maidstone.—During the past winter, under the ministry of the Rev. A. Farquharson, the chapel has every Sunday been filled, generally crowded, and on occasions friends have been unable to find room. New members have been enrolled, and there has been a large increase in the regular income.

Manchester: Urmston.—The congregation has lost one of its first members and most steadfast workers through the death, on the 14th inst., of Mr. Frederick Matley, at the age of fifty-nine. He was secretary of the congregation, having held that office, except for an interval of two years, since 1897, and represented the congregation on the governing body of the District Association. Unobtrusively and faithfully he did his work, and those who knew him well will long hold in affectionate remembrance the tall, quiet man whose judgment of his fellows was always kindly, and whose speech was always straightforward, simple, and sincere.

Newcastle-under-Lyme.—On Sunday evening last the Rev. G. Pegler conducted the re-opening services in the Old Meeting House, the oldest Nonconformist chapel in North Staffordshire, which has just been thoroughly renovated. The subject of his sermon was "Wisdom hath built herself a house." There was a large congregation.

Park Lane, near Wigan.—On Wednesday, March 13, a most successful sale of work was held in the Shaw Memorial Schools, opened by Mr. J. Percy Taylor, of Bolton, Mr. R. H. Edmondson, J.P., of Windermere, presiding. The object was to raise £50 for repairs to church and school heating apparatus and tea room. The result was the handsome sum of £100. The Rev. J. B. Higham, the minister, was unfortunately prevented by indisposition from being present.

Sheffield: Upper Chapel and Attercliffe.—On Sunday morning last at Upper Chapel, in place of the usual service, the induction service to mark the entrance of Mr. J. Walter Cock, of Oxford, into the ministry as assistant, was celebrated. The charge was given by the Rev. Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford, the welcome into the ministry by the senior minister, the Rev. C. J. Street, and a suitable response was made by Mr. Cock. There was a large congregation, which was also the case in the evening at the Attercliffe Unitarian School Church, where the service was conducted by the Rev. J. W. Cock, and the sermon preached by the Rev. Dr. Carpenter.

Yorkshire Unitarian Club.—The president, Mr. Wm. Skelton, took the chair at a meeting held at Hunslet, Leeds, last Saturday, when the Rev. C. Hargrove gave a lecture on "Unitarianism, Its Failure and Success." In the course of his lecture Mr. Hargrove advocated a liturgy as an aid to worship, and spoke with warm appreciation of the Van Mission. In the discussion which followed, most of the speakers approved of a liturgy in our services. The membership of the club is now sixty. There will be an excursion to Ingleton for members and friends on Saturday, June 22 next. The Revs. A. Amey, John Ellis, and John Fox (late minister at Hunslet), were elected as hon. members. Application for membership should be addressed to the hon. secretary, Mr. A. Simpson, 17, Parkfield-mount, Beeston, Leeds.

THE life of the hardest toiler who tries to do some good in the world is infinitely a more cheerful one than the life of the richest of useless men with every luxury at his command.—H. W. Crosskey.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Mally, whole some Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Afternoon.

SUNDAY, March 24.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, B.A., and 7, Rev. W. G. TARRANT, B.A.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, 3.15, Rev. JOHN TOYE, and 6.30, Choral Service. Collections for School Funds.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A., and 7, Rev. CHARLES ROPER, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. EDGAR FRIPP, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford Assembly Room, Broadway, 7, Rev. GEORGE CARTER.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A., and 7.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15, Rev. FELIX TAYLOR, B.A., and 7, Rev. F. W. STANLEY, B.A.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.

Stratford Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. E. WILKES-SMITH.

Wandsworth, Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A., and 7, Rev. W. WOODING, B.A.

Wimbledon, Smaller Worpole Hall, 7.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK, and 6.30, Rev. C. J. STREET.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHEND, Darnley-road, 11, Rev. JAMES BURTON, M.A.

SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.

NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

GOOD FRIDAY.

Hampstead, Rosslyn-hill, 11.15, Rev. V. D. DAVIS, B.A.

Liverpool, Ullet-road, 11.

Leeds, Mill Hill Chapel, 11, Rev. H. McLACHLAN.

PULPIT SUPPLY.—Rev. FRANCIS WOOD, 16, Edna-street, Crumpsall, Manchester.

UNITARIAN CHURCH, WEST HILL ROAD, BOURNEMOUTH.

A SALE OF WORK

WILL TAKE PLACE IN THE LECTURE HALL, IN AID OF THE CHURCH FUNDS, on TUESDAY, APRIL 2nd, commencing at 3 o'clock. Contributions of goods or money will be thankfully received, and should be sent to Mrs. COE, Whinsbridge, Grosvenor Road, Bournemouth.

MARRIAGE.

NOAR—NOAR.—On the 20th inst., at Cross-street Chapel, Manchester, by the Rev. P. M. Higginson, M.A., Frederick Charles Noar, of Ashton-on-Mersey, to Winifred, youngest daughter of the late Alexander Noar, and of Mrs. Noar, of Carrington. At home, Newstead, Ashton-on-Mersey, May 9th and 10th.

DEATH.

HODGSON PRATT.—On February 26th, at Le Pecq, Seine-et-Oise, France, Hodgson Pratt, aged 83. A most staunch and faithful Unitarian during his whole life.

CHEAP RE-ISSUE.Price **SIXPENCE** net.**PSALMS OF
THE WEST.**LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

NOW READY.

Price Sixpence net. Postage One Penny.

ASPIRATIONS

USED IN FLOWERGATE OLD CHAPEL, WHITBY.

Compiled by

FRANCIS HAYDN WILLIAMS.HENDERSONS, 16, Paternoster-row, London,
E.C.; or of the Compiler,
177, Church-street, Whitby, Yorks.

Just Published.

Price 1/- net.

Broken Shells

GATHERED ON THE SHORES OF THOUGHT.

By F. T. MOTT,

Author of "Corona," "Benscliff Ballads," &c.

GAY & BIRD, London, and all Booksellers.

**MANCHESTER DISTRICT
SUNDAY SCHOOL ASSOCIATION.****THE SIXTY-SECOND ANNUAL
MEETING** of the Manchester District
Sunday School Association will be held at
STALYBRIDGE, on GOOD FRIDAY, March 29th,
1907.11.0 a.m.—RELIGIOUS SERVICE in the Con-
gregational Church, Dearden-street.Preacher: Rev. A. W. Fox, M.A., Tod-
morden.A Collection will be made in aid of the
Funds of the Association.12.15 p.m. } Dinner in the Hobb Hill Schools.
1.0 p.m. } Tickets, 9d. each.2.0 p.m.—BUSINESS MEETING in the Unitarian
Church, Canal-street.

Chairman: J. HALL BROOKS, Esq.

4.15 p.m. } Tea in the Hobb Hill Schools.
4.45 p.m. } Tickets, 6d. each.5.30 p.m.—PUBLIC MEETING in the Congrega-
tional Church, Dearden-street.

Chairman: JAMES OLIVER, Esq.

Short Addresses on Selected Topics.

A Collection will be taken at the Evening
Meeting in aid of the Children's Convalescent
Home, South Shore, Blackpool.The Book Stall, under the care of Mr. JOHN
CHADWICK, will be located in the Vestibule,
Hobb Hill Schools.**19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.**

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per
cent. DEPOSITS received at 3 and 3½ per cent.,
withdrawable at short notice.BORROWER'S INTEREST 4 per cent.
Monthly Repayment, including Principal,
Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other
Societies. Survey Fee to £500, half-a-guinea.
Special facilities given to persons desiring to
purchase houses for their own occupation.
Prospectus free.

CHARLES A. PRICE, Manager.

**BRITISH AND FOREIGN
UNITARIAN ASSOCIATION.**A MEETING of the Council will be held at
ESSEX HALL, ESSEX STREET, STRAND, LONDON,
on Tuesday, March 26th, 1907. The Chair will
be taken by the President, Mr. GROSVENOR
TALBOT, at four o'clock.NOMINATIONS for the COUNCIL and the
EXECUTIVE COMMITTEE for election at the
Annual Meeting should reach me at Essex
Hall not later than March 31st.

W. COPELAND BOWIE, Secretary.

Board and Residence.**BOURNEMOUTH.**—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade.
Due south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. POCOCK.**ST. LEONARDS-ON-SEA.**—"Cran-
tock," 59, Warrior-square. First-class
BOARD and RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.**DEVONSHIRE.**—LANGLEY
HOUSE, DAWLISH.—BOARD and
RESIDENCE for Ladies. Bracing climate. Sea
and moorland. Walks, picnics, tennis, bathing,
music, &c. Through trains from Paddington,
Midlands, and the North. From £1 15s. 0d.
weekly. Prospectus from PROPRIETOR.**SEAFORD, SUSSEX.**—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.**RHOS-ON-SEA, COLWYN BAY.**—
HOUSE (7 rooms) TO LET, Furnished,
with or without attendance; or Apartments.
Moderate Winter terms.—Apply, Rev. C. J.
STREET, 64, Crescent-road, Sheffield.**SOUTHPORT.****THE SIMPLE LIFE HOME** (Sea
View), 3, ALBANY ROAD.
On Promenade, near Park. Special diet
for Rheumatism, Gout, Digestive Troubles.
Visitors suffering from such ailments taught
how to avoid them. Most comfortable home.
Large Library. Fee: 25s. a week.**ABERYSTWYTH: SEASON 1907.**—
APARTMENTS found. Assistance
given visitors. Stamped envelope early.—
SECRETARY, New Street Meeting House.**DÜSSELDORF-ON-THE-RHINE.**—
A COMFORTABLE HOME offered to
students and others by a German Lady and
daughter. Excellent schools and every oppor-
tunity for music and art. English references
exchanged. Very reasonable terms.—Address,
Miss LANGE, c/o Rev. S. H. Street, 4, Avenue
Villas, Cricklewood, N.W.**NEWQUAY, CORNWALL—APART-
MENTS,** or would Let Furnished. Sea
view.—Mrs. VICKERS, Hazel Mount, Bay View
Terrace.**KINGSLEY HOTEL**

(TEMPERANCE).

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel
has passenger Lift; Electric Light in all Rooms;
Bathrooms on every Floor; Spacious Dining
Drawing, Writing, Reading, Smoking and Billiard
Rooms; All Floors Fireproof; Perfect Sanitation;
Night Porter. Telephone. **Bedrooms from
3s. to 5s. per night.** Inclusive charge for
Bedroom, Attendance, Table d'Hôte Breakfast
and Dinner, from **8s. 6d. to 10s. 6d.** per day.
Full Tariff and Testimonials on application.
Telegraphic Address: "Bookcraft," London.**E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass**

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.**CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.**
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians,
Healthysituation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.**SOMERVILLE SCHOOL,
ABERYSTWYTH.**Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

Situations,**VACANT AND WANTED**

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.**LADY NURSE** or Mother's Help
WANTED. Four children, aged 10 to 3,
Salary £22. — Miss. GARNETT, 26, West-hill,
Highgate.**A SITUATION WANTED** as HOUSE-
KEEPER or COMPANION HELP.
Good references; experienced and reliable.—
E. A. INQUIRER Office, 3, Essex-street, Strand,
W.C.**"THE UNITY."**—Magazine for
Unitarian Propaganda. Adopted by
churches with or without local page. Issued
for last Sunday in each previous month.
One copy post free, 1½d.—1s. 6d. a year; 9d.
per dozen; 3s. 6d. per 100; extra charge local
page.—Address to EDITOR, The Parsonage,
Mottram, Manchester.**Terms for Advertisements.**Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on WEDNESDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0 0
HALF-PAGE ...	...	3	0 0
PER COLUMN...	...	2	0 0
INCH IN COLUMN ...	...	0	3 6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Propri-
etors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lamb Conduit-street, W.C., Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
March 23, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3379.
NEW SERIES, No. 483.]

LONDON, SATURDAY, MARCH 30, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	193
LEADER:—	
An Easter Parable	200
ARTICLES:—	
The Renewal of Life	194
Lent, Spring-Time, and Easter	195
Vita Nuova	196
Life More Abundant	196
Easter Meditations	197
Christ and the Great Hope	198
The Risen Life	198
The Rock of Cashel	201
MEETINGS:—	
Unitarian Home Missionary College	202
British and Foreign Unitarian Association	203
Ministers' Pension and Insurance Fund	206
OBITUARY:—	
The Rev J. Miskimmin	206
Mr. R. W. Marnig	206
POETRY:—	
An Easter Carol	199
THE CHILDREN'S COLUMN	199
NEWS FROM THE CHURCHES	206

NOTES OF THE WEEK.

EASTER comes to us this year a fortnight earlier than last year, but with as fine a promise of clear, sunny days. Two years ago, Good Friday fell on April 21, and brought with it the Martineau Centenary. Friends will remember that this year, on Saturday April 20, the foundation stone of the Martineau Memorial at Norwich is to be laid by Miss Gertrude Martineau.

PROFESSOR RUDOLF EUCKEN, of Jena, has very cordially accepted the invitation of the British and Foreign Unitarian Association to deliver the Essex Hall Lecture, but his engagements do not permit of his coming to England this year. He will therefore lecture in 1908. It will be seen from the report of the Council meeting that as to the present year no announcement could then be made, but we imagine that the Committee will now be wise to abandon the lecture, and to use the Tuesday evening in Whit-week, say, for the Public Meeting, and leave Wednesday free for some other purpose.

MONDAY, March 25, was the hundredth anniversary of the abolition of the slave trade by the British Parliament, the Bill promoted by Wilberforce and his friends having on that day received the Royal assent. The complete abolition of slavery in British Dominions was only completed some thirty years later. And still there is need for watchfulness that it shall not be tolerated under any specious form. In the matter of the Congo infamy, the responsibility of this country remains, to demand and to secure measures of effective reform.

THE Right Hon. James Bryce, the British Ambassador, was entertained last week by the Pilgrims in New York. The welcome was offered by Mr. Choate, and in his reply Mr. Bryce, speaking of international amity, said: "The more international friendship rises to the sense of human brotherhood, the more it feels how much better is peace than strife, and love than hatred, the wider will it extend the range of its beneficent influence. All great States are now at peace, and seem likely to continue so. Not one has anything to gain from a disturbance. There is not one of the great peoples but desires to keep the peace."

THE work of the first Transvaal Parliament, which was opened last week in Pretoria, is certain to be signalised by keen conflicts of opinion. The Progressive, or mineowners' party, is in a decided minority, but it is well organised and determined evidently to be a fighting minority. But, however this may be, the very ceremony of inaugurating a popular assembly in a country which is now a British Colony, and which so recently was a nation in arms against us, is a fact for which we may be proud as well as thankful. That has happened which few expected, and thus quickly Great Britain has made good its promise, and the Boers have magnanimously accepted the changed situation. It is a triumph of sincerity and a happy augury of the future.

NOT that all is to be easy work. On the contrary, there are many difficult and dangerous entanglements to be cleared. There is the Chinese question, which, however, we hope is only to be a temporary mischief. But even when the last of the indentured yellow labourers has returned to his native land there will remain the much larger problem of the attitude of the whites to the indigenous races. The African record in this matter is not one for boasting, and although the Boers seem to have been more successful in their dealings with the blacks than the English, there has always been much unnecessary harshness and an assumption of superiority beyond warrant or reason. In this business of the policy towards black labour the people of this country have only a modified voice and veto. But we would dare to hope that the dawning of the new day for the white may bring some fresh growth of wisdom and humanity in the treatment of the black people.

WHILE the Lancashire Congregational Union has been celebrating its centenary, many of the churches are, of course, much

older than that, although the growth within the last hundred years has been great. In 1807, we learn from *The British Congregationalist*, there were 36 churches, with 14,000 sittings and 3,600 church members; there are now 343 churches, 170,000 sittings, and 45,000 members. But while in the beginning of the 18th century the churches were independent and isolated, they are now welded together in the consciousness of a corporate unity. In this respect they symbolise a change which is to be traced in all phases of the national life. The Rev. R. J. Campbell's sermon on "The Ministry of Reconciliation," in the Free Trade Hall, it will be remembered, was preached in connection with that centenary.

THE Laymen's Club has done a good thing in the gift of a Challenge Shield for annual gymnastic competition among teams from the London churches and missions. The first competition took place on Thursday evening, March 21, at Essex Hall, Mr. Harold Wade, President of the Club, presiding, and the judge being Mr. R. Castellotte, formerly of University College School. Four teams entered for the competition, from Essex Church, Limehouse, Mansford-street, and Stamford-street, and all showed capital promise, and did some admirable work. The exercises were on parallel bars and vaulting-horse, the set exercises being followed in each case with two voluntary ones, and then drill with dumbbells and Indian clubs, and simple physical drill. One had the opportunity of seeing how great a help it is when music accompanies the drill. The highest marks in any single section were gained by Mansford-street, but in the competition as a whole Essex Church was easily first, and at the close the Challenge Shield, which is a handsome piece of work in bronze and silver (by the Birmingham Guild of Handicraft), was handed to the leader of the team, to be held for the present year. Mansford-street was second, then Limehouse and Stamford-street. Both the President and Mr. Castellotte congratulated all the teams on their performance.

ERRATUM.—In last week's leader on "The New Theology," at the bottom of Col. 3, read: "When we use the term infinite, it does have an actual meaning for us, as that which is for ever and immeasurably beyond all our *finite* powers. God is not only immanent, but transcends the whole order of this universe, and our experience as spiritual beings simply is that we find ourselves *with God* in this world, compassed by His presence, held in His care."

THE RENEWAL OF LIFE.

AN EASTER MESSAGE.

"BEHOLD, I make all things new." This is one of the imperishable words of God written in all the bibles of the world. The seers, thinkers, and prophets of every race saw, and then they told to others what it was they had seen—that the work of God was a work of perpetual renewal. "Behold, I make all things new" was not a fiction shaped by them, it was a fact discovered; it was not a thing made or invented, it was a revelation given. To understand that revelation we want something more than the scholarship which can go back to the original text; we want the depth and sensitiveness of soul which can go back to the original experience out of which the text was born. Having such a soul, we look out to-day on the fields and hedgerows, and the word which came to Eastern sages comes to us: "Behold, I make all things new." The winter is over and gone, the night of snow and frost is far spent, and the resurrection dawn of nature spreads about us wherever we go. The trees feel the sap of spring stirring in their giant limbs, the grass takes on a brighter hue, the days rise on tip-toe full of expectation, and the miracle of Easter is upon us.

What a miracle it is! We do not need to go back through long weary years and vex our souls over ancient controversies, or force them to believe the thoughts of others. We need only stand where we are, and keep eye, hand, heart, and soul awake to see the resurrection. We see it now, and what we see is not what men have once imagined; but what God is now creating. The life which maketh all things new is the life of these days of early spring. There is, indeed, a resurrection speaking to us of the impossibility of death. There is winter, there is rest, there is sleep, but there is, and can be, no death. The opening buds of beech and hawthorn rebuke our faithlessness. The winter was not a grave, but a resting-place; the snow was not a shroud, but the mantle of the living God, and forth from skies of promise bursts the resurrection angel: "Behold, I make all things new."

There are men living among us, who sigh over the decay of ancient faiths, and weep because they are believed no longer. "If only," they say, "if only God would perform a miracle and disprove science once and forever, and shatter disbelief beyond all hope of recovery, all would be well." They see no miracle to-day, and so they cling with a fierce tenacity to the written miracles of by-gone centuries. It is, indeed, a pitiful spectacle. They want other men to believe in God, and the first thing they themselves do is to deny God's method and order. "Behold," says the Eternal, "I make all things new"; "but," they answer, "that is just the trouble, we don't want all things new, we want the old things, and the old thoughts, and the old ways." They have so strained their eyes to see the miracle that never was that they are blind to the miracle that now and forever is. Yet, how can they miss it? We look out this day on a world which has existed for millions of years, and there is not an old thing in it. The buds are new buds, the leaves are new leaves, the emerald garment that covereth the earth is a new

garment, last year's birds' songs are not served up to us again—they are new songs; this spring day is utterly and completely new; it never was in the world before. The sod beneath our feet, the leaves that glisten to our right and left, the lark showering its notes over our head proclaim the gospel of Him that ever liveth.

The marvel is that we can see it all with an eye so accustomed as to be quite unmoved. We are actually beholding the creation of the world. The creation is not yonder yesterday, it is here to-day. Nothing happened of which the first chapters of Genesis speak which is not taking place now before our very eyes. In the bosom of the meadow, in the heart of the bird, in the freshness of the breeze, there is the thrill and palpitation of life that is new. The poets are not mad when their feeling and imagination take wing and soar and sing; it is we who are insensible. We say it is spring-time, and that is all; but they hear the morning stars singing together and the first-born of the sons of God shouting for joy. To our busyness and faithlessness, our blindness and pre-occupation, these deeper souls make their appeal: "Listen, listen, O children of earth, for it is God Himself who speaks: 'Behold, I make all things new.'"

The renewal of life is God's answer to our pessimism and despair. Elijah has done his work and now he must go on "to other heights in other lives"; but Elisha, stricken to the soul, follows as best he may, knowing full well the time is nigh. How gladly would he delay it, if he could; but that cannot be. There comes a point beyond which even Elisha cannot go. He can only look from afar and see the departing presence, while from his heart there breaks the intolerable cry, "O my father, my father, the chariots of Israel and the horsemen thereof!" The church or the nation loses its leader, his place is empty; and there is none to fill it. "Where," ask men in despair, "where can we find such another?" And they answer their own question: "It is impossible." They speak more truly than they know. Of such, indeed, there is no other. Special men are for special purposes: when the purpose is served, the men pass on. Their place never can be filled just in the same way as they filled it, and the glorious truth is, it was never meant to be. The order of God is not stale, stereotyped, conservative; other and quite different men shall arise with other ways, and other methods. "Behold, I make all things new."

The renewal of life is man's greatest and most imperative need. Our bodies are perpetually renewed, and no man can keep his body alive on the food of last week or last year. Much of our inner pain and sickness and suffering is because we try to do that with our higher life. We try to keep our souls alive on the thoughts of other men of other times, and the trial always ends in failure. Such thoughts were good and nourishing for those men in those times, but only living thoughts can feed and satisfy a living soul. The soul cannot live by proxy. Easter's deepest message is the renewal of our own inner life. If the stump in the hedge puts forth new buds and new shoots, shall the soul of man put forth no new energy, no new endeavour, no new aspiration? The

soul cries out for God, the living God, the present God. Life, life, more life; newer, fresher, fuller life—this is our deepest need. Our souls can only live, as the stump in the hedge can only live, when faithful and obedient to the renewing life of God.

The renewal of life is of special significance to the church. Here, in the North, we are beginning at this season to hold the anniversaries of our Sunday-schools. They are the anniversaries of the children who come into the home, the school, the church, the world, renewing and revitalising as they come. There is little danger of our over-emphasising the place and the importance of the children in our church-life. It is true, they do not vote at our public meetings, nor do they add to the financial strength of our institutions. But they are the ever freshening current of all public life, the very life-blood of every living society. We can put into our yearly reports what we try to do for them; but can we ever tabulate in figures all that they actually do for us? In them we not merely live our own life over again, they give to us a totally new life, a life which, without them, we should never know. They give to us, as Wordsworth says, "forward looking thoughts"; they lift our eyes from the narrowness and the nearness of our own individual life to the larger, wider horizon of the future and the race. "Sing to me," said a great Scotch preacher as he lay dying, "sing to me a bairnie's hymn." It was a natural wish at such a moment. There is no death for the man who is born again and yet again, because at heart he is ever a child with a year or two of his life behind him, but with all of his life before. An ancient writer speaks of a city without a church, and that is possible, but a church without the child is simply unthinkable. However old the walls may be, let but the child be within them, and the church itself is very young. He enters its portals as his natural inheritance, and at his coming all things are new!

"The old order changeth," sang Tennyson, "giving place to new, and God fulfils Himself in many ways." Childhood is a new life, so is youth, so is manhood and woman; but there we stop, as though of a sudden the order of God was arrested or reversed. Why have we not the courage and the daring to say "And old age is also a new life," for is it not? Its ripened wisdom, its deepened experience, its sanity and its calm, these the youth never had, and never could have. "Come," says Browning, "grow old along with me, the best is yet to be." The seed is good and right, and fitting in its time, but so also is the ripened fruit. When men and women are in the atheistic mood, they speak of old age as "going down the hill." Now, that is impossible. The hills of God have all their summits pointing the one way, and that way is not downward, but upward. They who reach the top do not go down again, because they have been down there already, and God does not repeat Himself: "Behold, I make all things new." Rather, they go up higher, and what we call the shadow is the shadow of the Eternal as He stoops to kiss His child. The child after life's fitful fever, sleeps well, and there on the heights, he is awakened by the kiss of God, and to his astonished eyes "Behold, all things are new." MATTHEW R. SCOTT.

LENT, SPRING-TIME, & EASTER.

ALL through the later weeks of Lent the earth-folk and the air-folk have been telling of spring; while the good church-folk were fasting and doing penance, the out-of-door creatures have been making merry and making love. It is so every year; in the midst of Lent—the time of repenting, we are on the threshold of spring—the time of rejoicing. Every day the church bell has been tolling for prayers, and every day more birds have begun to build, more buds to break, more seeds to stir in the ground, while fields and woodlands glow with warmer tints of purple and brown and green.

Curious, and of deep significance, this contrast between the ceremonies of the Church and the "goings-on" of Nature—the one calling to penitence and confession, the other kindling with joy, and plunging into Easter festivities as if winter's fasting and freezing were penance enough. The difference seems to define itself somewhat sharply thus: The Church turns her thoughts to the past, recalling the sins of her children and the sufferings of her Lord; Nature is alive to the present, her face is toward the days to be and the work of creation still unaccomplished.

Yet the difference may be more apparent than real. For us, at any rate, whom no bondage of ecclesiastical custom holds, Lent may have been full of religious significance, albeit a time of promise and renewal, rather than of penance and confession. We cannot resist the contagion of Nature's wild joy, as she wakes from her winter's sleep and begins to weave again her wedding garments, and to sing the old love-songs with a new sweetness of phrasing and romance. We must needs take heart of hope with her, and, without waiting for Easter day, at once resolve to be better and happier than we have ever been before.

And, after all, this is what Lent really means to the serious and devout mind. It may have its anguish of regret for wrong that has been, its litanies of confession, its tears of repentant grief, but it means that we believe in being wiser and nobler than we ever were, that we wish and expect to be, that we demand this of ourselves and of one another. We know that regrets cannot alter that which was, that no tears can wash out the old follies and the old misdoings. But we believe that the irrevocable past need not doom or dominate the coming days, or prevent the good which is waiting to be achieved. Nay, it is just this *good*—this finer wisdom and nobleness, discerned as possible now—which shames the old bad past and makes us turn from it and leave it to bury its dead as best it may. It is that lovelier new life which now we mean to live, that makes the old look ugly and base, and worthy only of burial and the oblivion of the grave. In these Lenten days just gone, a child at school, hearing that it was usual, in the weeks before Easter, to give up something (to fast a little), and take pains to be better, resolved "not to buy so many sweets, and to write home more regularly." That, doubtless, was a piece of wise and wholesome penitence, not without promise of real reform. I suppose most people who abstain from meat on Fridays through the

six weeks of Lent, and go to church every day, saying the old familiar prayers, are really *turning away* from the old follies, even while confessing them or fasting because of them! They have some vital fellowship with Nature thus, who is turning her back on the cold barrenness of winter and facing the delight and exuberance of spring.

And we who, perhaps, don't go to confession, nor fast religiously, are not therefore less disgusted with ourselves for being, thus far, such poor specimens of humanity. We are only taking the more cheerful view of things, and promising ourselves better success in the good life than any we have yet achieved. We are as serious as the most devout Catholic in our hatred of the spirit of evil which crucified the Christ of old and crucifies him afresh in our own bad hearts. Only we believe that he has risen again, and ever rises again, from the grave to which the world consigns him. We lay the emphasis there, and give to hope its right of appeal against the demand of the past to hold and enslave us by our own sins. And in this we are not only following the example of Nature, we are recovering that cheerful faith of Jesus, who said, "There is joy in heaven over one sinner that repenteth (that changes his mind for the better), more than over ninety-and-nine just (self-righteous) persons who need no repentance."

It was *springtime in the moral world* when those brave words were spoken. The young prophet of Nazareth, with love triumphant in his heart, was opening the gates of new life to men. He was calling them away from the "winter of their discontent" into the sweet resurrection-time—the Easter days of renewal and rejoicing. "The poor have glad tidings preached to them," he said. The outcast and forlorn were bidden to the feast of life. Sinners were invited to the Father's house to join in the music and dancing there.

I saw the red stars on the hazel boughs the other day, and heard, from a moss-grown stump, the melody of the wren; and all the hope and promise, both of natural beauty and divine grace, were symbolised there, so that no longer to hope for myself and all my brothers seemed just a wilful waste of time.

Of course, there is no more *reason* for courage and hope in spring than in any other season. The world, which is our home, is not more truly alive then than during the rest of the year. On a clear cold winter's night the air will sometimes tingle with intense life; the stars pulsate with cosmic emotion, and beneath the frost, which is really very thin and all on the surface of things, the earth keeps warm her myriads of sleeping children—the seeds of flowers, the roots of trees, the eggs of beautiful insect life. The great energies of spirit, all the vital forces of God, are present and effective in the universe at all seasons and under all the moods of Nature and of human life. But here, in England, now, and for us, there is regeneration, and the visible outgoings of creative power. As the sun enters Aries, and spring really begins, a wave of new life seems to sweep over the land. It answers to the time when Love, which is so like the warm,

great sun in the heavens, stirs in the human heart, and a surge of holy passion carries one out of oneself. We claim the right of sympathy with all that lives, and the soul radiates feeling on all sides, warming the whole world with the glow of its central fire.

For love, after all, is real life. The sun burns with love as his beams shoot forth through the wide circle of the heavens. Venus, the planet of love, the morning star of March and April, shines in the East at every dawn. The Christ, of every age, proclaims anew the gospel of love, and by its power triumphs over death and the grave. The great prophets of the soul have ever come with love's glad tidings in their heart, and love's music of hope on their lips. They denounce our evil-doing and spare us not, but they drown its terrors in the stream of their lovingkindness and tender grace. St. Francis puts off his gay apparel and clothes himself in a coarse robe, only to fall in love with every creature and proclaim love's joy to lords in their castles, to lepers in their dens, to birds and beasts in the wild woods. Love burns in the heart of Dante, as he carries you up from hell and purgatory, through all the regions of heaven, till you gaze with him on the "Light intellectual full of love."

Spring, then, like Easter, comes to remind us that life and love and joy are perennial and indestructible—to bid us chase away the glooms of fear and the squalor of selfishness—to thaw the frost of our callous, cold despair. All things are born again, as the great emotions stir in seed and flower and bird and beast, and the soul of man is thrilled with the wonder and passion of immortal dreams. The great Mother who gave him life, and nourishes him from her own breast, makes him feel anew the pulse of her mighty heart, till his own beats high with hope, and he turns to his fellow with a smile that has no bitterness and no disdain. Persephone comes back from the shades of the under-world, and Demeter meets the pale queen, her daughter, and brings again the colour to her cheek, as they wander hand-in-hand over the earth, and flowers spring up at the tread of their feet, and the children of men rejoice together.

"This is the time when bit by bit
The days begin to lengthen sweet,
And every minute gained is joy,
And love stirs in the heart of a boy.

This is the time the sun, of late
Content to lie abed till eight,
Lifts up betimes his sleepy head—
And love stirs in the heart of a maid.

This is the time we dock the night
Of a whole hour of candle-light;
When song of linnet and thrush is heard—
And love stirs in the heart of a bird.

This is the time when sword-blades green,
With gold and purple damascene,
Pierce the brown crocus-bed a-row—
And love stirs in a heart I know."*

And when, at close of Lent, Easter dawns, on the first day of the week, we know what it means. It is not a fiction of the mind, or a myth of the ancient days. It is the miracle of life's immortal energy.

*Katherine Tynan Hinkson.

It reminds us that, as the frost cannot kill the seeds or wither the green grass, so neither can the powers of hate and cruelty destroy the spirit of love in our human world. For Love is God, and cannot die. And the cry will go forth again, from age to age, and the sons of men shall hear it: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life." For the Christ of history, and the Christ in our own hearts, is the imperishable power of love in the universe of God. Love is ever the lord of life, and whoso believeth in him and serveth him shall never die.

W. J. J.

VITA NUOVA.

"THE tides of Blossom have begun to flow," as Fiona Macleod says in an unforgettable passage; "and with them," we may add, "the Easter-joy has come." The two things are associated with each other, for ever since the time when the Pagan festival in honour of the Goddess of Light and Spring was first instituted, on through the ages in which it became closely linked with a more mystical form of worship, the awakening of the woodlands has approximated to some divine impulse in the heart of man which has taken its place in the orthodox calendar of his religious emotions. "At Rome," says Professor Frazer in the *Golden Bough*, "the sacred fire in the temple of Vesta was kindled anew on the first of March, which used to be the beginning of the Roman year. Bonfires, lit from the flames thus originated by the priest on Easter eve, are still burned in many parts of Europe, notably in Germany." Later on, the heathen anniversary was incorporated among the "holy days" of the Christian Church; and now it is forgotten by many of those who associate Easter entirely with the doctrine of the physical resurrection of their Master, that the authority for the passion of rejoicing with which, at this time, the departure of winter is signalled, is not enshrined in any articles of belief whatsoever. It is found, rather, in the primitive instinct of man, which is the root from which his spiritual ideas have sprung; and its application is as universal as the operations of Nature herself. It thrilled the ancient Celt, when, awed by the mystery of sun and fire, he tremblingly named his god, Beltane, no less than it inspires the modern Catholic, who veils his natural belief in the indestructibility of life under the dogma of Christ's ascension from the dead. The ancient Greeks obeyed it when they wove their legends of Pan and Apollo, of Demeter and Proserpine; just as the Buddhist who to-day catches the rose-flush on the distant Himalayas responds to it, dreaming of that holy light which filled the world when Maya's son was born. And the most unlettered city toiler, who feels a sudden catch at the heart as he breathes the fragrance of violets heaped on a flower-stall in some crowded street—he, too, is kindled with the authentic spirit, the *vita nuova*, which we openly worship at Easter.

The doctrines of Divine Incarnation and Resurrection are eternally true, but in a sense which, even now, men are only dimly beginning to understand. And yet, year by year, in countries remote from

each other, a wonderful uprising of life from the dead can be witnessed—the fern unfolding in decaying leaf-drifts, the bud disclosing its heart on the gnarled bough, the foam of snow-white bloom breaking along tangled hedgerows, the young grass waving its myriad blades of green in meadows that not long ago were rigid with frost. From the delicately-veined petals of the wood-sorrel, to the wand-like poplars with their golden leafage (which would seem, but for its freshness and transparency, to belong more to autumn than to spring), all the countless forms of life appear to be developing before men's eyes in order to stamp upon our thought the gospel of immortality. The cuckoo's clear, sharp call punctuates this glad evangel, and the blackbird's fluting notes give it rhythm and melody; while even the tiny gnats, weaving their dance with indescribably swift motions in the sunlit air, contribute their testimony to the faith that is in us. The fact that these things are not new in our experience, that thousands of artists have sought to paint the loveliness of April, that singers, ever since there were poets at all, have tried to enshrine it in hymns to Nature, makes no difference to the gladness with which we greet the first primrose and welcome the first swallow. The world, if we have eyes to see it, becomes more beautiful to us with every return of spring; and chiefly, one must think, because our hearts are always desiring fresh tokens of the life that cannot fail, and the beauty that doth not perish. The praise we give to health and vigour, cheerfulness and courage, is part of the same longing; for, in spite of the unearthly glamour which love and pity have thrown around sorrow and pain,

"'Tis life whereof our nerves are scant,
Oh, life, not death, for which we pant,
More life, and fuller, that we want."

More opportunities for endeavour, more freshness and frankness in our relations with men, more of the inner heat and radiant vitality which seem to be exhaled even from the little celandine, as she raises her starry crown to the sun.

There is something in the purity of the blossom on the thorn, in the satin-like texture of the petal of a buttercup, that abashes, and yet at the same time strengthens, the soul which is unenthralled by the triumphs of "material progress." So perfect are they, that no handiwork of man can ever rival them; and yet there is an impulse in our hearts allied to the passion of beauty that flows through these exquisite manifestations of life. It is said that even Robespierre was fond of wild flowers, and there is undoubtedly some moral hope for the meanest of God's creatures who is always touched by the sight of woodland blossoms, however fleetingly. The disillusioned remind us in vain that roses fade, and that leaves must wither; for ere that sorrowful ending, something, we feel, is born of both that does not and cannot pass away. And this "something" is not only the germ of life, the seed of fire, which the soil or the branch prudently withdraws from them to harvest for their successors next spring. It is, rather, an emotion, a thrill, that passes into the blood and brain, and helps to infuse our dormant energies

with creative vitality. But for this, our hearts would fail us in the welter of selfish ambition that fills the world with pain, and we might be "even as those who have no hope," because they have looked only on the faces of sin and death. This is the secret of Easter-joy; and if it is objected by any that "instinctive nature-worship" is not enough to ensure man's spiritual evolution, one frankly admits that religion means much more than that. But, as Tolstoy says, "From whatever side I approach God, it will always be the same. The origin of my thoughts, my reason, is God. The origin of my love is also He. The origin of matter is He too."

LAURA G. ACKROYD.

LIFE, MORE ABUNDANT.

JOHN xix. 41.

IN the place where he was crucified there was a garden. Right within sight of the tragic hill Nature assumed her loveliest garb. As Christ bravely faced his doom, the fragrance of the flowers greeted him, and their beauty presented a fair sight, on which his slowly closing eyes could rest, and find escape from the flushed unfriendly faces of those who had cruelly compassed his end. And in this garden fair there was a sepulchre. The abode of death was surrounded by budding, blossoming life. A sombre tomb in a sun kissed garden. It is possible, however, to be so impressed by the presence of the former as to overlook the latter. Our eyes may be so tear dimmed by a sight of the sad symbol of death, as to be blind to the abounding life that encircles it. The radiant beauty may be overshadowed by the suggestion of decay. Easter comes to rescue us from this, by reminding us, not of the sepulchre only, but also of the garden. It says to us, in songs of hope, and words of glad inspiration, not "there is a sepulchre in the garden," as though that were the chief and one engrossing object, but "there is a garden round the tomb." The garden is vaster than the grave. And in it there is only one object that speaks of death, but many radiant evidences of life. The significance of this conjunction of life so fair and death so sombre, is that both are the result of laws that emanate from the same divine source. It is by the operation of the Creator's laws that the earth arrays herself in her flower-bedecked garment of living green. And death, whose presence darkens every sunrise, and saddens every sunset, is likewise a law established by the Creator. Death is not an abnormal thing. It is not a fortuitous calamity that befalls life. Nor is it a penalty due to the sin of a primitive ancestry. It is a universal law. It is as natural as birth. It is so in the garden. Death is no strange thing there, but the preparation for constant renewal, persistently eclipsed, forgotten, in the more abundant life that evermore springs out of it. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit." Does not the law, whose issues are so gracious in the garden disclose to us the meaning and ministry of the law that dominates the grave? Is not one the divine prophecy of the other? Law

makes for life "more life and fuller." It is a minister of good. There is not a single natural law in all the Universe, so far as we know, whose normal working is not beneficent. All order, beauty and progress in the universe, are the outcome of law. All good is law obeyed. All evil is law unknown or ignored. To perceive and pursue the trend of law is to find and follow the path, the light of which increaseth more and more, and conducts to

"The shining table lands,

Where God is both moon and sun."

Do not the grand results of the laws which have transformed a ball of fire into a world of consummate beauty, and evolved man with all his noble achievements and glorious possibilities from the beast, interpret for us the benign purpose of the law of death? Law cannot be less a minister of gracious progress here. What is so normal and universal as death must be good, cannot be evil.

"All's law, yet all's love."

As to the grain of wheat, so to the soul of man, it ministers to an ampler life. It will raise, not reverse life, emancipate and not annihilate.

Death's truer name

Is onward, no discordance in the roll,

And march in that eternal harmony

Whereto the Worlds beat time."

It has a place assigned to it, in the consummation of the "one increasing purpose that through the ages runs," by him who conceived that purpose. It can, therefore, be "but a stage in that long ascent of life that shall ascend through the ages of the ages." Life, therefore, is our glorious destiny; life, greatening and refining, evermore towards the divine ideal. And how immense the possibilities of all in whom the divine dwells. Vast are the issues; the "immanence of God" carries, boundless the hope it awakens, inspiring the assurance it gives. For He who has begun the good work by putting His spirit in man will perfect it.

"There shall never be one lost good—

On earth the broken arcs; in the heaven,
a perfect round."

It is this joy-giving thought that Easter bids us consider. It calls us to behold the flowers the radiant prophets of death's gracious ministry surrounding the sepulchre. Death, the opener of the door to "more life and fuller" not the destroyer of life's aspirations, achievements and loves, that is the evangel of Easter. This is the form death has assumed to multitudes of noble souls. As they stood on the borderland "sudden the worst turned to the best." The clouds dispersed before the on-coming light. They saw the flowers that eclipsed the tomb. They realised that seeming loss was certain gain. They perceived that departure led to discovery. That as the issues of the laws that have enriched the life that now is, were not disclosed by heaven, but were discovered by man, so the glorious issues of the law of death are not revealed, but await the discoverer, and with the joyous expectancy of those who see hidden truths and treasures dawning upon them, they have passed hence. May something of the meaning and beneficence of this great law, suffuse our hearts this Eastertide, giving to our hopes new brightness, our spirits greater gladness, and to the eye of

our faith that discernment that will enable us to see that the sepulchre is not in a desert drear, but in a garden fair and fragrant.

ROBERT MCGEE.

EASTER MEDITATIONS.

WE rejoice at the arrival of Easter, and we have enough at that time to remind us of a reason for gladness in religious sentiment; yet for many of us, Christians though we be, it is a case of being reminded of it, rather than of feeling for ourselves, the religious gladness proper to the season. The Christian sentiment is sufficiently universal to make us all glad that for some at least there is the definitely Christian ground for rejoicing; and all rejoice with those who do rejoice on that account; and all would feel their own loss if these were deprived of it. Yet it is the old pagan gladness at return of spring that occupies our hearts, more than the glad commemoration of the larger hope through Christ. The day may be earlier or later in different years to the extent of more than a month, and spring may actually come in advance of it, yet we commonly speak as if we recognised in Easter the gay beginning of the year's procession. The description of our gladness as "pagan," does not connote its unreligiousness; simply the limitation of our religious feeling. Delight in the restoration of Nature's vital energy might be merely instinctive; arising from consciousness, awakened by the sight of it, of restoration of the human soul. But Easter gladness even of the pagan kind, was more than that; it was religiously reflective. The return of spring was attributed to the action of a goddess, Eastre; so that the divine source of the season's happiness was duly recognised. Cheered by evidence of life renewed throughout external nature, exhilarated by the sympathetic sense of power to abide themselves, men thanked and praised the unseen Providence. But there the pagan hope and gladness stayed; whilst they should have a deeper and a broader happiness, who verily believe in Christ, seeing he came that they might have life more abundantly.

There is no gainsaying that the borders of Christendom have sometimes been extended by un-Christlike means, resulting in un-Christian consequences; but where, and whensoever, the Christian faith has made a rightful way, and gained sincere adherents, it has been by reason of its promise of the more abundant life; the way it has instantly opened to those who received it, for an expansion and enrichment of existence. The sense of life being filled to the full, and of the deepening of its significance to the uttermost, results in the hope of its eternity. That is a hope, which, strange to say, maketh some ashamed; it is almost needless to add, however, that with such it is but a narrow hope, or a hope not firmly held. In reality, it is but the inevitable conclusion from the conception of the importance in Divine judgment, as distinguished from the mere enjoyment according to human appreciation, of the course of the present life. It is the hope especially associated with Easter in the Christian mind, because

it is by that festival that we commemorate the revelation to the apostles of the resurrection of their Lord. For veritable disciples of that Lord, there is the true reason for Easter joy, grounded in their faith. Nevertheless, their joyousness cannot but be touched with sadness, that the world is still so much, merely pagan, and not Christian. "We hoped that it was he that should redeem Israel," said two of the disciples mournfully on the first Easter day; they were contemplating the littleness of the visible effect of his life. "We hoped that it was he that should redeem the world," despondent disciples might say in like manner to-day, regarding the shallowness of the Christian influence upon the ranks of Christendom at large. Yet, if we thought it our possibility and duty to rouse ourselves from the lethargy of Christendom, how would we bring about the triumph of our Christ? How did Saint Patrick, the most fruitful of Christian missionaries, proceed? It was at the very season of Easter that he began his mission among the heathen of Tara. We are told that it was in ignorance rather than in defiance of the royal interdict of Laoghaire that he lit the paschal fire on the hill of Slane; but when we read, how he met the opposition of the royal pagan and his druids with imprecatory prayer and with citation of the imprecatory psalms, as magic incantations, we discern how unreal is the description of the secret of his success, and how far it was beyond the capacity of the chronicler to recount the true mysterious manner of Divine working through the human agent. The fruits of his labour may have appeared copiously and speedily, but save that they were due, in a general way, to the goodness of the man and the graciousness of God, who could have told the precise reasons why that fruit was borne where it was, and in such abundance; and who could have foretold it would be borne at all? It may be that even now the Kingdom of God is about to be realised on earth more completely than it ever has been hitherto, and we may at least rest assured, that, however insignificant our own past may be, its consummation will be advanced in proportion to the sincerity and constancy of our own prayers to that end, and the degree of our own fidelity in adhering to the ideal of conduct presented to our minds by Christ. The child who has often admired and marvelled at the massive clouds that cling to the crest of a mountain, is allured by the prospect of ascending for the first time to the height at which he has seen them, where he expects, when he has attained it, he will find himself in contact with a dense bank of cloud, itself appearing like a mobile mountain. Accordingly he begins the ascent; higher and higher he climbs; at length he thinks he must be within easy reach of the summit; though for a long while yet, another terrace comes into sight as soon as he has scaled the last; and now, of a sudden, the whole view, even of the near foreground is entirely hidden by something resembling steam, but of a milder temperature, hurrying past him at a great pace in the swift, driving breeze. He asks what it is, and is surprised to learn that it is the fine particles of the substance of the cloud itself. Now that he is in the midst of it, his admiration has gone;

though he needs only to descend again and gaze at it from below to recognise its wonted majesty. In like manner if we could discern it from a distance with a seraph's eye, the prospect of Christendom, as it is at present, would appear more fair, than seen from within it as we see it now.

Hence at this Eastertide, let us partake of natural, or of pagan gladness in sweet returning spring; but let us deepen it with Christian faith. God's fingers have the wondrous skill to bring bright verdure out of dingy twigs, and brilliant flowerets from the dismal soil. He likewise has the power from dismal souls to bring forth golden deeds, and out of those long lost or seeming dead in sin, to bring forth life and good. EUSTACE THOMPSON.

CHRIST AND THE GREAT HOPE.

ACCORDING to a Christology which is now tending to pass away, our common human hope of immortality is based upon the bodily resurrection of Jesus. Let that be disproved, and lo! hope lies withered at its root. But the truth is quite otherwise. Our belief in the resurrection of Jesus, whether we regard it as physical or psychical, has its primal foundations in our common, almost universal, hope in our own immortality. The first glimmer of the hope comes not from without, but from within. It shines primarily, not from another's experiences, another's actions, but from the instinctive feeling out after life in one's own nature. It is often found in the heart of the veriest savage in whom thought and reflection have but just awakened. It was present in those disciple-chroniclers of the master's resurrection while yet they watched by their fishing nets or sat at the receipt of custom, in ignorance of his existence. The natural instinct of the heart of man is for life. And while in this lies man's grand testimony to the inherent goodness of the life that now is—a goodness often obscured—it is also no weak link in the chain of evidence for the reality of a life to come.

But though the immortal hope has its strong foundation within, it may be weakened or strengthened by circumstances without. Of the things that strengthen and confirm none are greater than the death of the good, whose days have been filled with usefulness, who have passed beyond the veil in the very heyday of their service for humanity, and when—

their minds stored with great thoughts, glowing with noble ideas—they have been most ripe for moral and spiritual conquests. As one of our hymnists sings,

"I cannot think of them as dead

Who walk with me no more."

And if they have truly walked with us, their lives in harmony with all that makes life sweet and desirable, then their utter destruction is an unthinkable thing. Both reason and affection now join forces to strengthen our natural desire for life into a sure and certain hope. "I know transplanted human worth will bloom to profit elsewhere."

And, in a supreme measure, Jesus in his death—the final sacrifice of a sacrificing life—gives that confirmation to our hope. In a real, deep sense, in him is our hope of immortality. During his active ministry, he gave the world confidence in its instinc-

tive desire for life eternal by his teaching. More than most men, he trusted this deeper longing of the heart; trusted it as God's revealing of the things prepared for his children, and while he lived his own life as under the light of eternity, he taught his brethren, with no uncertain voice, the truth of immortality, leaving them with the message "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you." But more than his teaching it is the death of Jesus—following on a life so purposeful and noble—that strengthens the hope that is in us. Dying with a faith so deep, a heart so full of goodness, a mind so pregnant with unspoken thoughts of truth and beauty, he impels belief in the life to come as the only possible key to the mystery. Never before had his disciples been so convinced of the future life as when they could no longer see the master they loved and who loved them. Love wrought with their natural leaning toward the immortal hope, and out of the union arose that conviction of the risen Lord, the intensity of which—rather than the character—is seen in the material accounts of the resurrection handed down to us. Small wonder that the disciples spoke of the stone being rolled away from the tomb. It had rolled away from their own hearts. Small wonder, too, that they spoke of the empty sepulchre. The body that lay there was not their master, whose living spirit had passed out into the world of light and service. And if they spoke of meeting him in the garden, was it not the expression of that new-found conviction of their hearts that he was the living master, whose presence might be met with in every duty, in every path of their feet?

Such is the relationship of Jesus to our hope in the life immortal. With its base deep in our own nature, so that no changing theories of the method of resurrection can shake it, our hope is strengthened as we look upon the cross, where youth and promise, and unrealised possibilities of good, and spiritual vitality are crucified. Before this scene we are less able to think of the grave as the end of all, more ready to trust the longings after life in our own hearts. Though the tragedy of the Cross and all the sin of the world, may oppress us, and cloud the immortal hope, the Christ that hangs upon the Cross, and the innocence which persists in the world, despite the sin, is the "shape of beauty" which "moves away the pall from our dark spirits." Good Friday, with its gloomy memories, is naturally followed by Easter thoughts of resurrection into life. The note of the tragic day is that "In the midst of life we are in death." But that note changes at this time to one of joyful hope "In the midst of death we are in life," and the vision of the Crucified is replaced with that of the Risen Lord.

W. G. PRICE.

THE RISEN LIFE.

"We hoped that it was he which should redeem Israel" may be taken as the natural expression of dejection and disappointment among the disciples of Jesus, when he was removed from them—dead and buried—and they, as sheep without a shepherd, were scattered. But soon the

consciousness arose among them that Jesus was not dead, whatever had been done with his mortal body, that he was still alive, and their leader.

The more powerful and beneficent we find any personality, the less can we realise any idea of its extinction. Not only is such a conception contrary to all our modern ideas of conservation of energy and persistence of force, but to us, and to the people of nineteen centuries ago, who had not these ideas as we have them, a supremely good, and loving and beautiful character promised life more abundant and life unending.

Jesus could not be dead; Jesus was not dead; whatever outward changes and failures must be recognised.

And then they felt the love and power of his continued presence with them, and went on their way doing the work and saying the words that the Holy Spirit taught them, in the confidence that their loved master was with them.

However valuable arguments for immortality may be, founded on science and logical inference—and they are valuable—to satisfy the God-given reason of man and show us the unity of man with himself and man with God, yet the confidence in personal immortality rests on our experience of personality.

A little child may lead us into the unseen reality, into the kingdom that is spiritually discerned. I look into the face of an old man, heavenly wise through his life-long effort to do good in charity with all men, and I feel that he is fading away from the body, but living for ever. I see the vigorous and chivalric warrior of peaceful reform in the meridian strength of his unselfish devotion and feel that here is a power in the universe not to be quenched by the germs of a disease or the wearing out of his body. I hear of the heroic deeds of sea-faring men or other workers in the hour of sudden and terrible danger, and feel that these men are greater than the accidents that may drown or starve them, and shall live on.

All strong human affection has in it the promise of its own continuance, purification, and fuller realisation, and therewith of immortality. The intense love of Jesus in his followers of old time and now, assures them that they will live with him; and above all, and in all, the feeling of God's presence with us is immortality, eternal life, now and here, and for ever.

The leader and teacher who showed men and women the way to the Father, and awakened in them the consciousness of his presence while as a man he lived with them, cannot be less than he was then in the power of the spirit. Whatever other worlds there may be, he loved and served the people of this world, and came to establish here a kingdom of God. That work is not finished, though the earthly life-time came to a close. Is he not still among us, continuing the salvation of the world? It is the living Christ in whom we believe if our Christian belief has power. Not merely a good life lived and ended by an execution followed by a burial. He is not there. He is risen. But he is not risen above the love and sympathy with which he sorrowed and yearned over the foolishness and oppression and blindness of men, pitied their suffering

and shared it, loved the whole of humanity, the worst and least and wisest, and the ordinary mortals, none common-place to him, each and all. There is no rising above such love and sympathy unless by banishing the need for any part of them.

The divine soul, the man of human sorrows and immortal joys, is still needed, and with the great crowd of witnesses who have fought the good fight, can hardly be indifferent spectator of our efforts. It may be that the saints are at rest, resting in the assurance of the love of God, and the beneficence of the providence by which, in a measure, men work out their own salvation, and so develop real virtue and character not mere empty innocence that has done nothing. Activity of the kind we know may not be theirs. But, in the life of the spirit, watchful affection and the raising of godly ideals are the greatest help. God's unseen angels may be the men and women and children who served him on earth. Discernment of them and comradeship with them for us may be impossible, unless we so enter into the life of the spirit that the world is seen as the shadow of reality, and is subdued and held only for its significance to eternal life. But though unseen and unrecognised by us, the influence of Jesus and the communion of saints is not, therefore, non-existent in the great world movements and the regenerated lives of individuals.

Jesus lives. This means that the divinity in men is real and lasting, that no good effort fails, that no kind thoughts and beautiful imaginations are in vain, that love is not lost, that "we always may be what we might have been," and that far off unrealised ideals of human brotherhood and goodwill are stronger than all the opposition of covetousness, ignorance, and pride. Herein, is "the power of his resurrection."

PRIESTLEY PRIME.

AN EASTER CAROL.

FAR on the hills of Galilee

I saw a wondrous thing—

The burning red anemone,

The jewel-flower of spring;

Upon the hills of Galilee

My heart began to sing.

I smiled to see the lilies grow

So beautiful and free,

Afar shone Hermon, crown'd with snow,

Afar the azure sea;

I smiled to see the lilies grow,

The lilies smiled with me.

I walk'd the fields where Jesus trod,

Where Jesus used to pray,

The beauty of the living God

Lay on the land that day;

I walk'd the fields where Jesus trod—

He seem'd not far away.

So lovely were the flowers of spring

They could not smile in vain,

They brought me love, the loveliest thing,

O'er shining death and pain;

So lovely were the flowers of spring

I sang for joy again.

And now before the roses blow

To crown the perfect year,

A happy pilgrim forth I go

The songs of heaven to hear,

For e'en before the roses blow

I know that they are near.

W. G. TARRANT.

THE CHILDREN'S COLUMN.

BLUE CAPS.

ONE afternoon late in March, near the time of sunset, two tiny birds perched on the garden wall. They were weary with the long, long journey from their winter home, but oh, how glad to have arrived at the old garden, and to see all looking as peaceful and pleasant as when they left it.

"Zit, zit, tzitee,
Chica, chica, chee!"

they sang as soon as they had got their breath. It was their way of talking, you know, and letting the world know they were there. Their pretty, bright blue caps gleamed in the sunshine.

As they preened and arranged their feathers, a rook flew near, with a stick in his beak for the house repairing. He had sufficient presence of mind to give them no greeting, but as soon as the stick was laid in its place, he spread the news that the chicas were come back, and led the "Cawrus"—"Caw caw, caw!" A fine noise there was in the elm-tree tops.

"Chica, chee,
Thank ye!
Glad are we
Home to be."

chirruped the blue caps, who by this time were finding supper among the black currant bushes, and feeling livelier every minute. "Now let us go and see our old house." And they flew up to the crevice in the tree trunk, which had been their front door, year after year, for ever so long. "All right," sang Chicapa, "here we are again." "It wants a lot of mending," sighed Chicama, as she crept into the ante-chamber, and saw how its walls had fallen in. Those smooth walls had been so perfect last summer. "Oh, we'll soon get it right; it is no worse than it has often been before, Chicama. We have flown far and are tired; you will feel quite cheerful after a night's rest." So the travellers cuddled together in their little round room and were soon fast asleep.

The sun was high when they awoke, popped out of doors, and flew to the stone basin in the middle of the grass plot for a bath. Robin Redbreast, gay and jaunty, was singing in his cheery fashion from the top of the old hawthorn tree, and he told Chicapa and Chicama how the winter had passed in the old garden. How cold it had been when the snow came, and the icicles hung from the eaves in long glittering spears; how he and his family must have died if the people who lived in the house had not given them food on a table, lifted high above the white ground, but now—

"Forget, forget, the sad days past,
Springtime, sweet, is drawing nearer,
An end to sorrow comes at last,
After showers the sky is clearer."

and he shook out his feathers, and lifted up his voice and faced the sunshine.

"You have not seen anything yet of our friends the Chees, I suppose?" asked Chicapa. "Poor things!" sighed Chicama. The Chees were another pair of tomtits about whom there is a sad story to tell. They had built their nest in a crack in the wall of the shed. Cheema had laid eight wee eggs, and the eight wee eggs had turned into eight wee birdlings. Food was scarce that May, and Cheema and

Cheepa had to go far to get enough for their hungry brood. Alas! returning from one of their journeys, what did they see? The old white cat stealing away, the nest half pulled out of the crack, four miserable baby birdies entangled in the ruins, and the other four gone! The cat only could have told what had become of them. Cheema and Cheepa did what they could. They dragged the nest back to its place, extricated their little ones, and restored order in some degree; but it was a sad summer for them all, and no wonder kind Chicama said "Poor things!" as she thought of them. "I wonder whether they will come back, Chicapa." It was a strange thing, but they did come back that very day. The Chicas were laying their blue heads together, and considering their plans for the summer, when suddenly through the orchard boughs flashed two other blue heads—Cheepa and Cheema themselves. Where had they come from? Where had they been? What could they do for them? Much more, I ween, did these little birds say, in their own patent way.

Where should they build this time? That was the important question. Carefully did they survey the ground, and weigh advantages and disadvantages; and first they thought of a snug hole in the roof tiles, and then Cheema fancied the hollow at the top of the pump, or a corner under the eaves close by the untenanted house of a swallow. But at last they agreed on a quite safe situation, though neither they nor the Chicas had ever heard of the like of it being chosen before for a house. This was it:—On the top of the garden wall, nearly hidden by ivy they found it; a ready-made, beautiful house. A narrow passage, only just wide enough for entrance, led to a long chamber, dimly visible in the golden brown light that came through its walls. A few threads of hair and bits of moss had been blown in by some lucky wind, "quite a good beginning for our nest, and almost enough"—and the little wanderers took possession that very night. It was well they did, for with the darkness came the rain. It splashed in among the ivy leaves, but there, safe, without a wet feather, in their bottle house, lay the wise little pair of tomtits.

* * * * *

And presently, after a few weeks of the sweet spring weather—sunshine and shower and blowing airs—above the blue forget-me-nots, and under the blue skies, happy blue-cap birdlings flitted and flashed like winged blossoms, and added their share of gladness to the glad old world.

E. G.

A NOTE OF EXPLANATION.

SIR,—Will you allow me, though rather late in the day, to correct a misapprehension on the part of your correspondent, Ellen C. McKee, who mistakes me for my sister, Louisa Drewry?

Allow me also to thank your correspondent for setting me right as to the work being done towards regaining the municipal and educational vote for women, which I imagined to be of much more recent date than she indicates.

ELLEN B. DREWRY.

March 24, 1907.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 30, 1907.

AN EASTER PARABLE.

OUR Easter number is enriched by words of faith and gladness in the great festival of the renewal of life and the abiding things of the spirit. To what our friends have written we propose here to add a further word, gathered from that story of Liverpool life, "Sir Galahad of the Slums," by the Rev. J. L. HAICH, of which we wrote last week. Both from the experience of the young minister who gave himself to the service of the poor in the most neglected quarter of the great city and from the life of the dock-labourer, who is the "Sir Galahad" of the story, we may gather lessons which go to the heart of the Christian Gospel and its great word of triumph over death.

We read, at the beginning of the story, of how the young minister, while still a student at Oxford, was led to that special dedication of his life to the service of the poor. He had found there a friend, who, as he relates, "compelled me to turn with him to the beginning of Christianity, and made me see the SON OF MAN—the peasant-poet, as he called him—walking about the streets and hills of Nazareth, talking to the children and the youths and maidens, and going about doing good, because in that he found the very ecstasy of his being. And so he led me to understand that it is the love of life, as we have it is CHRIST, which is the secret of all true reformation. . . . This good man made me alter my life. I now believe in CHRIST, and CHRIST only, as the means of our salvation. The secret of CHRIST is the strength of scholarship. And so I gave myself up to his service, and have taken the preaching of his Gospel among the poor as my life-task."

Then, as we follow the experience of his ministry, we see the growing insight and the stronger hold upon a definite purpose of helpful service:—"As the lives of the people to whom he gave himself with increasing consecration and devotion, opened out day by day before VERNON CARRUTHERS, he came to the conclusion that the secret of success in making the highest influence effective was that which compelled a man to thrust himself forward

with all his force of character, made strong with the righteous intention of CHRIST, into the turbid stream of the people's existence. To catch these stagnant souls as in a mighty flood of health and purity, and sweep them on beneath the glorious gladness of the Gospel of salvation—that was the wonder and the miracle of life. The prerogative of the Sons of Light was the commanding 'Thou shalt.' The autocracy of the Spirit made life an ecstasy."

A parable of the confluence of the Rhone and the Arve below Geneva serves to emphasise that truth of the resistless power of the Spirit of God, which must conquer in the end, and then we are told of letters which CARRUTHERS wrote at that time to his friend, Professor CARTER, at Oxford, "which indicated the growth of the young pastor's mind in charity, grace, and sympathy. The warmth of intimate contact and appreciation was taking the place of cold external criticism. VERNON was seen by the Professor seated by the poor man's fireside, laughing and playing with his children, talking with the elder sons in open-hearted comradeship, listening to the father as he took his evening meal and spoke about the river, docks, ships, cotton, oil, fruit, horses and waggons, men and masters. VERNON made some wonderful homelike pictures, in which the Professor was brought into imaginary contact with the habits and customs, the fashions, the work and interests and pleasures of the people. He saw the men, the dockers, carters, warehousemen, boiler-makers, salt-sellers, and rag-men. He saw the women, the wives, shop-girls, cigar-makers, fish-girls, chip-girls, the basket-women with the heavy burden of skirts upon their hips and the great load of firewood on their heads; and he felt that his favourite student had entered into a new and strange world in which he found the human heart as ready to respond to the "categorical imperative" of righteousness as it was in the world of culture, cleanliness, and peace."

One urgent need of the people he saw to be cleanliness, not only of personal habit, but cleanliness in the food, provided alike for body and mind. The cheap literature which was most popular was grossly vulgar. There was no wholesome atmosphere. "Manliness was held in scorn, and innocence was trampled in the mire."

"Spiritually, as he had pointed out before, a grand, joyful renaissance of power and purity was needed. Religion required the simple living touch of the CHRIST to make it move and prove acceptable. People could not be saved in the mass, the force must run on from individual to individual. When a man met a worthy friend, he met a spiritual saviour. The secret seemed to be for the strong, happy, determined ones to come into the lives of the weaker and

more unfortunate, with the charm and authority of an embodied conscience. 'The word was made flesh and dwelt amongst us,' attractive and warm as the sun, severe and sharp as frost, impetuous as a mighty wind. In these and similar strains VERNON frequently wrote to his Oxford friend, who wondered and philosophised, and asked for more."

And then, much later in the story, through the eyes of love, CARRUTHERS sees further into the meaning of his work:—

"She refreshed him even when she told him that he was needlessly weary and discouraged in his work—she could feel it in his letters. And then, through her sweet eyes of faith, he would again see the glorious end of his labours shining like a bright light far down the avenue of common efforts, ways, and means. The reward in promise never reached its high fulfilment in this world. The mysterious charm of love was his through her swift skill in speech; her subtlety of thought revealed more clearly her transparency of heart. Her love was suffused and alive with woman's wisdom and quick sympathy—deep, true, and all-embracing.

"Through her the spirit of Oxford entered more and more into his life; the spirit of fearless research, calm investigation, and high culture, the desire to acknowledge the best and readjust the worst, the feeling that every aspect of life has its own peculiar value, and that every man possesses the *noblesse oblige* of honour and truth, which, in its very essence, its justice and mercy, is the call of the CHRIST. This manifests itself in that self-discipline and delight which make the joy of the day, so that the laws of God are shown in the ways of the world, compelling pride to free itself by the exercise of that generous piety which finds its home wherever it abounds. The earth is not for the few, but for the family. RUSKIN at his best and PATER at the heart of him both mean the same; their message is fitness made fine by service, and service made wise through love. The call of the sinner, the demand of the miserable, is for the saint and the Saviour, for the strongest, wisest, and holiest Son of God; and civilisation will always be selfish, brutal, and chaotic until that cry is answered. 'To seek and save that which is lost,' lost in body, mind, and heart, that is the cry to which Oxford must respond."

And their ideal they found in JIM STEPHENS, the dock-labourer, with "the touch of absolute simplicity, strength, purity, which commands the hearts of men." He was not a religious man in any conventional sense, and had no church connection; but he was the truest man, the most honourable, the most unselfish that CARRUTHERS met with in the whole range of his work, and when he died—swept into the dock on the morning of a fearful

storm—there was only one text which the young minister could take as the most fitting for his memorial sermon—"Blessed are the pure in heart, for they shall see God." And before that we read of the last scene in the man's home and at the funeral:—

"How noble he looked! How serene and certain in his quietness! The majesty of life was there with the solemnity of death. A knight of labour was lying in state. All was well! Hundreds of workmen from the docks came to see him during the Saturday afternoon and evening, while VERNON and poor Mother FLANNAGAN were in charge. The men passed in and out speechless. Many of them placed their hands on the dead man's forehead and broke into irrepressible sobs, and then left suddenly, ashamed and yet not ashamed that others witnessed their unaccustomed grief. Hour after hour this continued, and no one was denied his last look at the man who had been so strong and so true.

"In the chapel he read the solemn words slowly, and with many pauses between the sentences, during which his heart cried for strength and self-command. The silence and expectancy almost overpowered him. He felt that every man was waiting for the word of eternal life and hope. He must utter it with certainty, with the calm, triumphant ring of personal conviction. In prayer he found the assurance of his faith. God was the God of the living; all souls were His for ever. The heart of man poured itself forth in gratitude to the FATHER for the great blessing bestowed upon mankind in the lives of the true, the brave, and tender, in all ages, and in our present day. Strength and peace came to VERNON, and at the graveside, amid the hush of the multitude, he felt he had touched the hope of immortality in every heart around him."

At night the mission-room was crowded, when he spoke again of his friend, describing his simplicity and nobleness—"a common working man," but one to be remembered with JESUS of Nazareth, one whose character was an inspiration.

"You know him, and I know him, a prince among men, who lived his life in dark and lowly places, unrecognised, unknown. We are of his family, and so I dare to speak of him in honour, praise, and reverence.

"His strength was as the strength of ten, Because his heart was pure."

Take those words as the sum total of all I have to tell."

["Sir Galahad of the Slums." By J. L. Haigh. London: Simpkin, Marshall, & Co.; Liverpool: The Liverpool Booksellers' Co. 6s.]

A CHRISTIAN should never plead spirituality for being a sloven. If he be but a shoe-cleaner, he should be the best in the parish.
—John Newton.

THE ROCK OF CASHEL.

WHEN Christ said, "There shall not be left one stone upon another, that shall not be cast down," his words were not intended to carry with them any reproach against those who had built the Temple and adorned it with goodly stones and offerings. It was but a little while since Christ had spoken of it as the house of prayer, and had driven from its courts those who were profaning the sacred precincts by a dishonest traffic. He had commended the widow who cast into the treasury all the living that she had; and we may be sure he would have no hard thoughts of those who sought to make the house of God beautiful with wealth of ornament and perfection of workmanship. It was in sadness, not in condemnation, that he looked at the stately courts and beautiful gates as he passed through the wide outer precincts; the thought in his mind was not the human folly in rearing so stately an edifice, so sure to perish, but he thought of the certain fate that waits on all human effort to confine the spirit of worship to one spot, however sacred that spot may be. "The hour cometh, and even now is, when neither in this mountain, nor yet in Jerusalem, shall ye worship the Father." Even of this great building, though its walls were of massive stone, and its foundations dug deep in the rock, there should not be left one stone upon another.

These words of Christ were haunting me once in Ireland, as I looked at a group of ruins whose walls had once held worshipping throngs. It was on the Rock of Cashel, that great mass of limestone rising from the fair green plain of Tipperary. All that green and fertile country is dotted with the ruins of what were once houses of prayer, but there is nothing, even in Ireland, the Isle of Saints, to compare with the ruins which crown the Rock of Cashel. But that day, my thoughts were not on the beauty of the scene, when I looked over the Golden Vale, as they call this valley, nor on the ages of storm and discord to which these grey walls bore silent witness. It was rather the lines in the Adonais, where the poet tells us how the one Spirit's plastic stress sweeps through the world, compelling each succeeding age to shape the dull dense dross into forms of beauty, expressing as best they may, that Divine beauty of which all earthly beauty is but the foreshadowing.

No historian can tell for how many centuries men have worshipped on the Rock of Cashel. The oldest monument on it is a rough mass of stone on which strange carvings can still be traced. It was a Druid altar. Here, as in ancient Israel, men resorted for worship to the "high places," perhaps with the childish thought that these few hundred feet of rock would bring him nearer to that sky whose blue depths hid the glory of the Divine abode. Childish thoughts were natural in that far-off childhood of the world, and we need hardly wonder at the instinct which prompted humanity to build its altar on the mountain or on the lofty rock, making Nature itself supply the pedestal for the altar, the first step in the stairway which should reach to the gates of Heaven. All over the Western world are to be found these altars, on mountain side or on wild moor, raised no one knows when or how, but all bearing

witness to the truth of that saying, "He hath made every nation of men that they should seek after God, if haply they might find Him." Somehow, the men of this forgotten age raised this mass of stone on the Rock, carved on it strange symbols of circles and squares whose meaning we cannot guess, and then passed away, leaving only this stone as a testimony that they, too, believed in a God who had made the world and all things that dwell therein. A new worship came to the vale of Tipperary which was destined to transform the wild tribes who had knelt round the Druid stone on the Rock, though, in truth, it was many ages before the new message of peace and goodwill began to work its way into the hearts of the people. Christianity supplanted the old pagan worship, and characteristically raised its first monument on the very stone which had served the Druid priest as an altar. We rise on stepping stones of our dead selves to higher things, Tennyson said; perhaps it is also true that the religions of the world form a great stairway, one rising on another each forming a foundation for something higher than itself, so that at last, humanity shall climb, though with lame hands and bleeding feet, up the great world's altar stairs, which lead through darkness up to God. So the first Christian teachers who came to the Rock of Cashel planted the crucifix on what had been the pagan altar, and a little later carved roughly a statue of their loved teacher Patrick on the other, side of the crucifix. The figures of the Crucified One and of the shepherd lad who had brought the good tidings to a heathen land looked down on the first Christian worshippers for many a year, until the growing strength of the new faith made men think it possible to raise a house of prayer to the God whom Christ had revealed and whom Patrick had preached. So the first tiny church was built, a quaint edifice with high pitched stone roof and adorned with all manner of curious carvings, telling of an age when time and labour as well as money were lavished on the house of God. Very perfect is the little chapel still, and if King Cormac of Munster, who built it 1,100 years ago, could see it now, he would rejoice that he had builded better than he knew. But though the quaint and richly carved arches of the door, and the many curious and beautiful carvings that adorn the walls, may interest the antiquarian, the little church is dwarfed by the proud building against which it stands. For three hundred years after the King who built the first little chapel, another King of Munster, bearing the same name, and belonging to the same race, built a beautiful and stately cathedral, which is still the crowning glory of the Rock. It stands roofless now; the only organ note is sounded by the wind, as it blows through ruined window and lofty aisle, the throng of reverent worshippers is represented by wondering or careless tourists. No sufferer comes now to gaze through the little window pierced in the solid wall, so that any whom sickness kept outside the building might yet gaze upon the mystic ceremony of the Mass. "Behold, your house is left unto you desolate," that might be the text writ large upon the bare walls of the Cathedral of Cashel.

And yet is there only sadness in this group of ruins, which in their time were revered as holy places? Should we not rather think of another saying, "Build thee more lofty mansions, O my soul!" Each age builds its temple to the God whom it ignorantly worships; the temple may be as that of Jerusalem, beautiful with all manner of precious stones and rich adornments, or it may be like those on the Acropolis wonders of the world for beauty of design and perfection of workmanship; or it may be like the little chapel on the Rock of Cashel, beautiful only through the love and labour lavished on it, but in any case, it represents a human striving after the Divine, a human effort to honour the Highest of which it can conceive. The altar raised by one generation may not serve the need of another, for the forms of worship change from age to age. Christ could not be worshipped at the altar where the Druid priest had sacrificed to his gods; but though the new wine must ever be poured into new wine skins, this change should have no sadness in it. True it is that the temple raised by man's hand may be destroyed, but there is a living spirit of worship in the human heart which will surely build another and a loftier house of prayer.

One of our modern poets in an Indian legend tells how the single human soul passes through many incarnations, in one life being in the body of a savage, in another in that of a street beggar, in another in that of a prince, and so on. In each life the soul makes an image of the unknown God whom some instinct bids him worship, and raises an altar in His honour. At last the soul, being delivered from the round of changing incarnations, passes into the state of final blessedness, and attains to full knowledge of the Divine. Then the Lord whom he has ever worshipped in all his different lives shows to him all the images he has made. Some are strange and hideous, some as fair as human skill could make them, but all seem now grotesque monsters to the soul which has seen the Beatific Vision of the Lord in His beauty. The soul is ashamed to see under what strange disguises he had represented the Lord of Life, but the Lord bids him feel no shame. Had he not raised these altars, he would never have attained to his present state of blessedness, for it was the spirit of worship which kept the soul alive, and guided it through life after life, until at last perfection was reached.

There is a meaning in this legend for ourselves. I feel no sadness in the thought that the altar which served the need of an earlier generation does not help us to-day, and is left to fall into ruin. Religion is not made for the altar, but the altar is raised as an expression of the religion; and as the human spirit grows in knowledge and in wisdom, it must raise altars of nobler and nobler proportions, until to the rough hewn stone succeeds the lofty cathedral. And even the cathedral will surely fall into ruin, as we slowly outgrow that need for elaborate form and ceremony and ritual, which once drew thousands to these precincts. God is a spirit, and those who worship Him must do so in spirit and in truth, and with the growth of this spiritual worship must needs come the decay of the idea which regarded Mass

and ritual as the only way of approach to the Divine. But woe be unto us, if with increasing knowledge comes no increase of reverence, and if we content ourselves with amused wonder at the quaint altars of earlier ages, while we build none of our own. Let us take heed, lest on us come the curse,

When the soul, mounting higher,
To God comes no nigher;
When the soul, growing clearer,
Sees God no nearer,
But the arch-fiend Pride
Mounts at her side,
Changing the pure emotion
Of her high devotion
To a skin-deep sense
Of her own eloquence;
Strong to deceive, strong to ensnare.

This was the fate which had overtaken the Scribes and Pharisees in the days of Christ. They could not conceive of no revelation higher than that which had been granted to them, of no knowledge greater than that to which they held the key. They could have no clearer vision of God, or nearer approach to Him, because they were too proud of the position which they held, and the height of righteousness which they thought was theirs. It is the fate which will overtake ourselves unless we feed the altar-fires of worship in our own souls. Browning speaks of the "stoop of the soul which in bending upraises it," and unless we can stoop in reverence before a great ideal we can never rise to any high thought or noble action. Perhaps this may be part of the meaning hidden in those wonderful words of Christ "he who would find his soul must lose it." Perhaps he meant that unless we can lose all thought of ourselves in reverence and worship we shall never reach the highest possibilities of our own nature. If we simply gaze with calm self-satisfaction at the ruined temples of former ages, thanking God that we are not as those benighted souls who bent before carven crucifix or sacred wafer, then we might ask ourselves whether indeed we have done as well as they. That mistake by which the translators of the Authorised Version made St. Paul tell the Athenians they were "too superstitious," may be responsible for some of this self-satisfaction. The true rendering is that of the margin of the Revised Version, "I see that in all things ye are very religious." It is not superstition to raise an altar to that God whom we can never fully know, but in whom we live and move and have our being. We know that in time the altar may be cast down, so that not one stone be left upon another, but what does that matter if it has truly been a stone of sacrifice, a step in the ladder reaching from earth to heaven? It is not sadness, nor self-satisfaction, that should be uppermost in our mind as we leave the ruins of what were once shrines of prayer, but a great hope, a calm trust. We trust in the God who made all generations of men to seek after Him, it haply they might find Him. The Druid priest sacrificed to Him on that rough stone; the great Apostle of Catholicism perhaps stood on that very stone to preach the glad tidings to the people crowding round on the green level grass. Each worshipped God in their own way. The lesson for us is to take heed that we worship, too, though in differing manner,

and with other forms, but with as sincere a heart. The God who inspired them in their dumb blind seeking after Him is in our hearts, too, and if we have a wider knowledge and a higher faith than theirs, the greater is our responsibility. Much has been given to us in these latter days; let us take heed that we give at least as much in our measure as did the faithful souls of a by-gone time and a forgotten past.

DORA MELLONE.

UNITARIAN HOME MISSIONARY COLLEGE.

A MEETING was held last week by invitation of Mrs. F. W. Kitson in her drawing-room at Burley Hill, Leeds. There was a good attendance, including the Revs. J. Fox, J. Ellis, W. R. Shanks, and the speakers named below. The chair was taken by the President, Mr. Grosvenor Talbot. The deputation from the College consisted of the Principal (Rev. A. Gordon), the Chairman (Col. Pilcher), and the Rev. C. Peach. The Chairman explained that the object of the meeting was to enlarge the active interest of the friends of the Home Missionary College in its affairs, and particularly in its recent developments at Summerville. The members of the deputation also spoke of various aspects of the work of the College, and appealed for help in the completion of the Jubilee Memorial Fund, which is still £3,000 short of the £20,000 asked for.

The Rev. P. H. WICKSTEED gave a short address, in the course of which he said that he had been acquainted with the College in various ways for some time. Its two last Principals were also friends of his of long standing, and he often thought what a good place the College must be, for it had got the best work out of two of the most brilliant scholars and able men he had ever known—Dr. Odgers and Mr. Gordon. An institution must have some vitality of its own when it could get the highest quality of work out of men. There was also something touching about the extraordinary devotion of the old students of the College to their *Alma Mater*. It was very seldom indeed that appeals for money came backed by such absolute proofs of sincerity as was supplied by the old students of the College.

The Rev. C. HARGROVE said that Leeds people should support the College, for it had done much for Leeds. At that moment there were three ministers in Leeds, and two of them were from the Home Missionary College. Their county missionary was also from the same College, as was the Rev. John Fox, who had worked for twenty years in Leeds. It was hard to see how they could have done without the College, as the other College could not supply all their needs. Some people had urged amalgamation of the two Colleges, but that was impossible, and at present both must be supported, as both were being carried on with credit to the denomination.

The Rev. H. McLACHLAN pointed out the great possibilities before the College with the new Faculty at the University, and urged that the committee should not be hampered for want of funds. The meeting then closed with thanks to Mrs. Kitson, who invited the company present to partake of tea.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held at Essex Hall on Tuesday afternoon, the President, Mr. Grosvenor Talbot, in the chair. The other members present were:

Mr. C. F. Pearson (ex-president), Mrs. Aspland, Mrs. Bartram, Miss Brock, Miss Burkitt, Miss Clephan, Miss Pritchard, Mrs. Rutt, Miss E. Sharp, Miss Tayler, Mrs. Wooding, Rev. F. Allen, Mr. R. Bartram, Mr. W. W. Bruce, Mr. E. Capleton, Mr. H. G. Chancellor, Mr. H. Chatfield Clarke, Rev. J. Harwood, Mr. I. S. Lister, Rev. Walter Lloyd, Mr. David Martineau, Rev. H. W. Perris, Mr. J. G. Pinnock, Mr. S. W. Preston, Mr. Ion Pritchard, Rev. H. Rawlings, Rev. C. Roper, Rev. F. W. Stanley, Mr. Hugh Stannus, Rev. W. G. Tarrant, Rev. W. Wooding, and the Secretary (Rev. W. Copeland Bowie).

Letters of regret for absence were submitted from Miss Hall, Miss Preston, Mr. E. H. Coysh, Mr. H. Epps, Rev. J. A. Kelly, and others.

The minutes of the meeting held October 30, 1906, were read and confirmed, and the secretary then read the report of the committee, as follows:—

REPORT OF THE COMMITTEE.

Since the meeting of the Council in October the executive committee have held five meetings, and there have been twenty-seven meetings of the various sub-committees. On many occasions the detailed business occupies sub-committees several hours, and at an ordinary monthly meeting the executive committee have usually more than a hundred separate questions placed before them for decision. The number of congregations, ministers, and private individuals that look to the Association for advice and help grows steadily. The office and book-room correspondence reached a total of 5,931 letters received, and 9,529 letters and parcels sent out for the five months (October 25 to March 25) which have elapsed since the Council last met.

FINANCE.

The income for the year 1906, including a balance of £46 from the previous year, amounted to £8,319. It was made up as follows:—Subscriptions, £4,478; collections, £574; investments, £1,275; book-room, £1,772; donations, &c., £76; transferred from investment account, £98. The expenditure for the year 1906 was £8,309. It was made up as follows:—Home Missionary work, including grants of books and tracts, £4,156; Foreign missionary work, £1,038; book department, £1,949; salaries and wages, office and book-room staff, £827; anniversary and deputations, £117; maintenance, and expenses of postages, stationery, &c., £222. A balance of £10 was carried over to 1907, being £36 less than the balance of the previous year. It will be seen that it was necessary also to transfer £98 from the investment account.

The losses by death, and of subscriptions promised for a specified time,

amounted in 1906 to £282. Although the present year is not three months old, the treasurer has already to face additional losses by death of subscriptions amounting to £370, and from subscriptions promised for a few years, £265. The losses thus reach the large total of £917. Towards meeting these losses, new and increased subscriptions of £157 have been paid or promised. It will be necessary to raise, somehow, during 1907, £760, if the anonymous subscription of £1,000 is to be retained.

Collections on behalf of the funds of the Association were made by 234 congregations—an increase of eight on the previous year; the total sum collected, probably owing to other societies appealing to the same people at the same time, was less by £45. It is important that the members of our churches should have an opportunity once a year of learning something of the varied missionary work which the Association is doing at home and abroad. It is, however, to the subscription list that the treasurer and committee look for their chief means of financial support, and it is gratifying to report that several new appointments have been made of local treasurers, already with good results. It is hoped that before long the Association will have an active representative in every one of our congregations, so that the number of subscribing members may be greatly enlarged. The generosity of a few well-known Unitarian families is unbounded, but the committee would rejoice to see the names of many others in the list of subscribers to the Association, and in response to the appeals which our churches and district societies are compelled to make from time to time.

A legacy of £500 from the late Mr. William Colfox, of Bridport, has been received, and intimation of one of a like amount from the late Mr. Edwin Clephan, of Leicester.

PUBLICATIONS.

It will be observed that in connection with its publication department the Association expended nearly £2,000 during 1906. Fifty-two numbers of the New Series of Unitarian tracts have been issued, and already several of them have had to be reprinted. Bound up in volumes, under separate titles, the tracts have attracted attention and produced a very favourable impression upon people previously unacquainted with the principles and religious teachings of Unitarians. To the series of Sixpenny Reprints have been added, since the last meeting of the Council: "Endeavours After the Christian Life," by Dr. Martineau; "The Perfect Life," by Dr. Channing; "Materialism and Atheism Examined," by Dr. Freeman Clarke, with an introduction by Dr. S. H. Mellone. There will also be published shortly the second volume of the "Endeavours" and a series of lectures by William Johnson Fox, formerly M.P. for Oldham, and minister of South Place Chapel, on "Religious Ideas." In a few days Professor Paul Wernle's "Early Sources of the Life of Jesus," translated by Rev. E. W. Lummis, will be published; to be followed by the late Professor Wrede's important book dealing with the life and teachings of Paul. The

committee trust that they may rely upon the sympathy and co-operation of ministers and secretaries of congregations in making these books widely known, so that the sales may cover the cost of production. The remaining sheets of the Rev. C. B. Upton's able exposition of the Philosophy of Dr. Martineau have been purchased, and this excellent volume may now be had at a cheap price. The purchase of the sheets of Theodore Parker's "Experiences as a Christian Minister" has enabled the committee to make a grant of this admirable little volume to a large number of ministers. There is also in course of publication a series of two-page and four-page Unitarian leaflets for gratuitous circulation among inquirers desirous of an introduction to Unitarianism. Six of these "Leaflets" have been issued; others will be prepared, with the assistance of Rev. T. P. Spedding, for use in connection with Van Mission work. The Essex Hall Year Book and the Unitarian Pocket Almanac have been issued as heretofore. As fewer complaints and criticisms, and more letters of commendation, have been received than usual, the committee are satisfied that they are performing an important and useful service to congregations, ministers, and societies in publishing these annuals.

From October, 1906, to March, 1907, grants of 3,321 books and 68,214 tracts to the value of £417 have been made to ministers, congregations, postal missions, and individual inquirers. Among the applicants for grants of books by Unitarian writers there were sixty-two ministers of so-called orthodox churches. There has been an epidemic of theological controversy, more particularly in England, during the last few months, with the result that the book-room and office staff have had their labours considerably increased. It would be a revelation to some Unitarians if they knew how grateful many people are for the inspiration and guidance received from the literature they obtain from Essex Hall. "I feel that you have given me a new conception of religion, free from dogmatic bias and artificial creeds," writes an artisan living in the North of England. An orthodox minister writes: "One cannot but acknowledge the crying need to-day for such practical teaching as is found in the book sent. Until recently I altogether failed to understand your position, but literature received has helped me much in this respect."

For many years a library containing a large collection of theological books was maintained by the Association for the benefit of members. In recent years little use was made of it, and the committee, desiring that some larger and wider use should, if possible, be made of the books, offered to hand them over to the trustees of Dr. Williams's Library, with the exception of books of reference, and a selection of historical and theological works of special interest to Unitarians. The offer was gratefully accepted, and readers not only in London, but all over the country, will be able to obtain the loan of books by complying with the simple conditions imposed upon those who desire to make use of Dr. Williams's Library, Gordon Square, London.

HOME MISSION WORK.

Grants for the year 1907, amounting in all to £2,490, have been voted, with certain conditions as to the settlement of ministers and local contributions, to the following congregations:—Aberdare, Ansdell, Ashton, Banbury, Barnard Castle, Bedford, Birmingham (Small Heath), Blackburn, Boston, Bournemouth, Bradford (West Bowling), Bridgend, Bridgwater, Burnley, Bury (Chesham), Canterbury, Cardiff, Carlisle, Clydach Vale, Congleton, Crewe, Crewkerne, Darlington, Deal, Framlingham, Gateshead, Hastings, Huddersfield, Ilkeston, Leicester (Narborough-road), Llwynrhydwon, London (Acton, Forest Gate, Ilford, Kentish Town, Lewisham, Mansford-street, Peckham, Plumstead, Walthamstow, Wimbledon), Loughborough, Lydgate, Manchester (Bradford, Broughton, Chorlton, Oldham-road, Pendleton, Urmston), Middlesbrough, Mottram, Nelson, Newbury, Newton Abbot, Nottage, Nottingham (Christ Church), Panteg, Penrhiw, Plymouth, Pontypridd, Poole, Reading, Ringwood, Southampton, South Shields, Stockton, St. Helens, Sunderland, Sychbant, Torquay, Walsall, Whitechurch, Wick, Wolverhampton, Yarmouth. Grants in aid of the salaries of District Ministers have been made to the following:—Liverpool District Missionary Association, London and South-Eastern Counties Provincial Assembly, Western Union, and Yorkshire Unitarian Union.

There have been a great many applications for assistance in the building of new chapels and rooms, and for alterations and repairs to old chapels. Since the last meeting of the Council grants amounting to £450 have been made to twelve congregations—two in Ireland, four in Wales, and six in England. For special services on Sundays, and expenses of week-evening lectures, grants have been made to fourteen congregations amounting to upwards of £150. Special preachers, whose fees and travelling expenses have been paid by the Association, have visited twenty-five congregations. Rev. John Page Hopps has recently lectured to large and most appreciative audiences on week-evenings at five places in South Wales. Rev. W. G. Tarrant delivered week-evening Biblical and theological lectures at Bridport, Exeter, Taunton, and Trowbridge. Rev. Rudolf Davis, District Minister of the Western Union, who organised the lectures, reports that Mr. Tarrant's visits gave great pleasure to the people, and his valuable lectures were highly appreciated.

The Sunday-morning services at Cambridge have been continued during the University terms; the hall in Downing-street, where the services are now held, is well adapted for the purpose. The attendances of students and others remains about the same. Many of those who assisted in starting the services have left Cambridge, but their places have happily been taken by newcomers.

The new missionary movements at Ansdell, Blackburn, Ilford, Newport (Mon.), and Wimbledon are making good progress. There is hope that ministers will shortly be settled at two or three of these places; at others, in common with not a few congregations in different parts of the country, the services will continue to be conducted by visiting ministers and lay-

men. There are several churches in want of ministers, and it appears to be very difficult for them to discover the men they want, although there are a few Unitarian ministers in the ranks of the unemployed.

THE UNITARIAN VAN.

The great opportunity for missionary work among the people, opened out by the experiment made last summer by the Unitarian Van, deeply impressed the Committee. The members of the Council, at the meeting held in October, urged that the question was one requiring careful consideration. It is with sincere pleasure that the Committee now report that the Rev. T. P. Spedding has been appointed Missionary Agent of the Association, with the organisation and special oversight of the Van Mission. The van and the balance of cash amounting to £327, have been transferred by the Missionary Conference to the treasurer of the Association; the financial responsibility, which will be considerable, now rests entirely upon the British and Foreign Unitarian Association. Three new vans are in course of construction, and will be ready early in May. It is intended that one van shall be employed in districts within easy reach of London, another in the South-west of Scotland, while two other will traverse the North Midlands, Lancashire, and Yorkshire. This new enterprise will make large demands not only for financial support, but for missionary zeal. It will be no light task to find a sufficient number of men of apostolic fervour able and willing to go into the highways and byways to proclaim the message of a reasonable, reverent, uplifting religious faith. The opportunity will be a test of the power of the Unitarian denomination, its ministers, and its laity, to undertake missionary work on popular lines among the people, especially among those who seldom or never frequent churches and chapels. The District Ministers in the localities which will be visited by the vans have undertaken to co-operate with Mr. Spedding in finding preachers and workers.

FOREIGN MISSION WORK.

Grants for the year 1907 amounting to £760 have been made as follows:—Brussels £10, Budapest and its affiliated churches £50, Christiania £50, Khasi Hills Unitarian Mission stations £75, New Zealand £175. For postal mission work at various centres in India £60; for similar work in Canada, Bulgaria, Denmark, Norway, Japan, £65; grants to students studying at Manchester College, Oxford, from India, Japan, Hungary, and New Zealand, £275.

Liberal religious thought on the Continent, especially in Germany, is making great progress, and is no longer confined to university professors and learned experts. In France the reorganisation of the churches, consequent on the accomplished separation, is steadily proceeding. The National Synod of the Liberal Churches is to assemble on April 10. The separation, happily, has not proved to be such a crushing blow to the French Protestant Churches as was at first feared by many. Two years ago it was commonly thought that some 200 churches would have to be given up, or at least would lose their separate existence. As a matter of fact, it has only been found

needful so far to join 17 churches to neighbouring parishes, so great have been the efforts made by the Protestant population to maintain their churches now that they are no longer subsidised by the State.

The religious services and work in Denmark, Norway, Hungary, and New Zealand, aided by the Association, show signs of helpful progress. Rev. H. Haugerud, of Christiania, writes: "I was never more busy than at the present time in this field, which is so large and full of promise, although a difficult one to work in for a Unitarian pioneer. The encouragement you give me is valuable indeed; the feeling that I am in league with a host of fearless, progressive spirits in your land and other lands gives me strength in the struggle for truth." Rev. W. Tudor Jones, of Wellington, writes:—"Tell your Council meeting in March that the good work is succeeding here, and I have abundant reasons for believing that Mr. Jellie's work has been and is of great importance at Auckland. The congregations have kept up well throughout the summer, and the Unitarian gospel is being spread all over these islands." The Rev. R. H. Lambley has decided, after nine years of faithful service, to resign his charge of the Unitarian Church at Melbourne, and to return to England this summer.

The Committee were pleased to show their appreciation of the faithful services of the Rev. Ramsden Balmforth, of Cape Town, by making a contribution towards the expenses of Rev. J. T. Davis, who very kindly occupied the pulpit of the Unitarian Church at Cape Town during Mr. Balmforth's enforced absence through illness. The services rendered by Mr. Davis were highly appreciated by the congregation.

The work in India has been carried on with energy and faithfulness. Mr. G. W. Brown, an active member of the Executive Committee, in a visit to India recently, had opportunities of meeting Mr. Chakrabarti, of the Khasi Hills, Mr. Sarkar of Calcutta, Mr. Shinde of Bombay, and other Brahmo Samaj leaders and workers. Mr. Brown was satisfied that the Association had done and was doing valuable service on behalf of a liberal and progressive religious faith in India. The Committee would earnestly urge Unitarians in England to pay no heed to appeals made for missionary work at the Khasi Hills or Madras, without first carefully assuring themselves that the appeals are really worthy of support. Mr. V. R. Shinde reports: "I am glad our Postal Mission shows a very great increase in its work. The total number of books and pamphlets sold and distributed in 1906 was 5,719, as against 1,739 in the previous year. The increase is partly due to the distribution of 1,708 Indian tracts which we were enabled to issue by the aid of the Association, and to the circulation of 580 tracts received from America, but it is mainly due to the fact that the work is now well organised, and carried on with zeal and love by the assistance of Mr. S. Abdul Kadir."

WORK IN SCOTLAND.

Grants towards the salaries of the ministers for the year 1907 at Aberdeen, Dundee, and Glasgow (Ross-street), have been made as in previous years. The pro-

gress towards self-support is slow, but the contributions of the three congregations named, it is believed, compare favourably with those of similar congregations in England. The week-evening theological lectures by the Rev. E. T. Russell at Coatbridge and Govan, have been well attended, especially at the latter place. The lectures and special services at Aberdeen, Dundee, and Kirkcaldy by the Revs. Henry Gow, H. D. Roberts, and C. J. Street, were held in November last, and although the attendances were smaller than the Committee anticipated, interest was aroused and quickened by the excellent services rendered by the three visiting ministers. A series of Sunday lectures expository of the principles and faith of Unitarians is now in course of delivery at Edinburgh, towards the expenses of which the McQuaker Trustees were pleased to contribute.

The Rev. Charles Sneddon terminated his brief ministry at Kirkcaldy, December 31, 1906. The congregation are at present carrying on the services among themselves, with the occasional aid of preachers from a distance. The congregation at Kilmarnock decided to discontinue the services there in January of this year. The McQuaker Trustees had made arrangements through Rev. E. T. Russell, secretary of the Scottish Unitarian Association, to provide pulpit supplies pending the decision of the Scottish Association as to the disposal or otherwise of the property in Clerk's-lane. The McQuaker Trustees have liberally supported the religious services at Kilmarnock, but they have always refrained from accepting any responsibility in respect to the ownership of the property. There has been a continuous decline in local interest and self-support for several years, and it is with regret that the Committee report the discontinuance of the services.

A large number of Unitarian books and tracts have been circulated in Scotland through the agency of the Postal Mission, which is under the supervision of Rev. Alex. Webster, and direct from Essex Hall. Nearly 200 copies of the Rev. C. B. Upton's treatise on the philosophy of Dr. Martineau have been presented by the McQuaker Trustees to public, university, and other libraries in Scotland.

The Rev. T. P. Spedding is making arrangements, in co-operation with the Revs. James Forrest and E. T. Russell, for one of the new Missionary Vans to be placed at the service of the Scottish Unitarian Association. It is proposed that, among other places, Ayr, Mr. McQuaker's native county, should be visited and meetings held at various centres. It is proposed that the Unitarian Van will be at work in Scotland from the beginning of June until the end of September.

OBITUARY.

The Committee deeply regret to report the death of Mr. Edwin Clephan of Leicester, a former president of the Association, and for several years past an active and devoted member of the Executive Committee. The Council have also lost by death, since its last meeting, Mr. Henry Blessley of Landport, and Mr. H. Doughty-Browne of London. Of members of the Association, death has removed Mr. J. Howard Brooks of Alderley, Rev. T. W. Chignell of Exeter, Mr. J. L. Evans of

Hastings, Mrs. Frederick Nettlefold of Streatham, Mr. Hodgson Pratt, the devoted friend of peace and other philanthropic movements, Rev. William Robinson, formerly minister of Crewkerne, and Mrs. Vance Smith, widow of Rev. Dr. Vance Smith. To the relatives and friends of the deceased, the Committee would tender their respectful sympathy.

QUESTIONS ON THE REPORT.

In reply to Mr. STANNUS the SECRETARY stated that the decrease in subscriptions of a special character was in accordance with the conditions of the original promises.

The Rev. H. RAWLINGS having asked what was the state of affairs in the Khaki Hills Mission, the Rev. J. HARWOOD said it would be remembered that the mission began some fourteen or fifteen years ago, and that at first, under the general supervision of Mr. Kissor Singh, the several branches had progressed satisfactorily. In later years, he regretted to say, the Committee had lost confidence in that gentleman. He (the speaker) had found things beginning to go wrong, when he had visited India; they had gone worse since. In the difficult circumstances that had arisen, the Committee had found a trustworthy agent in Mr. Chakrabarti, the missionary of the Brahmo Samaj, who distributed their grant and reported to them. Mr. G. W. Brown, an active member of the Committee, who lately visited India, had been impressed with the trustworthiness of Mr. Chakrabarti, and they were quite satisfied with his devotion, discretion, and integrity. Mr. Harwood earnestly warned the benevolent against appeals made by persons who could not be trusted.

The SECRETARY, in reply to further inquiries, said that at Wellington, New Zealand, the congregation was still looking for a suitable site, and in regard to the demand for Unitarian literature, it appeared to arise spontaneously among the ministers and others of different denominations, who constantly applied for grants.

The PRESIDENT, in a few words, expressed the deep sense of loss sustained in the death of Mr. Edwin Clephan, and the other friends named in the report.

The Rev. J. HARWOOD begged to be allowed to add a word with regard to Mr. Clephan, whom he had known well for thirty years, and always as a true friend. Mr. Clephan's life, he said, was a striking refutation of the notion that a warm attachment to their religious faith meant a narrowing of other sympathies. On the contrary, he had been a staunch supporter of political and philanthropic efforts, and a generous patron of art. Instead of being dwarfed or crippled, his life had been a singularly full one; and they must hope that the younger Unitarians would arise to take the place of these fathers of the faith.

The PRESIDENT then moved the adoption of the report. It showed amply, he maintained, that the Association was far from being decadent or moribund. Its work was immense, as the large correspondence and diffusion of literature showed; and they must remember that one book had more than one reader. He hoped the ministers of orthodox bodies who got their books would read, digest, and preach them. He wished it could be arranged for some of the

active members of the Committee to visit the large towns of the north and acquaint the people there with the great work done by the Association. Their work was sure to increase, especially through the renewed interest evoked by the utterances of the Rev. R. J. Campbell. They did not ask him to join them, though all who felt with them were welcome when they did come. But he wished well to all those who sought to do good in their own way, and to serve what they felt to be the highest truth. The Van Mission, he hoped, would stir up other churches to renewed activity upon similar lines, so that the people of the land might really be reached and brought into Christian ways of living. He commended the cause in Scotland to warm sympathy and support; and with respect to their foreign work he felt it was broad-minded and inclusive, not insisting on names, but sympathising with freethought and earnest religious men on the Continent and elsewhere. Progress was evident all round; their report was a healthy one, and he only wished that the Association might continue to extend its work on behalf of a religious faith which he was confident was by no means a dying-out or decadent religion.

The Rev. C. ROPER, who seconded the report, said (in reply to an observation by Miss E. SHARPE) that open-air preaching had been formerly attempted in one of the London parks. For his own part he had the utmost confidence in the Van movement. There was no fear of lack of men when such veterans as J. Page Hopps, J. C. Street, and H. Enfield Dowson volunteered! He looked forward to the formation of reading circles next winter, and special work by the missionary when results seemed to warrant it. Their object was not to provoke controversy, but to bring to the people religious teaching from the Unitarian point of view.

The report was adopted unanimously.

The SECRETARY announced several nominated changes in the roll of the Committee and Council, and stated that Mr. Howard Chatfield Clarke would be nominated to succeed Mr. Oswald Nettlefold as hon. treasurer. The Whit Week arrangements were not yet complete; Professor Rudolf Eucken, of Jena, would give the Essex Hall lecture next year—as to this year, no announcement could be made as yet. The Rev. A. Webster would be the preacher, and the Revs. W. G. Tarrant and J. H. Weatherall would read papers at the conference on the "New Theology." The Boston Congress, September next, promised to be a very important event. A large attendance is expected from all parts of the United States and Canada, and twelve foreign countries had already appointed delegates. The Association would be officially represented by leading laymen and by the Revs. V. D. Davis, W. G. Tarrant, C. J. Street, and the secretary. Upwards of forty Unitarian ministers from Great Britain and Ireland have already intimated their intention of attending, and it is expected that at least fifty of the laity from this country will also be present.

Following this statement some observations were made by members on the various topics. Mr. E. CAPLETON asked if it were possible at the Whit Week meeting to make a declaration of what Unitarians stand for, so as to prevent misrepresenta-

tions now rampant. The PRESIDENT was doubtful as to the practicability of the suggestion. The Rev. W. CHYNOWETH POPE strongly commended, first, the Van Mission, and, secondly, the Boston Conference; he specially urged British visitors to go *via* Canada. The Rev. W. G. TARRANT said arrangements were being made for a visit to the chief Canadian Unitarian churches by representatives of the Association, and it was hoped that a strong muster of British friends would attend one or other of the meetings and services proposed. It was evident, he said, that our friends in the States were making very great preparations for the Congress, and he strongly urged all who could to seize the opportunity to be present. Mr. STANNUS suggested that the Van Mission should be the subject of consideration at Essex Hall, under Mr. Spedding's guidance, before the campaign opened, and that young lay speakers might thus be prepared for the work.

This concluded the proceedings.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of the Board of Managers was held in London last week. The officers were re-elected as follows: Chairman, Rev. Dr. J. Estlin Carpenter; treasurer, Mr. Howard Chatfield Clarke; secretary, Rev. C. J. Street. Eighteen congregations were reported as having promised annual subscriptions to the fund, amounting to £22 18s. 6d. The annual report and statement of accounts were presented, adopted, and ordered to be printed for circulation. The accounts showed the value of the fund to be £25,185 16s. 4d., but the subscription list had steadily fallen from £317 15s. in 1903 to £271 9s. in 1906. The total expenditure for the year, almost all of which was paid in reduction of ministers' premiums on insurance policies, amounted to £926 13s. 5d. The report referred to the regrettable death of one of the younger beneficiary members, Rev. R. C. Moore, to whose representative, the insurance company had paid £306 1s. 4d., though only four premiums had been received. The number of beneficiary members was 85 at the end of the year (three other ministers' applications have also been approved). The report appeals for new subscribers to supplement the income from the capital fund, so as to meet the constantly increasing claims upon its resources. The managers, being empowered to do so by a recent bye-law, and fortified by Mr. Philip H. Holt's generous donation of £2,000, which enabled them to deal with such cases, express their readiness to consider sympathetically any case of a minister otherwise unprovided for, and contemplating retirement, whose age had prevented him from taking advantage of the insurance scheme. They had already dealt with two such cases. But they repeat the warning that, until some fund is placed at their disposal specifically for this purpose, they are unable to promise help to any minister after he has actually retired, although they are regretfully aware that this tells hardly against some aged ministers.

God did anoint thee with His odorous oil
To wrestle, not to reign.—*E. B. Browning.*

OBITUARY.

THE REV. J. MISKIMMIN.

THE Rev. John Miskimmin, who passed away on March 13 at the Manse, Greyabbey, co. Down, in his sixty-eighth year, was an early student of the Unitarian Home Missionary Board, and had been minister at Glenarm for thirty years. Previously, from 1869 to 1876, he was at Banbridge. In 1896-7 he was President of the Non-Subscribing Association and was held in high respect in the ministry and in the county. His son, the Rev. J. A. Miskimmin, is minister at Glenarm.

The funeral was on Saturday, March 16. There was service first in the Manse, conducted by the Rev. J. J. Magill, and in the Meeting House, conducted by the Revs. R. J. Orr and A. Ashworth, the Rev. R. M. King being at the organ, and then at the place of burial, Ballylinney, Ballyclare, co. Antrim, where the Rev. James Kennedy officiated. That was Mr. Miskimmin's native district.

MR. R. W. MANNING.

MR. RICHARD WHITE MANNING, who passed away on Friday, March 22, at the age of eighty, though a native of Bristol, had spent most of his working life in Liverpool. He was a nephew of William Patterson, the builder of the *Great Western*, the *Royal Charter*, and other notable ships. In Liverpool, where he settled in 1844, he became well-known as a political worker, and was associated with the establishment of the Reform Club, of which, from 1897 he acted for some years as secretary. In 1873 he had accepted the post of Registration Agent for Liverpool South Wards, and in 1878 gave evidence before the Select Committee of the House of Commons on the Election of Guardians, Burial Boards, &c. He was a capable organiser, always ready to take an unobtrusive place, and any good cause (says the *Liverpool Daily Post*), social or philanthropic, could rely on his devoted assistance.

"He was an omnivorous reader. He searched the Scriptures diligently, and on some of the books of the Old Testament he spoke with the authority of a learned student. Ancient and modern philosophies and religious systems also had a fascination to him, and he perused with avidity histories and works of travel. In this way he stored up a large amount of interesting knowledge, and this, coupled with his many reminiscences, made him a very acceptable lecturer. He lectured in many towns for the relief of the families of the soldiers and sailors killed, wounded, and disabled during the Egyptian War. In manner he was mild and quiet, and had the instincts of a gentleman."

Mr. Manning was an enthusiastic Unitarian. He had, indeed, in his room a framed certificate, bearing the signature of the late Bishop Ryle, authorising him to act as a Scripture-reader in the diocese of Liverpool, but he was attracted to Renshaw-street Chapel by the late Charles Beard, and latterly, while his health permitted, had been a faithful attendant at Ullet-road Church.

The funeral service on Monday at Smithdown-road Cemetery was conducted by the Rev. J. Collins Odgers,

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: First Church.—The beautiful new organ, the gift of the Misses Riddell of Beechmount, built by Messrs. Lewis & Co., of London, to the specification of Mr. Alfred Hollins, F.R.C.O., the blind organist of St. George's U.F. Church, Edinburgh, was opened on Sunday, when Mr. Hollins presided at the organ, and the Rev. H. J. Rossington was the preacher morning and evening. On Monday evening Mr. Hollins also gave a recital on the organ.

Bristol: Lewins Mead.—Following a good custom inaugurated some years since, an interesting service of Recognition was held in the chapel last Sunday afternoon, on the occasion of the association of five of the elder scholars from the Sunday-schools, with the congregation. The children both of the girls' and of the boys' Sunday-school attended with their teachers; and three of the senior girls, with two seniors from the boys, came to signify their desire publicly to identify themselves with Lewins Mead. The service was conducted by the Rev. A. N. Blatchford, the hymns being heartily rendered by the assembled children. The young people were addressed by their minister on the subject of "Home, its affections, its delights, and the beautiful responsibilities entailed upon every one of its members." They were reminded that men needed a religious home also; that by their own free and sincere choice they had solemnly adopted as such the old house of prayer in which they were gathered, and that as they would guard the good name and fame of the home that had lovingly sheltered them in their childhood, so they should walk worthy of the venerable congregation with which they had associated themselves. On behalf of the congregation, Mr. W. Channing Watkins, himself an old superintendent in the boys' school, gave the young friends joining Lewins Mead a hearty welcome. He urged them one and all to live out their own individual life by the aid of those same teachings and principles, which, from his earliest years he had imbibed under the healthy religious influence of Lewins Mead worship and experience. Mr. Watkins, then, on behalf of the Committee presented the five new young members of the congregation with a copy of the Hymn Book at present used in the Sunday Services. The proceedings closed with the Benediction, and were marked throughout with warmth and earnestness.

Bristol: Lewin's Mead Domestic Mission.—The annual meeting was held on Monday evening, March 25, at the Mission, Lower Montague-street. Mrs. Broadrick, at the close of her report stated that she did not feel able to undertake another winter's work at the Mission, and therefore wished to resign her charge at the end of June. A further report of the meeting will appear next week.

Capel-y-Groes.—On the 22nd instant, there passed away very suddenly Mr. Thomas Jenkins, of Blaenwaunganol, Cardiganshire, in the 52nd year of his age. He was a brother of the Revs. E. E. Jenkins, of Walsley, and J. E. Jenkins, of Padidham, and belonged to a family that for generations has been a tower of strength to our churches in Cardiganshire, especially to the Capel-y-Groes Church, of which he was a faithful member.

Chatham.—A successful sale of work was held at the Queen's Hall, on March 20. The opening ceremony was performed by the Mayoress of Rochester, who is niece of Mrs. Humphry Wood and Miss Tribe, who erected Hamond Hill Church, and are its most generous supporters. In the course of the afternoon the Sunday-school girls performed a floral operetta, having been efficiently trained by Mrs. Tyssul Davis. The sale was well attended by those of our own fold as well as of other Christian denominations. A number of industrious ladies and gentlemen have laboured to bring about the desired result, and the weather was perfect.

Halifax.—The nett balance from the recent Northgate-end Chapel Bazaar is £162 10s. 10d., which will go to helping to meet the extra expenditure to be incurred in improving the organ, electric-light installation, and re-decorating the chapel.

East London Unitarian Sunday School Union.—The eleventh annual meeting was held at Walthamstow on Saturday, March 23, twenty-five being present. The chair was taken by the President, Mr. Alfred Thompson. In the absence of the Secretary through sickness, the annual report was read by the Rev. Gordon Cooper, and was adopted. Meetings have been held during the session at Mansford-street, Forest Gate, Stratford, Stepney, and Walthamstow, the annual excursion took place on June 23 last year to Higham's Park, and the annual aggregate service at Hackney, Sept. 23. After some discussion a recommendation from the committee that, having regard to the difficulty apparently experienced by the schools in attending the meetings, it would be advisable to reduce the number of meetings in the next Session, was carried. It was decided to hold only a Conference and an Aggregate Service, and to endeavour to make these thoroughly hearty and successful. The Rev. Gordon Cooper was elected President, and Mr. E. Capleton, Vice-President. The Treasurer, Mrs. Wood, and the Secretary, Mr. G. H. Verstage, were both re-elected. A hearty vote of thanks was passed to the retiring officers. Refreshments were then served, and a concert given by local talent enjoyed, the kindness of the Walthamstow friends being much appreciated.

Liverpool: Ullet-road.—At a meeting of the Rathbone Club on March 21 in the Church Hall, Miss Eleanor Rathbone gave an address on Women's Suffrage, strongly urging the admission of women to the franchise upon the same conditions as men. Women, she urged, ought to have a voice in legislation, regulating the hours and conditions of female labour. The jealousy which existed against women's work only increased the need for women to have direct representation. Then again taxation and representation should go together. The exclusion of women from the franchise had a bad effect upon national life. Many members joined in the discussion which followed the paper. Finally Miss Rathbone proposed, and Rev. J. Collins Odgers seconded, a resolution in favour of the Bill now before Parliament. This was carried unanimously, and the secretary was directed to forward a copy of the resolution to Mr. Austen Taylor, M.P. (East Toxteth). Mr. John Edwards presided. There were fifty-two members present. The last lecture of the session (by Dr. S. H. Mellone) is postponed until next session.

London: Hampstead.—Two very successful performances of "Gentlemen Boarders," and another amusing play, were given in the Rosslyn Hill School-room last Saturday, by a company of friends, members of the congregation and others, in aid of the Boston Conference Fund. Music by an excellent amateur orchestra during the intervals, greatly enhanced the enjoyment. There were large audiences, which nearly filled the room at both performances. About £35 was the net result for the Fund.

Manchester: Pendleton.—The annual meeting of the congregation was held on Saturday, March 23, Mr. J. Wigley, Chairman of the Church Committee, presiding. The report showed that the past year had been one of steady progress, and recorded a continued increase in the attendances at the services. It also bore high testimony to the earnest and successful work of the Rev. N. Anderton in the church and all the connected activities. The financial position was improved. A very cordial vote of thanks was passed to Mrs. Anderton and the Ladies' Sewing Society for valuable services rendered during the past year, and also to the choir and organist. During the evening a handsome timepiece was presented to Mr. and Mrs. G. Macdonald, who have been actively connected with the church for the past twelve years, and have recently removed to Sheffield, as a mark of sincere appreciation of their services.

Saffron Walden.—On Sunday, March 24, the Rev. J. A. Brinkworth, completed the 32nd year of his ministry at the General Baptist Chapel. Appropriate sermons were preached; and Mr. Brinkworth was warmly congratulated upon his labours during all these years for the church and in the town. He has remained "Elder" of this Church longer than any previous pastor since it was founded in 1711.

You must, for wisdom, for sanity, have some access to the mind and heart of the common humanity. The exclusive excludes himself.—*Emerson.*

THE Ruskin Exhibition, open at the Fine Art Gallery (148, New Bond-street), during March and April, furnishes a welcome opportunity, not only of seeing a large number of his water-colours and drawings, but of inspecting the splendid library edition of his works, which is in course of publication in 38 volumes. The exhibition, which includes also some sketch-books and manuscripts shown in cases, begins with a map of France, made by the boy of ten, and numbers altogether 227 items, many of them very beautiful drawings. Of the library edition of "The Life, Letters, and Complete Works of John Ruskin" (George Allen, subscription price, £42), twenty-seven volumes have now been issued. Vols. 28 and 29, to be issued this month, and in April, complete "Fors Clavigera." Vol. 38 is to contain Ruskiniana, and a complete index to all the works. In the exhibition there are fifteen bound volumes of plates which appear in the works. The set, when completed, will contain a number of plates, and about 100 of Ruskin's drawings, which have not before been published. There will be, altogether, about 2,000 illustrations.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

GOOD FRIDAY.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. A. GOLLAND, M.A.

SUNDAY, March 31.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY, B.A.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. GORDON COOPER, B.A., and 6.30, Rev. A. GOLLAND, M.A.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. PAGE HOPPS.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford Assembly Room, Broadway, 7, Mr. G. SKELT.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Mr. D. BALSILLIE.

Stratford Unitarian Church, 11 and 6.30, Mr. GEORGE WARD.

Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 7, Rev. W. WOODING, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A., and 6.30, Rev. H. McLACHLAN.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.

OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHEND, Darnley-road, 11, Mr. DELTA EVANS; Young People's Service, 6.30, Mr. DELTA EVANS.

SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TROWBRIDGE, Congre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

DEATH.

HARRIS.—On March 25th, at 53, Lowden-road, Herne Hill, S.E., Harriett, widow of the late George Harris, and only daughter of the late John Winder, of Stratford, in her 79th year.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly wholesome Confectionery Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

MINISTERS' PENSION AND INSURANCE FUND.

THE Treasurer begs to acknowledge with many thanks the following subscriptions from congregations, and trusts that the congregations who have not yet responded to the Managers' recent appeal to them will give the same their earnest consideration and support.

	£	s.	d.
Belfast, First Presbyterian Church..	1	0	0
" Mount Pottinger	1	0	0
Dublin	1	0	0
Dunmurry	1	0	0
Swansea	1	0	0
Brighton	1	1	0
Halifax	2	0	0
Ilminster	5	0	0
Liverpool: Hope-street	1	1	0
London: Brixton	1	1	0
Essex Church	2	2	0
Stoke Newington	1	0	0
Manchester: Dean Row	0	10	6
Ringwood	0	10	6
Sheffield: Upper Chapel	1	1	0
Southport	1	1	0
Sunderland	0	10	6
Todmorden	1	0	0

HOWARD CHATFIELD CLARKE,
Treasurer.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE,
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER FIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, (President) of the
C. J. STREET, Hon. Secretary } Fellowship.

MISS DREWRY'S present Lectures on Robert Browning's Poems take place on Wednesdays at 7.45 p.m. and Thursdays at 11.15 a.m. Fee for the course of five lectures, half-a-guinea; for a single lecture, half-a-crown.

143, King Henry's-road, London, N.W.

CHEAP RE-ISSUE.

Price SIXPENCE net.

PSALMS OF
THE WEST.

LONGMANS, GREEN & CO.,
39, PATERNOSTER ROW, LONDON, E.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD. On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 2s. 6d. to 10s. 6d. per day. Telegraphic Address: “Thackeray,” London.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

PULPIT SUPPLY.—Rev. FRANCIS WOOD, 16, Edna-street, Crumpsall, Manchester.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A SITUATION WANTED as HOUSE-KEEPER or COMPANION HELP. Good references; experienced and reliable.—E. A., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY desires post as COMPANION or LADY-HELP. Domesticated and good needlewoman.—C. S., 110, Markhouse-road, Walthamstow, E.

“THE UNITY.”—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... .. .	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1½d.

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, March 30, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3380.
NEW SERIES, No. 484.]

LONDON, SATURDAY, APRIL 6, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	209
LEADER:—	
The Religion of Unitarians	216
ARTICLES:—	
The Philosophical Basis of "The New Theology"	211
The Religious Crisis in France & Italy	217
MEETINGS:—	
Manchester District Sunday School Association	219
North Midland Sunday School Association	220
Lewin's Mead Domestic Mission, Bristol	221
Presentation to Colonel Pilcher...	221
CORRESPONDENCE:—	
The Martineau Memorial, Norwich	216
LITERATURE:—	
Articles in the Reviews	210
The Mystery of Newman	212
Burkitt's Jowett Lectures	213
Naturalism and Religion	214
THE CHILDREN'S COLUMN	215

NOTES OF THE WEEK.

THE promise of beautiful Easter weather, which we welcomed last week, was amply fulfilled, and the whole country enjoyed perfect days until after the Monday holiday. Such an Easter might have dropped out of sunny June.

A LETTER from Mrs. Mottram this week tells of the arrangements for the Martineau Memorial stone-laying at Norwich on Saturday week, April 20.

MANY of our readers, we feel sure, will welcome the translation of M. Sabatier's valuable *Hibbert Journal* article on the Religious Crisis in France and Italy, which we are glad to be allowed to publish in these columns. The first part of the article appears this week. The remainder will follow next week.

A PUBLIC meeting is to be held at Essex Hall on Saturday next, April 13, to consider the question, "Shall the Drink Trade Govern England?" The Earl of Carlisle, President of the National Unitarian Temperance Association, is to take the chair at 7.30, and the announced speakers are Mr. Will Crooks, M.P., Mr. Fred Maddison, M.P., the Rev. L. Jenkins Jones (Ex-Mayor of Woolwich), and Mr. H. G. Chancellor.

WE must claim the pleasure of congratulating Mr. Richard Durning Holt on his return to Parliament as member for the Hexham Division of Northumberland. Mr. Holt inherits from his father and grandfather a noble tradition of good citizenship in Liverpool, and other members of his family have been great benefactors of their native city. He has himself given proof of high capacity as a man of business and

public spirit, and we rejoice in the honour he has now achieved, and the career of wider usefulness thus opened to him.

EASTER brings its crop of conferences. The postmen and men of other occupations have met to consider the interests of their calling. The I.L.P. had had its festival. But among the political or professional groups which meet in conference at Easter none is more indissolubly connected with the welfare of the nation than the National Union of Teachers, which assembled this year at Oxford. Mr. Pickles, of Burnley, in his presidential address, referred to the attitude of the Board of Education to secondary and higher elementary education, and severely criticised the policy of the Board as trying to maintain class distinction in secondary education. The contention of the teachers is that all children from elementary schools who can profit thereby should receive a higher education. The policy of the Board is said to be to throw obstacles in the way of this very desirable end, and to restrict the benefits as much as possible to the children of the middle classes. Significantly enough, the same complaint was made on the same day from the platform of the I.L.P. at Derby. This discussion brings us to the real education problem which has been so long obscured by the so-called religious difficulty—how to get the best teaching and the highest education for the children of the people. As soon as this ambition seriously begins to operate, the teaching staff will be doubled. That is a first step, and without it nothing really great can be achieved. What is sought for is to render the common schools so good that they will be good enough for the children of all classes. When that is achieved we shall be creating for the boys and girls of the country a mighty tradition of life lived side by side in the school, and the influence of that memory will be incalculably great in creating a sense of common citizenship in the great concerns of manhood and womanhood.

THE Peace Committee of the Society of Friends has issued in pamphlet form a vigorous paper by the Rev. H. S. Perris, on "Rifles and Education: A Record and Appeal," which appeared originally in two numbers of the *Friend*. Mr. Perris shows how persistently the effort is being made to introduce rifle shooting and military drill into public schools, and how in important schools the cadet corps has already been made compulsory. The effort is extending to preparatory schools, and is aimed also at elementary schools. Mr. Perris pleads earnestly that a false

ideal is thus encouraged, and concludes with suggestions as to "Peace" education, which will make a far more valuable contribution to national character and true patriotism. Copies of the pamphlet may be had at Essex Hall.

THE first article in the new number of the *Hibbert Journal* is by the Rev. R. J. Campbell, on "The New Theology Movement." As to the "League" of which there was some talk in the papers at the beginning of this excitement, we are told that this little society "will no doubt continue in a quiet way, providing a means for fraternal intercourse among its founders and their friends," but Mr. Campbell wants something on wider lines, to bring together the men who in various religious communions are in sympathy with the movement. He cannot, however, undertake to organise such a society. "What is wanted more than anything else, is some means whereby liberal-minded Catholics, Anglicans, Evangelical Free Churchmen, Unitarians, men of science like Sir Oliver Lodge, ethical teachers like Dr. Stanton Cort, and pioneers of social reform like Professor Henry Jones and Mr. Keir Hardie can get together on a common platform, and understand more fully their common aims."

THE Rev. Joseph Wood has published an admirable address he gave in the Old Meeting Church, Birmingham, on Sunday, March 24, on "The New Theology and the Old Religion," a title which he takes from the Bishop of Birmingham's Lenten addresses, to protest against their implication and controvert Dr. Gore's onslaught on the New Theology. With as good reason, Mr. Wood says, a churchman in the time of Copernicus might have lectured on "The New Astronomy and the Old Stars," or in the time of Linnæus, a naturalist might have lectured on "The New Botany and the Old Flowers," to assert the old against the new theory. There are many theologies, but one religion. Forgetfulness of this fact, Mr. Wood affirms, vitiated nearly the whole of the Bishop's argument.

THE Bishop in his addresses seemed to forget, said Mr. Wood, that we live in an entirely different world from that of the Nicene Fathers, and assumed an untenable theory of revelation. "Lastly," said the preacher, "I feel bound to raise my most earnest protest once again against the Bishop's oft-repeated, monstrous and horrible assertion that Jesus was either God or not a good man. It is monstrous and horrible because it is an attempt to rob men of Christ and his leadership, of

their reverence and love for him, of their loyalty to him, unless they believe a certain dogma about his person. It is an attempt to frighten the ignorant and unwary into orthodoxy by an assertion that on no other terms can they have a Christ to trust and love and follow. As a serious argument the Bishop's dilemma, like most other dilemmas, is scarcely worth discussing, since it obviously "begs" all the questions that are in dispute, and is based on assumptions which no one not already committed to the dogma would admit. That, however, may stand over. What I want to know is, whether the Bishop thinks he is doing any service to religion by forcing that choice upon men? whether it is a good thing for any human soul to say, "I cannot believe Jesus is God, therefore I have no choice but to think of him as a bad man, and therefore Christianity is a lie, a cheat, and an offence against both intellect and conscience?" Is it serving religion if you tell men they cannot be disciples of Christ unless they accept your particular theological expression? Can you imagine Jesus saying to a troubled soul, "Unless you believe that I am God you must treat me as one of the wicked." It is an impossible imagination! There are and have been thousands of loyal, loving, devoted disciples of Christ who could not speak of him as God. Men, the equals of any of the saints and scholars, and dignitaries of the Church, whether for learning, or philosophical power, or beauty of character, or Christ-like sacrifice of self, have not hesitated to call him Lord and Master, who could not assent to the doctrine of his Deity.

* * * *

It is not possible to impale men like Isaac Newton, Channing, Martineau, Longfellow, Whittier, O. W. Holmes, women like Mary Carpenter, Miss Cobbe, and Florence Nightingale, on the horns of the Bishop's dilemma. They have found a better way for weary, sorrowing souls than that—the way of the Master himself when he gave as the one bond of union and the one test of discipleship, his new commandment of love, "By this shall all men know that ye are my disciples." "Now abideth"—what? The theological systems articulated in the fourth century? Not so. "Now abideth Faith, Hope, Charity: and the greatest of these is Charity."

AT CÆSAREA PHILIPPI.—The Jordan, with its unique features—its isolated course, sinking deeper and deeper into the earth's crust till it lost itself at last in the Dead Sea, hundreds of feet below the level of the oceans, cut off from all power of communication with the great world beyond—was strangely typical of the unique people through whose land it flowed. Judaism, like the river, began on the height, but sank lower and lower into the crust of custom and tradition till it was finally lost in the dead trammels of the law. Strange and suggestive, too, is the thought that it was in the hill country, about the sources of this same stream, that the full consciousness of his divine mission came to one who showed the Jews that the pure springs of their religion had flowed into wrong channels, and who led men to that living water whereof who drinketh shall never thirst.

H. L. J.

ARTICLES IN THE REVIEWS.

THE first number of the *Albany Review*, which is the old *Independent* in new and cheerful dress, edited by Mr. Charles Roden Buxton, has two articles on Land Reform, the first urging it strongly as "The Need of the Moment," the other, by Edward Carpenter, describing the conditions which determine "The Land Question in a Country Parish." Mr. Thomas Hardy marks his goodwill to the new departure by contributing some verses: "Wagtail and Baby: an Incident of Civilisation":—

"A baby watched a ford whereto
A wagtail came for drinking;
A blaring bull went wading through;
The wagtail showed no shrinking."
Nor did he, when a horse and dog came by;
But then, alack for our humanity:—
"A perfect gentleman then neared:
The wagtail in a winking,
Rose terrified, and disappeared
The baby fell a-thinking."

Mr. G. W. E. Russell writes on "Ritualism and Disestablishment" in view of the Royal Commission Report on Ecclesiastical Discipline; and there is a valuable article by Mr. G. F. McCleary, Medical Officer of Health, Hampstead, on "The Work of the Health Visitor." The pioneer work of the Manchester and Salford Ladies' Health Society is described, and also the good work organised by the Huddersfield Corporation for the better care of infants. Very vivid and painful is the "Personal Narrative of a Russian Mother" (1897-1905), by Mme. Savinkov, the first part of which appears in this number.

In the *Contemporary* we are very glad to see a valuable article by Dr. S. H. Mellone, on "The Present Crisis in Christian Morals," in which he shows very clearly what is the true principle for the application of Christ's teaching to present conditions of life as opposed to such literalism as Tolstoy's. Christ's own ideal of *self-preparation* for the Kingdom requires, in the modern world, a new application. "The truth is, that Jesus presented to the world ideal principles which must be re-interpreted from age to age; and in the New Testament books we see several stages of this re-interpretation actually taking place, as required by the changing conditions of the world. . . . This is our final answer to the question regarding the applicability of the Christian ideal to present-day life." Dr. Fairbairn contributes an interesting chapter from a forthcoming book, "Experience in Theology: a Chapter of Autobiography," telling of his early experiences as a student both in Scotland and Germany; and Professor A. S. Peake writes on "The Problem of the Old Testament," vindicating the conclusion of the higher criticism, with special reference to Dr. Orr's recent book on the subject. This is Professor Peake's conclusion:—

"Our conservative friends are to be congratulated that they have a scholar and a theologian of Dr. Orr's standing on their side. I believe, however, that his adhesion, while it will no doubt encourage a large number of waverers, to say nothing of those who are immovably entrenched in traditionalism, will make no difference whatever to the confidence

with which critics affirm the validity of their main contentions. And I would remind those who may be tempted to overrate the importance of Dr. Orr's dissent that the critical view is accepted by the vast majority of those scholars whose main business in life it is to study and teach the Old Testament, and that their conviction is only deepened by more intimate acquaintances with the text. How urgent the evidence is, may be judged from the critical career of Dr. A. B. Davidson. Constitutionally cautious and reluctant to move from old positions, he yet advanced from the conservatism which marked his first book on Job to an acceptance of the Grafian theory, driven in spite of himself by the sheer weight of the facts. He was a scholar of rare independence, he had no fear of man before his eyes, no desire to be in the critical fashion. He knew his Old Testament as few have known it, and no one prized it more highly. It is more significant that Dr. Davidson surrendered to the Grafians than that Dr. Orr, whose main work has been in other fields, should hold a rectified traditional view."

In the *Nineteenth Century and After*, Miss Caroline Stephen makes a brief rejoinder on the subject of "Women and Politics," and is vigorously reinforced in her view by the Hon. Mrs. Chapman. "Some London Children at Play," by Rose M. Bradley, should not be overlooked; and Canon Vaughan contributes a pleasant article on "The Literary Associations of Hampshire." Mr. Prothero notices the late Professor Maitland's "Life and Letters of Leslie Stephen." Like his friend, Henry Sidgwick, when the time was come, he waited calmly for the end. And Mr. Prothero quotes from the biography:

"As his bodily strength ebbed apace his faults vanished. The dross was consumed, the gold shone; there was no impatience or restiveness; the clear, strong intellect, and the affectionate heart were tranquil, and the humour, the good humour, played round men and books, and life and death."

The *World's Work* opens with seven full-page portraits of members of the coming Colonial Conference, General Louis Botha holding the first place. One of the fully illustrated articles is on "The Regeneration of Refuse." In a section on women's work Elizabeth S. Chesser, M.B., writes on "Life Behind the Counter," and another notable article is on "Better Grain and More of It: How John Garton Bred New Food Plants," continued from last month.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.—The Rev. Edward Walker Sealy, M.A. (Oxon.), who desires to enter the ministry, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness.—(Signed) W. BLAKE ODGERS, *Chairman*; JAMES HARWOOD, *Secretary*. NOTE.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.—*London, April 3, 1907.*

THE PHILOSOPHICAL BASIS OF "THE NEW THEOLOGY."

THE words "the New Theology" in the above title indicate simply Mr. Campbell's new book. As to the party called the New Theologians, they appear to have at present no common philosophical basis, to be, in fact, not one party, but two parties, separated from each other philosophically by a quite impassable chasm. Whether Mr. Campbell, now that he has given an explicit statement of his theological position, will still remain the recognised head of the whole movement appears to be somewhat doubtful.

Among the prominent leaders of the movement are a few men of quite exceptional power; men who, though they may not be equal to Mr. Campbell in oratorical ability and personal magnetism, are certainly not his inferiors in clear philosophical insight. One of the ablest of these is the Rev. Herbert Brook, M.A., who, at a conference on the New Theology held in the Congregational Church, Accrington, recently, said:—"Dr. John Clifford has clearly shown that if you adopt the position of the Oxford Idealists, certain things follow. The real personality of man disappears, free-will becomes a fiction, and no man is personally liable for his sin. It is the tragedy of the Neo-Hegelian philosophy that, if you once start travelling on its fascinating high road, you will never logically stop until with great violence you have crashed into and destroyed most of the real things—human freedom, the distinction between right and wrong, personal immortality—on which the Bible literature is built. . . . The point is not whether the whole of the preachers of the New Theology accept the identification of God and man, but whether, for my purposes, Mr. Campbell accepts it. I hope against hope that he does not, but I confess that I am continually dreading the discovery that he does. If he does accept it, there can be no doubt that he is a 'lost leader,' not merely of theologians, but of thousands of doubt-filled, sin-burdened men and women who are looking to him for light."

In the book before me, Mr. Brook's gloomy anticipations appear to find full realisation; for, early in the volume Mr. Campbell says:—"What I have to say leads back through Hegelianism to the old Greek thinkers, and beyond them again to the wise men who lived and taught in the East, ages before Jesus was born." In reference to the criticisms which have been passed on his philosophy of religion in the *INQUIRER* and elsewhere, he writes:—"Some of my critics have contended that my view of the relationship of man to God hails not from Palestine, but from Oxford, and is an outcome of the philosophy of T. H. Green. But I think it can be shown that its pedigree is considerably longer than that. Whether it hails from Palestine or not, it is explicitly stated in the fourth Gospel: 'He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works. Believe me that I am

in the Father, and the Father in me.' Those who object to my statement of the fundamental identity of God and man, will have to explain away such passages as this, and there are plenty of them."

Now I venture to maintain that the above passages, and others like them, afford no justification for the doctrine of "the fundamental identity" of God and man. Mr. Campbell is no doubt quite right when he says that the composer of the fourth Gospel was "an exceedingly able writer"; and I quite admit that in these passages this writer probably puts into the mouth of Jesus language which is coloured by Alexandrian speculations concerning the relation of the Logos to God; but with all his eminent ability, I see no reason for crediting this anonymous religious genius with having at all anticipated Hegel and Oxford idealism. However close be the union between God and Christ in the Johannine conception, there is not the slightest indication that it was a union which merged the will of God and the will of Christ in a fundamental identity. The Johannine Christ is represented as praying that his disciples might become one, even as he and his Father were one; but if he had been philosophically in agreement with monistic idealism, it would never have occurred to him to utter such a prayer, for he would have been fully aware that the identity between God and them already existed in virtue of their original metaphysical constitution, which no will of theirs could either make or unmake. Hence it appears to me clear that the oneness with God, of which the fourth Gospel speaks, is not conceived by the writer as a fundamental or metaphysical identity, but as a very intimate moral and spiritual unity, a unity which is dependent on will and character, and not on philosophical necessity.

To what extent there is truth in the homoeous relation to God, which later theologians ascribed to Christ, and which Mr. Campbell would fain extend to all mankind, it is not, I think, difficult to see. We all have experiences in which we seem to participate in God's own life. The intuitions which enable us to think of self-existence, of eternity and infinity; the ideals which take us out of and beyond our finite selves, and make us co-workers with God, seem, while we experience them, to be our own, and yet we are aware that their source is not in us, but in the indwelling God. Hence we are led to truly think that our spirits are fashioned out of God's own substance, that, as great philosophers have taught, we are portions of God's own being, which He has partially differentiated from Himself so that we may be His genuine offspring; offspring in whom He may progressively reveal His infinite perfections, and who may enjoy the highest bliss of real and increasing personal communion with Him. But that this supreme end of creation should be realised it is absolutely indispensable that the Eternal should delegate to each of those portions that He has differentiated from Himself a certain measure of true individuality, of free initiative. Were our spirits really identical with God Himself, the Divine purpose of evolution would be entirely frustrated;

God would see everywhere nothing but monotonous reflections of Himself; for, as has been well said, "the free-will view of human nature is the only view which makes the world a real place; which makes the whole labour of history more than a shadow fight or aimless phantasmagoria."

In a few sentences in the book Mr. Campbell deals in an ambiguous and self-contradictory way with the question of free-will. He admits in one passage that though he cannot logically find a place for the freedom of the will, "we are, nevertheless, so constituted that we cannot avoid taking some measure of free-will for granted." Having made this confession, he at once proceeds to render it morally valueless by asserting that "whatever our moral freedom may be, it must consist with the all-directing universal will."

Many persons appear to think that the free-will controversy is a merely academic question which has little or no bearing on the practical ethics of everyday life. A careful reading of Mr. Campbell's book will, I believe, disabuse them of this error. When they follow the author into his treatment of sin, they will be startled to find to what results his monistic idealism necessarily leads him. I have heard that some of his admirers hoped and expected that he would omit from his book the doctrine of that remarkable passage in one of his sermons, in which he describes the vilest sinners as blundering seekers after God. Mr. Campbell, however, not only repeats the passage in question, but with the view of justifying it, reprints a large portion of the sermon in which it occurs. Sin, he says, is selfishness, and he certainly depicts selfishness in a vivid way, which would help to deter his hearers from indulging in it. But having done this, he proceeds to explain that in all forms of vice the perpetrators are aiming to secure what they mistakenly conceive to be a larger and more abundant life. They are seeking what they regard as a real good, and therefore are engaged in a "blundering quest for God." Having learned by experience that they have taken a wrong road to the good they seek to obtain, they will, in the future, alter their line of action. So far as I can see, the only judgment which Mr. Campbell's philosophy authorises them to pass on the sins they have committed is, that these so-called sins are simply necessary stages in the beneficent process whereby the individual soul gradually learns its true relation to the Whole of which it is a part.

It does not take long to discover the quarter where Mr. Campbell lighted on a doctrine which seems so well calculated to act as an unwholesome anodyne on the conscience-stricken sinner. In the third book of Green's *Prolegomena to Ethics*, we read that "every moral agent, the voluptuary no less than the saint, is seeking self-satisfaction, or more explicitly, presents to himself some possible state or achievement of his own as for the time his greatest good."

Now I have not the slightest hesitation in expressing my conviction that this statement is entirely at variance with

psychological fact. Green himself was compelled to make it by the exigencies of his fundamental principle, for in that fundamental principle he has so inseparably blended together God and man in all human volitions that he cannot say that the sinner in a time of temptation often takes a course which promises him the intensest immediate pleasure, but which, at the same time, he cannot help feeling is leading him not towards, but away from his greatest good. And yet this, I believe, is the true statement of the case. The voluptuary, I contend, is perfectly aware that he is not engaged in a quest for God, and that what he is engaged in is a quest for direct self-gratification.

We can conceive cases to which the expression "a blundering quest of God," may be appropriately applied. The philanthropist who is seeking to give effect to the promptings of Divine love, but is provided with too limited a store of sociological wisdom, may be said to blunder at times in his quest for God. He is seeking to realise the ideal, though he does not always know the best way to reach the goal. But to put in the same category with this the case of the libertine, who is deliberately scheming to find coarse pleasure for himself by corrupting innocence, is to confuse together things which are wide as the poles asunder; and the fact that Mr. Campbell's doctrine of the identity of man and God leads to this morally repulsive result, appears to me to show conclusively that some of the passages in the present volume are themselves notable illustrations of a well-meaning but blundering quest for God.

The root of the whole matter is to be sought in the too exclusive intellectualism of the philosophers from whom Mr. Campbell traces his theological pedigree. He seeks ultimate guidance only from the intellect and the heart, and ignores the illumination which flashes forth from the experiences of the moral consciousness and the will. It is the especial function of the Hebrew literature to correct this excessive worship of the reason by revealing the complementary truths involved in man's ethical and spiritual experiences. Hence it comes about that it is to the supreme religious teacher, in whom Hebrew prophecy reaches its culmination, that the most advanced portions of the religious world naturally look as to "the light, the truth, and the way."

From the point of view of the conscience and the will, sin is seen to be something incomparably deeper than an intellectual blunder. It is a perversion of the will, a corruption of the character. Nor is there any fundamental truth in the Emersonian dogma, which Mr. Campbell endorses, that sin is no positive reality, but only negative and privative. As each sinful act is an instance of direct resistance to the will of the immanent God, so in its effect upon the character does it create a positive element in society, which is always warring against the realisation of the kingdom of God. As Dr. Warschauer well says, "in sin man is not expressing, but deliberately suppressing the divine within him. Sin is not good in the making, or a mere falling short. It is not the absence of good, but the presence of evil; it is rebellion against the will of God, and

its confession always instinctively takes the form: 'Against Thee, Thee only, have I sinned.'"

I conclude, then, that brilliantly written as is Mr. Campbell's book, and noble as is the enthusiasm for humanity which animates it, Dr. Clifford is right in saying that its estimate of sin betrays a serious defeat in its philosophical basis. It is not, I believe, to Mr. Campbell's intellectual progenitors that the religious world will most confidently look for light and guidance, but rather to those master-minds who have most faithfully interpreted God's self-revelation in the *Conscience* as well as in the *Intellect* and the *Heart*—to such men as Dante, Kant, and Lotze, and the preachers and teachers whom these great thinkers have inspired.

CHARLES B. UPTON.

Littlemore, near Oxford.

THE MYSTERY OF NEWMAN.*

THE impression made by the first half of this book is not an agreeable one. The author rightly anticipates this, and bespeaks patience. "The portrait which I have lovingly traced in the fourth part corrects and completes these first sketches," he says. It would be unfair and very unprofitable to lay the book down before the "corrective" pages are reached; whatever their ultimate value, they certainly evoke feelings less unpleasant to entertain. And yet, when all is done, the reader is sensible of difficulty almost amounting to distress. What may be the feelings of a devout Roman Catholic we can partly judge from the apologetic tone of the introduction, in which Father Tyrrell does his best, a clever best, to reconcile reverent admiration with great plainness of speech. He says:—

"With M. Bremond's psychological biography the study of Newman, both as a man and as a teacher, seems to have entered into its critical and synthetic phase. The main interest which guides his pen is an artistic interest. . . . His interest is neither that of a Newmanite nor an anti-Newmanite, but it is none the less keen for being in some loose sense disinterested and objective. Like every interest, it entails some bias of its own; but it is free from party bias. . . . M. Bremond's work is neither infallible nor final; it must be judged as the first essay in a new line. Not only will each contending faction forget what it concedes to it in its annoyance at what it concedes to its opponent, but his fellow psychologists and artists may grip the subject very differently, whether for better or for worse. Perhaps ten years hence even his own apprehension and expression of the same theme might be somewhat different."

In these lines the reader perceives the evidently mingled feelings created by the book in the mind of a man of exceptionally high intelligence and an expert in Catholic controversy. The average non-Catholic may be pardoned if he must confess at the close that, in spite of all the biographer's loving zeal, the prevailing thought is one of pity and regret.

* "The Mystery of Newman," by Henri Bremond. Translated by H. C. Corrance; with an Introduction by Rev. George Tyrrell. (Williams & Norgate, 10s. 6d. net.)

To illustrate the foregoing remarks we may take a few examples from the opening sections. Here the author has, for purposes of criticism, very closely followed Dr. Abbott, whose trenchant works on the subject are well known. Now, Dr. Abbott may have been unfairly emphatic, and to that extent in error, but no important correction of his statements of fact or quotations from Newman's writings appears to be forthcoming. Admitting the charges, they are no less, which Dr. Abbott brings against Newman as a writer and thinker, the author accepts so fully what we may call "the negative," that the effect of his arguments for "the positive" cannot but be very seriously impaired. Newman's "extraordinary ease" in identifying himself "with the thought and mind of someone else," is pointed out. "I know no one who possessed in a greater degree than he the gift of these metamorphoses." Thus, in his case, we are dealing with a Protean, who at one stage of thought is formed on one striking model, and shortly is transformed into the likeness of another. "At any time of his life it is always easy to tell what saint he wishes to be like." "He borrows largely," we are told, but it is with the assurance, if it were needed, that "he chooses instinctively in each of his models that which the normal development of his own nature imperiously demands." In addition to this disposition, which in another might lead to mere plagiarism or to a quasi-histrionic display, Newman exhibits, we are told, "a wise 'economy,'" which "shades and tempers every part of his work." M. Bremond thinks Canon Kingsley's question, "What, then, does Dr. Newman mean?" was "not so foolish" after all. What was foolish, he says, was to confuse "economy" with "lying." "In truth," he continues, "almost always, and even in the works which followed his conversion" (*Sc. to Romanism*) "it is as well to consider whether Newman is not keeping something back, whether the play of adverbs or of adjectives does not cover some reserve or contain some innuendo, whether there is nothing to be read between the lines, whether the printed text, retouched, repolished twenty times, is anything else than a passage of discovery or a temporary expedient. In this delicate art of saying a thing without appearing to say it he is a past master." Farther on in the same paragraph (page 6) the author says, "Let it be understood, then, that I am very far from reproaching Newman with his powers in 'economy.'" Now, the author has been introduced to us as an artist, and it must be as an artist that he judges this matter. Inartistic people, call them rude and blunt if he will, have a way of regarding this so-called "economy" as tending toward the culpably deceitful, and though the training of the theological controversialist may lead him to think differently of the matter, he usually finds the plain man's verdict very hard to change. Professor Huxley, we remember, declared that after dabbling in arguments with exponents of this type, he felt his own mind weakened by contact so that he was "unclean till the evening" in consequence of their verbal tricks, evasions, and reserves.

Well, this sort of admission "against" does serious harm to the case "for." Nevertheless, the author valiantly addresses himself to the task, and evidently enjoys the study. Browning must be a congenial poet to him. He leads us to consider by turns Newman's "emotional," "intellectual," and "inner life," interposing between the last two a very interesting and suggestive chapter on Newman as "The Writer and the Preacher." By way of appendix we have a short statement of "The Religious Philosophy of Newman." The thesis which the book is intended to prove is that Newman's was before all things and continually an "autocentric" mind. The author quotes with emphasis Newman's often iterated saying, "There are for me but two beings who count, God and myself." He who constantly and coolly avows so much may well prove a mystery to his neighbours and contemporaries. He is "solitary by choice." "He returns incessantly to the idea that every individual soul is a closed world, and that the most intimate friendship does not succeed in penetrating the solid wall behind which each of us, in spite of himself, is hiding." Aloofness, the dwelling apart of starry souls, is not unknown to us. He whom M. Bremond calls "that admirable Martineau," had (his biographers tell us) his share in this mood of isolation. But Newman's biographer has to confess that, in his case, aloofness from the world bore with it too often the aspect of inexplicable coldness to those who had either shared or seemed to share his friendship. In his intellectual life, also, Newman appears strangely circumscribed. In a glowing passage (page 79) M. Bremond sketches the amazing vitality of English thought in Newman's lifetime. The great scientists, the great poets and novelists, the great theologians, the great critics, were preparing the "veritable revolution" which, says the author, has been accomplished ten years after the death of the Cardinal. "He seems to take no interest in all this movement of thought." Nor, despite evidence of intimate study of periods and phases, such as that of Arianism, can he be credited with a profound knowledge of antiquity. Throughout it is a really personal note that predominates, the result of the egotism (though not ignoble) which shaped the utterance quoted above.

Into the delineation of Newman's religious life, given with sympathetic touch by M. Bremond, this notice need not follow him. If one could have read it all without the preceding matter, more edification would surely have resulted. Even as it is, there are pages that bear deep meditation, for they touch on the secrets of the soul. Occasionally, there is a trick of rhetoric in the biographer that rather tends to destroy the meditative mood than to foster it; but on the whole he loyally strives to redeem for reverence the picture which had perforce to include such unwelcome features. Many of us have, long since, made our own study of Newman; more, probably, have been content to hear the results of other people's study. To those who are already fairly versed in the facts and the writings, this book will be a useful provocative to new thought on the subject.

W. G. TARRANT.

BURKITT'S JOWETT LECTURES.*

THIS volume alone affords ample justification for the bold step which has been taken by the University of Cambridge in appointing a layman to the Norrisian chair of divinity. Professor Burkitt's qualifications as a scholar of exceptional brilliance were well known, but he reveals himself here as endowed with spiritual insight into the religious significance of the Gospels, and with a power of making his meaning clear in language which is free from conventionality or the restraint of received opinions. The Gospels are to him first of all intensely interesting human documents, and therefore he is able to make them exceptionally interesting to other people. We shall be grateful for a great deal more lay theology of the same quality.

The aim of these lectures is to trace the growth of a literature of biography and interpretation round the person of Jesus Christ, and to explain the motives which guided the literary process. But we are warned at the beginning to take a very modest estimate of the possible results of our attempts at analysis or reconstruction.

The Gospel according to St. Mark is not the only source used by Matthew and Luke, but it is the only source which has survived. We see, clearly enough, that we could not have reconstructed the Gospel according to St. Mark out of the other two Synoptic Gospels, although between them nearly all Mark has been incorporated by Matthew and Luke. How futile, therefore, it is to attempt to reconstruct those other literary sources which seem to have been used by Matthew and Luke, but have not been independently preserved."

In regard to the defects of the Gospels from the strictly biographical point of view, Professor Burkitt is equally explicit:—

"Even apart from the results of the 'higher criticism,' we do not possess enough information to enable us to write a biography of our Lord after the modern pattern. But this is not all loss. The real question is not whether we have as much as we should like, but whether we have as much as we need. The craving for elaboration is really a kind of covetousness; and a man's life, as our Lord himself tells us, does not consist in the abundance and superfluity of things connected with him."

The Gospel of Mark is not only the earliest of the Gospels, but it is also, from the point of view of straightforward historical narrative, the least confused. In a long and very suggestive analysis of its contents, Professor Burkitt shows how it is possible to reconstruct the outward career of Jesus of Nazareth "as it might have appeared to a rather unsympathetic observer." He lays special stress upon the motives of hostility which led to a considerable period of the very short ministry being spent beyond the reach of the Pharisees and the jurisdiction of Herod. As a result of this, the ministry itself assumes more and more a private and intensive quality; instruction of the chosen disciples takes the place of speech to the multitude. All this we see much more clearly in the pages of Mark than in

Matthew and Luke. In other words, Mark fits much more easily into a framework of secular history, and gives us adequate materials for a plain narrative. Professor Burkitt draws the interesting conclusion:—

"That it is possible to do this at all from the details furnished by the second Gospel is a very strong argument for regarding that Gospel to be a trustworthy historical record. A wholly unhistorical myth cannot be rationalised without becoming absurd."

But the chief concern of the primitive church was not historical reminiscence. It lived its life in the power of the Son of God, and it only attempted to interpret that life in obedience to strong practical needs. There is no evidence that the earliest preachers of the Gospel were particularly interested in repeating the words of Christ. "It was necessary that the disciples should reverence and love their Master; far more necessary than that they should remember his phrases." This is a point which Professor Burkitt reiterates, and, in face of our pedantic dependence upon literary sources, it is hardly possible to lay too much stress upon it, for it is of capital importance for any proper estimate of the motives of the evangelists and of the abiding religious value of their work for the Christian mind.

"The Gospel morality," he says, "is not the Gospel, any more than the *Didache* is the Gospel. Christianity stands or falls, lives or dies, with the personality of Jesus Christ; and the Gospel is our introduction to Jesus Christ. From the Gospel according to Mark we may learn who Jesus Christ was, and what part he played on earth in human history. From the Gospels according to Luke and Matthew we may learn something of what Jesus Christ taught. From the Gospel according to John we may learn what his followers declare to be the real significance of his life. It is the great charm of Christianity that its innermost doctrine is incarnate in the person of its Founder, rather than crystallised into a set of propositions or ordinances."

In regard to one passage in his last lecture, we should like to break a lance with Professor Burkitt. He tells us that "our belief or disbelief in most of the Articles in the Apostles' Creed does not ultimately rest on historical criticism of the Gospels, but upon the general view of the universe, of the order of things, which our training and environment, or our inner experience has led us severally to take. The birth of our Lord from a virgin and his resurrection from the dead—to name the most obvious Articles of the Creed—are not matters which historical criticism can establish." Now, the Apostles' Creed is, in the main, a summary of historical events which are supposed to have a dogmatic value. Professor Burkitt acknowledges that in its statements about the crucifixion, the death, and burial, it enters the arena of ordinary history. He has even reminded us at the beginning of his book that "the course of events is a fixed objective series; things happen once for all, and the determination of the course of past events is a wholly definite task, difficult, indeed, yet perfectly mechanical. . . . The story of Jesus Christ's life on

* "The Gospel History and its Transmission." By F. Crawford Burkitt, M.A., F.B.A. (T. & T. Clark. 6s. net.)

earth, it cannot be too often repeated, happened in one way, and one way only." Now, on what plea can he exempt the birth and the resurrection from the operation of these principles? They cannot be taken out of the course of events. However high their dogmatic value may be, in one respect they belong to the domain of history as strictly as the trial before Pilate or the crucifixion. Either they happened or they did not happen as events or processes in the physical world, and therefore they must be submitted to the impartial scrutiny of the historian. However fitting it may appear to us that they should be true, however congruous they may seem with the character and mission of the Saviour of men—and we have heard them defended frequently on precisely these grounds—our feeling can make no difference to their reality. As events in time they are part of the story of Christ's life, and that life "happened in one way, and one way only." Our dogma must interpret the facts; we must not make the facts conform to our dogma. We regret this brief lapse into inconsistency and vagueness in a book which is marked elsewhere by a singular clearness of judgment in its application of critical and historical principles. But we could forgive much more than this in an author who has done so much to illustrate the Gospel history and to reaffirm this cardinal truth of its interpretation that it was Jesus Christ himself who inspired the Gospels, "made the evangelists write as they did, made the Gospels what they are."

W. H. D.

NATURALISM AND RELIGION.*

THE translators of Dr. Otto's work on "Naturalism and Religion," have conferred a benefit on the English speaking and reading world. The book stands out in the very front rank of the body of literature to which it belongs. Dr. Rudolf Otto has won a place among the foremost thinkers on the Continent, and is one who, as Dr. Morrison states in the preface, "possesses the rare merit of combining a high philosophic discipline with an accurate and comprehensive knowledge of the science of organic nature." The reader feels at once that he is under the guidance of a master mind, competent as few are, even in this age, to lead in an inquiry into the fundamental principles of science and religion, to separate the proved from the unproved, and warrantable theory from vain imaginings.

The object of the book is, in the first place, to define the relation, or rather the antithesis between the naturalistic and the religious interpretation of the world; and, secondly, to endeavour to reconcile the contradictions, and to vindicate against the counter claims of naturalism, the validity and freedom of the religious outlook. Thus, in substance, the author sums up his object, but as a matter of fact, little attempt is made to reconcile the contradiction in the two modes of regarding the world. The book is almost wholly devoted to a searching criticism of naturalistic

principles, and the results as regards fundamental truths to which they have led, and to a vindication of the validity of the religious outlook.

But what is naturalism? It is not easy to define, but Dr. Otto has in several pages summed up its essential meaning. It is that method of thought which proceeds on the assumption that all the phenomena of the world "may be traced back to simple, unequivocal, and easily understood processes, the actual why and how of all things perceived, so that, in short, everything may be seen to come about by natural means." Against this stands the method of the religious interpretation of the world. The source of this is not to be found in any consideration of external nature or history, but in the inner necessities of the human spirit. From the impulses of its own life, the spirit builds up ideas and conclusions, which a consideration of outward facts may be held to corroborate or not, but which are not drawn from such a consideration. Dr. Otto pushes the contrast even to this point: "No single one of them (*i.e.*, these ideas and conclusions) can be really proved from a study of nature, because they are much too deep to be reached by ordinary reasoning, and much too peculiar in their character and content to be discovered by any scientific consideration of nature or interpretation of the world."

The first three chapters of the book are devoted to clearing the ground and showing that, though the utmost be conceded to naturalism, it inevitably does and always must stop short of an ultimate explanation of the world, and so finally leaves the religious spirit free to formulate its thought. This object is gained by a brilliant exposition of the contingency of all material within reach of the naturalistic method. Let natural explanation be carried to its furthest bound, the world, existence, remains a mystery and contingent. All naturalistic inquiry leads in the end to the problem to which it can give no answer: "Why does anything exist at all, and why do these characters exist, and not quite different ones?" The essential thing in the religious interpretation of the world is the perception that the phenomena of time and space do not constitute the abiding reality. To all these there is "another side"; and the world which we see and know is "only an image, only transiently real, in contrast with the real world of true being which is believed in; time and space, and this world of time and space do not comprise the whole of existence nor existence as it really is, but are only a manifestation of it to our finite and limited knowledge."

A religious interpretation of the world, as Professor Otto shows, is necessarily teleological. Its abiding characteristic is a recognition of purpose. To such a belief, Naturalism, it is often asserted or assumed, gives no colour.

This question leads us into the most interesting portion of the book, in which the author discusses the outcome (a) of the Darwinian theory, and (b) of the mechanical theory of life on the problem of purpose in the natural world.

The enormous developments that have taken place in the theory of organic evolution during recent years are largely

unknown except to specialists. Dr. Otto has set these forth as clearly and comprehensively as can be done in a comparatively small space. He traces the development of Darwinism, details the points in which it began to fail in affording satisfaction, and shows up with startling emphasis the fact that expert theory is now largely in opposition to its fundamental theses. Much of the work that has produced this reversal of scientific opinion has been done during the last decade, and the world in general is ignorant of it. Whilst men are talking of "the struggle for existence" and the "survival of the fittest," as the controlling factors of organic evolution, science has thrown them over as inadequate, and is solving the problem of Darwin along other lines. This section of Dr. Otto's book is full of surprises for the ordinary scientific layman interested in the Darwinian Theory of Descent, and probably regarding it as certain as the law of gravitation.

A summary of the new views that have arisen in contrast to Darwinian theory cannot be attempted here. But one or two points may be noticed. The Darwinian theory rested on the hypothesis that everything organic is capable of variations. These variations are, to begin with, slight inconspicuous individual differences which have been produced by various causes, and which are combined, increased, and fixed through the struggle for existence, which eliminates whatever is useless, and builds up what is useful. All the characters of a finished species are the results of a long-continued process of selection on this method.

The modern prevailing view in contrast is that these chance individual variations play but a minor part in the production of new species. New species spring from old species through a disturbance of general vital equilibrium, from which a new state results immediately. It is at first insecure and fluctuating, and only gradually become stable. The struggle for existence is an unfavourable, not an advantageous factor, since it operates to prevent new developments, and the new arises not where the struggle is severe, but where it is weak. The theory of the building up of sporadic variations is thus giving place to the theory of the development of inherent organic tendencies and characters, which are neither produced by nor dependent upon environment, but often assert themselves against it. And now to quote Dr. Otto: "All this implies an admission of evolution and of descent, but a setting aside of Darwinism proper as an unsuccessful hypothesis, and a positive recognition of an endeavour after an aim, internal causes, and teleology in nature, as against fortuitous and superficial factors." The new views are in line with the postulate of the religious consciousness in a way the old were not, and show that "nature does not contradict, in fact, that it allows room and validity to, belief in the highest wisdom as the cause and guide of all things natural."

This section of the book leads into a consideration and criticism of the mechanical theory of life. The naturalistic aspiration here has been to find an ultimate explanation of life in terms of chemical and physical processes. It is not long

* "Naturalism and Religion." By Dr. Rudolf Otto, Professor of Theology in the University of Göttingen; translated by J. Arthur Thomson and Margaret R. Thomson. (Williams & Norgate. Crown Library, 6s.)

ago that the assumption that this could be done, and, in fact, was a goal of scientific inquiry almost in sight, was enthusiastically made. Further investigation has shown it to be more and more remote. To-day we are further away than ever from a mechanical theory of life that will fit the facts. The problem has been pushed back and has been debated in connection with simpler structures, but remains in essence the same. Organisms have been reduced to simpler organisms—cells, protoplasm, nucleus, nucleolus, centrosomes, and so on—according to the power of the microscope. But these structures, instead of explaining the vital functions of growth, development, multiplication, by division and the rest, simply repeat them on a smaller scale. The mystery of life remains, and all the work that has been done in this connection leads towards “a deeper conception and interpretation of reality in general, and towards a religious conception in particular.”

Sufficient has now been said to indicate the lines along which Dr. Otto vindicates the right and the demand of the religious consciousness to interpret the world in its own way, to reach the eternal in the temporary, the infinite in the finite. A true estimate of what science has accomplished finds nothing to check, much to confirm and stimulate the religious spirit as it works towards its goals. Dr. Otto defends no particular theological thesis. In so far as one may formulate the results that at present have their guarantee in the religious consciousness, they would be, according to him, the existence of God, and of a divine purpose running through all things, the supremacy of spirit over matter, the immortality of the soul. To the latter question he devotes a short but powerful and inspiring section.

“It is in a faith in a Beyond, and in the immortality of our true being, that what lies finely distributed through all religion, sums itself up and comes to full blossoming; the certainty that world and existence are insufficient, and the strong desire to break through into the true being, of which at the best we have here only a foretaste and intuition. The doctrine of immortality stands by itself as a matter of great solemnity and deep rapture. It is the conviction which, of all religious convictions, can be least striven for consciously; it must well forth from devotional personal experience of the spirit and its dignity. . . . To educate and cultivate it in us requires a discipline of meditation, of concentration, and of spiritual self-culture from within outwards. If we understood better what it meant “to live in the spirit,” to develop the receptivity, fineness and depth of our inner life, to listen to and cultivate what belongs to the spirit, to inform it with the worth and content of religion and morality, and to integrate it in the unity and completeness of a true personality, we should attain to the certainty that personal spirit is the fundamental value and meaning of all the confused play of evolution, and is to be estimated on quite a different scale from all other being which is driven hither and thither in the stream of Becoming and Passing away, having no meaning or value because of which it must endure.”

J. WORSLEY AUSTIN.

THE CHILDREN'S COLUMN.

CLIMBING.

A FEW weeks ago I wrote to you about the pleasure of movement—the delight of going on, in walking, running, marching, travelling, and also in the journey of life.

Perhaps even more delightful than going on is going up; from the very first we like to get up high, and we like the climbing.

The small child likes to be put up on father's shoulder, to climb up on to anything that is above the level of the floor—a footstool, a box, a bench, a chair. Better still is it to crawl up the stairs. Do you remember how much better you liked to get up high anywhere by yourself than to be lifted; and how you objected to being lifted when you thought you could manage alone?

Of course, you always preferred the top of an omnibus or a tram to the inside; and, of course, even the youngest would prefer to climb up alone, even if the whole tramful of people had to be kept waiting! But we cannot keep trams waiting, and some of us have to be helped.

The little ones have often to be lifted, whether they like it or not, and that is one of the ways in which elder brothers and sisters are generally very kind. To be able to lift instead of being lifted is one of the privileges of growing up, and in climbing of all sorts there are plenty of chances of giving a lift or a helping hand to each other.

The youngest climber I ever knew was a girl. Even before she could walk she was eager to climb. As soon as she could crawl at all she learned to crawl upstairs, and she learned also to make stairs up to many a desired height that at first seemed beyond her reach. She would push along a box until it was close to a chair, and so climb up one step higher. Then, by pushing and turning a footstool and a chair to a table she would arrange them as steps in order to clamber up and get for herself what she could not reach from the floor. Thus, whilst still almost a baby she would build her own staircase and then clamber up it.

One of the most loving and lovable of heroines in English poetry, whose story was a sad one, enjoyed a happy childhood in the country, and was remembered afterwards for “her venturesome climbings, and tumbles and childish escapes.” We all know how many tumbles come from an early love of climbing.

They say that “a burnt child dreads the fire,” but falls and bruises do not seem to cure us of our love of climbing. As long as there are no bones broken we are eager to try again—to climb again—next time, we hope, without stumbling or tumbling.

Our tumbles make us more careful. Perhaps we learn not to be in such a hurry over the climbing, to take heed where we put each foot, and what we take hold of to pull ourselves up higher.

The sort of climbing we can do depends upon the sort of place we live in. An ideal place for learning to climb and for enjoying climbing is a farm in the country, especially if it happens to be just at the foot of a hill with an old ruined abbey or castle near. Gates and walls, trees, haystacks and carts carrying hay or corn, and

best of all perhaps a barn with a ladder and a loft—a ladder to climb and soft hay to fall on—all this makes a paradise for adventurous folk who can learn.

Now what is it that makes us enjoy climbing more than just walking on and on along the level? Besides the desire to get higher there is the attraction of trying to do what is not quite easy. It is easy to go on, it is not so easy to go on and up at the same time.

Don't you all like to do what is difficult, especially if you are told it is too difficult for you yet? Some of us won't believe in difficulty until we have tried and failed. If we are true climbers we shall want to go on trying, in spite of the failures. We shall take a grim satisfaction in learning from our own stumbles and tumbles. Instead of bemoaning bruises a true climber considers them experience.

Sometimes a bruise is the result of an accident. But it is more often the mark of a mistake or blunder—a slip. And if we are wise enough to learn, a bruised shin will remind us of a blundering step. The bruise will be better soon, and we shall climb better next time.

Besides the pleasure of attempting the difficult, another advantage of getting higher is that we can then see further.

We were brought up to consider a hill something to walk up that we might see the view from the top. And we learned to find so much pleasure in seeing further, seeing beyond, that the view was worth the climb.

There is a poem about a little boy who climbed into a cherry tree and looked down into the neighbour's garden and beyond, as if it were “foreign lands”—over many pleasant places that he had never seen before. It is so pleasant that he wishes to climb higher and see farther.

“If I could find a higher tree
Farther and farther I should see.”

In many ways we use picture language about going upwards, climbing up to what is higher. When we feel brighter and happier on a sunny spring day we say our spirits go up. To get on, to hold the most important position in any station of life in any trade or profession, is called getting to the top of the tree. At school you move up to the top of the class and on to a higher class till you reach the top class—the top of the school. Higher means also better. And in many ways, when going on and on means effort, doing what is difficult, overcoming difficulties, we think of it as climbing.

Many hundred years ago the famous Saint Augustine said that we might each overcome our faults and turn them into a ladder by which to rise higher, and Longfellow made a poem about this ladder of Saint Augustine.

You might learn by heart these two verses:—

“All common things, each day's events,
That with the hour begin and end;
Our pleasures and our discontents
Are rounds by which we may ascend.

“We have no wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.”

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, APRIL 6, 1907.

THE RELIGION OF UNITARIANS.

"PRESENT-DAY Unitarianism is preaching with fervour and clearness the foundation truth of the New Theology, the fundamental unity of God and man. But it does not belong to it exclusively, and I decline to be labelled Unitarian because I preach it too." So writes the Rev. R. J. CAMPBELL in the chapter of his "New Theology" book on "Jesus the Divine Man." We have not the least desire to label Mr. CAMPBELL Unitarian, but only to understand what he really means, and to take our own share, if it may be so, in establishing the truth. To this end we are grateful to Professor UPTON for his article this week. It is of the utmost importance for the practical progress of religion, that we should be clear as to the actual meaning of the "fundamental unity of God and man."

In that same chapter, again, Mr. CAMPBELL writes:—"The New Theology does not belong to any one Church, but to all. : : . Let every man stay in the Church whose spiritual atmosphere and modes of worship best accord with his temperament, but let him recognise the deeper unity that lies below the formal creeds. The old issue between Unitarianism and Trinitarianism vanishes in the New Theology—the bottom is knocked out of the controversy. Unitarianism used to declare that JESUS was man, *not* God; Trinitarianism maintained that He was God *and* man; the oldest Christian thought, as well as the youngest, regards Him as God *in* man—God manifest in the flesh. But here emerges a great point of difference between the New Theology on the one hand, and traditional orthodoxy on the other. The latter would restrict the description 'God manifest in the flesh' to JESUS alone; the New Theology would extend it in a lesser degree to all humanity, and would maintain that in the end it will be as true of every individual soul as ever it was of JESUS. Indeed, it is this belief that gives value and significance to the

earthly mission of JESUS. He came to show us what we potentially are."

It appears, then, that in Mr. CAMPBELL'S view, he and modern Unitarians are at one in regarding JESUS as belonging essentially to the human race, and in his own nature bearing the same relation to God as we do ourselves; the difference being that JESUS was already from birth or had perfectly attained to be that which we are all destined to become; and that, if it is true to say that JESUS is God, it is true to say the same potentially of ourselves.

But when we come to Mr. CAMPBELL'S next chapter on "The Eternal CHRIST," we find that the God whom JESUS was and is, and which we are potentially and are destined actually to become, is "the archetypal eternal Divine Man, the source and sustenance of the universe, and yet transcending the universe"; for "God is essentially man, that is, He is the fount of humanity." "With what God have we to do except the God who is eternally man?" And again, in the next chapter, on "The Incarnation of the Son of God," we read, in a passage part of which we quoted a fortnight ago: "JESUS was God, but so are we. He was God because His life was the expression of Divine love; we, too, are one with God in so far as our lives express the same thing. JESUS was not God in the sense that he possessed an infinite consciousness; no more are we. JESUS expressed fully and completely, in so far as finite consciousness ever could, that aspect of the nature of God which we have called the eternal Son, or CHRIST, or ideal Man who is the Soul of the universe, and 'the light that lighteth every man that cometh into the world'; we are expressions of the same primordial being. Fundamentally, we are all one in this eternal CHRIST."

Now, it still appears to us simply and entirely true to say that "JESUS was man, *not* God," and that the Eternal, who is the source of our life, in whom we as living, spiritual beings must for ever rest, is to be described not as the eternal Son, or archetypal Man, but as the Father. To say that we "are one with God," and that "we are God," is not the same thing; nor is it the same to say "JESUS manifests God," and "JESUS is God." The essential unity of God and man, as Professor UPTON very clearly shows, as a spiritual fact, does not imply identity. To whatever height of spiritual being we attain, we must for ever remain children of the Eternal, finite beings, for there can be but the one Infinite and Eternal Source of all, the Father Everlasting. And we, even in the ultimate perfecting of our life must remain simply children, with JESUS, in communion with the Father. That appears to us to be the fundamental truth of religion.

The interest in this question is so great that we propose to illustrate it further, in a series of articles on "The Religion of Unitarians," as it may be studied in some of our chief teachers. The series will begin next week with an article on JOSEPH PRIESTLEY, to be followed by others on CHANNING, MARTINEAU, PARKER, JOHN HAMILTON THOM, and ARMSTRONG.

THE MARTINEAU MEMORIAL, NORWICH.

SIR,—We shall be grateful if you can give us space for an outline of the arrangements which we have so far been able to make for the laying of the foundation-stone of the Martineau Memorial Building here.

On Saturday, April 20, friends will meet in the Octagon Chapel, to which the new buildings are adjacent, at 3.30 o'clock in the afternoon. This day and time have been fixed largely in the hope of meeting the convenience of friends from London in particular, as it admits of their returning to town the same evening at 5 p.m. But we earnestly hope that many will stay over Sunday, and share in our quiet services of rejoicing; and we most cordially invite all who can possibly do so to be present with us on Saturday and Sunday.

The ceremony itself will come midway in the progress of a short service in the chapel, at which we trust that Miss Gertrude Martineau will be supported by many friends from far and near, and of various denominations, including representatives of Manchester College and the British and Foreign Unitarian Association. Immediately following this service, we shall proceed to the Octagon Institute (about two minutes' walk from the chapel), where tea will be served, and a social hour or so spent.

On Sunday, April 21, the Rev. V. D. Davis and Rev. Alfred Hall will conduct special services in the Octagon Chapel. A complete programme of the proceedings will be ready immediately, and will be gladly sent on application to me. Further particulars will be advertised in next week's issue.

We confess that deep anxiety mingles with our satisfaction at having reached this point in our great enterprise. Nearly £1,000 is still required to complete the fund. The prospect of having to borrow even a portion of that sum in the near future is one that we cannot contemplate with equanimity, however much courage and hope we may bring to the process. But we think that the fact of these buildings being a memorial to Dr. Martineau, and a provision for the carrying on of work inaugurated by him, must surely stir the generosity of all who can send us further help, so that the foundation-stone may be laid with no debt in view.

On behalf of the Octagon Chapel Committee,

F. A. MOTTRAM

(Hon. Sec. to the Fund).

The Birches, Bracondale, Norwich:

THE RELIGIOUS CRISIS IN FRANCE
AND ITALY.ITS INTENSITY—ITS ORIGIN—ITS MANI-
FESTATIONS IN FRANCE—IN ITALY—
CONCLUSION.

By PAUL SABATIER.

*Translation of the Article in the
"Hibbert Journal" of January, 1907.*

By E. L. H. THOMAS, B.A.

It is much to be desired that the incidents in the struggle between the Church and the State should not be allowed too much to monopolise public opinion. It is a duel, and, like all duels, possesses an element of simplicity that, involuntarily, captures the imagination. But important though it is, it must not be permitted so entirely to engross attention as to exclude from our observation a much profounder crisis. I refer to the religious crisis, of which the politico-ecclesiastical events are but consequences and episodes.

Clericalism and anti-clericalism, in this agreed—a no uncommon circumstance—are blind to this immense movement, which, as is the case with all great transformations, is, obscurely and mysteriously, in process of accomplishment. And hence, it is that they look for diametrically opposite, and equally erroneous results from the Law of Separation. Having no eyes for the religious crisis, they are under the impression that the conflict between Rome and France will be settled as other conflicts have been settled. And whilst one side is already conjuring up fancy pictures and caricatures, in which the Government of the Republic will be depicted at Canossa, barefooted, and with a rope about its neck, seeking pardon from a Papacy in its apotheosis, the other side already sees a France rid of her religious reveries, like one awaking in the morning, and glad to shake off the visions of a long and painful, but quickly forgotten nightmare.

They are equally mistaken, inasmuch as they only see the external and material aspect of religion, and take cognisance only of its institutions. For the former, religion is a revelation dropped from the skies; for the latter, it is little better than a sickly excrescence. It is the same error under two antithetic shapes.

If the sons of the "*Fille aînée de l'Eglise*" (the Church of France) feel some discomfort in the cramping institutions, within which, hitherto, their efforts towards advancing justice and love were confined, does that imply that they are about to discard those efforts, or does it not mean, on the contrary, that they are striving to impart to those efforts a greater vigour and somewhat more of truth and method? This, as it seems to me, is the truth of the situation. We are no more aiming at the overthrow of the State than at the overthrow of the Church. We are traversing one of the stages in the religious history of mankind.

Turning away then, from this exciting and impassioned conflict between Rome and the French Republic, I would rather attempt to expound the broad lines of the religious crisis which is stirring the *élite* of Catholicism to its depths.

That I shall make little reference here to Protestantism, arises from no lack of sympathy, but simply from the circumstance that I find nothing in this connection

to say about it. The activity of Protestantism in France, in theology, in science, in literature, in politics, and in missionary enterprise, is altogether remarkable. A host of civic and moral causes that otherwise would have come to grief, find in Protestantism an ever persistent and efficient co-operation. But if I recognise in their case, an ecclesiastical crisis, I do not perceive any profound religious crisis amongst them. The French Protestants labour fervently, discuss under conditions of perfect freedom, but obviously they are at the end of their religious development.

They have built a house on the rock, and they vary its furniture with delightful frequency. But they seem nowise greatly concerned as to the solidity and duration of the structure itself. If profound crises are experienced within its borders, they are individual crises, which in no way affect the general aspect of Protestantism. Famous as it is for its variations, posterity will find it—if it does find it—deviating much less from itself than Catholicism.

French Protestantism suffers from the defects of its qualities. Essentially individualistic, it constitutes a great school of intellectual and moral energy. There is no scepticism amongst them, but only too much faith in themselves. There is no lack amongst them of love and devotion, but only a lack of the kind of love and devotion which pours itself out haphazard, and is not merely kept in reserve for the family circle or for the little group to which you belong. To this circumstance, doubtless, is owing the isolation of Protestantism. The contact between it and the rest of France has failed to be established, because, obviously, in its case the head dominates the heart, whereas in our country the heart dominates the head. And our country is right. If swarming sects indicate strength, when they are a sign of intellectual activity, they become symptoms of the sins, *par excellence*, of egotism and pride, when they become the parcelling out of endless divisions. Chapels are good things, so long as they are, as in our old cathedrals, wide open in the direction of the central nave. Our age is assuredly not anti-individualistic, but it has a feeling that individualism is only a method, only a preliminary to solidarity, only a preparation for converting all men everywhere, into intelligent and voluntary members of that human family, which of old was greeted by the prophets, and is daily becoming a more concrete reality.

It is then of Catholicism only that I shall venture to speak; and only, even then, of the crisis as it affects France and Italy. It exists, of course, in other countries, and is in process of development there, being part and parcel of the general movement elsewhere—suffice it to point to England, for example, and the deep impression made by Father Tyrrell*—but we must draw the line somewhere.

*Father Tyrrell's letter to a Professor of Anthropology was, towards the end of 1905, admirably translated into Italian. These brief pages overflowing with thought and spiritual experience, read in religious circles, have exerted a profound influence, by defining in particular, for many seminarists, the preoccupations by which they were assailed. It was this publication which led the society of Jesus to separate from Father Tyrrell. The original English text, with a preface, has just been published by Longmans under the title, "A Much Abused Letter." Through the same Publishers may be

That which first of all strikes us in studying the present Catholic crisis, is its intensity. It is of an entirely different nature from that of the sixteenth century: The Reformation did not change the conception of authority itself, but merely changed its seat. Instead of recognising it in the Church, the Reformation recognised it in the Bible. The name, and indeed the features of the master were changed, but the emotions of the Protestant in relation to the Bible were very similar to those of the Catholic in relation to the Church. No doubt, in declining to obey the mastership of the Church, and in submitting to the authority of the Bible, the reformers had created a charter of absolute independence: Luther, uttering his famous words, "Here I stand, I can no other," : : : like Calvin, in the admirable pages in which he studies the inward and individual testimony of the Holy Spirit, made an attempt to completely transform the problem of authority. But, whether it was that the time was not ripe, or that Protestantism still stood in need of a more external and one-sided point of view, it is clear that the Reformation in our country merited its purely negative appellation of Protestantism.

Doubtless, there have been here and there, and there still are amongst Protestants, thinkers, who have felt that the conception itself of authority—be it that of the Church, of the Bible, or of the State—stands in need of transformation and renewal, and who feel that it is not a question of passing from one authority to another, nor of overthrowing them all, but of passing on to a profounder, completer, and more spiritual obedience, before which the old antinomies will disappear. It is not a question of overthrowing such and such a dogma, and of superciliously passing by on the other side, exclaiming, "It is an error," but it is a question of doing with it what Christ did with the Law of Moses, it is a question of fulfilling it. A given dogma was like a little rill of water, at which many generations came to slake their thirst. Scarcely, nowadays, can we perceive, however closely we may look for it, the faintest oozings of this once trickling stream. Shall we exclaim, "there is no more water!" Yes, provided we speedily set to work to dig deeper for it.

But the men amongst the Protestants, who not only felt, but appreciated, these needs of modern times, were as voices crying in the wilderness. Ariste Viguié,* to go no further, had profoundly seized upon what was true, true at once in its deep nature as well as in its provisional aspect, in the theology of St. Paul, and in that of the Middle Ages. With a rare historical sense, a poetic gift, and a generosity that made him at home in all epochs, he had seized upon whatever was strong, kind, sweet and true in tradition. He was misunderstood. This all-embracing love was regarded as eclecticism and syncretism, whenever it was not regarded

had all the works of this celebrated Father: "Nova et Vera," "Hard Sayings," "The Faith of the Millions," "Lex Orandi," "Lex Credendi," "External Religion," "The Soul's Orbit."

*Sometime Pastor at Nîmes; afterwards Professor at the Faculty of Protestant Theology, in Paris.

as a native incapacity for solving great problems, or as an evidence of theological impotence, or even as a pandering to popularity:

The present Catholic crisis is throughout an attempt to find one's bearings towards a new conception of the function of authority. Those whom I shall call the young Catholics, are in no sense revolvers. Nay, they are just the contrary. To spectators too far away to be able to judge, or too ill-informed, or it may be even to ecclesiastical authority itself, which like so many other authorities, is accustomed to receive immediate, docile, and unreasoning obedience, these young people, with their peremptory ways, and disregard for the formal hours of audience, and the ceremonies of the Roman Curia, may appear intractable. In reality, however, if they do not ask questions under their breath, but loudly, it is not to sell their obedience dearly, but, on the contrary, to substitute for the bondage of the letter, the joyful and intelligent obedience of the spirit.

In their case all is strength, pride and youthful vigour. They never cease plying their mother with questions, and perhaps wearying her with them. But there is no thought in the background of their mind of putting her in the wrong. They yearn to understand her better, and to be in a position to act, as they say in Italy, *con intelletto d'amore*. In other words, they are no longer children; they are sons, sons for whom the time has come to co-operate with their mother.

Such is the great novelty of the present Catholic crisis. It does not concern such and such detail; it probes, at the very outset, to the fundamental conception of authority; and it is going to transform it from within, for it is much the same with the Church as it is with a family: A father does not speak to his son of twenty, as to a little one of four, or to a youth of fifteen. To the jurist paternal authority is a massive conception, and regarded all of a piece, and such to the theologians is ecclesiastical authority.

Well, let us leave jurists and theologians and look at things in their concrete reality.

Its Origin.

Before proceeding further, perhaps, we ought to ask ourselves, whence did the crisis arise? It arose in the Church itself, and since it is a crisis of growth, it is immanent, natural, and profound. It makes for life and development, and not for decay and death. Doubtless there will be ruins scattered, here and there, along the way, but they will be not unlike the cast-off shells which the chick leaves behind it in its path.

Nevertheless, although this crisis has been inward and immanent, it has been favoured by circumstances, much as the chick, moving restlessly within its shell is discreetly helped by a few taps of the hen's beak.

Now the philosophy of evolution has altered everything around us. It has acted like the rays of the spring sun, which awake nature, simultaneously, everywhere. The soil of religion, being the furthest from the surface, was the last to feel the touch of these rays, but nothing can give an idea of the effect which their mighty influences will henceforth exert as they reach and affect it.

Whether we like it or not, people are finding it impossible to speak of dogmas as they did for centuries, almost, that is, in the precise language of mathematicians studying geometrical theorems. A dogma has become a living thing with a history, and which cannot be separated from its history. And this simple statement is sufficient to show how equally weak are the judgments of those who, on the one hand, see in a dogma a final truth, and of those, on the other hand, who see in it a pure and simple absurdity.

In the present crisis, the vanguard of Catholicism is gradually assimilating the evolutionary thought, as of old it had assimilated the philosophy of Alexandria, and as in the thirteenth century it assimilated with Thomas Aquinas the Philosophy of Aristotle.

It is this evolutionary thought which penetrates, at times unawares, the works of history, literature, exegesis, philosophy, politics, and sociology of the young Catholics. And M. Fogazzaro, one of the most authoritative representatives of the new tendencies in Italy, was able, a few years ago, to devote an entire volume, *Le Ascensioni Umane*—which was not placed on the Index—to the study of religious philosophy from the standpoint of the doctrine of evolution.

But I hasten to return to the Catholic crisis. Like all crises, it is difficult to describe. It is a mysterious battle between life and death, but one in which the pain of it is accompanied by an indefinable thrill of delight. Of all this spring-like labour, we can but catch a glimpse, we can but seize, here and there, a few indications of it—the grass turning green, the almond trees bursting into blossom, and the little child at the threshold of the house, merrily singing a song to Nature, a song of which, but yesterday, she knew nothing.

Erroneous Views about the Crisis.

If I have succeeded in making myself understood, there ought to be no difficulty now in comprehending the force of the crisis, and how, without in the least degree jeopardising the existence of the Church, it may be taken as the preliminary condition to fruitful transformations.

And it can be readily perceived what it is that differentiates this crisis from the efforts that have preceded it, such as the effort of the sixteenth century, and of the uninterrupted series, may we not say, of the attempts of liberalism, that under the most varied guises has striven ingeniously to unite faith and reason. God forbid that I should speak ill of the well-meaning ambassadors, who, with a strange patience, have again and again opened negotiations that were doomed to failure. Why should faith yield to reason, or reason yield to faith? The problem so stated is insoluble, and no one has ever succeeded in offering answers that were anything but make-shift expedients.

The young Catholics are the very opposite of the type of the easy-going *curé*, widespread enough in Italy, who enters on an ecclesiastical career, because his brothers are military men, Government officials, or landed proprietors, and because he thinks that the various social avocations should be allocated to different members of the family. If you were to ask this

churchman to explain his personal views, or the grounds of his faith, he would answer—if he deigned to answer and did not turn his back on you as an ill-bred individual—with a few scraps from the handbooks which he was taught at the seminary. The young Catholics, on the other hand, are only too eager to meet your questions, to invite them, and to provoke them, not because they imagine themselves equal to supplying answers to everything, but because questions will lead them to reflection and constrain them to effort. Far from being scared by contradiction, it appears to them the natural means for attaining to a clearer vision of the truth, and for a more thorough training for the apostolate.

At this stage we may now likewise see how erroneous is the judgment of those who have regarded the present Catholic crisis as a Protestant infiltration. If those, who by this description, have sought to stir up Catholic opinion against the modernists,* were a little more attentive and not so blinded by fear, they would have seen that the young Catholic school, far from being a Protestant infiltration, has been the first since Bossuet completely to revive a Christian Apologetic. M. Fogazzaro and M. Loisy, Père Smeria and Père Laberthonnière, the Archbishop of Albi, and M. Klein are the most formidable adversaries that Protestantism has ever encountered. Others are persuaded that the crisis is due to the influence of Newman or of Americanism. Assuredly the prestige of Newman over the thought of the young is at present immense, and for some years they have stoutly turned their attention in the direction of America, reckoning on the Episcopate of the United States to urge on the Church to enter more rapidly into the trend of modern times. But suppose that Newman had never existed, and that North America had resembled South America, the crisis would none the less have broken out and exerted no less a force. As a matter of fact, the young Catholics look upon Newman as a combatant who has endured tests analogous to their own. It is not association with the American clergy that has created in them this irresistible need for a new type of obedience, less literal, less external, and less servile, yet more spiritual, more joyful, and more efficient, and for an activity more thorough-going and human. Nay, it was when they experienced this need, that they looked in all directions, far and near, to see whether others had experienced the same crisis.

(To be concluded.)

A MEMORIAL Volume of Sermons and Addresses by Herbert Rix, with portraits of him and his wife, and an appreciation written by the Rev. P. H. Wicksteed, is in preparation. Any surplus, after paying necessary expenses, it is proposed to devote to the formation of a Prize Fund for the children of the Limsfield village schools, in which both Herbert and Alice Rix took a deep interest. The book will be issued to subscribers at 3s. 6d. a volume, post free. Orders should be sent at once to Mr. H. Carter, 28, Addiscombe-grove, Croydon.

*Mgr. Servonnnet; Mgr. Turinaz; le P. Fontaine, l'abbé Maignen.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING AT STALYBRIDGE.

GRANTED fine weather, the Good Friday meeting of the Manchester District Sunday School Association is the most popular of all our annual gatherings held in the North of England. And this year the weather was perfect; it was as if a July day had strayed from its place in the calendar. When the well-filled special train from Hindley and intermediate stations arrived at Stalybridge, the busy little manufacturing town was bathed in sunshine, and in place of the usual pall of smoke there was an unbroken stretch of blue sky overhead. Work seemed to be everywhere suspended for the time being, and the town was in a bustle of mild holiday excitement. Our arrival was not unexpected. At the station and all along our route nice little boys were posted, wearing white rosettes, so that the way-faring man, though a fool, might not err as to the road.

The day opened, as usual, with a religious service, and for this purpose the deacons and congregation had kindly given the use of the Congregational Church—a repetition of a similar courtesy extended to us on the occasion of the last visit of the Association to Stalybridge, thirteen years ago. The chapel is a very fine one, capable of seating some eight hundred or so people. All through the opening hymn people streamed in, and by the time all the late arrivals were seated it was not far from full. The preacher for the day was the Rev. A. W. Fox, of Todmorden, a northern hillside man, as he described himself, native to the soil, and aware of the native reticence of the northern character. The sermon was earnest and inspiring, a quaint mixture of good, sound, practical advice and homely counsel, and yet moving at times with a real eloquence. It was the direct talk of a teacher to teachers. It was anecdotal, reminiscent, and didactic by turns, but always optimistic and cheery. It contained many striking phrases. "Prepare your lessons, but, above all, prepare your hearts." Thus practical experience and imagination were blended again and again. Do not despair of the value of the work, the preacher urged, or of the want of appreciation. If their hearts were right they would find the children's hearts and their appreciation as well. "Complaints of ingratitude usually come from the selfish and niggardly; the truly generous know the response of grateful hearts." And so, with a scathing reference to some fathers who divide their time between the turf and the tap-room, who regard their children only as possible wage-earners, and leave the whole home burden on the mothers, the preacher closed his earnest and uplifting address with a plea for patience. "Work and wait in unshaken trust and invincible faith." All through it was the kindly sympathetic counsel of a teacher to his fellow-teachers; a serious and earnest address, but lit up with many flashes of quiet humour. Probably nothing better suited to the audience and the occasion could have been desired.

After the service the large company was piloted on its way, like so many Cook's

tourists, to the Hob Hill Schools. Here a small army of over a hundred attendants had been mobilised—young men and maidens from our local school and congregation. Working with remarkable ease and smoothness, they quickly served dinner to about five hundred guests, including a fair company which assembled at the vegetarian table—now a recognised feature in all our big Northern gatherings.

It is the immemorial tradition of these gatherings that the younger people may go off for a ramble in the afternoon, while the sober elder folk stay and discuss the business of the Association. On such a day as we were favoured with this custom was like to be well honoured. Still, a large number assembled for the business meeting, and our pretty little chapel, where it was held, was moderately well filled. The President of the Association, Mr. J. Hall Brooks, took the chair, and was supported by a large number of his colleagues in office, as well as by delegates from many kindred Associations. In the audience there were representatives of Unitarian and Liberal Religious movements in Hungary, India, and Japan. The chairman conducted the proceedings with the briskness which has characterised his presidency of the Committee during the year. A member of his town council, chairman of the Education Authority, and head of a large business office, Mr. Brooks knows the value of time and method, and evidently appreciates the motto that "silence is golden." It was, he said, because he resisted the temptation to make long speeches that he was to be honoured with a second term of office. However, on this occasion he ventured a few observations. Commenting on the Annual Report, he testified to the high estimate he had formed during his year of office of the organisation and work of the Association. He had been struck both by its wide range and efficiency, and paid a high tribute to the different honorary officers of the Association, especially the senior secretary, Mr. D. A. Little. Passing on to more general matters, he emphasised the urgency of efficiency in Sunday-school work in view of the certain abolition, sooner or later, of religious teaching from the day-schools, at the same time pointing to signs of encouragement in the wide interest aroused by the "new theology" movement. He concluded by moving the adoption of the report.

ANNUAL REPORT.

This was a substantial document of about fifty pages. It gave full details of the many branches of the Association's work—Lectures, with and without the lantern; Sunday afternoon, temperance, and anti-gambling addresses; rambles, and microscopical work had been carried on with efficiency and success, although, curiously, the demand hardly seems to equal the supply. The fine microscope belonging to the Association had been used over sixty times in audiences aggregating over 2,000. The Sea-side Home had had between sixty and seventy guests during the year, some of whom had stayed considerable periods. The visitors to the Holiday Home had numbered over 1,100. The statistics showed that there were 80 schools on the roll of the Association,

as compared with 78 in the previous year. There were in the 72 schools which had made returns, 1,480 teachers and 14,306 scholars, of whom 5,166 were over sixteen years of age. The finances of the Association are in an excellent condition, with substantial balances in hand on all the different accounts, and a large sum invested in Manchester Corporation stock for the enlargement of the Sea-side Home when the need arises. The commercial department had been equally successful, and in addition to the sale of 10,000 copies of the last number of "Hymns and Choral Songs," good business had been done in the other publications of the Association.

The Rev. A. COBDEN SMITH seconded the adoption of the Report. Its one unsatisfactory feature was the decline of the Sunday-morning school. He urged that renewed attention should be given to what he regarded as the best opportunity of the day. On the other hand, the temperance work of the Association was very flourishing, and most of the ministers were on the right side.

Mr. J. WIGLEY spoke in support of the motion, and it was adopted.

On the motion of Mr. J. Barrow (Hindley) and Rev. W. T. Bushrod (Chorley), the committee was appointed, and the appointment of officers followed on the motion of Mr. T. Holt (Manchester) and Rev. J. Morley Mills (Bootle).

The Rev. H. E. Dowson was called upon to give a welcome to the delegates of kindred Associations. Before he could do so, however, he had to receive a great ringing welcome himself. For Mr. Dowson had been invalidated away the greater part of the winter, and this was his first public appearance since his return. When he was allowed to do so, Mr. Dowson spoke with all his old fervour and enthusiasm, giving the delegates the most cordial of greetings, and particularly commending the work of their various societies in view of the new responsibility which would come upon the Sunday-schools in the future by the closing of the day-schools against religious instruction. Mr. Dowson's welcome having been seconded by the hearty cheers of the gathering, interesting replies were given by the various delegates, dealing mainly with the work of their various societies—viz., the Sunday School Association, Mr. Ion Pritchard; Yorkshire, Rev. W. R. Shanks; Liverpool, Rev. J. M. Mills; Midlands, Mr. J. Kimberly; London and South-Eastern Provincial Assembly, Rev. F. Allen; and North Midland, Mr. Limmin. This concluded the afternoon meeting, and the company adjourned to the schools for tea, where they were joined by those who had been exploring the beauty-spots which, happily, are not far from even our smokiest of Northern towns. There were nearly seven hundred persons for tea, including helpers, but bountiful provision had been made, and all the arrangements worked with great smoothness.

EVENING MEETING.

After tea a Public Meeting was held in the Congregational Church, and again the spacious building was well filled. The meeting was full of life, and responsive to the appeals from the platform, while the

singing of the hymns was hearty in the extreme.

The chair was taken by Mr. James Oliver, who explained that he presided in the place of his father, the appointed chairman. He had a friendly word of introduction for all the speakers, and opened with a word of warm welcome home to the Rev. H. E. Dowson, and of gratitude for the kind courtesy shown by their Congregationalist brethren on that occasion. He said Stalybridge might be passed over as of little importance in the world, but for his own part he gloried in the fact that they had held the record for examination successes for many years.

The Rev. H. E. PERRY (Denton) moved the thanks of the Association to the Stalybridge friends for the way in which they had carried out all the arrangements. It was, he said, his first experience of a Good Friday gathering, and he should never forget it. He could not compare with previous years, but he could not conceive anything better than the arrangements he had witnessed there.

The Rev. H. E. Dowson seconded the vote, and in doing so especially emphasised the general feeling of indebtedness for the loan of the Congregational Church. A former minister of the same church had once exchanged with him, and he hailed this broader spirit as the death of narrowness and bigotry and the birth of true religion. The vote was carried with acclamation, and the Rev. W. G. Price replied.

Mrs. H. E. Dowson was the first of the appointed speakers, and her subject was "The Sunday School Atmosphere." When she was asked to speak at the meeting, she was away spending some weeks in the pure, sunny, health-giving air of the Swiss mountains. Unseen, yet full of power to restore and invigorate the life of the body, it was, she felt, a physical type of what the religious, moral, and mental atmosphere ought to be in which the young people were brought up. First, the school should be clean, bright, and wholesome. Then teaching should be attractive and cheerful. But beyond these there should be the kindly spirit of the teacher. Discipline should not be obtrusive; it should grow out of the spirit of the school. The school should have the atmosphere of a good home by securing the affection and interest of the scholars.

The Rev. DENDY AGATE had for his subject "the appeal of the Scholar to the Teacher." He recalled the familiar picture associated with Cassell's *Popular Educator*, "The child: what will he become?" There were always the two ways open, the way of sin and shame and failure, and the way of honour and respect. And the mute and unconscious appeal which the scholar made to the teacher was, Help me to love learning, to be just, true and kind, help me to understand and avoid evil, and, as I grow up, teach me to be consistent and honourable in my profession and conduct. There was often a great waste of energy in the school. The teacher must strive to impart good and helpful knowledge, to form and build up character, and himself to set the example he would have his scholars emulate. He commended to his hearers the study of Mrs.

Southwood Hill's book, entitled "Notes on Education."

The Rev. E. G. EVANS spoke on the subject of our elder scholars. He proceeded to argue that whereas the Education Act of 1870 relieved the Sunday-schools of the duty of imparting secular knowledge, the legislation of the near future would relieve the day schools of the duty of imparting religious knowledge. Would their Sunday-schools be prepared for and competent to meet the new situation? The test of our schools, as they now are, is the elder scholar. He is their finished product. The future supply of both teachers and congregations depended on him. He is the centre of all our problems. But how indifferent he is to his own importance—how careless of his great possibilities! The prime defect of the elder scholar is the absence of any definite consciousness of his theological and religious position. Mr. Evans proceeded to urge that the Unitarian Sunday-school should have a definite theological as well as religious and ethical atmosphere. The Bible should be the text book in all classes; amateur science should be given up; there should be more flexibility, especially in dealing with elder scholars. Mr. Evans closed on a note of hope and faith—provided the elder scholar were properly instructed, he would come to the relief of all our problems.

The Rev. CHARLES PEACH spoke on the momentum of character. He cordially supported and emphasised the appeal of Mr. Evans. The Sunday-school existed to build up character. It was a mistake to submit the results of its teaching to competitive examination. The only adequate examination and test of its efficiency was life. Did it make good men and women? Examinations must be directed to knowledge, but that did not necessarily mean that the scholars had been made better, truer children of God. Examinations were not loved of the natural boy, and the Sunday-school should be loved. It should teach by example, sympathy, and association. It should discipline by love. Every kind of teaching might be legitimate and useful, but only as a means to the great end, which was character. He had seen Sunday-school classes cramming up for an examination in political economy. How would that help a passionate lad, set in the glare of a great town, to fight his battles and meet his temptations? Knowledge must pass away. In the hour of moral conflict it is character which saves.

The papers and addresses were discussed by the Revs. W. R. Shanks, W. Harrison, W. T. Bushrod, W. G. Price, H. Dawtre, and Messrs. J. Wigley and O. H. Heys, and the meeting closed with hymn and prayer. The collections during the day amounted to nearly £20.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of this Association was held at Mansfield on Easter Monday, and there was a good attendance. The Rev. Walter Burgess, of Loughborough, preached the annual sermon in the place of the Rev. H. M. Livens, who was unfortunately prevented by illness. His dis-

course was based on the text: "Except ye become as little children, ye shall in no wise enter the kingdom of God," and it was listened to with keen attention and much appreciation by a sympathetic audience. The devotional part of the service was conducted by the Rev. Chas. Sneddon, the new minister of Christ Church, Nottingham.

A hearty welcome was extended to the delegates of the S.S.A., the Manchester District, the Midland, and the Yorkshire Associations. The Committee's Report was received with satisfaction, and the officers for the ensuing year were re-elected, with the substitution of Rev. T. J. Jenkins for Mr. Timmans as President.

In the afternoon Miss Emmeline Davy, of the Free Christian Church, Leicester, read a most interesting and stimulating paper on "Modern Methods in our Junior Sunday-schools," in which she dwelt especially on the importance of early life as the time of the foundation-laying of character. To a large extent, she said, a child's tastes, inclinations, and habits are formed before he is seven, and can only with difficulty be altered later; therefore the work in the infants' school is of vital importance. It should aim at forming habits of truthfulness, obedience, and courtesy; at developing trust in parents into trust in the unseen Father; and at creating respect for all forms of life as His children. It should unconsciously create love of the Bible, and should be a training-school for young teachers. In order to secure these results, the infants' room should be bright and airy, with suitable, comfortable seats and tables, and with provision for removing outdoor clothes, and with a musical instrument of some kind. Children must be approached by Eye-gate as well as Ear-gate, by means of pictures, objects to illustrate Eastern life, and especially by rough chalk sketches on blackboard or brown paper. As little children cannot give voluntary attention, the subject must be presented in such a way as to secure involuntary attention. There must be provision for the child to express his conception of the lesson, so strengthening the impression made by the teacher by his own self-activity. He should be allowed to reproduce the lesson or some part of it by drawing (with crayon on brown paper), by acting it, or by some Kindergarten occupation. All *must* be under the direction of an experienced, trained teacher, with a staff of senior boys and girls to help him or her, and to learn gradually to take part in the teaching proper. Miss Davy called special attention to the excellent books on this subject by Mr. Hamilton Archibald and others, published by the Sunday School Union.

There was no time left for discussion, but the audience was deeply impressed, and gave Miss Davy very hearty applause.

The proceedings concluded with a vote of thanks to the kind friends in Mansfield for their hospitality.

God's gifts a soul may selfishly appropriate; but God Himself, the more truly a soul possesses Him, the more truly it will long and try to share Him.—*Phillips Brooks*.

LEWIN'S MEAD DOMESTIC MISSION,
BRISTOL.

ANNUAL MEETING.

THE annual meeting was held at the Mission, Lower Montague-street, on Monday evening, March 25. In the absence of the President, Mr. P. J. Worsley, through indisposition, the chair was taken by Mr. William Hall, and there was a good attendance of friends of the mission, including the Revs. T. Pipe, of Birmingham, and J. Wain, of Trowbridge, who, on the previous day, together with the Rev. A. N. Blatchford, had preached on behalf of the mission. (Mr. Blatchford was kept from attending the meeting by a bad cold.)

The CHAIRMAN, having expressed sympathy with the friends who, in a spirit of self-sacrifice, were doing such good work in connection with the mission, spoke of the obligations of citizens to their poorer friends and of the responsibility of Parliament and municipalities to make the conditions of life in the large cities as favourable as possible to the poorer people. Temperance legislation was needed; there must be less overcrowding, and there must be more education. The cost of education, he felt, was the best investment they could make. But they could not dispense with personal help and influence in the uplifting of weaker brothers and sisters, and that work must be done intelligently as well as lovingly. The best way to help the people was to show them how to help themselves.

Mrs. BROADRICK, the missionary, read her report, in the course of which she stated that quiet, patient work had been carried on, and deep and heartfelt gratitude had been shown by those helped. There was still a great deal of sickness and suffering in the district, the winter having been long, hard, and trying, and many had been out of work. On the other hand, it was pleasant to report that the penny bank had done well, considering the state of trade; £177 being deposited during the year, and over £172 withdrawn, and the good results accruing from the weekly visits of the ladies as collectors, and the kindly suggestions they were able to make to the depositors had been found most useful and beneficial. The practice of lending small sums of money had been much appreciated, and not abused, and had proved a great benefit in several cases, where otherwise it would have been impossible to pay rent and taxes when demanded. The helpful work done by the aid of the Poor's Purse could not be put into words—the sum of £61 15s. 5d. had been received and £58 19s. 8d. expended. The country visiting fund, by which the sick, as well as the convalescent, were sent into the country for a few weeks at a time, and the Mary Carpenter Guild for Christmas gifts, clothing, &c., had also done good and needful service.

The junior and senior girls' clubs must also be credited with useful and faithful work. The mother's meeting had been most successful during the year, with an average attendance of 33 members. In the autumn, by arrangement with the Bristol Educational Committee, a course of "Talks on Hygiene," "Management of Babies," "Food and Cooking," was given to the mothers by one of its lady teachers, which evoked much interest

among the women, and it is earnestly hoped may result in some permanent benefit in their home life.

The Monday evening lectures, concerts, and socials had been a source of instruction and pleasure. The attendance at the chapel service showed an increase, the average number present during the year being 48 persons. The Sunday-school had maintained its efficiency with its faithful band of 12 teachers, the average attendance being 87 scholars. Mrs. Broadrick mentioned at the end of her report that she wished to resign at the end of June. Owing to the state of her health she felt it would not be good for the mission or herself to attempt another winter's work. She thanked all for the cordial support given her in the work.

Professor SIBREE read the committee's report, which offered thanks to all who had helped during the year in the work of the various agencies of the mission, and expressed regret at the resignation of Mrs. Broadrick, and especially on account of the cause which had led her to send in the resignation, for the committee recognised the valuable work she had done and the good effect of her influence upon the people.

Mr. J. K. CHAMPION, hon. treasurer, read the financial statement, which showed that the year was commenced with an adverse balance of £71 16s. 2d. That sum was wiped off by donations, and the year ended with a balance in hand of £3 3s. 5d.

The reports and statement of accounts were adopted on the proposition of the CHAIRMAN, seconded by the Rev. E. I. FRIPP, who remarked that no one could have heard the reports without realising that an important work was being carried on at the mission. The work had steadily increased and shown vitality since Mrs. Broadrick became the missionary, and that in spite of her recent poor health.

The following resolution was then proposed by the CHAIRMAN, and seconded by Mr. T. GAYLARD: "That this meeting receives with much regret the announcement of Mrs. Broadrick's resignation, and while expressing its cordial thanks and sympathy to her for her zealous and loyal service to the mission during the past year, trusts that a change of occupation may enable her to regain better health."

Mr. GAYLARD said that he was very sorry to be asked to second that resolution for he felt strongly that in losing Mrs. Broadrick they were losing a true friend and helper, and speaking on behalf of the Sunday-school, he would like to say how much Mrs. Broadrick's work had been appreciated. They had better discipline than ever, and yet it was a rule of love and not of fear, and he deeply deplored the loss it would be to the Sunday-school as well as to the mission.

The CHAIRMAN, in putting the resolution, to the meeting, also expressed his deep regret on behalf of himself and the Oakfield-road church.

In reply, Mrs. BROADRICK thanked all who had spoken in such kindly words of her work and service, and of her deep regret that she felt compelled to give up such a noble calling.

A resolution was proposed, offering the best thanks to the Revs. Thomas Pipe, Joseph Wain, and A. N. Blatchford, for

their support of the mission as its preachers on the previous Sunday, to which Mr. Pipe and Mr. Wain replied, giving interesting accounts of mission work and words of encouragement to the workers.

The committee and officers for the ensuing year were then appointed, and the meeting closed with a hearty vote of thanks to the chairman.

PRESENTATION TO COLONEL
PILCHER.

LT.-COLONEL JESSE PILCHER, V.D., J.P., received many congratulations on Tuesday last on the attainment of his seventieth birthday. Colonel Pilcher has occupied a prominent place in the commercial and public life of Manchester, but our Free Churches and their connected institutions have always had the first place in his affections. As Colonel of the 2nd Vol. Batt. Manchester Reg., and as chairman of the Stretford Liberal Association, he has come most prominently before the public, but those who have been privileged to know him best have felt that he always courted publicity with reluctance, and that he preferred the quieter paths of religious fellowship and service. There are very few of our Manchester institutions to which Colonel Pilcher has not rendered conspicuous service. He was for sixteen years hon. sec. of the Manchester District Sunday School Association, and for a lesser period he held the similar office in the Sunday School Union. For more than half his life he has been associated with Lower Mosley-street Schools, where, among the names most venerated are those of the three brothers—Richard, Albert and Jesse Pilcher. At present Colonel Pilcher is chairman of the Cross-street Chapel Committee.

During the last few years the energies of Colonel Pilcher have been almost entirely absorbed by the Home Missionary College. He was one of the first to recognise the far-reaching consequence of the Jubilee proposals brought forward by the old students of the college, and to him more than to anyone else credit is due for their realisation. It was fitting, therefore, that his colleagues on the staff and committee of the college should be foremost in their congratulations. A deputation from the College Committee, consisting of Principal Gordon and the Revs. E. L. H. Thomas and C. Peach, accordingly waited upon Colonel Pilcher at breakfast-time and presented him with the draft of the following address. It is to be illuminated and bound in book form. Colonel Pilcher consented to sit for his portrait and the commission has been given to Mr. T. C. Dugdale, whose portrait work exhibited in the Royal Academy and the Manchester local exhibitions has attracted very considerable attention.

The address was as follows:—

"April 2, 1907.

"DEAR COLONEL PILCHER,—We, whose names are here inscribed, your colleagues in the General and Jubilee Committees, the Principal and Tutor of the Unitarian Home Missionary College, Summerville, greet you on the occasion of what, it has much surprised us all to learn, is your

seventieth birthday. We trust that it may be long indeed before we realise, by any marks of age, that you have attained to three score years and ten. Half of this great number of years you have spent in the service of the College as a member of its Committee. That you have retained the Presidency of the Committee for so long a term as twenty years is evidence of the possession by you of qualities of character and of business capacity that have been invaluable to your colleagues and to the cause of the College. It would be difficult to exaggerate the value of those qualities at any time during your long service, but during no period were they so much needed, so much noted, and so much valued as when, at the time of its Jubilee, the College entered upon a new and ampler life with a larger outlook and with increased responsibilities. Only those of us who shared with you the experience of these latter years of anxiety and joy can fully appreciate all that you have been to them. Nothing but your steady patience and firmness, calmness and courtesy, and, perhaps above all, your unwavering faith, could have helped your grateful colleagues to enter upon so arduous a voyage, to steer so straight and speedy a course, to weather the sudden storm that overtook them, and to arrive safe and sound into the haven where they would be. In days to come, when men review the events of these days in the history of the College, they will perceive that it was no scanty triumph that then was won, and that it must have been no common faith that was then rewarded; and they will feel assured that there was somewhere an influence, however modest and unobtrusive, that was able to unite and guide the scattered forces to such a victory. In any retrospect in years to come the quiet but hopeful and persevering part you played will not escape the grateful notice of those who will value their heritage and understand how it came to be. Your friendliness to all concerned in the work of the College, and your interest in the successive generations of students, have perhaps exerted a greater influence for good relationships than we can any of us properly estimate, making many a crooked path straight and many a rough place smooth, and tending, by a natural and simple human touch, in the midst of routine affairs, to lighten every task.

"Some little portion of the gratitude we have felt towards you we take this occasion—very sincerely, however inadequately—to express, and should esteem it an honour if you would consent to sit for a portrait which we might have the privilege of placing upon the walls of the College.

"And most earnestly we wish you, in the time-honoured phrase, Many Happy Returns of the Day."

THE sweet sincerity of joy and peace which I draw from this alliance with my brother's soul is the nut itself, whereof all nature and all thought is but the husk and shell. Happy is the house that shelters a friend.—*Emerson:*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Banbridge, Co. Down.—At the annual meeting of the First Presbyterian (non-subscribing) church, held on March 28, the Rev. Edgar Lockett in the chair, the hon. secretary, Mr. S. Bell, read a satisfactory report, which states that Mr. Lockett accepted a unanimous call to the church early in June, and was installed on July 20. There had since been increased attendance at public worship, and at the November Communion service almost double the number of communicants for some years past came forward. Mr. Lockett had a successful Bible class on Sunday mornings, and had organised a Band of Hope at the beginning of the winter, in which much interest was taken. The report of the Sunday-school was also encouraging, and showed that the school had practically doubled itself during the year. The head master of the Dunbar Memorial day schools submitted the inspector's report which was very satisfactory to all concerned. Addresses were delivered by the Rev. W. Weatherall, of Moira, and the chairman, who said there were thirty-four members in his Bible class, and the attendance were very encouraging.

Banbury.—The Rev. Geo. St. Clair, who has resided in Banbury and discharged all the duties of preacher and pastor at Christ Church Chapel during the past twelve months, preached farewell sermons on Easter Sunday. The attendance in the evening was the largest of the whole year, and included many persons from other places of worship. During Mr. St. Clair's sojourn the ordinary attendance has increased, and the general position and prospects of the congregation have much improved. The members were unanimous in wishing Mr. St. Clair to settle down among them, and the trustees offered him the appointment, but he has not seen his way to accept it. Regret is general, and on Sunday night the committee, in thanking Mr. St. Clair for all that he had done, expressed the hope that he would often come among them again.

Belfast: First Presbyterian Church.—The Rev. H. J. Rossington, M.A., who has been for the past six years minister of the Longsight Free Christian Church, Manchester, has accepted the pulpit of the First Church, Rosemary-street, Belfast.

Boston.—The anniversary services of Spain Lane Chapel were conducted on Easter Sunday by the Rev. Thos. P. Spedding, the newly appointed Field Agent of the B. and F. Unitarian Association. The evening discourse was on "The Atonement and the New Theology," in which Mr. Spedding criticised the views of the Rev. R. J. Campbell, as set forth in his new book.

Ipswich.—A special course of lectures in the Friar-street Chapel during the past six weeks on questions raised by the "New Theology" discussion awakened an unusual amount of interest in the town, and was attended by congregations numbering from 200 to 300. Many members of other churches and non-churchgoers were present. The first lecture was by the Rev. A. A. Charlesworth on "What is Unitarianism," followed by the Rev. A. Hall on "Miracles," the Rev. R. H. Fuller on "Judgment, Heaven and Hell," and the Rev. L. Taverner on "Incarnation," "Inspiration of the Bible," and "Atonement." Literature provided by the B. and F.U.A. was placed in the vestibule of the chapel and was much appreciated.

London: Peckham.—For many years prior to her death on March 25 (as recorded last week), Mrs. Harriett Harris had been debarrd by infirmity from the active Unitarian work in which she engaged in the days of health and strength; but her keen interest in it was manifested in various ways to the last. Born at Stratford in 1828, she was in her childhood taken occasionally by her parents (Mr. and Mrs. John Winder) to Hackney Unitarian Church, three miles distant from her home. She was trained as a teacher in the Borough-road College, and was engaged first at Chapel-street, Cripplegate, and afterwards at Effra-road

(Brixton) Day School, retaining the latter position for some years after her marriage to Mr. George Harris of Deptford. At different periods, according to abode, she attended public worship at Unity Church, Islington, and Portland-street Chapel, taking up membership finally at Avondale-road Church. Both Mrs. Harris and her husband (whom she outlived by nearly three years) were ardent temperance advocates, and took a keen interest in the work of their son, Mr. A. W. Harris. Mrs. Harris was buried in Nunhead Cemetery on March 28, the funeral service being conducted by the Rev. George Carter.

Manchester: Longsight (Resignation).—At the annual meeting of the Longsight Free Christian Church, held last week, the Rev. H. J. Rossington, M.A., announced his resignation, consequent on his acceptance of a call to the First Presbyterian Church, Rosemary-street, Belfast, in succession to the Rev. D. Walmsley, B.A.

Newcastle-on-Tyne (Presentation).—On Wednesday, March 27, the members of the Literary and Debating Society met in the library of the Church of the Divine Unity to present the president, the Rev. Frank Walters, with a parting token of their affection and esteem. The gift, consisting of a set of valuable philosophical books and a silver-mounted paper-knife, was presented by the secretary, Miss Nelly Elliott, who referred to the fact that Mr. Walters had been president of that society since its formation in 1904, and spoke of the deep debt of gratitude they owed to him for what he had done for the education of the young people, and above all by his personal influence. They deeply regretted the severance of that tie, and very earnestly wished him well. In reply, Mr. Walters expressed his deep gratitude, and said that the love and loyalty of his young members had been a chief source of strength through a ministry of twenty-two years.

Newport, Mon.—The annual church meeting was held on Wednesday evening, March 27, there being a very good attendance. The report for the first year of the church's history as an organised body showed an encouraging degree of progress. Not only has there been a substantial increase of membership, but the fact that the congregation, who were almost strangers twelve months ago, have become much better known to each other, is bound to be a useful factor in future development. During the past winter classes, lectures, social gatherings, &c., have been regularly held and well supported. The financial report showed that the estimated income had been realised, with a few pounds to spare, and that a small balance remains in hand. The Rev. S. Burrows was cordially thanked for his valued ministry during the past six months, from which the church has derived much benefit. The following officers were elected for the coming year:—Mr. W. Pritchard, president; Mr. G. H. Llewellyn, vice-president; Mr. J. N. Bell, treasurer; Mr. W. Sutherland, secretary; also a representative committee. The "grand old man" of the congregation, Mr. W. Banks, was elected an honorary vice-president as a mark of the esteem in which he is held.

Saffron Walden.—The 70th annual tea was held in the General Baptist Chapel on Good Friday, and in the evening (for the third year) divine service was held, the Rev. J. A. Brinkworth preaching from John xiv. 28, "I go to the Father." On Easter Sunday Mr. Brinkworth commenced the 33rd year of his ministry at Saffron Walden.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly, wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 7.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON, Young People's Induction Service.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERKINS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. E. SAVELL HICKS, M.A., and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15, Rev. A. GOLLAND, M.A., and 7, Rev. W. WOODING, B.A.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. S. A. MELLOR.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Mr. D. BALSILLIE.
 Stratford Unitarian Church, 11, Mr. J. C. PAIN, and 6.30, Dr. J. STENSON HOOKER.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. H. G. CHANCELLOR.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARBOROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. B. LISTER, B.A., of Manchester College.
 LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

WILLIAMS & NORGATE.

TO OBTAIN A COMPARATIVE VIEW OF THE PRESENT MOVEMENT IN THE CHURCHES READ THE HIBBERT JOURNAL.

CHIEF CONTENTS APRIL ISSUE.

THE AIM OF THE NEW THEOLOGY MOVEMENT. Rev. R. J. CAMPBELL, M.A.
 THE AIM OF THE NEW CATHOLIC MOVEMENT. By LATINUS.
 A REFORMED CHURCH AS AN ENGINE OF PROGRESS. Sir OLIVER LODGE.
 THE LIVING CHURCH. Rev. FRANK LESLEY PARADISE.
 THE NEW STOICISM. Professor E. A. SONNENSCHNEIN.

Other Articles are:

Between Life and Death.

Personality in God, Christ, Man.

ALFRED E. GARVIE, M.A., D.D.

The Neurotic Theory of the New Miracles of Healing. R. J. RYLE, M.A., M.D.

The Sinlessness of Jesus. EDWIN A. RUMBALL.

A number of Discussions, Signed Reviews, and Bibliography of Recent Literature.

Each issue comprises 240 pp., 2s. 6d. net; 2s. 9d. post free. Yearly Subscriptions, which may commence with any number, 10s., post free.

380 pages, cloth, 10s. 6d. net, 10s. 11d. post free.

THE MYSTERY OF NEWMAN. By HENRI BREMOND. Translated by H. C. CORRANCE. With an Introduction by Rev. GEORGE TYRRELL.

"The handsome and well-finished volume before us is one that everyone interested in Newman will feel bound to read, and will read to the end with unflinching attention. It is far away the best criticism on Newman that has yet appeared, full of cordial appreciation, and yet no unreasoning panegyric."
Westminster Gazette.

Just Ready, demy 8vo, cloth, 10s. 6d. net.

INTRODUCTION TO THE CANONICAL BOOKS OF THE OLD TESTAMENT. By CARL CORNILL, Professor of Old Testament Theology at the University of Breslau. Translated by the Rev. G. H. BOX, M.A.

Being the New Volume in the Theological Translation Library, subscribers to which obtain 3 vols. for 22s. 6d., post free. Full particulars and Complete List of Volumes post free.

Now Ready, with Maps, and 62 Illustrations. Demy 8vo, cloth, 8s. 6d. net, 8s. 11d. post free.

TENT AND TESTAMENT. A Camping Tour in Palestine, with Notes on Scripture Sites. By HERBERT RIX, B.A., late Secretary to the Royal Society of London.

"A work so well founded on direct observation and so well fortified by learning in the literature devoted to the topography of the New Testament, cannot fail either to entertain or instruct readers specially interested in this subject."
Sootman.

Crown 8vo, cloth, 1s. 6d. net, 1s. 8d. post free.

A FREE CATHOLIC CHURCH. By J. M. LLOYD THOMAS.

"If the men of the New Theology desire a clear and intelligent book, a book containing much of their position, but maintaining it with an almost antiquated clarity and courage, they could get nothing better than this book."
G. K. CHESTERTON in Daily News.

CROWN THEOLOGICAL LIBRARY.

Now Ready, crown 8vo, 240 pages, cloth, 4s. 6d.

ESSAYS ON THE SOCIAL GOSPEL. By Dr. ADOLF HARNACK and Dr. WILHELM HERRMANN. Translated by G. M. CRAIK, and Edited by MAURICE A. CANNEY, M.A.

Now Ready, crown 8vo., cloth, 6s.

NATURALISM AND RELIGION. By RUDOLF OTTO, Professor of Theology in University of Gottingen. Translated by Professor J. ARTHUR THOMSON and MARGARET R. THOMSON.

"The coolness with which the naturalist position is set forth, and the final calm exhibition of the religious sense as the only one which interprets for us the ultimate meaning of the world, combine to make the book one of the class entirely apart from the ordinary run of apologetics."
Christian World.

Now Ready. Crown 8vo., cloth, 5s.

HEBREW RELIGION to the establishment of Judaism under Ezra. By W. E. ADDIS, M.A.

"It is sober and moderate in tone, and is written in a deeply reverent spirit."
Guardian.

Complete list of Volumes issued in this Library post free upon application.

WILLIAMS & NORGATE, 14, Henrietta St., Covent Garden, London, W.C.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.

OXFORD, Manchester College, 11.30, Rev. JAMES HARWOOD, B.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TRASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHERN, Darnley-road, 11, Young People's Service, 6.30, Mr. DELTA EVANS.

SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephon's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.

NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

NOW READY FOR APRIL.

"YOUNG DAYS."

Our Young People's Own Illustrated Magazine. 32nd Year.

Edited by Rev. J. J. WRIGHT, F.R.S.L.

PRICE ONE PENNY MONTHLY.

One Copy post free for a year from the Publishers for 1s. 6d.

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

DEATHS.

HIND.—On March 27th, at Bordighera, Italy, Eliza, the dearly beloved wife of Jesse Hind, of Edwalton, Nottingham.

KENRICK.—On March 30th, at Berrow Court, Edgbaston, Clara, wife of J. Arthur Kenrick.

STARLING.—On April 3rd, at 74A, Marlborough-road, Bowes Park, N., Caroline, beloved wife of C. G. Starling, formerly of Norwich and Bradford, in her 72nd year.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A SITUATION WANTED as HOUSE-KEEPER or COMPANION HELP. Good references; experienced and reliable.—E. A., INQUIRER Office, 3, Essex-street, Strand, W.C.

LADY desires post as COMPANION or LADY-HELP. Domesticated and good needlewoman.—C. S., 110, Markhouse-road, Walthamstow, E.

WANTED, Young Refined GENTLE-WOMAN for Two Boys, 3 and 5. Good disciplinarian. Good salary.—Mrs. GARDNER, 13, Esplanade, Waterloo, Liverpool.

LADY COMPANION wanted for about five weeks from April 26, for lame lady. Experienced in nursing, strong, and a good reader.—Brathay, Thornton-road, Clapham Park, S.W.

HONORARY ORGANIST required for Acton Unitarian Church. Allowance for expenses.—Apply to A. BARNES, Ravenhead, Creffield-road, Acton, W.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master. Mr. H. T. FACON, B.A. Next Term begins on Thursday, April 25th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance; or Apartments.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD.

On Promenade, near Park. Special diet for Rheumatism, Gout, Digestive Troubles. Visitors suffering from such ailments taught how to avoid them. Most comfortable home. Large Library. Fee: 25s. a week.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

NORTH LONDON.—Two or three large rooms, unfurnished, in quiet house. No children. Use of bathroom. Gas if required. On high ground. South aspect.—A. E., INQUIRER Office, 3, Essex-street, W.C.

WANTED for young gentleman, board with a gentleman's family in or near Birmingham, North Side.—Apply, stating terms, G., INQUIRER Office, 3, Essex-street, W.C.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

WIDOWS' FUND.—The Annual

General Meeting of the Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers will be held on Monday next, April 8th, at the Offices of the Sunday School Union, 56, Old Bailey. The chair will be taken at Two o'clock.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for APRIL.

Little Portland Street Discourses:—
I.—Bearing Witness to the Truth.
II.—Many Members; One Body.
Two Strong Men on Conformity (Emerson and Arthur Helps).
Stray Thoughts on Life.
An Open Window Glimpse.
The "Dreadnought."
The Praise of Hypocrisy.
Equal Justice for Women.
Dr. Horton on the Inspiration of the Bible.
Cranks.
Thoughts for To-day. Notes on Books, &c.

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.,
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

PULPIT SUPPLY.—Rev. FRANCIS WOOD, 16, Edna-street, Crumpsall, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lambs Conduit-street, W.C., Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, April 6, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3381.
NEW SERIES, No. 485.]

LONDON, SATURDAY, APRIL 13, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	225
LEADER :—	
Our Life with God	232
ARTICLES :—	
Children's Flower Fund	231
The Religion of Unitarians	232
The Religious Crisis in France and Italy—II.	233
Experiments in Socialism	236
CORRESPONDENCE :—	
International Council Meetings	230
Towards Catholicism	230
St. Philip Neri	230
LITERATURE :—	
Literary Notes and News	227
Dr. Dale's History of English Congregationalism	227
Illustrations of Atonement	228
Introduction to the Old Testament	229
Short Notices	230
THE CHILDREN'S COLUMN	231
NEWS FROM THE CHURCHES	237
OUR CALENDAR	238

NOTES OF THE WEEK.

THE order of proceedings at the stonelaying of the Martineau Memorial at Norwich next Saturday, will be found advertised this week. Visitors from London who can only spare the one day can leave Liverpool-street Station at 10 a.m., reaching Norwich (Thorpe Station) at 1.15. Then, if they want to get lunch in town, they will find the old Maid's Head Hotel pleasant and convenient, and will have abundant time to be at the Octagon Chapel before 3.30. And for the return journey there is the train at 5 p.m. from the Thorpe Station (Saturdays only) reaching Liverpool-street, *viâ* Cambridge, at 8.25, and another at 6.22, *viâ* Colchester, due at Liverpool-street, 9.25 p.m.

FRIENDS who can stay over the Sunday also will, of course, be even more heartily welcome. And is it quite useless to say any more about money? It would be a happy thing, indeed, if for the Martineau Memorial that stone might be laid with no burden of debt resting upon it. It would be a happy thing, worthily done, and a golden memory in after years for the generous friend or friends who had made it possible!

PROFESSOR JEAN RÉVILLE, of Paris, has been appointed to the chair of the History of Religion in the Collège de France, which was held with so much distinction by his father, the late Albert Réville. We congratulate Professor Réville very cordially upon his appointment, and yet must regret that it involves his retirement from the Protestant Faculty of Paris.

A GENERAL SYNOD of the Liberal Churches of France has been held this week at Mazamet, not far from Montauban. We hope very soon to receive from Professor Réville an article on the position of the Liberal Protestants in France. We are very glad to learn that he is to be one of the delegates at the International meetings at Boston in September.

HEARTIEST congratulations to the *Christian World*, which this week completes fifty years of remarkable service to the cause of liberal religion. Friends should by all means secure a copy of the jubilee number, if it were only for the sake of buying such a penny-worth! But, of course, there are other and better reasons than that. In addition to forty pages of the usual size, there is a further supplement, reproducing the first number of the paper, dated Thursday, April 9, 1857; eight more modest pages, and in one corner of p. 3 some verses by "Marianne Farmingham" (was it so spelt fifty years ago, or only by mistake in this facsimile?), who is still writing verses as fresh as ever, and in this jubilee number, gratefully commemorates the fifty years, with a concluding exhortation to the young:—

"Face life with trust, and not with fears,
God rules the years."

The history of the *Christian World*, as recorded in this jubilee number, is of the greatest interest, but we shall not tell any of it here. Get the paper and read it all.

MR. LUMMIS's translation of Professor Wernle's "Sources of our Knowledge of the Life of Jesus," the first of the New Testament series of the Religionsgeschichtliche Volksbücher (J. C. B. Mohr: Paul Siebeck, Tübingen) is published this week by the British and Foreign Unitarian Association, as a well-printed two-shilling book. Professor Wernle has written a special preface to the English translation, which contains a fitting reference to Dr. Carpenter's "First Three Gospels," and concludes:—

"If many features in the old picture of Jesus are destroyed by this criticism, that is good: it exhibited so much that was lacking in love, so much narrowness of heart, which deserved to be destroyed; and Jesus will gain by its destruction. If, on the other hand, there is in the new image of Jesus—which is indeed, in our view, the oldest of all—much that remains fragmentary and doubtful, there is no harm in that. We trust that all knowledge and all recognition of truth makes for faith in God, who is truth itself. But

the reader cannot be too often reminded of one thing, that Jesus was not given us to satisfy our desire for knowledge, but to actuate our will; and that the soul which best understands the picture of Jesus, be it the old or the new, is that soul into whose life the being whom it there sees is most deeply and earnestly admitted."

WE have been very glad to receive from Messrs. Vandenhoeck & Ruprecht, of Göttingen, a new work by Professor H. H. Wendt, of Jena, "System der Christlichen Lehre," an elaborate treatise on Christian Doctrine. It is in two parts, making together a large volume of 676 pages (M. 15, or bound, M. 17). Professor Wendt, it will be remembered, was our Essex Hall lecturer in 1904. His well-known work on the "Teaching of Jesus" (Die Lehre Jesu), first published in 1886-90, reached a second edition in 1901. Both this and his "Johannesevangelium" have been translated into English (the latter by Mr. Lummis). This new book, after an introduction and statement of principles, deals with the Christian doctrine of God and of the World and Man, and then in the second part with the doctrine of Jesus Christ as bringer of salvation; the revealer, atoning for sin, and the Son of God; these subjects and the resurrection and ascension, as, indeed, the whole of the work, being treated in the light of the history of religion. Further sections deal with the work of Christianity and the Church, and with the doctrine of human Sonship to God, with a concluding chapter on Christianity as a whole, its character, truth, and value. We shall look forward with the keenest interest to the study of this work, and shall hope to give our readers some further account of it.

THE Scottish Congregational Union some time ago instructed its general committee to draw up a new code for the admission of ministers into its ranks. The Committee has now presented a draft of certain rules, the effect of which, if adopted, will be to establish a new symbol of orthodoxy, all the more dangerous because of its indefiniteness. The amount of testing that a man's creed is to undergo depends, curiously enough, upon his academic attainments. At the present time all ministers in the Union are expected to "confess their faith in Jesus Christ as their Saviour and Lord." But the interpretation of this belief is left to private judgment, and it is expressly provided that the Union, as such, does not require "formal subscription or assent to any doctrinal creed." Now it is proposed to alter this,

and a candidate must (according to his scholastic proficiency) either submit in writing a statement of his theological opinions or must answer a set of doctrinal questions set before him by the Union. What the questions shall be we are not told. They may include a whole corpus of effete theology, and apparently may be arbitrarily changed from time to time. This is bad enough; but then the answers are to be considered and judgment passed upon them; and although the assessors of another man's faith may be both competent and fair, there is and can be no certainty that they will be either the one or the other.

WE are witnessing, in fact, another struggle of the retrograde spirit. It is strangely out of tune with the spirit of the age. Unhappily it is not an isolated spurt of dogmatic orthodoxy among our Congregational brethren, although it is a sad departure from every tradition of freedom which in the past the churches have held dear. They would seem to be tired of Christian liberty and to long again to be enslaved by the letter. Perhaps it is inevitable. There has been in recent years a strong tendency towards more liberal beliefs, and against every new tendency a reaction is manifested. But it is none the less deplorable, and we trust that these new rules will not be adopted in their present form.

THE income of Trinity Church, Glasgow (Dr. Hunter's), for the year 1906 amounted to £3,028 12s. 6d. Of this amount the sum of £1,200 was raised for philanthropic purposes, including £487 for the Children's Convalescent Home, Ravenscraig, which was started by Dr. Hunter in connection with the church seventeen years ago, and £458 15s. for home mission work. The stipend of the minister is £1,000.

DR. FAIRBAIRN'S attack on Mr. Campbell in the *Manchester Guardian*, in a notice of the "New Theology," has naturally called forth indignant protests. In last Saturday's *Guardian* Mr. Campbell wrote himself, deprecating any further reference to the incident. In the course of the letter he says:—

"Dr. Fairbairn's article I am unable to account for; it is utterly unlike him, and could only have been written in a moment of deep annoyance caused by something of which I have no knowledge. I owe him too much to wish to retaliate, or to see anyone else retaliate. I have known him more or less intimately for about fifteen years. During the latter part of my time at Oxford he was exceedingly kind to me, and, although I was not one of his own men, gave me a great deal of his time and much valuable advice, by which I have since profited in no small degree.

* * * *

"Somehow I cannot feel that he really means the personal attack he has recently made. A perusal of the following letter read at my induction when I came to London in 1903, is, I think, better evidence of Dr. Fairbairn's real attitude towards me than his article in your columns:—

"*Mansfield College, Oxford, 30-4-1903.*

"MY DEAR CAMPBELL,—If I could have come to your recognition I would. I see

you as the minister of the City Temple with the greatest possible gratification, and it would have been a real happiness to me to have done anything in my power to have helped you in your great enterprise. I can only wish you all possible success.—Believe me, ever sincerely yours,

A. M. FAIRBAIRN."

"Dr. Fairbairn's strictures on my academical qualifications would scarcely be approved by my own college, and will not be taken seriously by those who know the facts."

Mr. Campbell was at Christ Church, Oxford, and when he took his degree was seriously ill during the final honours examination. But notwithstanding that fact, on the record of his work as a student, he obtained a second class in the Honour School of History and Political Science. Having told of this and quoted the cordial testimony of the Bishop of Oxford, at that time Dean of Christ Church, Mr. Campbell naturally adds: "The comparison drawn between my academic qualifications and those of the average Congregational minister is somewhat difficult to understand."

A LEADING article in the *Liverpool Daily Post and Mercury* of April 3 welcomed Mr. Haigh's "Sir Galahad of the Slums," as a book which in spite of obvious faults "throbs with reality," and in its hero reveals "one character of which any novelist might well be proud." "It is some achievement to have presented in the environment of slumdom such a pure, strong, and spiritually inspired man. There is his hidden romance deftly indicated; there is also his constant readiness to help those who have fallen by the way; above all there is the inspiration of his fine life on the lives of those around him, who need inspiration truly enough. He has not an atom of the prig. He is good gold all through, and in fashioning him for our affection Mr. Haigh has put the lover of fiction and the lover of fine human ideals under a deep obligation."

"SIR GALAHAD of the Slums," the writer of this article concludes, "is a book for the thinker to read, and for the reader to think over." And two days later a letter appeared in the *Post and Mercury* from Principal Dale of the Liverpool University, with the following warm appreciation of the book:—

"May I express my gratitude for your leading article on Mr. Haigh's 'Sir Galahad'? While in full agreement with your kindly criticism, and recognising not only the limitations but the defects of the book, I feel that the author has made us his debtor by writing it. For though the book is not a great work of art it is alive; not machine-made, but heart-made; telling us what a true man has seen, known, felt, hoped, and dreamed. It could have been written only by one who was both a man of experience and a man of ideals.

"The book is helpful in more than one way. It makes a distinct addition to our knowledge of social conditions in Liverpool; and though it is not always possible, even when we know what is amiss, to find the right remedy and to apply it, without such knowledge we shall not only fail to cure, but in the attempt to cure may do more harm than good. Mr. Haigh also reminds

us of a fact that is too often forgotten—that social redemption is not a one-sided work, but that among the very people whom we seek to uplift (of them as well as in them) there are men and women ready to take their part in the work, and eager to grasp the hands stretched out to them in service and in sympathy.

"It does not surprise me that Mr. Haigh lays little stress upon distinctive theological convictions. They have their place; but their place is not here. The subtleties of metaphysics, the elaborations of creeds, and theories of church government, will serve us little in saving men. At close grips with human sin, and ignorance, and need, in the effort to change the conditions of life so as to lessen the difficulties of right living and to give human virtue a fair chance, two things come first—a profound faith in God, and a passionate love of Man. When society is converted—turned right side up—then speculation and philosophy may come in; but not before. In great religious movements men have grasped this principle by instinct. When the flame lit by Whitefield and Wesley caught the Churches rigid Calvinists forgot their creed and preached as if every man to whom they appealed might be saved if he would. And in the ethical revival of later years, those who held the sacrifice of the Cross to be the only ground of salvation, and that 'faith' is the beginning and the end, proclaimed with an equal fervour the gospel of 'works.'

"Mr. Haigh's book, I trust, will give a fresh impetus to the social work now carried on in Liverpool, and bring new workers into the field."

THE April *Mill Hill Pulpit* contains a sermon by the Rev. C. Hargrove, on "The Son of Man; His Prerogatives and Lordship according to Jesus." It is a most interesting study of the question what Jesus actually meant by the words "Son of Man," concluding that, as he used the phrase, it did not refer to himself as Messiah, but simply to man, and that herein he made great claims for humanity, not for himself in any separate sense.

THE Annual Choral Competition and United Concert of our London Sunday Schools is to be held at Essex Hall on Saturday afternoon, April 20, beginning at 3.30, Concert at 6.0. It is always a very pleasant occasion. The annual competition has done great service to the singing in the schools.

VERY great is the peace of obedience. When a man has his lot fixed and his mind made up, and his destiny before him, and he quietly acquiesces in that, his spirit is at rest.—F. W. Robertson.

LET us often repeat the beautiful words, "Whom have I in heaven but thee? and there is none on earth that I desire in comparison with thee." There is no need to wait for a time of leisure, in order that we may shut our door and be alone; the moment in which we long for devotion may be also the moment in which we practise it. We have but to turn towards God within our hearts, in simple loving confidence.—Fénelon.

LITERATURE.

LITERARY NOTES AND NEWS.

THE chief literary event of the past month for a great many readers has been the expiration of the copyright of Ruskin's earlier works. Messrs. Dent and Routledge, with characteristic enterprise, have published rival popular editions. Either is a desirable possession for those best lovers of good literature, the people with short purses. Messrs. Dent's issue of "Modern Painters"² has an interesting preface by Mr. Lionel Cust, in the course of which he speaks of the book as consecrated by the dignity of age, and expresses the hope that its presentation in this cheap form will help to spread the gospel of hope, truth, and purity. The edition of "Unto this Last," by the same firm, has a preface by Sir Oliver Lodge, who thus gives welcome evidence that he is able to steal some time from theology and science, and the interests of the Commercial University, for the pursuit of humane letters.

Sir Oliver has also published recently a book on Electrons and a "Catechism of Faith allied with Science." It is needless to say that it is the latter book which has hit the mood of the moment. It has passed already through several large editions, and is the only rival to Mr. Campbell's "New Theology" in popular esteem. From all accounts the sale of Mr. Campbell's volume has been enormous. There can be no doubt that it is its freshness and outspokenness, its freedom from technicality, and its blunt criticism of conventional religion, and its methods, which have won for it such a wide popular welcome. These are the very qualities which have aroused at the same time the strong opposition of the theologians.

In this connection we must describe Dr. Fairbairn's bitter attack in the *Manchester Guardian* as the most regrettable literary incident of the past month. Mr. Campbell and his friends will only be helped to wider popularity by such abusive methods. It is the interests which Dr. Fairbairn himself represents, the cause of sound learning and patient investigation, which suffer seriously in the hands of such a champion. Certainly we are not attracted by this latest exhibition of the tactics of trade-unionism in theology.

Other theological publications, in themselves of importance, have been almost eclipsed by these showy meteors. Messrs. Williams & Norgate have published Cornill's "Introduction to the Canonical Books of the Old Testament" as a new volume in the Theological Translation Library. A small volume on "The Social Gospel" by Harnack and Herrmann, in the Crown Theological Library, is sure of a wide circulation. We are also glad to welcome the second volume of Lindsay's "History of the Reformation," which completes the work. Its style makes it attractive to the general reader, and its close dependence upon original authorities gives it value for the student. It may find its place in such good company as the Reformation volume of the Cam-

bridge Modern History, and Brand's fascinating Hibbert Lectures. The latter, by some freak of forgetfulness, Professor Lindsay does not mention.

We are glad to see that Messrs. Hodder & Stoughton announce for early publication "The Man of the World," by Fogazzaro. It deals with the worldly career of Piero Maironi, the hero of *Il Santo*. Possibly it will diminish its interest slightly for English readers that they are thus invited to study the development of character backwards. No doubt "the Saint" was given first place on account of its psychological interest, and the significance it possesses for liberal Italian Catholics, as a manifesto of their attitude in face of the dominant claims of criticism and science, and modern political and social theory.

It is just this quality of the religious manifesto which weakens the appeal of the Saint as a book of strong human interest and artistic imagination. It contains powerful scenes but it is lacking in dramatic coherence. The characters are not convincing; they conform far too easily to necessary types. Anyone who will compare its clerical figures with the clear-cut portraiture of *L'Abbé Tigrane* will see this at once. A book by an English novelist which depicts the same clash between the modern mind and traditional catholic loyalties is "Out of Due Time," by Mrs. Wilfrid Ward. It has not had the favouring trade winds of advertisement, but the delicacy of its artistic treatment and the sincerity of its human passion should commend it to a wide circle of readers.

The *Athenæum* of March 30 devoted a long article to Mr. Lethaby's book on Westminster Abbey. It is the kind of book which makes the past live again, and offers the reader a delightful combination of historical research and artistic enthusiasm. By the way, Mr. Lethaby is the first to disinter the reputation of the crowd of craftsmen and artificers who erected the Abbey. Speaking of his careful study of those forgotten workers in stone and metal, the writer in the *Athenæum* says: "It is no exaggeration to say that the work opens a new chapter in national biography." But the best tribute to the worth and beauty of Mr. Lethaby's book is his appointment by the Dean and Chapter as "Surveyor of the Fabric," whereat all lovers of the Abbey will rejoice.

Messrs. Macmillan will publish very shortly the biography of William Allingham. It will consist chiefly of letters and diaries, the work of a man who had not only an original vein as a writer, but also an unusual gift for drawing the greatest of his contemporaries into the circle of his friendship. The same firm announce for publication in April Professor Raleigh's "Shakespeare," in the "English Men of Letters." Shakespeare has been one of the chief sufferers from the modern fashion for small monographs and popular lectures. When the lecturers are silent and the professional critic ceases to trouble, we shall perhaps discover that Shakespeare and the Bible, and sundry other books of mark, are meant to be read. But every rule has its excep-

tion, and Professor Raleigh is one of the authors who can write about great things with reality and distinction. His books on Milton and Wordsworth make us grateful in anticipation. Moreover, he has the saving grace that he does not publish too much. Unlike some writers of more noisy pretensions, he does not bombard us with a book every season, but gives us time to be expectant!

W. H. D.

DR. DALE'S HISTORY OF ENGLISH CONGREGATIONALISM.*

WE well remember, many years ago, reading for the first time a volume of sermons by Dr. R. W. Dale, and receiving the impression of a man of very noble spirit, instinct with moral ardour, strong and fearless, a preacher of Christ and his spiritual law as the only rule in all the concerns of daily life. Dale of Birmingham was a great power in his own day (he died in 1895) among the Non-conformists of this country, and as a theologian he was recognised in a still wider circle. As a public man in his own city he was a trusted leader, and in the great work of its municipal regeneration was closely associated with his friend, the late Dr. Crosskey, and with Mr. Chamberlain, as also in the work of educational administration and reform, and in an ardent liberalism. Now we meet him in another capacity, and with no less remarkable gifts, as the historian of Congregationalism in England. This was a work very near to his heart, to which he had devoted much labour. He had a whole-hearted enthusiasm for the ideal of the Congregational churches, to which the service of his life was given, and their history had been his constant study. But death overtook him before the work was complete. Indeed, although the greater part of it was written (and it makes a large volume of over 700 pages), the whole needed very careful revision, while the final chapters had still to be added. He had spoken of this to his son, Mr. A. W. W. Dale, who is now Vice-Chancellor of the Liverpool University, and asked him to write the chapter on the Institutions and Enterprises of Modern Congregationalism, even while he himself still hoped to finish the book; and it has now been completed by his son with reverent care, leaving it essentially his father's book, except for the last two chapters, the last giving an account of the International Congregational Council of 1891. It is a fine work, conceived in the spirit of the true historian and executed with great skill, impartial in judgment and restrained in manner, yet touched throughout by the fire of the author's faith and enthusiasm.

For his ideal of the Church, as a society of which Christ is the founder, and the constant living Head and Lord, Dr. Dale goes back to apostolic times, but very quickly launches out into the story of English Congregationalism, telling of the struggles of the early pioneers under Elizabeth. It is a story of fascinating interest, traced by a master hand. The picture of the Statesman-Queen is admirably presented,

* "History of English Congregationalism." By R. W. Dale, D.D., LL.D. Completed and Edited by A. W. W. Dale. (Hodder & Stoughton. 12s. net.)

and what she did for her people in keeping the peace in those troubled times of religious conflict. Elizabeth could not compel all her Protestant subjects to uniformity, and this is how Dr. Dale writes of them and of others who did submit:—

"Jewell and Grindal and Sandys and Parkhurst, who shared the scruples of the Puritans, but who, in obedience to the Queen, and for the sake of order, submitted to wear copes and surplices, and what was worse, took part in imposing them on others, were good and able men; their submission may be defended on strong grounds. It has been already conceded that the policy of the Queen to which they submitted may have saved the nation from those religious wars which inflicted permanent and immeasurable evils on Germany and France. They doubtless believed that in submitting to it, they were rendering what, in the long run, would be the truest service to the cause of Protestantism, and were averting immediate political troubles. To them, a calm and impartial historical criticism may concede the honours of practical wisdom. To the extreme Puritans must be conceded honours of another kind. To them must be attributed an immovable resolution to be loyal to conscience and to Christ at all hazards; a deeply rooted faith that no compromise with error can be necessary to secure the ultimate victory of truth; a vehement abhorrence of superstition and idolatry; a relentless hatred of priestly pretensions and priestly tyranny—and these are virtues which are more necessary to the life of nations and of churches than the profoundest sagacity; and they are more acceptable to God." (P. 100.)

Then comes the story of the martyrs, and after that, the Pilgrim Fathers, and the long conflict of the Civil War, with the triumph and failure of Puritanism, and then the last Act of Uniformity, and the ejection of the Nonconformist clergy. Of this Dr. Dale says:—

"The ejection was a great act of baseness. Charles was solemnly pledged to protect the men who gave him the throne, and his pledge imposed on the whole of the Royalist and Episcopalian party the most solemn obligations. It was a crime—less barbarous, less cruel, less tragic, than the massacre of the Huguenots in Paris ninety years before, but hardly less treacherous. There is, however, one great contrast between the French Bartholomew's Day and our own. The crime of the Guises almost crushed Protestantism, and by crushing French Protestantism, it rendered possible those enormous political and social wrongs which had to be swept away by the volcanic forces of the great revolution. But the English ejection was the salvation of the religious life of the nation, and of its religious and civil liberties." (P. 420.)

The eighteenth century, except for the rise of Methodism, is not a heroic period in the history of religion in England, but the story of the Nonconformist Churches is still full of interest. Here we come upon the Salters' Hall controversy, and the growing separation between the Presbyterian and the Congregational interests, as many of the former, both ministers and congregations, moved away from a strict orthodoxy towards their later Unitarian-

ism. Dr. Dale writes with impartiality of Unitarians, as of Roman Catholics, in his history, but not always with complete comprehension of their position. Thus, when he comes to the Lady Hewley case and the Dissenters' Chapels Act, he seems to us to present the case too exclusively from the point of view of the orthodox opponents, as though it were his own. In connection with the Manchester Socinian controversy he says: "In the four counties of Lancaster, Chester, Derby, and Nottingham it was asserted the Unitarians possessed but six chapels by legal and equitable means; and to the remaining fifty-six chapels, with all their endowments, they had no legal or equitable right or title whatever."

So with regard to the Lady Hewley case: "It was also asserted that they had obtained possession of funds left by Lady Hewley to which they had no claim," which reads as though "the Unitarians," as a separate party or sect, had managed to get hold of property which did not belong to them and wrest it from the rightful owners. But that by no means represents the facts of the case. For "the Unitarians" as a people worshipping in those old chapels, and holding the trust funds, had been there all the time in unbroken possession from generation to generation; what had happened was, that they, holding chapels unbound by dogmatic trusts, had moved on from the old orthodoxy of the earlier generations, by gradual steps, until they reached the Unitarianism of the end of the eighteenth and beginning of the nineteenth century. It is true that it was still a penal offence to be a Unitarian (until 1813) and therefore they could not legally hold such property, though it was their own natural inheritance; but when the cases arose it was generally felt, except by the ultra-orthodox, that a cruel wrong would have been done if they had been dispossessed; and, therefore, the Dissenters' Chapels Act of 1844 was passed to legalise their rightful possession. The purpose of the Act is not correctly described by Dr. Dale (p. 642) as though it secured possession to any congregation on the basis of a twenty-five years' usage. Where there was an orthodox trust no such usage could justify heterodox possession; the Act was to justify such possession only where there was an open trust.

Dr. Dale's chapter on "Congregationalists and National Education" will be read with special interest, and in the rest of the story we cannot forget how the writer himself was active in the making of the history. The chapter added by his son on "The Institutions and Enterprises of Modern Congregationalism" tells, among other things, of the establishment of Mansfield College at Oxford, in which Dr. Dale had a very influential part. (We note on p. 733 that the "New" should be omitted from the title of Manchester College at Oxford.) The last chapter, on "The International Council," forms a fitting conclusion to the history. Over that remarkable gathering in London in 1891, though it is not mentioned in this book, Dr. Dale himself presided. We cannot better conclude this notice of a work, which will rank as a standard history of Congregationalism, than with these words of his son's as to the men who united in that Council:—

"In loyalty to the principles of the Congregational polity, in conviction that Congregational Churches embodied a truth that they were called to maintain before the world, in consciousness that the traditions of their past determined the measure of their debt to the present, the men who met in Council were of one mind and of one heart. Their forefathers had fought for freedom—for freedom to obey the will of God as it might be revealed to them. It was for them to use the freedom so dearly won for the regeneration of mankind. The Divine Life in man, the Divine Presence in the Church, were the sources from which they drew their faith and their hope, their strength and their peace. The glorious ideal of the Christian Church as a society and communion of saints they too believed that they might—that they must—make real in the life of their own days."

* * * * *

"Meeting where they met, while reaching out in aspiration to the things which were before, it was not for them to forget the things that were behind. The martyrs who perished in the flames of Smithfield, the men and women who withered in the Fleet prison—they could not forget these. For it was those who thought Congregationalism worth dying for that had made Congregationalism a living power; and it was through the faith, the courage, and the obedience of those obscure believers and humble societies that 'the little one had become a thousand, and the small one a strong nation.'"

ILLUSTRATIONS OF ATONEMENT.*

WE can easily overlook the slightness of treatment and much repetition in this American book for the sake of its earnest directness and freshness in dealing with the essentials of its subject. The author holds that "every great theory of the atonement can be matched by a story of reconciliation embodied in some drama, poem, or work of fiction. Over against every prominent expounder of the atonement is a poet or a novelist who caught the same vision and proclaimed the same essential verity." And this proves "that the chief expositions of reconciliation between God and man have come out of the burning heart of humanity, and are not unwarranted conclusions of minds still in the twilight of religious knowledge." Thus, he selects his illustrations of the working of the human mind in this matter of forgiveness and reconciliation from Homer, Æschylus, Sophocles, Dante, Shakespeare, Milton, George Eliot, Hawthorne, Hosea, and Tennyson (an interesting parallel being drawn here between Gomer and Guinevere); and lessons are learnt from Job, Symonds, Whittier, and Walt Whitman. The manner of the writing is pleasant, and as far as possible from most theological styles, and the attempt is made to reach divinity by way of humanism. Perhaps some people would consider the parallels drawn between certain theological systems and certain works of literature a little fanciful; but a clear resemblance, at least, is made out between Anselm's theory, that the atone-

* "Atonement in Literature and Life." By C. A. Dinsmore. (Constable, 6s. net.)

ment of Christ was necessary in order to cancel the sinner's debt and remove the dishonour due to God's majesty, and the ideas expressed in the Greek poets. The further history of the doctrine in Thomas Aquinas and the Schoolmen is also parallel to Dante's insistence on "perfect justice" being done, even in the matter of forgiveness. The comparison between McLeod Campbell's teaching and Hawthorne's "Scarlet Letter" is most suggestive. Not least instructive is the remark that it is in the non-Christian story of George Eliot that Adam Bede, while showing a noble willingness to forgive Arthur Donnithorne, is unable to go beyond a certain point, for he says "There's a sort of wrong that can never be made up for." (We are reminded of the similar limitation in Mrs. Humphry Ward's "William Ashe," in withstanding the Dean's plea on behalf of his wife.) To Adam, forgiveness was possible, but not "reconciliation." This brings us to the very illuminating distinction which our author draws between forgiveness and reconciliation. He avoids the common mistake of reducing atonement to mere at-one-ment. Atonement includes two allied but often separate things. Prospero, *e.g.*, in "The Tempest," "could forgive freely and righteously, if his foes recognised the true nature of their crimes, were genuinely contrite, and brought forth fruits meet for repentance. But the more difficult task of *reconciliation* is accomplished only when goodness has wrought its perfect work," when, that is, we are able to feel a glad acquiescence in the total result of all that has happened (as Job, Whitman and Whittier are able, and as Adam Bede was not). It is the possibility of reconciliation, in this sense, even more than forgiveness, that the modern mind feels difficult; and here it is interesting to notice that Mr. Dinsmore will have nothing to do with such explanations of the existence of evil as Emerson's (that evil is good in the making), or the Neoplatonists' (evil the necessary foil of good, a mere negative thing). And so nothing will meet the case except the complete triumph of good over evil. "Reconciliation is forgiveness plus that repose of the mind which can only come through an unalterable conviction that evil is either restrained or in God's wise providence ministers to the final good." The "reconciliation" that cannot take place in connection with Arthur Donnithorne is made possible in the "Scarlet Letter" by Hester's triumphant goodness.

How, then, is atonement made, and what are its conditions? We are glad to note that the author does not put us off with any popular version of the "moral influence" theory of atonement, which often "amounts to little more than this: God, in the life, sufferings, and death of Jesus Christ, so revealed his fatherly love and pity that men are persuaded to repentance and won to a life of rectitude. This makes Christ an actor and Calvary a spectacular performance." One of our author's strongest points is this: the moral influence theory fails because it is the calamitous consequences of sin that awaken conscience; it is not the spectacle of forgiving love that does this. Forgiving love only comforts and consoles the sinner *after* he is awake to the nature of

his sin. (This point is proved by many references to literature.) And, therefore, in order that forgiveness of any sort may take place in a moral universe, "it must be so in accord with righteousness that the sanctity of the moral law shall receive no diminution." "The principle of propitiation to conscience, to the holiness of love, as a condition of forgiveness, is clearly recognised by George Eliot," &c. "Invariably, also, both in literature and in life, the austerity and authority of the moral law are revealed by the sufferings which the infraction of moral relationships entails." It is the sight of these woes entailed by sin that awakens the conscience in Guinevere, &c. But it is the sacrifice and suffering unto death of Jesus that has most powerfully had this effect; and it is in this way that he has "mediated the pardon of sin." It will be readily seen that this is no "substitution" theory. But it could be wished that the writer had universalised his explanation in such a way as to show the organic connection of all sufferers for the good, who are actually taking part in the world-atonement exactly in the sense (although in varying degrees) in which the word is used of Jesus. Unfortunately, the writer does not seem to know the good recent books such as Moberly's, or Rufus Jones's "Social Law in the Spiritual World."

Coming to the treatment of reconciliation, in the sense explained, the writer shows that what is wanted is, that we should be shown "immortal love outwearing mortal sin," and the world a redemptive process. This is possible because of the "indwelling God" who brings good out of evil. In this book He is called the "Eternal Christ," but the author does not mean by this the historical Jesus, and he admits that the "indwelling God" would be a better term. The conception of an "Eternal Christ" is a gratuitous difficulty. It seems to be brought in in the interests of "Christology"; and "Christological" notions are gnostical pitfalls for Christian faith. But it is pleasant to see that this illuminating little work is strongly averse to that pernicious emphasis on "Incarnation," which was in fashion twenty years ago (Allen's "Continuity of Christian Thought," &c.) and still has its back-wash in some ideas of the "New Theology." "Christianity's symbol is not to become the manger instead of the cross. Not what man is by nature, but what he can become by grace, is Christianity's enduring message."

W. WHITAKER.

INTRODUCTION TO THE OLD TESTAMENT.*

THIS is a student's book, and the general reader will probably find it extremely dry. The word "Introduction" is a technical term, and denotes the treatment of the two questions, "How did the several books of the Old Testament come to be written?" and "How did they come to be collected together into that group which is called the

* "Introduction to the Canonical Books of the Old Testament." By Professor Cornill of Breslau. Translated by the Rev. G. H. Box, M.A. (Williams & Norgate, Theological Translation Library. 10s. 6d. net).

Old Testament, as a body of Holy Scripture?" The first question is dealt with under "Special Introduction," the second under "General Introduction." The questions are answered under the first head by investigations of date and authorship, the analysis of texts into earlier and later components, and under the second head, by comparison of evidence drawn from references to collections of O.T. books, or to the entire canon. Every book on Introduction, whether to the Old Testament or the New, deals with such problems, and thus there is no great scope for variety between one book on Introduction and another—at all events if the writers of them are masters of their subject. Each successive book that appears ought to mark in some way the points in which the author has carried the subject a little further than his predecessors, since there is no reason for writing a fresh Introduction unless there is something new to say that was worth saying. In the volume before us Professor Cornill appears to have aimed chiefly at giving a sketch of the present state of opinion amongst scholars on the general subject of O.T. Introduction, without, however, drawing special attention to what is new. That the treatment is scholarly is vouched for by the reputation of the author. The reader can, therefore, feel safe in the hands of a guide who knows his way through the tangled paths which the student of Introduction has to tread. But unless the reader be prepared to face a severe discipline, which necessarily excludes from its scope all the beauty and grandeur of the O.T., all for which it is supremely worth reading, he will leave "Introduction" alone, or look for some brief summary of the generally accepted results. It seems only fair to say this; because it may well happen that some one desiring to read the O.T. literature with more thorough appreciation of what is great in it, should suppose that he would find in an "Introduction" especially by a first-rate authority, just what he needs. And such a reader would probably be greatly disappointed, and wonder whether he must plough through that maze of J and E, of Rd. and Px., in order to get what he really wants. This is said not at all in disparagement of Cornill's book, but by way of caution to the general reader. The book is excellent, just as a good edition of Euclid is excellent, and nearly as dry. And, in consequence, the duty of reviewing it is not easy, especially in a journal like the INQUIRER, which is not intended solely for scholars. The author devotes some few pages to a discussion on preliminary questions, including a short discussion of the art of writing amongst the Hebrews; and also a brief summary of the present state of the question of metre in Hebrew poetry. This would, perhaps, be more in place in the section devoted to the poetical books of the O.T. It is true, of course, that poetry does occur in well-nigh all the O.T. books; but not surely in sufficient quantity to make it needful to treat of metre in the general prolegomena. The subject is one on which scarcely anything is as yet established and accepted among scholars; and, for the English reader who does not read Hebrew, it is unmeaning. Cornill himself does not add anything to the knowledge of the subject except a

refreshing scepticism as to the value of proposed solutions of the problem which tear the Hebrew text into small pieces and read the mangled remains by fantastic rules. Following on the prolegomena, the books of the O.T. are dealt with in the order in which they stand in our Bibles. This, of course, is not the order in which they were actually written, as the subsequent investigation shows. But it is, as Cornill points out, the better order for a treatise on Introduction because the student starts with what is familiar, viz., a book known by such and such a name and ascribed to such and such a writer; and then he learns what is to be learnt concerning the contents of that book. If the contrary order were followed, the student would begin with the song of Deborah, and make his way down through the centuries, stepping from one passage in one book to another in another, in a manner likely to be very confusing. Cornill gives at the end of his book a useful chronological table of the O.T. literature, arranged according to the order which, in his opinion, critical research has established. (p. 537 fol.).

The general impression made on the present writer by Cornill's book is that of moderation and sanity. There is no tendency to drag everything down to a post-exilic date, or to deny historical value to an admittedly ancient tradition. Of course, a great deal of the O.T. literature is post-exilic, and in its present form all of it is. But critics have seemed sometimes unwilling to admit that anything authentic goes back to an earlier period than that great cleavage in the history of Israel. And I take Cornill to be a fair representative of the sounder criticism of the present day, whose results may be accepted without much fear of their being set aside hereafter, except to be corrected in detail. That Cornill shows here and there the usual bias against the Pharisees, or rather the usual want of comprehension of them, does not affect to any important extent the value of his work on the O.T.

As to the translation it is rather dull; and sometimes so clumsy that one wishes to refer to the German original in the hope that the author did not write so badly as he is made to do in English. Also, there are far too many misprints, especially in proper names. A misprint even in the table of errata leaves something to be desired in the proof reading. We would advise those who can read German to read the book in the original. They will better understand (for various reasons) the substantial excellence of Cornill's work.

R. T. HERFORD.

SHORT NOTICES

The Fourfold Portrait of the Heavenly King as Presented in the Gospels, by "Interpreter," is described as "a new translation of the Gospels side by side with the Authorised and Revised Versions, quotations from the Old Testament Scriptures, and Parallel Passages arranged to facilitate comparison of the Gospel narratives." As a matter of fact it is the author's new translation which occupies the right hand page, throughout, in large type, while the Authorised Version, in smaller type, is on the left, with the variations of the Revised Version simply added as notes, and parallel passages

from other Gospels in still smaller type below. The work traces out the author's attempted harmony, a scheme of which may be seen in the concluding index. It is a work of earnest purpose, presented in an interesting manner, which may have some value even for those who can least accept the author's view of the records. (Elliot Stock. Crown 4to. £1 11s. 6d. net.)

The Testimony of the Four Gospels concerning Jesus Christ, by the Rev. Charles Voysey, B.A., originally published in 1896, is now re-issued, the only addition, apparently, being a postscript to the preface referring to Dr. Martineau's "Five Points of Christian Faith," criticised in these lectures, which he afterwards told Mr. Voysey had been omitted from his own "Essays, Reviews and Addresses" as out of date. "I am morally with you, and only historically against you," he wrote to Mr. Voysey, and referred to his "Seat of Authority" as more accurately describing his present position. The entire inadequacy of Mr. Voysey's criticism in these lectures was noted in a review of the book, which appeared in the *INQUIRER* of October 10, 1896. (Longmans. 2s. 6d. net.)

CORRESPONDENCE.

INTERNATIONAL COUNCIL MEETINGS. BOSTON, U.S.A.

SIR,—Will you allow me to inform those of your readers who propose attending the meetings of the International Council at Boston, in September, that the Hospitality Committee will issue a circular in the course of a few weeks giving information about hotels and lodging-houses in Boston. Ministers, delegates, and visitors are each requested to pay a fee of \$1 for registration so as to entitle them to participate in the proceedings.

Hospitality will be provided for all ministers, and for the officially appointed delegates of national, district, and local societies. The guests will be received on Saturday evening, September 21, and hospitality will be extended until noon on Friday, September 27. Ministers and official delegates will receive, free of charge, tickets for excursions and receptions, also for the banquet.

As one of the English members of the Executive Committee of the International Council, I have undertaken to receive and transmit the names of ministers, official delegates, and visitors from Great Britain and Ireland to the Rev. C. W. Wendte, and I shall be glad to hear from those who have not already informed me of their intention to attend the meetings. Copies of the booklet, giving particulars of the sailings and fares by steamer and of trains in Canada and the United States, will be forwarded on application to me at Essex Hall. April 9, 1907. W. COPELAND BOWIE.

TOWARDS CATHOLICISM.

SIR,—Those of your readers who have read the Rev. R. J. Campbell's article on "The Aim of the New Theology Movement" in the current number of the *Hibbert Journal* will have rejoiced at the liberal tone and fine spirit of catholicity it exhibits. Dissatisfaction is general among the earnest-minded: the influence

of the churches is not what it should be. Is the time ripe for collective action? Are the present leaders of the various churches generous enough to so unite? Can we take the initiative in discovering whether a more charitable combination of forces is practicable? Is it folly to suggest that such men as the Editor of the *Hibbert Journal*, Dr. Edward Caird, the Rev. R. J. Campbell, Sir Oliver Lodge, the Rev. Joseph Wood, the Rev. Henry Gow, and the Rev. Philip H. Wicksteed be asked to unite, with others they may deem desirable, for the purpose of an exhaustive inquiry into the matter? The new reformation will not come without wise and combined effort; mere drifting will not give us that true catholicism for lack of which religion perishes.

ALFRED THOMPSON.

139, Gossett-street, Bethnal Green, E.

ST. PHILIP NERI.

SIR,—The anecdote in this week's *INQUIRER* (March 24) seems a reminiscence of a story told of St. Philip Neri. It was put into verse by our good old Manchester poet and mystic, John Byrom, who is chiefly known to fame as the author of "Christians, Awake." The narrative, as he gives it, runs:—

"Saint Philip Neri, as old readings say,
Met a young stranger in Rome's streets
one day;

And being ever courteously inclin'd
To give young folks a sober turn of mind,
He fell into discourse with him;—and thus
The dialogue they held comes down to us:

'Tell me what brings you, gentle youth,
to Rome?'

To make myself a scholar, Sir, I come.

'And when you are one, what do you
intend?'

To be a Priest, I hope, Sir, in the end.

'Suppose it so,—what have you next in
view?'

That I may get to be a Canon, too.

'Well;—and how then?'—*Why, then,
for aught I know,*

I may be made a Bishop.—*Be it so;—*

'What then?'—*Why, Cardinal's a high
degree;*

And yet my lot it possibly may be.

'Suppose it was;—what then?'—*Why,
who can say*

But I've a chance of being Pope one day?

'Well; having worn the mitre, the red
hat,

'And triple crown,—what follows after
that?'

*Nay, there is nothing further, to be sure,
Upon this earth that wishing can procure.*

*When I've enjoy'd a dignity so high
As long as God shall please, then I MUST*

DIE.

'What! must you die, fond youth?—and
at the best

'But wish, and hope, and may be all the
rest?'

'Take my advice;—whatever may betide,
'For that which must be first of all provide,

'Then think of that which may be;—and
indeed,

'When well prepar'd who knows what may
succeed?'

'You yet may be, as you are pleas'd to hope,
'Priest, Canon, Bishop, Cardinal, and
Pope.'

It is a fine homily on the futility of selfish
and ill-directed ambition.

Southport.

WILLIAM E. A. AXON.

THE CHILDREN'S COLUMN.

BUILDING.

In our early games of pretending, some like best pretending to be somebody else, some enjoy most the *doing* part that comes first, *arranging* the place for the game, *building* the shop, or the hut, or the house, or the ship, or the castle.

In playing horses, half the fun is in making the harness and in building the stables, making the best of what we have within reach, adapting things for the purpose of the moment, putting old things together in new ways. With nothing more than cardboard, gum, string, scissors—and ingenuity—a summer-house, with a long bench, can be turned into a stable, having partitions between the stalls, and a manger for the fodder. And perhaps a little more imagination would even manage without the summer-house! When we are quite sure what we want to build we can turn anything into building material!

And what wonderful things can be built with a box of bricks! You have perhaps seen a toy shop, or a toy stable, that you have wished to have for your own. Some children have wonderful toys bought for them, but I do not think that the possession of such toys gives half so much pleasure as a shop, or a stable, or a station constructed with bricks. It is not the having, but the planning and making that gives most pleasure.

We do not need toys to make us happy, but to be able to make our own games, to make the most of our materials and tools, and to be able to do our own building.

To begin with, a child likes bricks because they can be upset, piled up, and thrown down again. It is the upsetting and the noise that pleases the baby.

Do you remember wanting to upset what the older ones were building?

Do you remember the disappointment of having your tower upset by a younger child, and having to begin all over again?

Each one of us in turn learns to find more pleasure in the building than in the upsetting—in the quiet, gradual building, than in the noisy upsetting that is done all in a moment.

At first we generally like just to build something high—a tower, perhaps—the higher the better, whether we are building with bricks, or stones, or sand.

But we soon find that it is not only height that counts. We can show as much skill in the *plan* as in the *height* of our buildings. It is more interesting to make a model of a railway, perhaps, with railway lines, embankments, bridges, tunnels, stations, and junctions. We may make the model of a city, with houses, roads, parks, river, docks, churches, and schools, or such a city as Stevenson describes in his "Block City":—

"Let the sofa be mountains, the carpet be sea,

There I'll establish a city for me:

A kirk, and a mill, and a palace beside,
And a harbour as well where my vessels
may ride."

And for girls, it is much more fun to build your own doll's house with boxes or bricks than it is to buy a ready-made one.

A boy and girl who liked to make up their own games once built a model farm. Not

having any live pets, they collected toy animals, and began by just playing with them in their little garden. Then one or two that would not spoil with rain, were left out at night, as if they were wild. There was a china cat like a tiger in a jungle of wallflowers and hollyhocks, and a tiny cow with a bit of sod for its field.

After a time the big cat disappeared, and some of the jungle was cleared to make room for sheds for more cows. Then a stable was built for horses, a pigstye, a fowlhouse, a dovecot, a pond for ducks and geese. Other farm buildings were added—a cart shed, a harness-room, a Dutch barn and granary.

All such buildings can be done quickly. But have you ever watched real building or helped in any way during the building of a hut or shed, a summer-house, a greenhouse, or a real house? If so, you will know what slow work it is, and how much work has to be done that does not show. The ground has to be prepared that the floor may be dry, and foundations have to be laid on which to build up the walls, that the whole may be steady and strong.

Only a very simple sort of house can be built entirely by one person. Generally many different sets of men work in turn at each house—stonemasons, bricklayers, carpenters, and so on.

One man, called the architect, *plans* the building, and others carry out his plan, some one part and some another.

Much of the work of the world consists in making and building—putting things together to make something else, building up by slow degrees from the ground.

Besides building houses to live in and work in, to play in or to buy and sell in, there is the building of roads and railways to travel on and of vehicles to travel in.

We all begin by liking building, and some grow up to be architects or builders or engineers.

Do the rest of us give up building when we outgrow our bricks and our games of building?

Or do we go on building as we may go on climbing?

Can we make pictures of life from building as we have done about travelling and sailing, and fighting and climbing?

Is there not something that we have each to build for ourselves, bit by bit, and day by day?

We build up our own tempers, our habits, our characters, our minds, and our hearts. We are building day by day, whether we think of it or not. Some people build without any plan, but you can see how much better it is to have a clear plan in your mind, and to try to build up day by day something as near that plan as possible.

Is it not something like following an ideal and trying to make it real?

The thought of building—with the slow, patient work it needs—may help us when we seem to be making but slow progress.

In this inward building each one is his own architect and his own builder. Each one builds up his own self.

And we can each do something towards the silent building that goes on all around us in our homes, and in our neighbourhood, be it town or country.

In *Hymns for Heart and Voice* (No. 137) is one about "The Golden City," the

city of God, and it tells how we are all builders of that ideal city—

"Some can do but humblest service,
Hew rough stones, or break the soil."

And there is also Longfellow's poem about "The Builders" (No. 282), which I hope you will read for yourselves—

"All are architects of fate,
Working in these walls of time;

For the structure that we raise
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place."

LILIAN HALL.

CHILDREN'S FLOWER FUND.

SOME of you will remember that last spring I told you about this Flower Fund, and the good work its many helpers do in sending boxes of wild flowers regularly to the children in the London schools.

It is very pleasant to hear that what I then told you led several of you to take up the work, and become very excellent flower senders, who sent boxes regularly last year, and are doing so again this spring. But other helpers have fallen off, so that there are now about a dozen schools on the list unsupplied, and others are asking to have a share in the benefits of the fund.

That means that *more helpers are needed*. Think what pleasant work it is, and what great pleasure you will give to the children in London schools. It means getting the flowers and sending them off once a fortnight *regularly*. Think whether you could not do that, and would not like to help.

Let me repeat here part of what I said about this last year:—

It is very nice when the children in a country school agree to do this, and they enjoy doing it, I expect, quite as much as the London children enjoy having the flowers. But the children in any of our country Sunday-schools might very well take up the work (or shall we call it play, or pleasure?) if one of the teachers would see to the arrangements; or the children of two or three families who live near together might do it, or even the children of one family living in the country. It would be a good piece of guild work, too. But they ought not to undertake it do it unless they feel that they can keep up sending the boxes regularly during the school terms.

Anyone who would like to do this, or wants to know about the work, should write to Miss M. S. Beard, 20, Christ Church-road, Hampstead, London, N.W., who will be glad to tell you all about it, and send a paper of directions as to the packing and sending of the flowers.

Tin boxes are best, and biscuit tins (7 lb. to 2 lb.) do very well, and if you send a stamped and addressed label the box can be sent back each time. The Flower Fund will pay the expenses of sending the boxes, but, of course, where schools or families can afford the expense themselves it is all the better. While the children are asked to gather, and send the flowers, those who cannot do this can also help by subscribing to the fund.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, APRIL 13, 1907.

OUR LIFE WITH GOD.

VERY different in character from Mr. CAMPBELL's book on the "New Theology" is that which we may call the companion volume by Sir OLIVER LODGE, "The Substance of Faith allied with Science: A Catechism for Parents and Teachers." * Not written like Mr. CAMPBELL's manifesto under urgent pressure to meet an immediate need, but slowly matured and carefully revised, as we should judge, in every line, before it was given to the world, the work of the Principal of Birmingham University leads us from step to step, in earnest converse, as it were, with a trusted friend, and in a calm atmosphere, undisturbed by the heat or stress of controversy, searching the deep things of the religious life. Yet it is in exactly the same line of religious development as Mr. CAMPBELL's book. Its aim is explicitly stated to be to formulate "the substance of religious faith in terms of Divine Immanence," affirming nothing but what is "consistent with universal Christian experience." It is an outcome of the same need of the modern mind in the light of science and history, fully recognising the progressive claims of knowledge, to secure to men a deep and happy assurance of faith. Such a work, from a man of Sir OLIVER LODGE's eminence in science, is of the highest significance.

The actual Catechism appeared originally, in a somewhat shorter form, in the *Hibbert Journal* of last July. There were then only sixteen questions and answers; in the book there are twenty, and one or two of the original answers have been revised. That, for instance, which spoke of strengthening our faith in the efficacy of prayer "by pleading the merits of the LORD JESUS CHRIST," now concludes with the simple statement that "we offer petitions in a spirit of trust and submission, and endeavour to realise the Divine attributes, with the help and example of Christ." Then in the book Sir OLIVER takes the clauses

of the Catechism one by one, and adds notes of explanation and illustration:

It is true guidance for the teaching of religion, when he thus begins with our life as it is here on earth, and points to our perceptions of right and wrong, and our recognition of a Divine order, and the power we have to set our lives in harmony with it. We must come to the knowledge of God amid the things of daily life as they are, and as we are driven by inward impulse to strive to make them better. But it is to the knowledge of God that we must come, not simply to knowledge of the Universe, even though the universe be described as "a part of God." That does not seem to us to be a true implication of the doctrine of Divine Immanence. God is present in the universe, where power and wisdom, joy and goodness are manifest; but the universe, as the ordered world in which we live, manifests God, it is not God any more than we ourselves are God. There is a greater act of spiritual apprehension to which we rise, when we become aware in our own deeper life, in moral determination, in reverence and love, that we are *with God*, and He with us; as also in the ordered universe, in the wonder and glory and perfect beauty of His works, we are with God, and He is present, the Unseen and Eternal. But they which manifest His purpose are not God Himself. We may be truly called "sons and co-workers with God," as Sir OLIVER declares. But we cannot see the necessity or the spiritual truth of the sentence immediately preceding: "We are a part of the universe, and the universe is a part of God." We cannot fathom or comprehend the Infinite and Eternal; and it appears to us that we should be content to receive the tokens He gives us as tokens in the living language of the Spirit, but with the abiding conviction that He is other and more than they. The ultimate of religion is simply with humble, childlike heart to be with God, and to make our life a prayer that our FATHER's will may be done.

Thus it is that we cannot follow Sir OLIVER LODGE either: when he says that our conception of Godhead is to be reached "through recognition of the extent and intricacy of the universe," and more particularly in the loftiest spiritual development of man himself, and declares that "the most essential element in Christianity is its conception of a human God." It is when we rise above the intricacy of the cosmos to the supreme spiritual unity of the Eternal that we come to God, and the essential element in Christianity, we would say, is found when the human child comes to rest in the love which is more than human.

But we are none the less grateful for the helpful teaching of this Catechism:

THE RELIGION OF UNITARIANS.

LINDSEY, PRIESTLEY, AND BELSHAM.

THESE three names are inseparably linked together in the history of religion in England. "Never," says Priestley, writing of his retirement to Hackney after the terrible riots in Birmingham, when his chapel was burnt to the ground, his house ransacked by the mob, his books and papers and private correspondence scattered in the streets, and he and his family compelled to fly for their lives, "Never, on this side of the grave, do I expect to enjoy myself so much as I did by the fireside of Mr. Lindsey, conversing with him and Mrs. Lindsey on theological and other subjects, or in my frequent walks with Mr. Belsham, whose views of most important subjects were, like Mr. Lindsey's, the same with my own."

All three had been brought up in the orthodox Trinitarian belief. Theophilus Lindsey, the eldest of the three, had resigned his living of Catterick, in Yorkshire, and the certain prospect of high preferment in the Church if he had chosen to accept it. Priestley had been a student in the Congregational College at Daventry. Belsham, the youngest of the three, had been subsequently one of the tutors of the same college.

Lindsey was not a great theologian or controversialist. He was a devout and sincere man, and, when he found he no longer believed the creeds of the Church or found in its liturgy a truthful expression of his own faith, he ceased to repeat them, and sought freedom for the exercise of his own thought and teaching. Priestley was a philosopher, a man of science, and a theologian. Belsham was a theologian, a clear thinker, and an able controversialist, quick to see the weak points in an opponent's argument, and to take advantage of them.

The religion of all three consisted in an unshaken faith in "God the Father almighty, Maker of heaven and earth;" a recognition of the absolute and simple humanity of Jesus, the greatest of all religious teachers, having a Divine mission and authority such as no other teacher ever enjoyed; and a recognition of the glory and beauty of the universe as a daily manifestation of the goodness, wisdom, and love of the Supreme Being that created it.

To Belsham, especially, the glory and beauty of the natural world is itself an ever instant manifestation of Divine Love.

"I love that philosophy," he says, "which teaches us to see God at all times, in all places, and in all events; and I relish not that cold and cheerless system which excludes the Supreme Being from all agency upon and connexion with his works."

"God is the sole Architect of this stately frame. And God is Love. Infinite, immutable Love: the boundless desire to communicate happiness to a boundless multitude of beings, is the only conceivable motive which could induce an all-perfect and happy Being to the production of this magnificent effect."

And the recognition of the Divine Love

* Methuen & Co. 2s. net.

is the key to right conduct and the seal of inward peace.

"God is Love. Whatever, therefore, he requires of his creatures is for their benefit; and the amount of all his prohibitions is, do thyself no harm. His commandments are not grievous. The work of righteousness is peace, and the effect thereof quietness and assurance for ever.

"And we are explicitly and repeatedly assured from the highest authority, that love is the chief commandment, that it is indeed the fulfilling of the law. Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. What precept can be more intelligible or more reasonable than this; or in practice more delightful? Universal obedience to it would be a source of pure, sublime, and universal happiness—a happiness approximating most nearly to that of God himself. For God is Love; and he that dwelleth in Love dwelleth in God, and God in him."

Lindsey, again, in his "Conversations on the Divine Government," says:—

"These plain intimations within, and interwoven in our very frame, of gratitude and love to God, and affection to our fellow creatures, can be considered as none other than the voice of God within us; his *secret voice*, by which He calls to the sons and daughters of men in all ages and countries, and teaches them their duty and the road to their happiness."

At the very basis of their theology and their rejection of the doctrine of the Trinity lies the belief in the distinction between God and man. To them man is not and cannot be God, and God is not and never was man. But this distinction does not involve a separation. It allows the closest possible communion; and the realisation of the communion depends upon the man. It is possible for the individual in a deep and real sense to alienate himself from God, or to come into the closest living communion with him.

Priestley declares that a vicious and profligate man may "*live without God in the world*, entirely thoughtless of his being, perfections, and providence." Such persons he calls *practical atheists*. With this type of character and attitude of mind he contrasts that of the man who cherishes the thought of God as his father and his friend; who lives, as it were, constantly *seeing him who is invisible*. "He sees God in everything, and he sees everything in God. He *dwells in love*, and thereby *dwells in God and God in him*."

Priestley is very far from confining the idea of this communion to his own theology, or elevating any religious dogma above the religious life and spirit. He recognises the divine law, the sanctity of the divine name and nature, the necessity of worship as a means of conscious communion with God. But, so far from insisting upon his own theology, he declares "Infinitely better were it for you to believe whatever the most stupid of mankind have believed concerning God than to disregard his laws, profane his name, or neglect his worship." And, again, he inculcates above all "that integrity of heart and life that genuine love of God and of mankind, without which all knowledge is but as sounding brass and a tinkling cymbal"; and adds,

"Better had it been for you to believe in three hundred gods, and those of wood

and stone, than to believe in the one only living and true God, and at the same time live as without him in the world."

Lindsey, too, warns his hearers, in his sermon at the opening of Essex-street Chapel that "No transports of devotion, no warmth of zeal for God and his true worship, will justify a man in the want of integrity and kindness to his fellow creatures, or atone for wilful continuance in immoral practice."

These men had no misgivings as to the distinction between right and wrong, good and evil, virtue and vice.

"The Lord knoweth the way of the righteous," says Belsham. "He knoweth all his sincerity, his grace, his fervent piety, his ardent benevolence, his love of truth, his desire of usefulness, his earnest persevering endeavour to approve himself a faithful, diligent servant, and to fulfil the duty of the part assigned to him. . . . He likewise knoweth the way of the ungodly, he discerneth all his follies and his crimes; his contempt of God and goodness, his confirmed habits, his fixed resolution to persevere in the paths of wickedness; he knoweth all his scornful and biting reflections upon religion, upon its principles, its professors, and its advocates, and all the pains he takes to seduce the young and the unwary into forbidden paths, and to make them altogether like to himself. . . . The way of the *ungodly shall perish*, it tendeth to destruction."

Their religion gave them not reconciliation with sin, but the strength to pursue righteousness in the spirit of peace.

It gave to Priestley strength to bear up against persecution, and the destruction of all that he held most valuable in this world, and the violation of the sanctities of his private correspondence, and the abuse of a furious mob against his political aspirations and his religious faith.

It gave to Lindsey, as Belsham says, "That deep commanding sense of piety towards God, which was the master-spring of all his actions, and the true key to his whole conduct in life : : : that generous zeal for civil and religious liberty, that magnanimity of soul under losses and persecutions, that cheerful and thankful spirit which never deserted him, that Christian patience which no suffering could exhaust, that entire devotedness to God, that dutiful resignation to his will and firm confidence in his promises which no adversity could shake."

"During the whole of his illness," says William Frend, in his memoir of Lindsey, "no complaints escaped him. He was ever cheerful, ever ready to enjoy what remained of the comfort of life with thankfulness to his Maker. . . . Almost the last words that he uttered articulately were, 'Whatever God wills is best.'"

"They who possess the filial spirit of the Christian Religion," says Belsham, "learn not only to *abstain from all fretfulness* and murmuring under the visitations of divine Providence, but also to bear losses, sufferings, and bereavements with quiet *submission*, with dutiful *resignation*, with cheerful hope, and even with gratitude and thankfulness."

F. H. J.

THE RELIGIOUS CRISIS IN FRANCE AND ITALY:

ITS INTENSITY—ITS ORIGIN—ITS MANIFESTATIONS IN FRANCE—IN ITALY—CONCLUSION:

By PAUL SABATIER.

Translation of the Article in the "Hibbert Journal" of January, 1907.

By E. L. H. THOMAS, B.A.

II.

Its Manifestations in France.

So far, I have almost confined myself to statements without proofs, and have repeated that the crisis exists, that it is deep-seated, and has assumed an importance that cannot easily be exaggerated. It is time now to be more precise, and to offer names and facts.

The religious crisis is manifesting itself in all directions at once, and there is not a thing, not even excluding the Liturgy, that is not in process of being, not overthrown, but quickened from the standpoint of evolution. Instead of seeing in the Liturgy a mass of formularies, criticism, by dint of science and love, is finding within them the gradual effect of the labour of the centuries, and the memorial of the paths along which poor humanity has wended its way towards a conception of religion ever more deep, efficacious and spiritual. Hence the need for the study of all those odd and repellent formularies, which, at first sight, might seem a tedious collection of the errors of the human mind, a study which now is invested with a new method, and a new importance, as displaying the history of the soul of a people, the ancestral soul of a people, to which our own soul is still inevitably bound by so many delicate bonds.

Nay, more, the Pagan formularies, the presence of which in the Catholic Liturgy has so often astonished and repelled the Protestants are susceptible now of explanation and illumination, and assume a new significance and value of their own. They constitute a part of our heritage. To destroy them, to expel them, would be as inept as to go straightway and destroy the Coliseum or the Acropolis, under the pretext that these monuments no longer correspond to anything in the state of our present moral life.

I have spoken of the Liturgy because it was perhaps easier to tell of the labour of the reform that is in process of transforming and reconquering it, but, indeed, there is no province of religious thought or even of human activity that entirely escapes the energetic attention of the young Catholics. Exegesis, dogmatic, history and philosophy were the first to be approached, but politics, pedagogics, and the very conception of the sacerdotal ministry, are likewise in course of transformation under our very eyes. You have but to read the works of M. Klein, M. Fonsegrive, and of M. Fogazzaro, to find a type of priest, of which neither the Council of Trent, nor the Council of the Vatican, had even so much as dreamt. Now this conception is virtually victorious, and its strength lies in the fact that it has followed quite legitimately and naturally from the ancient conceptions, and is not a contradiction, but an expansion of them.

The Catholic Crisis was revealed to the general public through the agitation in connection with the name of M. Loisy, but we have just gathered that it took its rise much further back, and that M. Loisy, far from being the originator or sole labourer in the field, is but one of its numberless expressions. But he is the adequate expression of it, so to speak, as touching the most delicate problems, and as investing everything with a new spirit.

In fact, the more admirable the labours of Protestant exegesis are, the easier it was to remodel them purely and simply, and beginning them afresh, succeed in perfecting them. Now, what M. Loisy did was quite another thing.

Whatever external resemblances there may be between his exegesis and the exegesis of Protestantism, they are, for all that, completely different, because their methods are totally opposed to each other. Protestant exegesis starts out from a scientifically abstract conception, quite bare, so to speak, and unrelated. Its business is to discover the thought of the author. This effort to discover the thought of the author is not, it is true, for M. Loisy a matter of secondary importance, but it takes in his system a second place. Our exegete starts out with a concrete conception, with a conception of a fact, a conception at once past and present, the conception of the church, of that society, equally difficult to define, and yet more visible and more productive of energy than the political society. The sacred books are, to be sure, the expression of the thoughts of men, but they are, to begin with, and above all, the expression of the life of the Church which adopted these and no others, and discriminated them from others.

M. Loisy is a marvellous exegete, second to none of the princes of this science, where study of details is concerned; but, admirable as are his works for their erudition, they could have had nothing but a scientific influence had they only been erudite and nothing more. Their importance and resounding fame in men's minds spring from quite another cause. They spring from the circumstance that this savant, although suspected of heresy in certain Catholic quarters, is actually in the act of constructing one of the bases of the Catholicism of to-morrow.

A time comes when the scientific apprehension of the text no longer suffices, when, baffled, as it were, it comes to a standstill, and when it waits to be completed and crowned by that feeling of communion which unites us with the past. It is our thought that is here in question, inasmuch as it is the thought of our ancestors. It belongs to us. These ideas, be they fetishistic or grandiose, childish or coarse, have been thought by men who set out on that pilgrimage to truth, with which we ourselves are now associated. It is in such an atmosphere as this—composed of love, of reverence, of liberty, and of the need for progress—that exegesis ceases to be a dead science. Now, it is this resurrection that M. Loisy has effected, and that is why, in all the seminaries of Europe, there are young priests whose eyes brighten with intense joy when they can approach any happy mortal who has paid a visit to Garnay, and who can give them news of

this modest, silent man, who has opened up new horizons to their intelligence and to their heart.

A large part of the general public has seen little of all this except from the outside. M. Loisy has had, unfortunately, many historiographers who were not all endowed with the fine and plastic intelligence of M. Paul Desjardins.* They were, in the main, keenly anxious to keep their readers rapidly posted up with information. The difficulties encountered by M. Loisy as he proceeded, and the condemnation of the Index, contributed, in no small measure, to mislead opinion, and to represent him as a rationalistic priest, or in some vague way a rebel against the Church.

Whilst at the Ecole des Hautes Etudes, M. Loisy was reviving the science of Exegesis, others, whose names are less popular, but whose influence has been no less profound, were likewise labouring—often enough without knowing it—to impart to Catholic thought a new orientation, men like Messrs. Maurice Blondel, Edouard Le Roy, and Père Laberthonnière, and others, again, whom it were better not to mention by name, so as not to expose them to the blind piety of their adversaries, have made many disciples and sown seed that is springing up on all sides. Nothing, as a matter of fact, would be more mistaken than to suppose that the Catholic crisis is the work of a little clan of intellectuals, entirely out of touch with the mass of the people. It has penetrated everywhere and everybody. The cohesion of the movement, which betrays no evidence of being deliberately organised, is nevertheless perfect. And there can be no better proof of this than the fact that if you except the politico-clerical press, sunk as in a quagmire, in its dream of reaction, and magazines of good works, not to say business magazines, it can be maintained, whether people like it or not, that nearly all the Catholic periodicals have opened their columns, at some time or other, to articles imbued with the new ideas. Is not this the evidence of a thing that is alive?

It would not be difficult to enumerate a whole series of reviews of which the same could be said—the *Revue du Clergé Français*, the *Correspondant*, the *Annales de Philosophie Chrétienne*, the *Revue d'histoire et de Littérature*, the *Quinzaine*, *Demain*.†

This is a hasty enumeration, given haphazard, and I must certainly have forgotten some. Perhaps the janissaries of orthodoxy will compass the extinction of one or other of them. Well, they will speedily reappear, the day after, under new names, in better fighting form by reason of their struggles, and rid of some portion of their retrograde elements. If the Roman authority listened to the denunciations daily levelled at it, it would comprise in its reprobation, besides the periodicals already enumerated, nearly all the recent productions, and in this number would, first of all, be included the *Semaines Sociales* and the *Sillon*. Hatred and fear have a strange

way of sharpening men's perceptions. The denunciators are right. For assuredly the *Semaines Sociales*, as well as the *Sillon*, however far they may imagine themselves removed from Loisy or from Fogazzaro, are manifestations, on a different soil of the self-same stirring of the sap.

In Italy.

In Italy the same causes are producing the same effects, with an indefinable element intermingled. A more popular, plastic, eloquent, and sunny element marks the movement.

Names crowd to our lips, names of venerable prelates, yet bold and optimistic as young combatants of twenty; names of young men who, like the saints of old, are renouncing luxury and light pleasures to delve their furrows like any labourer of the field; names of shy saints with dreamy eyes, artless, fresh, and vigorous, close kindred to those of whom Donatello was thinking when he created his St. George; names of women who have earned the signal glory of being calumniated for their activity and their convictions, by the clerical press and the virtuous Jesuits!

The characteristic of the religious crisis in Italy has been that it has placed in the same rank social and scientific concerns, and that it has comprehended that the same impulse which was leading men to seek new scientific methods was likewise leading them to seek modes of new action in relation to political and sociological questions. The publications of the Abbé Murri not only approach social questions with entire candour, but they are likewise admirable instruments of intellectual training.*

In his case, as in the case of his disciples and friends, who are now widely scattered throughout Italy, one feels the passion for liberty and Italianity which opens a way for them to all hearts. Italianity is an emotion so complex and so profound that it is well-nigh impossible to define it. Italianity possesses nothing visibly in common with the nationalism so frequently met with in other countries. It is, on one side, a feeling of the beauty of the Italian land, and of the originality of its genius; and on another side, it is the clear comprehension that without Italy the evolution of humanity would lack one of its essential factors. Nor does Italianity take as its basis a sentiment of egotism or pride, or, in a word, a hateful, withering, and sterile particularism; but, on the contrary, it springs from a deep sense of the co-operation of all nations, and from an energetic instinct of love and solidarity.

When one remembers that the Abbé Murri has barely attained his thirty-fifth year, and when one realises all that he has so far accomplished, and when one contemplates the ever increasing number of journals and reviews that, throughout the Peninsula, spread his views and his new methods of work, it is, indeed, a subject for marvel. If the results are so prolific and so deep-seated, it is owing to the fact that the Abbé Murri has been favoured by the best kind of co-operation—the co-operation, that is, of circumstances.

* Cf. "Catholicisme et Critique." By Paul Desjardins. 8vo, 122 pp. At the offices of the *Union pour la Vérité*, 152 rue Vaugirard, Paris.

† *Demain*, a weekly, full of a popular presentation of facts and ideas. 12.50 per annum. Offices: 2 rue Simon Maupin, Lyons.

* Cf. especially the *Rivista di Cultura* (bi-monthly); 8 frs. per annum. Offices: Società Nazionale di Cultura, 83 piazza Sant' Eustachio, Rome.

He has had the good fortune to be able to sow the seed on a thoroughly prepared soil.

His work is not known outside the borders of Italy so well as it deserves to be known. This arises, no doubt, from the circumstance that his work is characterised by thoroughness and efficiency. The young Italian Catholics study and act, and hitherto they had hardly produced a literature, when lo! this very year their voice was so raised as to be heard throughout Europe and beyond.

In his *Santo*, in fact, M. Fogazzaro appears as the herald of the new school. All the prepossessions, the ideas, and the aspirations of the Catholic *élite* find expression through his pen, with an amplitude and harmony which constitute this book a landmark in the history of religion. Its beauty consists in the sincerity that is the fruit of a realised experience.

By his past, and by temperament, M. Fogazzaro was, in all departments of his life, what may be called a conservative. But he has been not only courageous enough to think his thought to a logical conclusion, but also, as a consequence, to exemplify his thought in practice, and become the apostle of the Catholic revival.

His book, therefore, is the story of a soul, but of an eminently representative soul. Whilst he is narrating the story of an individual crisis, he is also relating the story of the crisis which is unfolding itself in the case of the *élite* of the Church, and he has contributed to its solution. And with him, and with his hero, thousands upon thousands of consciences have passed out of a Catholicism of birth, or chance, or habit, into a personal, conscious, and fruitful Catholicism.

So, then, in the case of Murri, as in the case of Fogazzaro, the very basis of Catholicism, instead of being a passive obedience, an acceptance of a yoke, and a renunciation, is, on the contrary, an active, joyous, reasoned obedience, an affirmation, a fulness of life, and an ascension.

This is the explanation of the vast success that has attended the new point of view. His adversaries, to explain these things, have conjured up the existence of some conspiracy or other and dark machinations. In reality, these ideas have an ally in the depths of every heart, and there would be no difficulty in enumerating the names of priests who but yesterday were the implacable adversaries of the young Catholics, but who to-day are resolute followers.

I mentioned just now the seminaries, where the unfolding and diffusion of the new methods were so rapid; but nothing, really, escapes this influence, inasmuch as the same needs of work and of liberty are experienced by every mind, and I could cite a certain convent of Dominican ladies where the letters of Father Tyrrell were read with enthusiasm, and whence flowers were sent to the monument of Savonarola.

And the evolution of Tommaso Scotti, far from being an isolated or individual instance, is an eminently representative case. Scotti belongs to the most aristocratic circles of Milan, but he had the good fortune to find amongst the clergy entrusted with his education a man of an incomparable intellectual and moral standing. The pupil has been worthy of the master, and it is true to say that Scotti, who is

only now about twenty-eight years of age, has not ceased to put into practice his ideas with an ever-increasing intensity and sincerity. The war that political and religious conservatism has declared against the young Catholics has only resulted in deepening his reflection and inducing him to strengthen his positions, and ultimately to write to the Abbé Murri a public letter of ardent sympathy, with the information that henceforth, in the struggle, he would take his stand side by side with him.* This letter ought to be read by all who would understand the movement which is impelling all that is best in Italy, not, I cannot too often repeat, towards revolt and doctrinal negation, but towards an intensity of life and thought of which the doctrinal affirmations of yesterday were the groundwork, the project and anticipation.

Ecclesiastical authority has long been likened to a mother. No comparison could be more just or more fruitfully suggestive, for the authority of parents, being absolute in principle and absolute in fact during the infancy of the child, is in a state of perpetual change. Its true function is to strive to render itself unnecessary.

But there are occasionally to be found parents who do not grasp this transitional function that Nature has assigned to them. They behave as if children were made for them and not they for children. Their intentions are excellent, but they compass nothing but the misery of their children. For, whether the children revolt or simply submit, the result is equally deplorable.

Now, Ecclesiastical authority is actually pursuing a similar course of mistaken actions. The good child, who does not make a noise, is her ideal. She loves her children, but when she sees them climbing up on to a stool to look through the window she confiscates the stool and then condemns the window. To all her sons eager for life and space and light she would like to reply, like a religious lady of my acquaintance, "Come, my darling, here are scissors and paper; amuse yourself in cutting out paper flowers."

There comes a time when we don't want to cut out paper flowers, or when we can no longer do so.

This tendency to coddle, and to treat men as eternal minors, is the natural rock on which all authority threatens to go to wreck, but never had such a glaring instance of it been seen as in the case of the Papal Bull *Pieni l'animo* of July 22, 1906, addressed by Pius X. to all the Bishops of Italy. It may be truly said that the Pope put his whole soul into it. Here you can far better get at him and study him than in the Encyclicals on the Separation, or in the Papal Bulls on his accession to the Pontificate, which allowed far less liberty and originality to his pen. Not that the Papal Bull *Pieni l'animo* possesses any originality, but its lack of it to such an extraordinary degree constitutes for it a claim to originality.

These pages ought to be read, displaying as they do in every line either a defence or a threat, in every paragraph a sort of chain, wherein authority appears before us only in its aspect of coercion, negation, prohibition, where it shows itself dis-

couraged and discouraging, haughty and vanquished, bitter, acrid, morbid, and, into the bargain, strange, indifferent, or hostile to all the causes towards which her children's hearts are irresistibly escaping.

What will be the consequences? Some of the Italian Catholics will find no hardship in submission. In the Church, as in the family, there are big fellows of eighteen who still love to play with dolls and cut out paper figures. Rickety intellects, they will go on making paper flowers, they will go on being created Papal chamberlains of the cloak and sword, or knights of the order of the golden spur.

From others, Pius X. will exact a quite external loyalty, under which will be concealed scepticism, indifference, sarcasm, and, it may be, the epicureanism of the practical life.

Others, finally, will break the chain, and, in my opinion, they will be in the wrong. But for the mass of the people things will continue to proceed as in a family: "*Il tempo è galant l'uomo*," says the Italian proverb. Time will solve many problems which at present seem quite insoluble. We must not be in too great a hurry.

The act of Pius X. has only been enthusiastically welcomed by the Voltairian Conservatives, zealous to support a Church which they hope will repay them with usury. As for the true Catholics, they have extended to it a respectful but sorrowful reception. Pius X. will not understand, but the successor that the future reserves for him is, it may be, even now taking account of the elements that cannot be coerced, in that movement which is drawing the young to gaze on new horizons. And, who knows? perhaps the successor of the successor will take account of what in that movement is beautiful and saintly. I shall be reminded, no doubt, of the immutability of the Papacy. But that is a one-sided and erroneous view which we only ought to have accepted under the law of non-liability to obligations beyond the sufficiency of the assets.

Conclusion.

If I have made myself clearly understood, it should not be difficult to see that young Catholicism, far from constituting a revolt, is a revival; far from representing a tendency to unbelief, it is a tendency of faith. And it is obvious that if the innovators, as they are called, are on such comfortable terms with Protestants, if they do not morbidly fight shy of them, as hitherto was the wont, that is because they have gone beyond them, and because the Protestant doctrine appears to them like the authentic sister of scholasticism, and, at once, as respectable and as ephemeral as her elder sister.

Clericalism was on the point of turning the Church into a sect. These others (the young Catholics) recall her old name of Catholic, and intend that the reality shall correspond to the word. They intend to be the heirs of all the past, heirs who are turning to account their heritage, and whose gaze is directed to the future to prepare it.

Hence that odd title, at first sight, of *Demain* (to-morrow) and of *Domani* (to-morrow), which two periodicals have, without collusion, simultaneously adopted, in France and in Italy. How many

* "*La Nostra Crisi*." Open Letter, 0-20 centimes, at the offices of the Società di Cultura, 88 piazza Sant' Eustachio, Rome.

journals are there which, if they divulged their programme, ought to be entitled *Hier* (yesterday)?

It is not, then, for them a question of not thinking, but of thinking, in abridgment, all the thought of the centuries, not so as to choose from them a particular instant, as the eclectics might do, but so as to furnish this tradition with a new link. By reason of these prepossessions they find themselves on a level with contemporary thought and with the aspirations of the proletariat.

These it is who also chant the song of emancipation, for they are preparing for it. As they hear their song of liberty and see them toiling manfully, many of the people will come to understand that genuine liberty is no mere child's play, but the need to assume full responsibility for one's own life, so as to work harder and work better.

The unity of the Church, which, so far, had been above all things, disciplinary and doctrinal, begins to assume a fuller, intenser, and more efficacious meaning. It is a union of living forces, not for any one given effort, but for the advancement of the New Heaven and the New Earth spoken of in the Bible.

The young Catholics are thus more Catholic than their elders, for they comprehend more. Ardent and generous, they advance to meet those who are yet unknown to them, and, seeing them afar off in the dimmest distance, they make ready to bless them. In all this there is no capitulation to unbelief, no make-shift opportunism, no mere insipid religiosity. But there is in all this not only the feeling, but the realised experience, that we are all brothers. There is, in all this, love and faith, faith that in raising up before our eyes future realities, helps us to prepare them.

Far indeed are we removed from the sectarianism and the clericalism that of old reigned alternately in France. Their power is far enough from being extinct, but the force that will one day extinguish them is already operating in our midst.

PAUL SABATIER.

*Chantegrillet près Crest (Drôme),
December 10, 1906.*

OF Mr. Haigh's "Sir Galahad of the Slums" (Liverpool Booksellers' Co.), the *Publishers' Circular* says:—

"Many writers have in recent times attempted to portray slum-life in fiction, but few with so large a measure of success as Mr. Haigh. He avoids undue sentimentality, and has a picturesque and humorous touch, which relieves the grey setting of many of his incidents. He introduces us to a large number of characters, all racily sketched, and a few of his men and women are very finely drawn. Vernon Carruthers, the altruist and idealist, and Frank Herald, the man of the world, are well contrasted, and the manner in which they tackle many of the problems that face them in the grim underworld of Liverpool forms the greater portion of the interest of this sincere and earnest story. There are pathos and tragedy in Mr. Haigh's work, and it deserves the attention of all those interested in social problems."

EXPERIMENTS IN SOCIALISM.

"NEW HARMONY."

WHEN a social reformer contends for co-operation, mutual helpfulness, and harmonious organisation of all industry for the common good instead of mere individual action, of competitive strife for personal gain, his contention is so obviously in harmony with the teaching of the New Testament that every professing Christian must at least approve of the principles he enunciates. And if the reformer should attempt to put his principles into practice and actually carry them out in a social experiment, his attempt should surely have the sympathy of all Christian people. If the experiment should succeed, it should be the business of the Churches to see that the world should know it and should never be allowed to forget it; and if it should fail, surely it should not be for Christians too eagerly to hold up the failure to the world to the discredit of their own teaching and the discouragement of reform.

Of course, if their religious principles of brotherly helpfulness and harmony really do break down and prove impracticable when put to the test of working experience, the fact must be admitted, however sorrowful a fact it may be; but surely, before admitting it as a fact, every possible care should be taken to ascertain whether it really is the principles that have failed or only some misapplication of them—some injudicious attempt to make them work under conditions that foredoom them to failure.

Unhappily, that is not commonly the way of the Christian world. When some enthusiast—professing or non-professing Christian—gets some reforming bee in his bonnet and sets about to show the world how life ought to be lived, and comes to grief in the attempt, the Churches seem just as ready as others to hold the reformer up to scorn, and to point to the ruins of his scheme as a warning and a proof of the futility of his principles.

Let us take one of those American experiments that have been recently alluded to in these columns, and see, if we can, what was the aim of the experimentalist, and why he failed. We will take the famous New Harmony scheme of Robert Owen's. One cannot, of course, go very fully into the subject in a single article, but it may be useful to put as briefly as possible just the main facts of the story.

Owen had the deepest sympathy with the sufferings of the poor, and he had a strong conviction that they ought to have shared more directly and more fully in the enormous increase in the world's productive powers by the development of machinery. His study of the subject had convinced him—even so far back as the early part of the nineteenth century—that the industrial world had reached a point in its unfolding at which co-operation should replace competition. All the world knows something of the success of the great co-operative movement of which Robert Owen was a pioneer, but he had a great ambition to found an entirely new society on the new principle, and in 1824 what seemed a splendid opportunity of doing so presented itself. He was at the time the flourishing

manager and part proprietor of the new Lanark cotton mills, and he had the offer of a ready-made village of 160 buildings, with 30,000 acres of land, in Ohio. It was an estate that had been colonised by a party of Schismatic Lutherans from Wurtemberg in 1813. "Harmonie," as they called it, had been a communistic and celibate society entirely controlled by Pastor Rapp, and materially it had been so successful that in twenty-one years the capital of the settlement had increased from 25 dollars per head to 2,000 dollars—or somewhere about ten times the average for the United States at that time. The Germans were fat and flourishing, but stolid and unambitious, and Pastor Rapp seems to have grown weary of his flock, and was about to break it up. Here was a fine opportunity for a little new world, a chance of showing what men could be made by a really healthy industrial and social system, and Robert Owen, the secularist, the infidel, the atheist, as the good old world called him, spent 150,000 dollars of his own money in the purchase of the village of "Harmonie" and 20,000 acres of land around it, and left his luxurious home and fine business to see what he could do to show the world a good, healthy lead on what were essentially the very principles of the New Testament.

It was right nobly done, but it should be remembered that a hundred years ago society was not greatly perplexed by any multiplicity of reforming schemes, and had had very little practical experience such as Owen's venture required. His principles were right if Christianity is true, but in the application of them he had to do his own thinking and beat out his own path, and there is no doubt he made the gravest mistakes. His son, Dale Owen, says that, to begin with, he made a mistake in buying that particular estate. It was a bad investment. "It lay in an interior nook of country, off any main line of travel, actual or projected, and on a river navigable by steamers for only a few months of the year." The colony was thus very isolated—and isolation is bad, and, to a large proportion of people, intolerable. But, what was more important, New Harmony was very remote from markets, and markets are, of course, absolutely essential to all progressive communities. It is ridiculous to run down trade and traders, though it is legitimate enough to oppose the present competitive system of trade. But trade and markets we must have; they represent the world's exchange, and a community cut off from exchanging with the world around is bound to become stagnant and decadent. As I have before pointed out in these columns, where you have plenty of land and plenty of unemployed people it is as easy to create a market as it is to raise market produce, but of course it requires unlimited capital, and, even with that, some exchange with outside markets there must be. Owen had something under 1,000 people in New Harmony, and as they had abundance of pasturage, they could keep sheep and cattle, and they were able to make far more soap and candles and glue than they could possibly use, but they could not sell their surplus. If Owen could have brought along another 1,000 people there would

have been the demand for these superfluities, and with every added thousand adjustments would have been easier and the establishment of outside communication more practicable. But Owen could not do this.

Then, again, he is commonly held to have made another fatal mistake in throwing open his gates to all comers without any discrimination whatever. He had at the outset unlimited faith in the power of good social conditions to make good men. It was the faith of a good man, and though I cannot discuss the point, I may say that I am not at all sure that in this admission of all comers he went wrong—at all events, from his point of view. But of course he got a very miscellaneous company—"radicals, enthusiastic devotees to principle, honest latitudinarians, and lazy theorists, with a sprinkling of unprincipled sharpers." Whether right or wrong in forming his company, he certainly made a grievous mistake in the governmental system he adopted for such a mob. He began with unbounded faith in liberty, equality, and fraternity, but he was wiser before he had done. He found that there was an element of time which he had left out of account. It is impossible all at once to make bad, or even indifferent, men into good ones by any combination of circumstances, and this seems at length to have dawned upon the enthusiast. He did, indeed, originally arrange for a novitiate of two or three years before any of his villagers should have any claim on land or other property or take any part in government; but, having planted his colony and stayed there a month, he had to return to England, and during his absence the ideas and ambitions of the motley throng developed very rapidly, and on his return there was a clamour for popular government and community of property, and to the astonishment of his two sons, who were with him, Owen drew up a constitution by which "all members, according to their ages, not according to the actual value of their services, were to be furnished as nearly as possible with similar food, clothing, and education, and as soon as practicable they were to live in similar houses and in all respects to be accommodated alike," while the government was to be vested in a council consisting of all adult residents. This seems to have been actually tried for a time, and things went right merrily. They had a fine band of music, they played at soldiers, they had one evening a week for discussion, another for a concert, and a third for dancing; but over all sorts of serious business discord broke out and divisions arose, and Owen was entreated to take autocratic command of the whole concern. This he endeavoured to do; but what was wanted was a little statesmanship that could apply principles with practical sagacity and discretion, and could rule with a firm grip. His community was in pretty much the position of one of our Crown Colonies, and it needed a colonial governorship for which Robert Owen was altogether unfit. His great trust was in education, but he forgot that education is a very slow business at the best, and when he tried to bring it to bear upon his scratch crew of all ages they would not stand it. In little more than twelve months he was

himself forced to admit that the whole scheme was a dismal failure, and within about eighteen months, I think, he gave it up and came back home with a loss of 200,000 dollars—nearly all his wealth; and from that time to this people have pointed to New Harmony as a signal illustration of the failure of Socialism and the wisdom of *laissez faire*.

It really illustrates nothing of the kind. It would be just about as reasonable to talk about the failure of education, because Owen tried to bring its power to bear on the lives and characters of grown people, and found that that could not be done to any effect in the evenings of a single winter. In a thousand ways the Collectivist principle of social life has advanced, and is advancing, and the attempt to discredit the principle by pointing to such a failure as Robert Owen's on the Ohio is about as right and wise as it would be to rail against the living, vital principle that is ever throbbing through the forest because some injudicious person, out of due season, has taken up a tree and transplanted it in another climate and another soil and the tree has died.

GEORGE F. MILLIN.

SOME of the Bristol clergy are engaged in a piece of work which would have rejoiced the heart of John Ruskin or William Morris. This is nothing less than digging the foundations and building the walls of a much-needed Church Hall at Fishponds. The population of the district is rapidly increasing, and the parish is not wealthy. Here we have an apt illustration of an over-familiar experience—where money is most needed it is most hard to come by. The Bishop and Canons and lesser dignitaries have discovered that there are at least two ways of obtaining a Church Hall. There is the simple method of signing a contract, but there is also the more direct, if more arduous, plan of building it yourself. And this latter is the interesting resolve of the churchmen of Bristol. Accordingly, clergy and parishioners are to be seen as diggers, wheelbarrow wheelers, hodmen, and bricklayers. Artisans, architects, labourers, preachers toil together, each doing what he can. The man of skill for skilled work; the man who can but wield a spade and a pair of arms, be he the Bishop himself, just wields the spade. And so the work goes forward. The cynic might doubt whether the building will be as true and strong as if only professional builders were engaged. But one thing is certain. The Hall will find its usefulness immensely increased by the fine memory of the circumstances under which it was erected. The parishioners will understand more fully how hard clergymen work, and the clergy will have a more feeling perception of the labourer's life.

THE *Seed sower* this month is of special interest. It contains a review by Mr. Allanson Picton of Mr. Lloyd Thomas's little book, "A Free Catholic Church," a sermon by the Rev. F. K. Freeston on "The Substance of Faith," and an address by the Rev. Joseph Wood on "Immanence and Incarnation."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: First Presbyterian Church.—

It appears that our announcement last week that the Rev. H. J. Rossington had accepted this pulpit was premature, but prophetic, as the forms of the Presbyterian Order had not then been completed. A special meeting of the congregation was held last Sunday morning, after service conducted by the Rev. W. S. Smith, deputised by the Presbytery of Antrim to preside. A unanimous call was given to Mr. Rossington, and signed by about seventy of those present. It has since been accepted.

Brighton.—The last week evening lecture of the season was given in the New-road Lecture Hall, by Alderman William Thompson, of Richmond, on "A National Housing Policy"—a most interesting and practical address. Recently Dr. Benham lectured on "Milk," pointing out the importance of a pure milk supply and the means of securing it. The minister and the church committee arrange these lectures, which are, however, attended by a number of social reformers of various connections. The aim is to get expert guidance on various phases of the social problem.

Edinburgh.—An interesting series of special services at St. Mark's Chapel (promoted by the M'Quaker Trustees) was brought to a close last Sunday, when the Rev. Gertrud von Petzold preached two eloquent sermons to large congregations, her subjects being the "Prophetsess Deborah" and "Salvation through the Cross." Other who took part were, besides the minister of the congregation, the Revs. James Forrest, J. M. Lloyd Thomas, and W. Copeland Bowie.

Ilford.—The experiment of two weekday lectures was recently tried, but met with only moderate success as regards attracting the public, though very much enjoyed by the church members. "The Rev. R. J. Campbell on Sin" and "The New Theology," were very ably dealt with by the Rev. E. Savell Hicks and the Rev. L. Jenkins Jones. The efforts towards the possession of a church, which commenced almost with the first service held at Seven Kings in January, 1906, are progressing. A suitable plot of land in a central and convenient position will in a few days be secured, thanks to the kind and generous donations to the land and building fund by Sir Edwin Durning-Lawrence, £100; Mr. F. Nettlefold, £100; and the B. and F.U.A. £50, this last being conditional on £50 being raised locally. That responsibility has been undertaken after a conference between the General Committee and the Ladies' Sewing Circle. A sale of work will take place early in October next, and other efforts are being made to augment the fund. Mr. Walter D. Welford, the hon. secretary, will be very glad to receive any useful hints from other Unitarians, who may have had the same work to do. His address is 61, Mansfield-road, Ilford.

Ipswich.—The Friars'-street Social Guild has just concluded a very successful programme of interesting and profitable evenings; thanks to the indefatigable efforts of the president, the Rev. L. Tavener, the secretary, Miss Pollard, and others. The object of the Guild is to develop the social and religious life of the church. There have been very pleasant social evenings. Lectures have been given by the Rev. L. Tavener (who during the session delivered two new lectures, "The Dawn of Art," and "The Pre-Raphaelite Brotherhood"), Mr. R. Hamblin, Mr. T. Oliver Lee, Mr. S. J. Hutley, Miss Tavener, Mrs. Manning Prentice, and others. There were also musical evenings, and the teachers and elder scholars of the Sunday-school gave a most enjoyable evening, tableaux vivants from well-known pictures being much appreciated by a large audience.

London: Bermondsey.—On Friday and Saturday, April 5 and 6, a dramatic performance entitled "Wallace: The Knight of Ellerslie," was given at the Fort-road Church by the League of Comrades. The League is a young people's society led by Mr. Seymour Marks in connection with the church. On Saturday evening especially there was a crowded and appreciative audience. On Sunday a young people's induction service was conducted by the minister, the Rev. Jesse Hipperson. Ten young people were received into church fellowship.

After a special sermon for the occasion, the consecration hymn, "Take my life and let it be," was sung, and the minister, shaking hands with each of the new members, said: "In the name of the Fort-road Unitarian congregation I extend you each a hearty and sincere welcome into the fellowship of this church. May you become a bulwark of strength to us. We are a small church, striving to hold aloft the lamp of truth, and righteousness. Be earnest and sincere in your church life, and you will prove a great blessing to us all, and God grant that you may carry into your daily life the sanctifying influences which you will imbibe by your connection with this church." The whole service was very impressive, and the memory of it will probably linger for life in the minds of those who took part in it.

London: Essex Church.—An impressive service of self-consecration and church welcome was held on Sunday morning, March 24, the day being Palm Sunday, and also the school anniversary. Three previous services of the same description have been held since 1901. As in former cases, most of those taking part in the service had attended the minister's preparation class. In the course of his address, the Rev. Frank K. Freeston told the life-story of Travers Madge, son of a former minister of the congregation. The first part was meant for the many Sunday-school scholars who were present; the second part was spoken specially to the teachers, and the third to those who were to be received as church members. Travers Madge believed, not only in Sunday-schools, but also in belonging to a church, and in making church membership as real, and holy, and happy as it could possibly be. After going on one occasion to the church welcome of his friend Philip Carpenter, he described the service as all very beautiful and touching, but the giving of the right hand of fellowship as the most touching of all. The minister said: "I do, indeed, hold out the right hand of Christian fellowship. God bless you." It was an act he could never forget. Mr. Freeston said, in conclusion: "Friends, there are those with us this morning who are willing, in the spirit of consecration, to receive this church welcome, and on this Christian festival day of Palm Sunday. In the presence of you, their elders, in the presence of their parents, fellow teachers, Guild members and comrades, remembering the Christ-friend, and asking the blessing of God, you bid me say to them in your name, 'The Spirit and the Church say, Come.' 'God bless you.'" He then came down to the lectern, and gave the charge and welcome into fellowship, as set forth in the Service Book, concluding with the words: "I now give to each of you the right hand of fellowship, and present you with our Book of Common Prayer in memory of this service, and invite you to enter your names in the Roll-book of this church."

London: Hampstead.—The Rev. Henry Gow preached again at Rosslyn Hill Chapel morning and evening last Sunday, and took the whole of the services, after an absence from his pulpit of three months, owing to an accident at the end of last year.

Maidstone.—A very successful annual meeting of the Earl-street congregation was held in the concert-hall on Wednesday evening, April 3. After tea, the Rev. A. Farquharson took the chair, and Mr. A. M. Ruck, the secretary, presented the annual report. It was, he said, a remarkable report for them in every way, and it was due to Mr. Farquharson's able ministry. The offertories had doubled during the year, and they were anxious that new members should become regular subscribers. They were very anxious that their minister should become resident in Maidstone, and they had to face the question of building a schoolroom. Mr. F. W. Ruck, superintendent of the Sunday-school, in proposing the adoption of the report, said their evening congregations were now six times as large as eighteen months ago. Other speakers dwelt on the good work that was being done, and spoke with warm appreciation of Mr. and Mrs. Farquharson, and the hope that they would settle at Maidstone. The chairman said it was a great pleasure to preside over so enthusiastic a meeting. The past year had been to him one of very hard but also of happy work, and his wife had also done her part. He urged the need for a schoolroom. Mr. M. A. Ruck was re-appointed secretary.

Manchester District Association of Presbyterian and Unitarian Churches.—At the annual meeting of the governing body

held this week, the Rev. Charles Peach was elected president for the coming year.

Manchester: Longsight.—Mr. Rossington informs us that our note of last week was inaccurate. He has, however, accepted the call to Belfast.

Manchester: Oldham - road (Welcome Meeting).—There was a large gathering of ministers and other friends from neighbouring congregations at the Varley-street Schools on Saturday last, to rejoice with the Oldham-road congregation on the settlement of the Rev. W. Griffiths, Ph.D., B.D., as their new minister. The congregation has been without a minister for nearly three years, and as this year marks the jubilee of its foundation the new settlement comes at a happy time. After tea the chair was taken by Mr. S. Hyam, and the Rev. A. C. Smith offered prayer. The Chairman expressed the thanks of the congregation to the Home Missionary College, neighbouring ministers, and the lay preachers of the district, for helping them over a trying time. But even better than the help of friends was the discovery of preachers who had arisen out of the congregation, and spoken helpful words to their fellow members. Now they were happily settled, and they felt the choice they had made was worth the long period of waiting. Mr. J. R. Hill, superintendent of the Sunday-school, and organist, spoke a very earnest and eloquent word of welcome to Dr. Griffiths. Recalling the dedication of their beautiful church, he said, the late Rev. W. Gaskell then repudiated the idea that their gospel was for the rich alone, and the late Ald. H. Rawson on the same occasion insisted on the truth. Now they were going to try once more to justify that faith. Oldham-road was a working class district. Still the congregation was not dead, and it was not going to die. Mr. J. Fletcher Robinson (President of the District Association) joined in the welcome, and Dr. Griffiths replied. He said he felt such a spirit of hopefulness and faith in the congregation, he could almost imagine himself home again in Wales. The district with its great needs and its vast opportunities appealed to him. He believed he had a message which would help it, and he would devote all his powers to its delivery. The Rev. W. G. Cadman spoke of his long and happy settlement at Oldham-road, and the Revs. Dendy Agate, George Evans, A. W. Fox, C. Peach, and other ministers present each added his word of good-will. The Rev. E. G. Evans, of Dukinfield, pleaded for consideration for the special difficulties of a Welsh minister settled with an English congregation. An excellent meeting then closed with hymn and prayer.

Manchester: Swinton.—Friends are reminded of the bazaar on April 18, 19, and 20, to raise £300 for the Church Funds, particulars of which are advertised this week.

Newport, Mon.—On Tuesday evening last, the Rev. Joseph Wood, of Birmingham, President of the National Conference, commenced a round of visits to the Unitarian churches of South-East Wales with a service here, at which he delivered an impressive address on "The New Theology and the Old Religion." "Theologies are many, but religion is one," was the burden of the discourse. A large audience listened intently to the eloquent plea for a re-statement of theology in harmony with modern science and religious experience. The reverent treatment of the theme, and the charitable attitude towards those who are working along other lines than our own, produced an impression which will long remain with everyone present.

Norwich.—The annual business meeting of the Octagon Congregation was held on March 26, Mr. G. A. King presiding. The reports of the chapel committee and of various institutions were full of hope and promise. During the year 30 new names had been added to the list of subscribers, and there was every prospect of the good work being greatly strengthened when the Martineau Memorial Hall and schools were opened. The Rev. Alfred Hall, acknowledging an expression of thanks and appreciation of his ministry, said he had never come to an annual meeting with greater hopefulness than he did to the one they were now holding. There was every reason to believe that the success that had marked the past year would be continued in the future. He was about to complete seven years of ministry in Norwich. He had been with the congregation at one of the most critical periods of its history. During the first four years of his ministry, he saw friend after friend

pass away, and the experience had been most depressing. He had sometimes wondered whether it would be possible to recover what had been lost by death, and three years ago he could not have hoped that the outlook would be so bright as it now was. The evening congregations had been larger than ever he had known them, and from the communications he had received he knew that many men in the city were beginning to take broader views of religion. He expressed the hope that he might see the morning congregation improve to the same extent as the evening one had done. He thanked them for the help they had given him.

Oldbury.—The new organ and mural tablet to the memory of the late Rev. Henry McKean were dedicated at a special service on Thursday evening, April 4. The organ was opened by Mr. Herbert New, of Birmingham, with a few appropriate words on the power of music in religion, and the service then proceeded, Mr. A. Prince, F.R.C.O. (organist of Holy Trinity, Smethwick), presiding at the organ. The prayer of dedication was offered by the Rev. James C. Street, who also preached the sermon, in which he recalled the memory of his fellow student and friend of fifty years, speaking of his father also, Henry McKean, the elder, who was succeeded in that pulpit by his son. Councillor W. Parkes, Chairman of the Oldbury Urban District Council, afterwards spoke, and paid a high tribute to Mr. McKean's public work. He then unveiled the tablet, which bears the following inscription:—"This tablet is erected to perpetuate the memory of the Rev. Henry McKean, minister of this place of worship for over 46 years. During the whole of his life he devoted his great ability to all matters appertaining to the good government of the town of Oldbury and the welfare of its inhabitants. Born at Alnwick, September, 1835; died at Oldbury, June 24, 1904. Faithful unto death." Earlier in the same day the ministers of the district held their monthly meeting, when, after tea, the Rev. A. H. Shelley, of Cradley, read a paper on "Church and Dissent."

Rawtenstall.—On Good Friday and Saturday a grand art carnival was held, being opened on the first day by Mr. J. W. Ramsbottom, and the second by Mr. William Holden. The proceeds were in aid of the Church and Independence Funds.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 14.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN, and 7, Rev. E. SAVELL HICKS, M.A., "The Call of the Stars."
Boromondsey, Fort-road, 7, Rev. JESSE HIFFERSON, Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, J. A. HOBSON, M.A., "A Point in the Education of Democracy"; 3.15, Young People's Meeting; 7, W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. DENDY AGATE, B.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Mr. G. J. ALLEN.
Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A., and 7, Rev. ARTHUR HURN.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. W. WOODING, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Mr. S. A. MELLOR.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Dr. BIMAL GHOSH, and 6.30, Rev. F. H. JONES, B.A.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. D. DELTA EVANS.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT U.H.M.C.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. JAMES HARWOOD, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Mr. A. J. CLARKE.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. GEORGE WARD, "The Truth that makes Free," and 6.30, "The Great Awakening."
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years. Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY desires post as COMPANION or LADY-HELP. Domesticated and good needlewoman.—C. S., 110, Markhouse-road, Walthamstow, E.

HONORARY ORGANIST required for Acton Unitarian Church. Allowance for expenses.—Apply to A. BARNES, Ravenhead, Creffield-road, Acton, W.

PARISIAN YOUNG LADY, 19, would accept a six months' engagement in family "au pair," or in a school either as French secretary or typist. Companion for the girls. Teacher for children.—Write, Mlle. MARÉCHAL, 5, Impasse des Prêtres, Paris. Several references in England.

GOOD-COOK - GENERAL wanted beginning of May for a flat in Hampstead. Two in family. Housemaid kept.—E., INQUIRER Office, 3, Essex-street, W.C.

WANTED by a Lady, with 25 years' experience, care or charge of children. Good references.—Apply, K., INQUIRER Office, 3, Essex-street, W.C.

AN ELDERLY LADY, living in Hampstead, requires COMPANION, age about forty. Must be cheerful, well-educated, a good reader, and willing to be useful.—Y., INQUIRER Office, 3, Essex-street, W.C.

YOUNG LADY seeks post as either of the following:—Children's Nurse, Lady Help, or Domesticated Companion.—B., INQUIRER Office, 3, Essex-street, W.C.

UNITARIAN CHURCH, BANK STREET, RAWTENSTALL.

All CANDIDATES for this pulpit are requested to communicate with JOHN R. TAYLOR, 450, Bacup-road, Waterfoot, Rossendale.

MARRIAGE.

HUNTER-SMITH.—On April 4th, at the First Presbyterian (Unitarian) Church, Belfast, by Rev. R. J. Orr, M.A., Hugh B. Hunter, Clifton Park Avenue, Belfast, eldest son of James S. Hunter, Lakeview, Crumlin, to Kathleen, younger daughter of the Rev. W. S. Smith, Antrim.

DEATHS.

HADDON.—On April 9th, at her residence, Blaby, near Leicester, Hannah, second daughter of the late William Haddon, of Leicester, in her 69th year.

STEVENSON.—On April 4th, at 32, Clifton-gardens, Maida Vale, Joseph, eldest son of John Stevenson, of Sheffield, aged 52 years.

WRIGHT.—On April 3rd, at Paltney-street, Bath, Elinor, youngest daughter of the late R. J. P. Wright, of 1, Clapton-square, N.E., in the 80th year of her age. R.I.P.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliff Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south, Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance; or Apartments.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

ABERYSTWYTH: SEASON 1907.—APARTMENTS found. Assistance given visitors. Stamped envelope early.—SECRETARY, New Street Meeting House.

PROFESSOR JEAN RÉVILLE, of the Collège de France (4, Villa de la Réunion, Paris XVI) and Mme. Réville wish to make arrangements with an English family, preferably in the country, to receive two girls into their home in Paris for May and June, and to send, in exchange, their two daughters to England for August and September.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
 Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
 TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout, Bathrooms on every Floor, Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

London Sunday School Society.

THE ANNUAL MUSICAL FESTIVAL comprising a COMPETITION between Choirs from Sunday-schools connected with the above Society, to be followed by a CONCERT in which the United Choirs will take part, will be held at ESSEX HALL on SATURDAY, APRIL 20th. Competitions, 3.30 p.m. Concert, 6 p.m.
 Tickets: Adults, 1/6 and 1/-, and Children, 6d. Can be obtained from the S.S.A. at Essex Hall.

The Children's
Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

**Callard & Bowser's
BUTTER-SCOTCH**

are pure and wholesome.
 It is as nourishing as it is delicious.



Warranted Pure
Confectionery
Lancet

Every Packet bears
 their Trade Mark.

MANUFACTORY: LONDON, W.C.

Martineau Memorial Hall & Sunday Schools

OCTAGON CHAPEL, COLEGATE ST., NORWICH.

THE FOUNDATION STONE

will be laid on SATURDAY, APRIL 20th, at 3.30 p.m. by
MISS GERTRUDE MARTINEAU.

Afternoon Tea and Social Gathering afterwards in the Octagon Institute, 47, St. George's Plain.

SPECIAL SERVICES in the Octagon Chapel on SUNDAY, April 21st,
CONDUCTED BY

Revs. V. D. DAVIS, B.A., ALFRED HALL, M.A., and P. M. HIGGINSON, M.A.

MORNING SERVICE at 11. EVENING SERVICE at 6.45.

The Committee of the Octagon Chapel earnestly appeal for further donations that the Stone of this Memorial may be laid free of debt. Rather less than £1,000 is still required, of which the Congregation is pledged to raise one half. Gifts or promises will be gratefully received and acknowledged by Mrs. MOTTRAM (Hon. Sec. to the Memorial Fund), 21, Bracondale, Norwich.

SWINTON UNITARIAN FREE CHURCH.

Grand Bazaar,

IN
GRANVILLE STREET SCHOOLROOM, SWINTON,
ON

THURSDAY, FRIDAY, and SATURDAY, April 18th, 19th, and 20th, 1907.

OBJECT: To raise £300 in Aid of the Church Funds.

THE BAZAAR WILL BE OPENED

On THURSDAY, at 3.0, by HY. E. ERMEN, Esq., Pendleton.

On FRIDAY, at 3.0, by GEORGE H. LEIGH, Esq., Monton.

On SATURDAY, at 3.0, by WILLIAM HEALEY, Esq., I.P.C.C., Heywood.

Chairman: RICHARD ROBINSON, Esq., Bowdon.

WILL READERS OF "THE INQUIRER" PLEASE HELP?

Gifts of Money or Goods will be gratefully acknowledged by the Bazaar Secretary,
Mr. T. MUSKER, 32, Cheetham-road, Swinton, Manchester.

JUST PUBLISHED.

Cr. 8vo, Cloth, 164 pp, 2s. net. Postage, 3d.

The Sources of our Knowledge of the Life of Jesus.

By PAUL WERNLE, D.Theol.,
Professor of Theology, Basel.

Translated by EDWARD LUMMIS, M.A.

Paper, 6d. net; Cloth, 1s. net. Postage, 2d.

Materialism & Atheism Examined

BY
JAMES FREEMAN CLARKE, D.D.

WITH AN INTRODUCTION BY
SYDNEY H. MELLONE, M.A., D.Sc.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.

Carriage saved by ordering through a Bookseller.
Trade supplied by Simpkin, Marshall & Co., Ltd.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.

NOTES ON THE

MARTINEAU FAMILY

WITH

SIX SHEETS OF PEDIGREE

AND

ARMS EMBLAZONED.

Will be published for private circulation very shortly.

Price 21s. each copy.

May be ordered from

D. MARTINEAU,
122, King's Avenue, Clapham Park, S.W.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians,
Healthysituation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMIL-
TON ROAD, SHERWOOD RISE,
NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Next Term begins on Thursday, April 25th.
Prospectus on application. BOARDERS
received. Reference kindly permitted to
the Rev. Frank K. Freeston, Essex House,
Camden-hill, W.

A SUMMER MEETING

OF THE

NATIONAL CONFERENCE UNION
FOR SOCIAL SERVICE

WILL BE HELD IN

OXFORD

from July 8th to 13th.

Lectures will be delivered or Conferences opened by

PERCY ALDEN, M.P.,

Miss CLEMENTINA BLACK,

Rev. P. H. WICKSTEED, M.A.

The names of other lecturers and full infor-
mation as to social and other arrangements will
shortly be given by circular.

It is desired that members and others wishing
to attend will apply (enclosing 2s. 6d. membership
fee) to:—

Miss C. GITTINS, 6, Salesbury Road, Leicester.

"THE UNITY."—Magazine for
Unitarian Propaganda. Adopted by
churches with or without local page. Issued
for last Sunday in each previous month.
One copy post free, 1d.—1s. 6d. a year; 9d.
per dozen; 3s. 6d. per 100; extra charge local
page.—Address to EDITOR, The Parsonage,
Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street
Ludgate Hill, London, E.C., and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lamb Conduit-street, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
April 13, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3382.
NEW SERIES, No. 486.]

LONDON, SATURDAY, APRIL 20, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	... ..	241
LEADER :—		
The Martineau Memorial...	... ..	248
ARTICLES :—		
A Shakespeare Sermon	... ..	243
Rhode Island and Roger Williams—I.	... ..	245
The Religion of Unitarians	... ..	249
The President of the National Conference in South Wales	... ..	252
The Function of a Free Church...	... ..	252
MEETINGS :—		
National Conference Guilds' Union	... ..	250
Ulster Unitarian Christian Association	... ..	251
CORRESPONDENCE :—		
Open Churches	... ..	254
The Unitarian Van Mission	... ..	254
LITERATURE :—		
Short Notices	... ..	242
Cambridge Modern History	... ..	245
Applied Theology	... ..	246
OBITUARY :—		
The Rev. F. W. Stanley	... ..	246
THE CHILDREN'S COLUMN	... ..	247
NEWS FROM THE CHURCHES	... ..	254
OUR CALENDAR	... ..	255
ADVERTISEMENTS	... ..	256

NOTES OF THE WEEK.

THE stone-laying of the Martineau Memorial at Norwich is to take place this (Saturday) afternoon at 3.30. Friends in London, whom this note may reach on Friday evening are reminded that they will be in good time, if they leave Liverpool-street at 10 a.m., and can return the same evening, if necessary, by the 5 p.m. or the 6.22 train.

ON Saturday afternoon, April 6, a bronze medallion containing a portrait of Mr. R. D. Darbishire, and placed as a memorial to him in the Darley Dale Whitworth Institute, was unveiled by the Right Hon. Victor Cavendish. The medallion bears the inscription in Latin, "If you seek a monument look around," and the dates 1890 and 1906, the former being that of the erection of the Institute. The people of the district, grateful for all that Mr. Darbishire has done for them, subscribed for this memorial, and Mr. Darbishire, who was present at the unveiling of the memorial, gave a most interesting address, in which he told of his long friendship with the late Sir Joseph Whitworth, and how the aged man, always anxious to put his great wealth to the best use, for the benefit of his people, finally left it in the hands of his wife and two other trustees, of whom Mr. Darbishire was one, to administer as they knew he would desire, to the best of their judgment. Mr. Darbishire is now the sole survivor of the three. How nobly he has fulfilled the trust both Manchester and Darley Dale bear witness.

THE Colonial Conference, which was opened on Monday with a cordial message from the King, is the fourth of a series, the first having been held just twenty years ago on the occasion of the first Jubilee of Queen Victoria. The holding of these councils between the self-governing Colonies and this country may now be regarded as an established institution, and it is noticeable that whereas the immediate occasion of previous conferences was some national celebration, the present gathering has been called explicitly for the discharge of business. The opening session was attended by the British Prime Minister, who offered a warm welcome to the six Colonial Premiers who were present—Sir Wilfrid Laurier (Canada), Mr. Alfred Deakin (Australia), Sir J. G. Ward (New Zealand), Dr. Jameson (Cape Colony), Mr. R. F. Moor (Natal), and General Botha (Transvaal). Sir Robert Bond (Newfoundland) was unfortunately not able to be present at the opening ceremonial.

MANY matters of discussion, on some of which there is undoubtedly a considerable difference of opinion, will come up at the later sessions of the Conference. But the first sitting was utilised by Sir Henry Campbell-Bannerman and the Colonial Premiers to express the fraternal sentiment which is so real a bond between the widely severed members of what, for want of a better term, is called the British Empire. Sir Henry's speech was very happy, and not least in the special word of welcome addressed to the youngest of the self-governing Colonies in the person of General Botha. It would have been rash to predict even two years ago that the Transvaal would now be holding its destinies in its own hands, that a Boer majority would be in political power, that the most famous of the Dutch generals in the late war would be the Prime Minister, and withal that the sentiment of the Colony would be one of unreserved friendliness to those who so recently were its armed foes. Yet such is the actual position, and it is one for which we may be thankful, for it raises our faith in human nature and in statesmen, and does something to mellow into forgetfulness the bitter memories of dark and evil years. It serves also to remind us of the force of a bond which is not a bond of force.

WE do not hold our Colonies by the strong hand. They are, indeed, not our Colonies except in so far as their people share the same ideals with ourselves. Their circumstances differ widely from our own and among themselves. Their problems

are accordingly diverse. We recognise in some of them, in New Zealand most especially, a success in dealing with the evil antithesis between wealth and poverty which we find it so hard to imitate. And beyond any question such occasions as the present afford opportunity for mutual learning and wisdom, and remind us of the common heritage of tradition and of blood which unites us in spirit, however widely we are scattered to the ends of the earth, and in however strange surroundings our respective fortune and chance are placed.

AT the same time, it were foolish to overlook the fact that in each of these autonomous communities the local life is the most penetrating and persistent occupation of living men and women, and the passages in which Mr. Deakin expressed this thought are worth the most careful remembering. The representative of the Australian Commonwealth linked what he had to say on this subject with a graceful response to Sir Henry Campbell-Bannerman's address. Six weeks had elapsed since Mr. Deakin left home, and during that time events had not stood still. Sir Henry's remarks would be read throughout the Southern continent, and would recall the men of Australia to the thought of the common heritage of Australian and Briton as nothing else would so effectively have done. And "after these proceedings are over five weeks will elapse before either of us will have an opportunity of addressing the people of Australia . . . and all this interval requires to be bridged over by some such strong influence as you, Sir, by your address are fortunately bringing to bear upon them." To the Australian the things of Australia, to the South African the things of South Africa (though united South Africa is still a dream), and to the people of this country the life of the old civilisation of Europe are and must be the chief and most engaging interest. We should the more cordially welcome all chances such as the present of reminding ourselves of the larger realm which includes those sister states, the Colonies, and of appreciating the ideal of a world-citizenship, which, dream though it may seem in this practical age, has yet the power of shaping a future for mankind more just and ample than the past.

THE process of the amalgamation of the three Methodist communities that are to form the United Methodist Church is still going on. Draft deed polls, trust deeds, &c., are being considered, and some of the many "alterations rendered necessary by consequence" (to use the phrase of the

N.T. Revisers) are receiving attention. Book-room business, the question of a hymn-book or hymn-books, the issue of a monthly magazine, and, to crown all, a great Thanksgiving Fund to raise 100,000 guineas, such are some of the matters that have to occupy the thoughts of the representatives of the churches concerned. The complexity and the difficulties of the work were, however, foreseen, and there is little doubt that those who have known how to prepare the plans and to clear the ground will be able also to complete the united structure. At half-past two on September 18, the Lord Mayor and Sheriffs of London are to visit the Uniting Conference, which, we believe, meets at City-road Chapel.

In view of the agitation for the enfranchisement of women the following is interesting. The secretary of the China Inland Mission reports that women missionaries are exposed to less danger than men. "Men are often suspected of political intrigue, whereas women are not." A quotation from one such worker is given thus: "When the river valley was in a state of rebellion against the Roman Catholics we were left undisturbed with the exception of one station, which was destroyed by the Roman Catholics. Even then the missionary and the ladies who were with her on the station were treated with extreme kindness for six weeks in the mandarin's official residence, where they stayed while the mission house was being rebuilt. The hatred against the French priests was so bitter that we, knowing the danger to gentlemen just at that time, wrote requesting our superintendent not to visit us. Our safety during the trouble seemed to be (under God) owing to the fact that we were women."

Two questions that the Wesleyan community cannot much longer defer, but which are exceedingly difficult to settle, are the class meeting and the three years' system. The two problems have this in common, that such freedom from a hard-and-fast rule as is now enjoyed is irregular, and of the nature of an evasion. The Wesleyan system makes no provision for the good Christian man who wants to be a member without the necessity of attending class. The proper entrance to membership is through the class meeting. Yet the habit of neglecting class grows, and it is well known that it is not always the result of indifference but often of conscientious objection, still more often of an invincible distrust of that means of edification. Yet to seem to slight the class meeting would appear like inflicting a wound on Methodism itself. To conserve the class meeting uninjured, yet to allow members full freedom to use it or neglect it, would seem to be contrary notions. Even so, it is felt that the evasions of the three years' limit for ministers, which occasionally take place, could not be regularised and made more frequent without altering the general constitution of the Wesleyan church. An Act of Parliament would be required, and consequential changes innumerable are foreseen from what would seem but a simple proposal to allow ministers to stay longer than three years in one circuit when both they themselves and their people desire it.

In a course of sermons on the "New Theology" at Upper Chapel, Sheffield, the Rev. C. J. Street dealt last Sunday evening with the question of sin. That Mr. Campbell should call it "a blundering quest for God" was, he said, due to the philosophical position he assumed of the "fundamental identity of God and Man" in his Monistic Idealism. Such a position was condemned by the moral experience of mankind. No one knew better than the rake that he was alienating himself from the life of God and from the respect and love of good men and women. Sin was as real and positive a thing as virtue, evil as good. Was not hatred the opposite of love, and was that not positive and active? It was not correct to say that sin had never injured God, except through man. What then of lonely vice, where the soul had relations, not with its fellows, but with God alone? Half our virtues and vices were exercised apart from our fellow-men. What, then, was sin? A voluntary self-degradation, an offence against the Divinity within, "a perversion of the will, a corruption of character," as Professor Upton defined it: "an estrangement of the inward life from the life of God," according to Dr. Drummond—a very different thing from a quest for God. It involved a deliberate misuse of free will, for sin could not arise without free will and knowledge and power. As we drew near to God in daily rectitude, we could not sin as once was possible. A rightly directed will made the sins and vices of old simply contemptible, and the vision of purity became more and more beautiful. It was a truer saying of Mr. Campbell's, who perpetrated many inconsistencies, that "sin is the centrifugal tendency in human nature, just as love is the centripetal." Sin was the deliberate choice of the known lower possibility; it meant a rejection of God for the time being. Only as we became free from sin could we be servants of God.

Is it any use warning ministerial brethren against clever scoundrels who go about the country with very plausible stories of distress, whereby they manage to defraud the unwary? Here is a gentleman, with a Jewish cast of countenance, a scholar familiar with many languages, of most engaging address. A year ago he was a Russian refugee, persecuted for Liberal religious principles; in fact, a convinced Unitarian! Now he appears in another part of the country, in an entirely different character, with a new story of distress. But in both cases he succeeded in laying his hands on a quite respectable sum of money, and in the interval no doubt has played a different game elsewhere. Some day, perhaps, the police will lay their hands on him. But, meanwhile, he and his kind will continue to appear at study doors, by preference rather late on Saturday night, claiming acquaintance with distant ministers. But why will men continue to be taken in?

TO CORRESPONDENTS:—Letters, &c., received from L. G. A., D. R. D., W. H. D., J. E., J. L. H., J. P. H., W. C. H., J. F. J., T. B. K., H. S. P., A. T., E. T., A. W., R.; K. W., W.; D. W.]

SHORT NOTICES.

The Epistles of Paul the Apostle, and John's Revelation, by flossier Chamberlain, are curious little books. The writer appears to have worked in entire independence, possibly ignorance, of anything previously written on the subject; and he reconstructs the documents before him to suit his fancy. I have not counted the number of interpolators and editors who are credited with a share in producing the Pauline Epistles as we have them. I have learned that the "little book" which the angel gave to John to eat (Rev. x. 8), and which he found at first sweet and then bitter, is science! (Elliot Stock.) R. T. H.

The Friends' Summer School Continuation Committee (secretary, Edward Grubb M.A., 3, George-street, Croydon) has issued a brief text-book on the *Life of Christ*, in twelve lessons. It is the third volume of a series of *Bible Notes*, the two preceding volumes having covered the Prophetic period of Hebrew history. The book is interleaved, for further notes, and is well adapted for the use of adult Bible classes, reading circles, and private students. The point of view from which the lessons are written is that of "reverent but free inquiry, unhampered by prejudices, whether dogmatic or anti-dogmatic." For example, we may quote the author's conclusion as to the resurrection: "The most reasonable theory seems to be that the spiritual potency of Jesus was sufficiently great to absorb, or 'dematerialise,' His physical body; and that this was done, like His other 'miracles,' to quicken and confirm the faith of His disciples, in order that the work He had come to do might not fail of accomplishment." In this view, the appearances were psychical, rather than physical; but we cannot say that the theory appears to us in the least probable. Students and teachers of the Gospels will find much that is helpful and suggestive in these notes. The book may be obtained from the Secretary, at the above address, for 1s. 3d., post free.

The Pocket Charles Kingsley is a welcome addition to the series of little books edited by Alfred H. Hyatt, which now includes Stevenson, Jefferies, Macdonald, Dickens, Thackeray, Emerson, Hardy, and George Eliot. Some of the passages from Kingsley are pages long, others quite short, as this "Beauty is God's handwriting—a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank for it Him, the fountain of all loveliness, and drink it in, simply and earnestly, with all your eyes; it is a charmed draught, a cup of blessing." (Chatto & Windus, 2s. net in cloth, 3s. net in leather.)

The Truth of Christianity. Compiled from Various Sources by Lieut.-Col. W. H. Turton, D.S.O. (Sixth Edition) is in many respects an excellent manual of apologetics. It states the case for the orthodox dogmas very clearly and concisely. Wherever the gallant compiler meets with a difficulty for which he has found no explanation that satisfies him, he does not hesitate to say so. Often, however, he is too easily satisfied. Readers of a more liberal school of thought than that to which he belongs may find much that is suggestive in the book. (Wells Gardner, Darton & Co., 2s. 6d. net.)

A SHAKESPEARE SERMON:

"MUCH ADO ABOUT NOTHING."

A PLEA FOR COMMONSENSE.*

BY THE REV. E. I. FRIPP, B.A.

"Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."—Matt. v. 37.

Now that April's here, and the trees are in tiny leaf, and the thrush and chaffinch sing upon the bough, I want to preach about Shakespeare. He was born and he died, you remember, in April, and the season was dear to him, as to Browning, and Chaucer, and all poets. The sweet sights and sounds of the spring, like the spring-tide of his life, were no small part of his thought and poetry; and as that thought and poetry have been only second to the Bible in their influence on Englishmen, it is not unfitting that we should make them the subject of our reflection during the next few Sunday evenings.

Shakespeare is for all time and for all times, but we understand him best when we see him in the midst of the surroundings which helped to develop his genius. I want to take you back to the year 1599, when Queen Elizabeth was on the throne and near the end of her illustrious reign. In that year the poet was thirty-five—like Dante when he wrote his "Divine Comedy"—midway through the allotted term of threescore years and ten. He had been an actor in London for a dozen years and more, and, after an uphill fight, was popular and prosperous, and at the head of those who wrote for the drama. He was in high favour with the Court and with the public, was earning, in our money, about a thousand a year, had recently purchased one of the two best houses in Stratford, and obtained a coat-of-arms which enabled him to sign himself "William Shakespeare, Gentleman."

Now, if there was a time in his life when his head was in danger of being turned, it was now. If ever he was exposed to the glamour of the world and tempted to forget the simple, not to say stern, environment in which he had been brought up and made his way to prosperity, it was in the year when he produced his brilliant comedy, "Much Ado About Nothing." This play is full of the spirit of success. It is characterised in every scene by an exuberant sense of power and happiness on the part of the writer. He laughs, romps, throws his wit and nonsense and kindliness all over the stage. His fun is simply infectious. He revels in words, in jokes, in fellowship, in all the delights and distinctions of society. Yet there is no play which has come from his pen in which he shows a finer restraint, a stronger self-mastery, or a more convincing common-sense. He knows exactly when he has gone far enough, never descends for an instant to the grosser tastes of his audience, keeps both the courtiers and the groundlings to a high level of merriment which Puritans would have enjoyed, and shapes everything in the story to give men wise thoughts as well as laughter.

Shakespeare came of a sturdy yeoman stock. He was born and reared in what we should call "the country." His father, I believe, was a Puritan. His

writings show an early and intimate acquaintance with the Bible and with the Geneva version, which was chiefly read in Puritan families. And, whatever his youthful escapades, if there were such, there is no doubt of the wholesomeness and saneness throughout life of his principles. The young Stratford man is inevitably lost sight of in London for a few years, and when he reappears, it is with the best of characters. When an older and jealous playwright attacks him in an ill-natured spirit, the publisher afterwards apologises for the words used, saying that he himself knows him to be as civil in demeanour as he is excellent in his playing, and that men of position have reported his "uprightness of dealing and honesty." There is certainly no room for vice in Shakespeare's thrifty, strenuous, and progressive career, and all that we really know is in harmony with this publisher's high opinion. London did not dazzle and confuse his moral judgment, as it might have done—and did—that of weaker men. He was still the Stratford man, enjoying the capital as his university and place of business, and the centre of his patriotic, loyalist sympathies, but frugal with a view to retirement to his native place, and keenly alive to the affectations and absurdities of the city. We see this in many of his plays. Falstaff, though a monarch in East Cheap, the king of the tavern, exercising a demoralising influence over the Cockney mind, is "made an ass of" by simple people at Windsor. Jaques, with his reputation for experience and wisdom at the Court, is of little or no consequence in the Forest. Don Adriano, whose head is crammed with the silken terms and taffeta phrases of culture, is no match in the open air for the clown Costard. And even Touchstone is worsted by the old shepherd. Corin's philosophy of life is not unlike that of Shakespeare himself: "Sir, I am a true labourer; I earn that I eat, get that I wear, owe no man hate, envy no man's happiness, glad of other men's good, content with my harm, and the greatest of my pride is to see my ewes graze and my lambs suck." Shakespeare's "ewes" and "lambs" were literary—that's the only difference.

In his artist's fashion, the observer always, however, much observed, he noted the people of the town, and must often have said to himself, "With all your cleverness and culture, I have seen better men in Stratford." He had a keen eye for the weaknesses of those whose superior judgment largely made up public opinion, as well as for their strength of character. The Queen and her Court and her time had very marked limitations, notwithstanding their conspicuous and rare merits. She was a Tudor, and a woman of action, independent, and autocratic, and practical. Her vigorous policy of holding a middle course between the Catholic and the Puritan preserved peace for over forty years in a critical period of English history. She sternly suppressed the extremists on both sides. She gathered about her statesmen and ecclesiastics and courtiers of the same energetic practical temper as herself. Eleven years before the production of "Much Ado About Nothing" her sailors had defeated the Spanish Armada and made England for the first time mistress of

the seas and the chief coloniser of the new world. Wherever she was there was movement, stir, enterprise. And this marvellous activity of mind and will in herself and those around her atoned for their follies. There has never been, perhaps, in England a more fantastic life than that which she led. We see it in Shakespeare's plays, in the crowd of droll and absurd personages he has introduced into his drama, and the grotesqueness of their dress and speech and recreation. Could a woman be more whimsical or ridiculous than Elizabeth in her state attire, surrounded by the pomp and parade of her retinue, addressed in language of extravagant gallantry, bandying looks and words with her favourites, behaving even in her old age like an affected and spoilt child? Indeed, she and her Court would have been intolerable had it not been for the vigour underneath this show, the shrewd wisdom that more than balanced it, the brains, the industry, the downrightness which made it excusable and attractive. Take away the sterling good sense, and we know what becomes of the rest. For Elizabeth substitute James, for the Tudor the Stuart, and all the vanity and levity that were enjoyable in the one lead to tragedy and ruin in the other.

Shakespeare witnessed both. He lived in close contact with the Court, first of Elizabeth, then of James, and he knew well the difference. It was the difference between "Much Ado About Nothing" and "Hamlet," between a culture that had its weakness and danger, and one that led to disastrous consequences. This evening we see Shakespeare looking at the follies of Elizabeth and recognising the good sense beneath. Next Sunday we shall see him studying the pedantry of James with the lack of the hero behind it.

Now, Froude says, and says truly, of Elizabeth that her "nature was saturated with artifice. Except when speaking some round untruth, she never could be simple. Her letters and her speeches were as fantastic as her dress, and her meaning as involved as her policy." Is not this the atmosphere of the Court of Leonato at Messina? All through "Much Ado About Nothing" we are in the midst of intrigue and strategy, guilty or innocent. By "indirections" men "find directions out." Friends are overheard by a man in an orchard, and again by a man concealed behind the tapestry. A gentleman woos a lady disguised as another. Lovers learn the truth of each other by hiding behind a hedge in the garden. Gentlemen are duped into believing that they are the witnesses of a lady's unfaithfulness. The instruments of this plot are themselves taken by watchmen lying in wait under a pent house. And finally the device of a friar is resorted to to make matters right again. Everywhere are ingenuity and crookedness, often very delightful, but apt to mislead and bring serious trouble. Sallies of wit and skilful diplomacy have their value—life would be dull without them; but they are no substitute, after all, for "russet yeas and honest, kersey noes."

The central thought of the comedy is, of course, love—love and marriage. There is one pair of lovers whose attachment is conventional, and another pair whose affection is romantic. The love of Claudio

* A Sermon preached in Oakfield-road Church, Clifton, on Sunday evening, April 7.

and Hero is of the ordinary fashionable kind. It is an affair more or less of arrangement among their friends. Money and position enter largely into it. The gentleman has an eye to the lady's wealth, and asks the kind offices of a powerful Don in his suit, and partly through them obtains the father's consent. The lady, on the other hand, is rather disappointed that the rich Don does not woo for himself; but she is willing to do as her father decides, and she accepts Claudio. She likes him, and he likes her, but there is no passion between them. They do not really understand one another; and, as such alliances often are, and very frequently were in Elizabeth's time, the betrothal is hardly made before it is threatened with rupture. If Claudio had loved Hero, it is inconceivable that he would have denounced her at the altar.

Then, over against this alliance, which is little more than a public function, Shakespeare sets the genuine thing, which has at first the appearance of unreality, but at heart is deep and true. Beatrice and Benedick talk in the usual society strain about love; they laugh at marriage, scoff at the very idea of becoming a wife or a husband. And to a certain extent they are sincere in their protestations. They both like the freedom and irresponsibility of their present happy lot so well that they have no mind to change it. It is obvious from the first that they are interested in one another, and have more than a fancy for each other; but the gladness of their single life and their independency of each other keep them apart until they have a deeper knowledge of each other's character and find out their need of the other to complete their lives. And this deeper knowledge comes through *trouble*. Beatrice and Benedick might have thrown their witty gibes at one another for years and not become man and wife. It requires more than the superficial life of the drawing-room to reveal their essential manly and womanly spirit. Marriages are not made in an atmosphere of mere pleasantie. Repartee and chaff, dress and dinner-parties, playing and singing to the lute, match-making and intriguing, do not bring hearts together and disclose their contents. There must be something to awaken the man and the woman, to draw forth the life through the wrappings of convention. And this came in the case of Benedick and Beatrice.

The first note of sorrow is struck in Balthazar's song. The artificiality, however gay and charming, of Leonato's Court exposes it to *slander*. Where little white lies live and laugh, dark and evil ones may enter. Nor is any very subtle villainy needed. Don John, the author of the plot, is no cunning, plausible scoundrel. He carries his evil with him, in his countenance, his walk, and his speech. His charge against Hero, coming from such a source, should never have been heeded. It is gross, palpable falsehood, and commonsense would have detected it. If Iago had manoeuvred it, and had been aided, as in *Othello* by every extraneous circumstance, commonsense for the moment might have been worsted; but only by the absence of commonsense—banished by the spirit of perpetual holiday, of perpetual leisure for talk and stratagem, of perpetual disregard

of the stern duties and miseries of life—we can account for the gullibility of Don Pedro and Claudio, and the temporary aberration of Hero's own father, Leonato.

And it is just here that the true character of Beatrice is called forth. She is furious. She blazes out with righteous indignation against both the charge and the men who believed it. She jests no more. Her words come short and quick and fierce. She does not seem the same Beatrice, but she is the real Beatrice: "Kill Claudio. . . . You kill me to lay it. . . . There is no love in you. . . . Let me go. . . . In faith, I will go. . . . Is he not approved in the height a villain, that hath slandered, scorned, dishonoured my kinswoman? O, that I were a man! What! bear her in hand until they come to take hands, and then, with public accusation, uncovered slander, unmitigated rancour! O God, that I were a man! I would eat his heart in the market-place. . . . 'Princes,' and 'counties'! Surely, a 'princely' testimony, a goodly 'count'-confect; a *sweet* gallant, surely! O that I were a man for his sake! or that I had any friend would be a man for my sake! But manhood is melted into courtesies, valour into compliment, and men are only turned into tongue."

This moral outburst clears the air. Things are seen in their right proportions. Wronged womanhood cries out for justice. Benedick is aroused. He leaves his jests for action, and challenges Claudio in simple speech that contrasts with the shower of chaff poured upon him, and leaves no doubt of his meaning behind it. When he is gone, Don Pedro and Claudio talk seriously:

Don P.: "He is in earnest." Claudio: "In most profound earnest. . . ." Don P.: "And hath challenged thee?" Claudio: "Most sincerely." Don P.: "What a pretty thing man is when he goes in his doublet and hose, and leaves off his wit!" Claudio: "He is then a giant to an ape."

Then, mingling with the gaiety that thus turns to seriousness, and in closest connection with it, is the inimitable verbiage of Dogberry and Verges. Their names, suggestive of dogwood and verjuice, leave a somewhat pungent flavour behind them. They are types of fussy and blundering officialdom. They muddle along in delicious incompetence, making much ado about trifles, and passing over matters of grave concern, and have no small hand in Hero's defamation. A little commonsense on their part would have prevented it. On the very morning of the wedding they wait on Leonato with evidence of the plot in their possession, but the sense of their importance makes them longer-winded than usual, and they fail to get to the point before Leonato is summoned to the church. Unspeakable mischief results from this waste of words.

Then, while these do the talking—and, let it be noted, the drinking—their subordinates do the work—such as it is; and these also enact their little comedy of "much ado" about a personage who merely exists in their imagination—"one Deformed." The only man of the lot who has any capacity for business is the sexton, old Francis Seacole, who says very little. It

is he, in the examination of the prisoners, who, in a very few words, brings their guilt to light. Indeed, the two characters in the play who relatively say least are the two that *do* most—namely, the villain, Don John, who so easily hatches the conspiracy; and the sexton, who as easily destroys it.

Sir Philip Sidney—writing when Shakespeare was a youth engaged in the study of Latin verse—speaks of the "delightful teaching" which is "the right note to know a poet by," and of the poet's power to "hold children from play and old men from the chimney-corner" and, "pretending no more," to win "the mind from wickedness to virtue." Such a poet was Shakespeare. Ostensibly providing mere recreation, he gives his audience instruction and inspiration. He affords them pleasure, and always pleasure, but pleasure of a noble, uplifting kind. How great he is! With what masterly ease he holds that Elizabethan world, rich and poor, in his hand, delighting and yet teaching them, making them laugh and cry at their follies without a touch of harshness. He was, indeed, the "Gentle Shakespeare," whom many besides Jonson loved "this idle idolatry."

Let me summarise the main points of his teaching in this beautiful picture of life.

We are not to make much ado about nothing. The art of life is to see things in perspective, to see them in their true proportions, and not magnified or minimised by the false medium of our thought. Education is, to a large extent, the training of our minds to recognise trifles as trifles, and grave things as grave. How much energy and reflection and concern we sometimes waste on matters that are of no importance, while serious affairs excite in us a feeble response!

We are not to mistake accomplishments for virtues, words and wit for wisdom, cleverness and charm for character. It is not the object of a young man's or woman's life to be a brilliant conversationalist. Those who shine in an interview do not always wear well at home. The test of manhood and womanhood is the regard we win in our private dealings and relationships. The world, indeed, would be a dull place without its play and prattle, its witticisms and euphuisms, but they are most refreshing and only permanently entertaining when the good man or woman is underneath.

We are not to talk lightly of morality and religion. To play with such things, to sport with love, to be frivolous about marriage, is to play with fire. Some can do it and come out unscathed, but not all. Many get dazzled, confused, blinded, or burnt. Novels and newspapers that encourage it are to be avoided—they may be dangerous.

And, last, we are to beware in ourself of the evil spirit of *slander*, and to check it wherever we find it in others. How many unhappy stories might bear the title of a famous novel—"The Autobiography of a Slander"! Cultivate the habit of truthfulness even in small things. Be conscientious enough not to exaggerate. Resist the temptation of playing, however cleverly and charmingly, with *lies*.

RHODE ISLAND AND ROGER WILLIAMS.—I.

PILGRIMS to the Boston Conference *viâ* New York will have an interesting choice of route, whether by rail or boat. If by rail, they will perhaps choose the Shore Line through Providence, because of its coast views; if by boat, and for the sake of seeing Newport, they will prefer the Fall River steamer. But in either case they will cross or touch the smallest of the United States, though by no means the least in interest.

Rhode Island is to the rest of the States what Rutland is to our English shires, or Greece to the countries of Europe. It is known familiarly as "Little Rhody," and has its own individuality. Its greatest length is 48 miles, and its greatest width 37 miles. Narragansett Bay, running 30 miles up from the open Atlantic, divides it into two unequal parts, and contains, amongst its many islands, the one which gives the whole State its name.

For us its chief association is with Dr. Channing. He himself thanked God that he was born in Rhode Island, where he spent the first thirteen years of his boyhood; and we find Newport beach, however noisy and changed by its shouting bathers, still glorious with its bounding rollers through Channing's well-known words:—"No spot on earth has helped to form me so much as that beach. There I lifted up my voice in praise amidst the tempest. There, softened by beauty, I poured out my thanksgiving and contrite confession. There, in reverential sympathy with the mighty power around me, I became conscious of power within. There, struggling thoughts and emotions broke forth, as if moved to utterance by nature's eloquence of the winds and waves. There began a happiness surpassing all worldly pleasures, all gifts of fortune, the happiness of communing with the works of God."

During his boyhood the little town was simple and unspoiled by the lordly pleasure houses and the garish displays of the ostentatious rich. The home in which he was born is still standing, and is used as a Home for Friendless Children. His father was a Newport lawyer, son of a Newport merchant; he himself, when a boy of ten, was present at the Rhode Island Convention, which tardily adopted the National Constitution of 1787, and made this little State one of the original thirteen. The Channing Memorial Church, erected at his centenary in 1880, stands on the south side of Touro Park. Immediately opposite to it is the fine standing statue, erected in 1893; it contains neither the name of the sculptor (W. Clarke Noble) nor of the donor (Wm. G. Weld, of Boston), but simply the one word "Channing."

A second association with Rhode Island and Newport takes us yet further back, and is unique. Bishop Berkeley has assuredly his own high place in philosophy, but never did philosopher dare a more romantic and enthusiastic venture than his expedition to America. Berkeley had become possessed by the philanthropic purpose of establishing a missionary college in the Bermudas for the promotion of civilisation, letters, and arts in the American States, the nearest of which was distant over six hundred miles. He was led to expect that the home Government took an interest in his project, and would vote

him a large grant, not less than £20,000. On his own part he made great sacrifices in pursuance of his purpose, and spent four years in preparations for the great enterprise. At last, in September, 1728, he sailed off with his new wife, having decided to first go to Rhode Island and await the grant. There he bought a farm near Newport, lived in studious retirement, yet made many friends, and was highly respected by the inhabitants. But the expected grant did not come, and three long years of waiting ultimately dispelled his dream, and reluctantly compelled him to abandon his cherished plan. So he returned to London, and wrote in the following year his *Alciphron*; or, *The Minute Philosopher*, containing an account of his life at Newport and the fruit of his studies in America. But he left behind in Rhode Island a high tradition and a much-loved name. The old wooden church in which he sometimes preached still stands, his house has been preserved and restored, and is now a show-place for the curious; the cleft in the rock is pointed out where he used to sit and meditate. Here he enshrined in rhyme his vision of a glorious golden age for America, for he was a poet, or rather a versifier, as well as a philosopher:—

"The Muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time,
Producing subjects worthy fame.

There shall be sung another golden age,
The rise of empire and of arts,
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay:
Such as she bred when fresh and young,
When heavenly flame did animate her clay
By future poets shall be sung.

Westward the course of empire takes its way;

The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

Berkeley, sitting on the Newport cliffs and gazing across the seas towards his prospective college which is to inaugurate another golden age, is a picture to move us, and one worthy an artist's canvas. And Berkeley's beautiful character should also appear in that picture. Since Pope assigned to him "every virtue under heaven," neither adulation nor criticism have dimmed the lustre of his reputation. He was a Christian and a gentleman, an apostle of idealism alike in thought and action, one who humbly accepted the duties of his station, yet scorned all worldly ambition. "I had rather be master of my time than wear a diadem." His was one of the purest and noblest lives, truly, in the eighteenth century. He resigned his bishopric ultimately, and retired to Oxford, where he died in 1753, and was buried at Christ Church.

But the chief name which Rhode Island recalls, to the American, if not to us, is its founder, Roger Williams. No visitor can stay long there without desiring to know more of its great pioneer. And the capital, Providence, has not been ungenerous in its memorials, though they are for the most

part of recent date. At the south end of the town spreads out the Roger Williams Park, a hundred acres in extent, and from its centre rises a noble figure, an erect statue with a lofty pedestal, on which the recording angel of fame writes his name in enduring stone. Close by is the Betsy Williams House, the quaint little cottage of the descendant who bequeathed this park. The City Hall in another direction displays a Roger Williams medallion. On the river bank is the "What Cheer Rock," his supposed first landing, "What cheer?" being the welcome words of the friendly Indians. His recognition of the rights of the native Indians to their lands and his longing to deal fairly and live peaceably with them entitle him to the same commendation as that bestowed on William Penn. But other and even greater principles found their champion in Roger Williams, and have made Rhode Island historic and sacred ground. Thus, as Mr. Bryce truly says, "Some touch of that dramatic quality which belongs to the cities of Greece and Italy recurs in this little republic on Narragansett Bay. Unlike in many ways as were the settlers who went forth from England under the Stuarts to the Greeks of two thousand years earlier, some of the questions which troubled both were the same, and bore fruits not wholly dissimilar. Nor are points of likeness wanting to the history of some of the older cantons of Switzerland." Small states have done great things, and pioneered great principles, and founded great institutions. Such a pioneer and founder was Roger Williams. F. K. F.

CAMBRIDGE MODERN HISTORY.*

THE latest volume of the Cambridge History takes the reader under the best expert guidance through the welter of events which followed in the wake of the Reformation. The Thirty Years' War, which closed with the Peace of Westphalia, is the central interest into whose vortex the conflicting forces of European politics and religion are drawn. The very life-blood of Germany was almost drained to its last drop in the ferocity of this conflict. A remark made in 1880 by Prince Hatzfeldt to Lord Granville is quoted in the preface, to the effect that "Germany had not yet recovered from the effects of the Thirty and the Seven Years' Wars, and that a determination to prevent the recurrence of similar disasters ought still to be the keynote of German policy." The present writer remembers asking a well-known German historian about the cause of the extreme poverty of the Thuringian peasantry, and receiving a very similar answer, that it was chiefly the legacy of the Thirty Years' War. The devastation is said to have been so complete that even the most ordinary domestic animals were exterminated over large areas; and in the period of exhaustion which followed the peace, material civilisation had to be rebuilt from its foundations. To the same cause may be attributed much of the sterility of German religion, its political subservience, and its almost instinctive subordination of

* "The Cambridge Modern History. Vol. IV., The Thirty Years' War. (Cambridge at the University Press. 16s. net.)

spiritual independence to a theory of territorial rights. The settlement provided the most effective means which could have been devised for checking spiritual enthusiasm. The principle that a ruler determines the faith of his subjects may be a convenient political maxim, but it forces religion to abdicate its commanding claims, and substitutes prudent conformity for the freedom of faith. In this way the final Reformation settlement was in glaring contradiction to the fundamental Reformation principle.

A series of chapters is devoted to the contest between the Crown and the Parliament in the British Isles which culminated in the Civil War. As the editors are careful to point out that it ran its course side by side with the last years of the Continental conflict "without at any point intersecting it," it seems rather a pity, simply as a matter of arrangement, that these chapters are not presented consecutively to the reader instead of being scattered about through the volume. The authors chiefly responsible for them are Dr. G. W. Prothero, Colonel E. M. Lloyd, and Dr. W. A. Shaw. We may be pardoned in these columns for calling specially attention to Dr. Shaw's account of the Westminster Assembly of Divines, in which he dwells particularly upon the political motives by which it was actuated. As an ecclesiastical council, he forms a very unfavourable estimate of its significance. "It had none of the freedom of action of an ecclesiastical council; its constructive proposals have, therefore, none of the constitutional significance attaching to the decisions of any of the great Councils of the Church; there was no doctrinal width or scope in its debates, so that there attaches to the record not a particle of the intense dogmatic interest attaching to a great doctrinal synod such as, say, the Synod of Dort. . . . It is impossible to accord to the Assembly the respect which would be due to it, had it been a free and unfettered body with an initiative and programme of its own, and it is equally impossible to clear its memory from the stain of servile subjection to political faction." This moderate lay judgment applies a wholesome corrective to the undue deference which is still paid to the Confession of Faith and the Shorter Catechism as works of constructive religious genius. Probably the belief in their excellence, which is a point of honour with many theologians, is due chiefly to the religious associations of two hundred and fifty years.

It is not quite obvious why the two concluding chapters should be "The Fantastic School of English Poetry," by Mr. A. Clutton-Brock, and "Descartes and Cartesianism" by M. Emile Bontroux, in a volume in which the interest is predominantly political, and literature and philosophy have received practically no attention. Unless they are to be interwoven with all the movements of the time, and discussed with some completeness, it seems a pity to admit them at all.

W. H. D.

In last week's "Literary Notes and News," p. 227, second column, for "Brand's" read "Beard's fascinating Hibbert Lectures."

APPLIED THEOLOGY.*

THE Rector of Bethnal Green has contributed to the Oxford Library of Practical Theology a book on Sin, written in the best spirit of the Church of England, sensible, learned, restrained, and marked by a feeling for what is weightiest in life and religion. It is distinctly a theological book, not a book of devotion or practical ethics; and yet it does not profess to be an exhaustive treatise. It belongs to a special class of works attempting to bring the best learning to bear on subjects of universal interest. Yet there is no catering for superficial thought, and the treatment is not "popular" in the bad sense. The moral tact and emphasis are so right that we can profit by the author's treatment even of a subject such as that of "Private Confession," where his reasons are entirely unconvincing.

His position is Moderate High Church. The Absolution of Sins is held to be part of the work of the Church through its appointed representatives, and the argument for Confession is strongly urged as part of the "Way of Recovery" by which men are saved from sin. But in regard both to Absolution and Confession, the degree in which they are necessary and helpful is left to the consciences of individual Christians; and the stress is laid on Confession as such, while the form of Confession (*i.e.*, whether Public or Private, and in the latter case whether to a priest or not) is not regarded as an appropriate matter for an absolute rule.

There are wise and profound words on the Sin against the Holy Spirit; and there is a careful avoidance of dogmatic declarations as to those who may incur "eternal death." The difficult passage 1 John v. 16, 17, about not praying for a brother's forgiveness who is sinning the sin unto death, is helpfully treated. Some old theological positions also receive fresh applications. The distinction between "deadly" and "venial" sins is shown to be useful if it is not made into a mechanical separation of sins into different lists—it helps to bring home the real sinfulness of sin. The "seven capital sins," again, are treated as "root sins," and may be thus used as a basis for self-examination. We feel all through that the writer is "driving at practice," as when he throws his full force against the idea that sin may be "useful" as a means to a higher experience. We are not to call sin "by names less ugly than those by which the Bible calls it." And the Churchman does not forget the necessity of cultivating "the great natural or cardinal virtues, as they are called, temperance, justice, prudence, and fortitude."

The attempt to clear up Original Sin is not a success:—"Men are inclined to sin, but need not sin." But the inclination to sin is, surely, sin. That means, it is true, that some of our sin is not of our own sole making. But only an individualistic theory of morals would deny this. The true explanation is that human responsibility is a joint affair. The Christian religion raises this fundamental but generally unperceived fact into clear and explicit consciousness. But our author tries to hunt with the Calvinist hounds and run with the Pelagian hare.

W. WHITAKER.

* "Sin." By H. V. S. Eck, (Longmans, 5s.)

OBITUARY.

THE REV. F. W. STANLEY.

It is with deep regret that we record the death on Monday last, from diphtheria, of the Rev. F. W. Stanley, of Effra Road Chapel, Brixton. Until about a fortnight ago Mr. Stanley had been in his usual health, but when he was struck down he had not strength sufficient to resist. Friends in London and in the West of England, where he ministered for twenty years, heard with grief of his quite unexpected death, and the profoundest sympathy is felt for his wife and daughters.

Francis William Stanley was a native of Nottingham, where he was born November 23, 1851. He himself told us, at the time of the late Richard Armstrong's death, how he and Charles Perry, as young men, were drawn to the new minister of the High Pavement Chapel. They attended Mr. Armstrong's Bible classes, and when his quickening influence led them to devote their lives to the ministry, he read classics with them to prepare them for college. Charles Perry matriculated and entered Manchester New College a year before Stanley, who went up to London in 1874. His health was not very robust, and though he was a diligent and conscientious student, he did not succeed in taking a degree, but completed his theological course without it. Faithful to every duty, and devoted to school and congregational work, he was well prepared for the pastoral charge, to which he gave himself with such steadfast zeal.

On leaving college in 1880 he was invited to succeed the late Rev. John Wright as minister of Trim-street chapel, Bath. At his induction service he received the right hand of fellowship from the Rev. A. N. Blatchford, of Lewins Mead, Bristol, who now sends us the following account of his friend's work in the West:—

"For twenty years Mr. Stanley gave himself faithfully and unselfishly to the pastorate of Trim-street Chapel. Entering upon the ministry there on leaving college, he commended to others the religious principles which he firmly held, not only by the conscientiousness that marked his public advocacy of them, but also by the sure persuasiveness of his gentle yet ever sincere spirit. Throughout this period of active work, he found a friend in every brother-minister throughout the West of England. The members of our western congregations, too, will long and gratefully remember his devoted and untiring services while honorary secretary of the Western Union, a post which, to the unaffected regret of every one of his fellow-workers he relinquished, on leaving Bath, some seven years since, for Brixton. Few, indeed, are they who could have discharged the duties of such a post as he filled in the West with truer self consecration. His work was marked by a kindness, a patience, and a care for the details of it, which never failed the friends whom he so admirably served. His influence for good was felt at the time of the reorganisation of the Union, and no less in the satisfactory arrangements which resulted in the settlement of the

first District Minister in the West, the late Rev. T. B. Broadrick. He has, indeed, left in the hearts of those closer friends and colleagues who mourn his loss with no common sorrow, and he has left also in the remembrances of congregational life in the West, a name and a memory which should inspire each and all with unreserved devotion to the cause of truth and righteousness, which remains sacred amid all changes."

In addition to the good work he did in his own district, Mr. Stanley served for some years as one of the hon. secretaries of the National Conference, and was always keenly interested in denominational affairs. The record of such a ministry as his at Bath cannot be put into words, it is in the hearts of his people. During nearly the whole of that time he was happy in the co-operation of his wife, for in the summer of 1882 he married Miss Edith Hovey, of Nottingham, whose parents were connected, as he had been, with the High Pavement Chapel.

In 1900 he came to London as minister of Effra Road Chapel, Brixton, and while his record of faithful ministry was fully maintained with his new congregation, he became a diligent member of the Committee of the British and Foreign Unitarian Association, and served also on Dr. Williams' Trust.

We have lost a true friend, one who used without stint the talents committed to his charge. We shall miss his kindly presence, his ready sympathy, his sound judgment and practical good sense, in all that concerns the welfare of our Churches and our common work. A faithful servant is called, as it appears to us, prematurely from the field of service. But he was one always ready to obey. He would give to us an example of submission and quiet faith.

The funeral service on Thursday afternoon in Effra-road Chapel was conducted by the Rev. C. J. Street, a fellow-student of Mr. Stanley's, and Dr. Carpenter. There was a large attendance of members of the congregation, representatives of the British and Foreign Unitarian Association and Dr. Williams' Trust, and his brother ministers and other friends. The service opened with the hymn "O God, our help in ages past," and Mr. Street read the lesson, concluding with Hosmer's "I cannot think of thee as dead," and offered prayer. Dr. Carpenter, in a memorial address, spoke of the single-hearted faithfulness with which Mr. Stanley gave himself to his work. In his ministry he did not seek popularity, but he was deeply loved. It could not be otherwise with a soul so candid, sincere, gentle, and full of sympathy. Quietly he bore his responsibilities, and fulfilled his task as a workman who needeth not to be ashamed. And with experience power grew. He never thrust himself before the eyes of men, but he did what he undertook to do with whole-hearted devotion. It was the Lord's work, and he lived for Him. And as he lived, so he died to God. The address concluded with words of hope trust and in the Eternal Goodness reaching forward to the fulness of life. After the benediction the Dead March in *Saul* was played, the congregation standing in reverent silence.

The interment followed at Norwood Cemetery, where Dr. Carpenter concluded the service.

There will be a memorial service in Effra-road Chapel on Sunday morning, conducted by the Rev. W. Copeland Bowie.

THE CHILDREN'S COLUMN.

I HAVE already told you about two poems in Robert Louis Stevenson's "Garden of Verses."

One was about a boy who climbed up into a cherry tree and saw for the first time beyond the garden wall into what he called "Foreign Lands." The other, "Block City," was about building with blocks or bricks.

Now, in coming to an end of what I have to say to you about games of pretending and pictures of life, we will have another of Stevenson's verses, from a poem called "Good Night."

As the children sit round the fire in the twilight they trace pictures in the flames. It is easy to imagine anything in the dim light, and see visions and weave stories; then suddenly pleasant imaginings are interrupted by the summons to bed. The boy has to turn all at once from fiction to fact, from pleasant dreams to disagreeable reality. You all know how tiresome that is, and how apt we are on such an occasion to feel cross and impatient.

The little boy of the poem manages better. After the warm firelight and the bright visions, the dark passage on the way to bed seems indeed uninviting and cheerless. He imagines the unwelcome summons as a call to danger, to be faced with courage, and he takes it like a man. It is a task not to be shirked or postponed, and he sets off as on an adventure in the spirit of a hero.

"Must we to bed indeed? Well, then,
Let us arise and go *like men*,
And face with an undaunted tread
The long black passage up to bed."

Is not that worth remembering next time we are summoned to leave our games of pretending and *do* something we do not like?

We can continue our game of being grown up by *playing the man* in little things, from day to day, at home and at school. If we are in a hurry to be grown up we can practise in that way ready for the time when, as men and women, we can take a share in the work of the world.

Whatever it is that has got to be done, even if it is only to come down from our cherry tree, or to put away the bricks after our game, or to go off at bed-time "with an undaunted tread,"

"Let us arise and go *like men*."

In games of pretending some children can never choose a part and stick to it, but want to try first one and then another. Whilst they are pretending to be the driver of a tram they are thinking that it would be nicer to be the conductor. Or perhaps the chairs are no sooner built up into a ship than the would-be sailor thinks it would be more fun to be a soldier in a castle.

For any game to go well each one must stick to his part—at any rate for that day—and give his mind to it. You may or may not have the chance some day of choosing what you will really do when you

are grown up. But when it is once settled we have all of us to stick to our part and make the best of it.

One man becomes a postman and has to play the part, not just when he likes, but day after day, from morning to night, year in year out, in fair weather and in wind and rain.

Another has chosen the part of doctor, and has to go on and on at it, even if he finds that it is not the work he likes best.

In each lot there is much dull work which we call drudgery. In games of pretending we can skip the dull part's, in work we have to take the drudgery *like a man*.

Next week, on Tuesday, April 23, we celebrate the birthday of our great English poet William Shakespeare. He wrote, three hundred years ago, the best stories we have for acting, and these plays of his have made him famous as a poet all over the world.

I like to think that this famous Englishman, this honoured poet, was more than a dreamer of dreams, a seer of visions. He also played the man as an industrious worker. The better we know these plays the more we find out how much care and thought went to the making of them. You have only to try to copy out a single page of his poetry and then merely to count up the rest, and you will begin to realise a little what labour went in the mere writing out of the plays he imagined.

Besides being a playwright, Shakespeare was a play actor. He became the best playwright of his time, but he did not get to the top of the tree as an actor.

Pretending to be somebody else, which to us is a game, was to him *work*. It was his profession, and sometimes he seems to have found it wearisome. Each actor has to take his own part in a play, just as each man has to do his own work in the world, to play his own part.

In his poetry Shakespeare sometimes gives us picture language about life as a play, people as actors, and the world as "a stage where every man must play a part."

Shakespeare wrote many plays about kings. The only one of Shakespeare's kings who was really a hero was the one who learned to play the man both before he became king and afterwards too.

Prince Hal, who was so fond of games of pretending, was summoned to leave his fun and his jokes and do his work as king's son.

Prince Hal's part was settled for him; he learned to play his part, and he played it *like a man*.

I think that Shakespeare himself must have been a manly man, with an Englishman's respect for manliness in work and in play, and an Englishman's respect for deeds rather than words.

He was interested in men of all sorts—tinkers, tailors, soldiers, sailors, rich men, poor men, beggar-men, and even thieves. And he brings them all in upon the stage in his plays, and lets each man play his part—some well, some ill.

All through these plays we feel somehow that for Shakespeare the most important part to play on the world's stage is just the part that *each* man can play whether he be prince or peasant, clown or king. Everyone can *play the man*.

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR... ..	1 8
PER YEAR... ..	3 4
PER YEAR... ..	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, APRIL 20, 1907.

THE MARTINEAU MEMORIAL.

TO-MORROW, April 21, is Dr. MARTINEAU's birthday, and now, two years after the centenary, the Memorial at Norwich, his birthplace, is to come into being. On Sunday there will be special services of commemoration and thanksgiving in the Octagon Chapel, and on this (Sa'urday) afternoon the foundation-stone of the Memorial building is to be laid by Miss GERTRUDE MARTINEAU.

Many friends besides those who are able to be at Norwich will participate from afar with reverent sympathy and thankfulness in that celebration, looking forward to the completion of a Memorial worthy of the great name it is to commemorate. They will be glad to have this hymn, which has been written for the stone-laying by Mr. G. A. KING, chairman of the Octagon congregation:—

Lord of all life, above, below,
Behold us here with hearts aglow,
Led by one high and holy aim,
Naming Love's everlasting name:
Thy hand foundations firm and strong
Did lay, that to our earth belong;
And over land and mighty deep,
A present watch Thou still dost keep.
Here to an honoured name we raise
A building fair, where prayer and
praise,
And earnest work of hand and brain,
To noblest uses shall attain.
Here youth and manhood brave and
strong,
Firm for the right and hating wrong,
Shall, by Thy grace, for Freedom stand,
Justice and Mercy in the land.
This stone we here in reverence lay
Shall witness to a coming day
When, in a Human Brotherhood,
Thou, Lord, art seen and understood.
That day our eyes by faith may see,
Day of the Christ that is to be;
When o'er the wide earth shall have
grown
Harvests from seed we, too, have sown.
No more fitting memorial to Dr.
MARTINEAU than this could have been
devised, nor one more in consonance with

his own deepest convictions and abiding affections. It is right that there should be such a memorial in the city of his birth, and attached to the venerable house of prayer in which, as he himself said, there came to him some of his first awakenings of conscience and of spiritual faith. It is right that it should be recognised as our national memorial to the Teacher to whom, in the fellowship of our Free Churches, we owe more than to any other. It is a happy circumstance that gifts should have come from friends in America also.

In a memorable letter to the National Conference at its first meeting in Liverpool Dr. MARTINEAU avowed his unabated confidence in the Christian congregation as the most beneficent of human institutions.

"When I look at any choice example of this institution," he said, "and ask myself what have been the real springs of its power, I find them in three conditions: (1) That its members unite purely for Fellowship and Growth in the Christian life and mind. (2) That, in its external action, it bears down with Missionary zeal on the Paganism and irreligion and neglected suffering which it sees around. (3) That on other Churches it looks as on confederates, moving upon different lines in the same sacred warfare. So that these three—namely, Sympathies of Godliness within the congregation; Aggression on sin and misery without; Loyal affection for comrades under other banners—are the animating principles which make even a small Christian Society a leaven of moral health to a neighbourhood ten times its size."

Speaking further of these conditions, he said of the second: "No Christian society gives any adequate expression to its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work. It ought not to satisfy us that we institute and equip Mission stations in parts of our large towns that need them most. Every visible place of worship needs a character, a significance, a spiritual physiognomy upon the spot. It should be more than brick and stone to the eyes that daily see it. Even from outside let it look upon the passers-by with a gaze of tender mercy and solemn warning and recovered hope." To the appeal of that ideal the congregation of the Octagon Chapel is fully alive, and there is great hope and promise of new life in the earnest work of the schools and other beneficent efforts to which the members are devoted. The new buildings were urgently needed, and they will be a most welcome source of strength. They will greatly help towards the perfecting of the

good work which Dr. MARTINEAU, in the first enthusiasm of his consecration to the ministry, helped to initiate. They will stand as an emblem of the faith which he did so much to kindle and to sustain, and a worthy memorial, in which he would himself have certainly rejoiced, of a life of noble inspiration, given up to self-forgetting, reverent service.

It will be remembered that in THE INQUIRER of December 1 last year we published a drawing, with a ground plan of the proposed buildings by the architect, Mr. H. CHATFIELD CLARKE, and it will be of interest to add here his description of the buildings, which are to stand on an admirable site, by the entrance to the old chapel, "a site closely associated with liberal religious thought in Norwich, and eminently suitable to the needs of this Memorial":—

"The new buildings have been designed externally in keeping with the Octagon Chapel and surroundings in the traditional manner of domestic English buildings prevalent two centuries ago. Local materials will be used in facing the walls and the roofs covered with red tiles. There are two stories in the main building, with a third story over a portion facing Colegate-street. The ground floor contains two large class-rooms and entrance hall, also two stone fireproof staircases to the upper floor, and kitchen accommodation and lavatories. On the first floor are a large lecture hall with raised stage, and a large class-room capable of being added to the lecture hall, so that seating accommodation could be provided for nearly 350 persons. There are also on this floor three smaller class-rooms and minister's parlour. On the upper floor at the front are a large recreation room and an ante-room adjoining. Both externally and internally all elaboration of detail in building has been avoided, and any good results will be due only to proportion and effective use of material."

A PRAYER OF DR. MARTINEAU'S.

ETERNAL GOD, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will, not waiting for to-morrow, but yielding to-day. Lay to rest, by the persuasion of thy Spirit, the resistance of our passion, indolence, or fear. Consecrate with thy presence the way our feet may go, and the humblest work will shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity, by a simple and steadfast reliance on thy sure will; and so may we be modest in our time of wealth, patient under disappointment, ready for danger, serene in death. In all things, draw us to the mind of Christ, that thy lost image may be traced again, and thou mayest own us as at one with him and thee. Amen.

THE RELIGION OF UNITARIANS.

JAMES MARTINEAU.

1805-1900.

To understand the religion of James Martineau, we would say to anyone who asks what it was, read the volumes of his sermons, the "Endeavours after the Christian Life" and "Hours of Thought on Sacred Things." The first volume of the "Endeavours" can now be had for sixpence from the British and Foreign Unitarian Association, in an admirable edition, and the second volume will also very soon be out. Read in the first volume the sermon on "The Besetting God," and in view of present-day reasonings as to the Divine Immanence, remember that this was first published in 1843. "The true, natural language of devotion speaks out in the poetry of the Psalmist and the prayers of Christ; declares the living contact of the Divine Spirit with the human, the mystic implication of his nature with ours, and ours with his." That was what Martineau meant by religion—"the conscious communion between the human soul and God," "a secret relation between the soul and God." In the essay on "Personal Influences on Present Theology," published in 1856, dealing with Newman, Coleridge, Maurice, and Carlyle, he pointed out how, amid all their differences, "when they are interpreted by their inner spirit, rather than by their outward relations, one thought will be found secreted at the heart of all—the perennial Indwelling of God in Man and in the Universe." That, Martineau adds, "is the distinct gain that has been won by the spiritual consciousness of the time." And that great truth was at the heart of his own religion.

When, in 1857, on his removal to London he bade farewell to the congregation in Liverpool to which he had ministered for twenty-five years, he said:—

"The one deep faith which has determined my whole word and work among you is in the *Living Union of God with our Humanity*. . . . We pine as prisoners, till we burst into the air of that *supernatural life which He lives eternally*; we are parched with a holy thirst, till we find contact with the running waters of his quick affection. Him *immediately*; Him *in person*; Him in whispers of the day, and eye to eye by night; Him for a close refuge in temptation, not as a large thought of ours, but as an Almighty in himself; Him ready with his moistening dews for the dry heart, and His breathings of hope for the sorrowing; Him always and everywhere living for our holy trust, do we absolutely need for our repose, and wildly wander till we find. We have no need to go far for this centre of rest; nay, we have only to return home, and believe what is simplest in our own hearts and greatest in the words of Christ. . . . Those simple faiths that come we know not whence, those dim suspicions of conscience that creep upon us with authoritative awe, that mysterious sense of an over-arching infinitude, pierced with bursts of light when the clouds of our lower mind clear off—nay, the common promptings of disinterested love, the call to self-sacrifice, the reverence for nobleness and beauty, what are they but the awaken-

ing touch of God's indwelling life, the movement of his Spirit among the trembling strings? To the *private soul* he thus reveals himself in its highest spontaneous affections, ever adding another grace and further insight to those who will be faithful with the first. To our *collective humanity* he comes in that great consent of spirits which arises in the presence of true heroism or sanctity, and constitutes the tendency of an age and the ultimate forces of history. Through all our natural life, individual and social, is the supernatural interfused: and the ideal colours of heaven are spread through the substance of our experience, to transfigure it. In us, however, there is ever a strife between the two. *In Christ alone* is the reconciliation perfect between the human and the divine; and of the blended natures the lower yields as a captive, and is, in him, wholly taken up by the higher. This once was God's idea purely realised. But the same two natures meet in us all, and he is but the exemplar of a perpetual incarnation—of a living and constant union of God with our humanity." (Essays, vol. iv., pp. 516-519)

And nearly forty years later, in the *Nineteenth Century* for April, 1895, reviewing Mr. Balfour's "Foundations of Belief," Dr. Martineau wrote:—

"Is not this a true conception that we see in the mind of Christ the very essence of the mind of God in what He loves and requires to see in us; not the passiveness of an instrument or the obedience of a creature, but the filial devotion, the self-renunciation, the enthusiasm of all righteous affections which must for ever constitute the ethics of all worlds? In opening to us this co-essentiality with God through His own personality, did He show us what is true of his own individuality alone? On the contrary, He stands, in virtue of it, as the spiritual head of mankind, and what you predicate of Him in actuality is predicable of all in possibility. This interpretation of His life on earth carries the divine essence claimed for Him into our nature as His brethren. In Him as our representative we learn our summons and receive our adoption as children of God. The 'Incarnation,' thus extended from the person of Christ to the nature of man, may fitly be called 'the central mystery of revealed religion.'"

Dr. Martineau was ninety when he wrote those words. The same thought of the Divine revealing in the person of Christ may be found elaborated in the two sermons on "Christ, the Divine Word" in the second volume of the "Hours of Thought," published in 1879, and written, very likely, ten years earlier, or even twenty.

One of the clearest statements of his position is in that address on "Loss and Gain in Recent Theology," which Dr. Martineau gave to his old students in 1881. In that address, in which he spoke of Jesus as "the Head of a Divine Humanity," and again, as "simply the Divine flower of humanity, blossoming after ages of spiritual growth—the realised possibility of life in God," he made this statement:—

"Our attitude towards Scripture thus becomes the same which has long been familiar to the Society of Friends, simply assuming that the Spirit of God, which in the old time wrought their elements of

sanctity into the pages of the Bible, lives and operates for ever in the human soul, renewing the light of Divine truth, and kindling eternal aspirations; so that the day of Pentecost is never past, and there is still a tongue of fire for every evangelist."

And again, speaking of the self-evidencing power of a spiritual faith, he said:

"The closer we keep to the simplicity of human life, the meanings of human experience, the depth of human duty and affections, the nearer shall we stand to God as well as man, and the less, from our station on earth, feel ourselves cut off from heaven. In youth, if ever we receive a '*Serious Call*,' it is the *most elementary* religious truths by which the mind becomes entranced. Who can ever forget the intense and lofty years when first the real communion of the Living God,—the same God that received the cries of Gethsemane and Calvary,—and the Sanctity of the inward Law, and the sublime contents of life on both sides of death, broke in a flood of glory upon his mind, and spread the world before him, stripped of his surface-illusions, and with its diviner essence cleared? The restless intellect of mid-life may toss these things about in speculation, may add to them or take from them, and weave them into the artificial texture of a system. But in old age, as the end draws near, we repose again on these simple truths and trusts, only with a fuller inward witness and more spiritual calm. And so, the evening light is as the morning's, and sheds once more the tenderest beauty on the world." (Essays, vol. iv., pp. 330-331.)

Dr. Martineau's last great work was "The Seat of Authority in Religion," published in 1890. As at the beginning of the "Endeavours" in 1843, he had said, "All that we believe without us, we first feel within us; and it is the one sufficient proof of the grandeur and awfulness of our nature that we have faith in God, for no merely finite being can possibly believe the infinite," so, at the end of "The Seat of Authority," he wrote: "In the very constitution of the human soul there is provision for an immediate apprehension of God. But often in the transient lights and shades of conscience we pass on and 'know not *who it is*'; and not till we see in another the victory which shames our own defeat, and are caught up by enthusiasm for some real sed heroism or sanctity, do the authority of right and the beauty of holiness come home to us as an appeal literally Divine. The train of the conspicuously righteous in their several degrees are for us the real angels that pass to and fro on the ladder that reaches from earth to heaven. And if Jesus of Nazareth, in virtue of the characteristics of his spirit, holds the place of Prince of Saints, and perfects the conditions of the pure religious life, he thereby reveals the highest possibilities of the human soul, and their dependence on habitual communion between man and God."

To these passages may be added one more from a letter written in 1885 to the Rev. J. H. Hutton, when, at eighty years of age, Dr. Martineau retired from active college work:

"The Divine Life in relation to us presents itself to me as twofold, like our humanity—*Natural*, so far as we are

creatures subjected to necessary laws and part of a determinate order; *Supernatural*, so far as He has endowed us with spiritual capacities and affections, open to His free appeal, and to our own responsive insight and direction under it. From this immediate communion of Spirit with spirit, in which the initiative is with Him and the answer with us, no soul is shut out; in the struggles of conscience, in the silent dawning of higher ideals, and in countless experiences of faithful and saintly lives, as well as in the awful warnings of shame and remorse, the pleading of the Divine Love is felt directly addressed to the individual's need, and following all the windings of his will. As it is on this side of our divine relations that all Religion lies, all Religion is supernatural, and there is a Revealing Presence of God in every soul that is not sunk in slavery to the mere 'Natural man.' But the closeness and intensity of this union between the human spirit and the Divine may vary in indefinite degrees; and the saints and prophets, in whom its higher measures appear, are the great instruments for clearing and opening the darkened windows of unawakened natures. Supreme in the hierarchy of inspiration, standing unique at its culminating point, identical in filial will with the Infinite Father's Perfection, is Jesus Christ, the moral incarnation of the Love of God. This affirmation of Supernaturalism in Christianity would gain nothing by birth 'of a virgin,' and loses nothing, to my feeling, by an immortality that dispenses with a bodily ascension. Instead of stripping the supernatural elements away from the life of Christ, I make it inward instead of outward, and by extending it in minor measures to his brethren of humanity, render them homogeneous with him, and through this harmony at one with God."

And, finally, this extract from a letter to Professor William Knight in 1895, in which Dr. Martineau, acknowledging a birthday greeting when he was ninety, thus characterised his work as a religious teacher:—

"What has been relinquished is historical tradition which partially crumbles away under the skilled search for its foundation; while what has been retained is the living and present relation witnessed by consciousness itself, between the human spirit and the Divine, and when once known there, re-found and recognised in its perfection under the unique personality of 'Christ, our Head.' The substitution, in short, of Religion at *first-hand*, straight out of the immediate interaction between the Soul and God, for Religion at *second-hand*, fetched, by copying, out of anonymous traditions of the Eastern Mediterranean eighteen centuries ago, has been the really directing, though hardly conscious, aim of my responsible years of life. So far as it is one-sided, it will doubtless be corrected and supplemented by teachers of wider and deeper vision. I thank God if it has been intrusted with any function serviceable for the needs of its day."

It is possible that the distance of Heaven lies wholly in the veil of flesh, which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side.—*Channing.*

NATIONAL CONFERENCE GUILDS' UNION.

THE sixth annual meeting was held at Chowbent Chapel, on Saturday, April 13.

A council meeting in the afternoon was followed by the annual Guild Service in the Chapel, where a goodly company had assembled, composed largely of the young people connected with the Guilds at Chowbent, Leigh, Astley, and Swinton.

The Rev. Charles Peach conducted the devotional service, and the sermon was preached by the Rev. John Ellis.

Mr. Ellis took for his text 1 Tim. iv. 12—14: "Let no man despise thy youth, but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee." That, he said, was the right word for young disciples to-day. Ruskin had warned his young friends for whom he wrote "Sesame and Lilies" that "the happiness of your life, and its power and part and rank in earth or in heaven, depend on the way you pass your days now. They are not to be sad days; far from that, the first duty of young people is to be delighted and delightful; but they are in the deepest sense 'solemn' days." And he (the preacher) wanted to impress his hearers with the thought that their young lives were wonderful; that in them lay tremendous forces, which, if duly called forth and wisely directed would go to the making of a better England; but their souls were, or might be, radiant with a beauty that never was on land or sea. He quoted T. H. Gill's inspiring hymn: "Young souls so strong the race to run," as giving the right note. They were reminded of their Guild motto: "For God and the Good Life." G. F. Watts' life-motto: "The utmost for the Highest," and Emerson's saying: "Hitch your wagon to a star," were also good watchwords for the better life. Then their days would, in the best sense, be "solemn days," and they would have entered on a life quest which would assuredly end in victory.

He urged them to fashion their lives after the pattern of the great, whom they could not but admire—great in qualities of goodness, integrity, and purity. These they would find in the humble ranks of the toilers, and very likely in their own homes. What made them great in those admirable qualities? They did not drift, they steered. They kept their passions and impulses under control; they had an ideal always in view. Very likely they had a deep-seated and earnest trust in God and goodness which never failed them in all the vicissitudes of their changeable career.

If they would, therefore, be such as those they should begin in the "solemn days" of youth, and be "an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." And each one should take heed to the exhortation: "Neglect not the gift that is within thee." In becoming members of their respective Guilds they had given expression to their wish and resolve to foster the religious life, and to render some personal service in promoting things pure, true, just, lovely, and of good report.

Mr. Ellis concluded with the appeal: "May the friendship and communion of kindred souls nourish in you a spirit valiant

for good—humble and free. Let the work and interests of your Guild be very dear to you. Honour it with your loyalty. As far as possible be ready to serve all its members. Combine in the effort to keep life at a high level, to free it from selfishness, to maintain in it the supremacy of love, to inform it with the noble spirit of ministry. Through this fellowship you decide to "choose life," to pledge yourself to the great deep things of religion, and to some loving labour for the uplifting of men. Take for your encouragement another life motto, that of John Ruskin:

"To-day

Unsullied comes to thee—new born;
Tomorrow is not thine;
The sun may cease to shine
For thee ere earth shall greet its morn.
Be earnest, then, in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope and peace—thy duty heed
To-day."

After tea came the evening meeting in the schoolroom, over which the Rev. Frank K. Freeston presided. There was a large and enthusiastic gathering, numbering nearly two hundred, including members of the Chowbent Guild and Congregation, and visitors from Leigh, Astley, Swinton, Mon-ton, Bolton, Hindley, Ashton-under-Lyne, Higher Broughton, Manchester, and other places.

The proceedings opened with Robert Collyer's hymn,

"With thankful hearts, O God, we come
Once more to plan our work for Thee."
The Secretary (Rev. John Ellis) then presented the annual report and Treasurer's statement.

ANNUAL REPORT.

The report stated that the Council had met four times since the last annual meeting—at Oxford, London, Manchester, and Chowbent. At its first meeting the Rev. Joseph Wood was elected vice-president, and the Revs. A. H. Dolphin, Gordon Cooper, J. E. Stronge, and Mr. W. Cheshire were co-opted members of the Council. The Rev. Gordon Cooper, having felt obliged by the pressure of other work to relinquish the secretaryship, and the Secretary of the National Conference not being able to undertake it, the Revs. John Ellis and Alfred Hall had jointly undertaken the duties for the current year. Through the kindness of Mrs. Wallace Bruce the Council were enabled to print and circulate the annual report and Treasurer's statement among all Guild members. The first edition (2,000) of the "Manual of Services and Prayers for Guild Meetings" having been sold, a sub-committee (consisting of the Revs. J. Wood, F. K. Freeston, and J. Ellis) carefully revised the "Manual," and a second edition, improved by the addition of music for the responses and a selection of hymns for Guild meetings, was issued last October and is already in considerable demand.

With a view to encourage habits of thought amongst the members of the Guilds, and to provide a wider choice of subjects for the Prize Essay Scheme, the Revs. F. K. Freeston and Alfred Hall were requested to prepare a topic list, and to indicate the special subjects on which essays

might be written and for which prizes would be offered. This was done, and a carefully prepared "Syllabus of Suggested Subjects for Guild Papers, Reading Circles, and Prize Essays" was printed, and issued to the Guilds, in time for the autumn session. It is gratifying to find that several of the Guilds had found the "Suggested Subjects" useful, and that much time and thought had been devoted to their study. As, however, but a small part of this comprehensive topic list could possibly be dealt with at the ordinary Guild meetings during one season, the Council suggests that it be used again during 1907-8.

The special subjects for competition essays, under their respective sections, were as follows:—

Section I.—The Roots of Religion: "The Witness of God in Nature: God the Creator."

Section II.—Some Bible Stories and their Meaning: "Moses."

Section III.—Hebrew Prophets and their Message: "Amos and Hosea."

Section IV.—The Life of Jesus: Essay based on the first three Gospels.

Section V.—The Teachings of Jesus: "The Beatitudes."

Section VI.—Religion in History: "The Ejected Clergy: What we Owe to their Loyalty."

Section VII.—Biography: "St. Francis of Assisi."

Section VIII.—The Social History and Literature of England: "The Church and the People."

Again the response had been far from satisfactory. The essays sent in had, generally, merited high praise; but there were only 16 essays and only six Guilds were represented, and the Council had therefore decided that the Prize Essay Scheme must be re-considered and modified.

The Council had hoped to make a comprehensive report of the condition, aims, and methods of the Guilds comprising the Union; but several secretaries had not replied in time giving the information desired. Judging, however, from the reports to hand, it appeared that the main objects of the Union had been duly honoured. In almost every case the regular meetings are opened by a brief devotional service, and in the majority of Guilds the "Manual of Services and Prayers" published by the Union is used.

Guild members have been mindful of others, as the following extracts from reports will show:—

"The Guild sent 16 sick children to the country last summer." "The Guild promoted a Sale of Work, which realised £130, for the improvement of the Sunday School; made a collection for the lifeboat, &c.; gave a concert to the inmates of the Work-house." "The Guild, on Christmas morning, provided a 'Robin' breakfast for 1,000 poor children; provides articles for use in sick room for any poor people who need them; made house to house visitation (25,000) with invitation to special services; re-opened Chapel, which had long been closed, and Guild members conduct services." "The Guild entertained workers of the 'Institute for the Blind.'" "The Guild, during the last two years, collected £50 from the members for the new schools. Made offering of over 400 Easter eggs, which were distributed among the sick and

poor, and the orphan and children's homes." "Guild members engage to visit the sick among the congregation and others; handed over a small sum of money to the church." "Members, in turn, provide flowers for the church each Sunday. Cases of distress in the congregation are dealt with by the Guild Committee. A yearly donation (in kind—books, chairs, &c.) is given to the Church."

A special effort was made during the year to interest some of the larger Sunday Schools in the Guild movement. Sixty-three superintendents were written to, and furnished with pamphlets on the Guild idea and syllabus of proposed work. Of these forty-three did not send any reply or acknowledgment of the letter. Among the replies received three said a Guild would be formed, two hope to form a Guild, and five would give the matter further consideration. Four others had Guilds but not yet connected with the Union. A larger Guilds Union would undoubtedly lead to more co-operation among the churches, and would be helpful to the young people, as in case of removal to another town they might be welcomed into a Guild similar to the one they had left. The report concluded by commending the Guild movement to the respectful consideration of those who are willing to promote work "For God and the Good Life."

The Treasurer's statement showed a balance of £1 6s. 7d., but a special appeal will have to be made to raise a sum of about £25 to meet the cost of the new edition of the Manual.

The PRESIDENT, in moving the adoption of the reports, spoke of the high aims and noble spirit of the Guilds. He regarded the Guild as a sort of bridge between the school and the church. In the Guild, the other institutions of the Church which existed to promote the intellectual, recreational, and social life of the members could be drawn together, and infused with the religious spirit. He read a letter which he received from Rev. Joseph Wood, regretting his inability to be present, and suggesting that it would be well if the Guilds could be induced to unite in some common enterprise. The President, in conclusion, referred to the achievements of the Young People's Religious Union in America, and intimated that the societies forming this Union combined to promote the formation and support of new churches of our Liberal Faith.

The Rev. R. S. REDFERN seconded the resolution, and spoke from experience of the value of the Guild to the life of a church. He said, the old problem of how to retain our elder scholars was in a large measure solved by the Guild.

In putting the resolution, which was carried unanimously, the President suggested that the Secretary (Rev. John Ellis) be requested to convey hearty greetings to the Young People's Union, U.S.A., during his visit to America next autumn.

On the motion of the Rev. PETER HOLT, seconded by Mr. Isaac Barrow, the Rev. F. K. Freeston was re-elected president; and the following were elected members of the Council: Mrs. Wallace Bruce (London), Miss Edith Gittins (Leicester), Mr. Alf. Thompson (London), Mr. J. Highfield (Kidderminster), Mr. W. Cheshire (Birmingham), Rev. C. Peach (Manchester), Rev. C. Hargrove (Leeds), Rev. J. J.

Wright (Chowbent). Four others, according to rule, will be co-opted at the first meeting of the Council.

On the motion of the Rev. JOHN ELLIS, seconded by Mr. Thomas Holt, hearty thanks were accorded to the Rev. J. J. Wright, and the members of the Chowbent Guild, for their generous hospitality.

Brief and stimulating addresses on Guild work and Guild ideals were given by the Rev. C. Peach, Miss Redfern, and Rev. J. J. Wright; and members of Chowbent Chapel contributed musical items.

The meetings were full of enthusiasm, hope, and purpose, and should help to promote the Guild movement in the Manchester district.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

THE annual sermons were preached on Sunday in the First Presbyterian Church, Belfast, by the Rev. John Page Hopps, to large congregations; and on Monday evening the annual meeting was held in the Central Hall.

After tea the chair was taken by Principal Gordon, of Manchester, and the report of the Committee was read by the Rev. J. A. Kelly, the hon. secretary.

The report stated that their agent, Miss M'Caw, has been able to resume her duties, in improved health, at the beginning of May, and that the work of the Depository had been well maintained. There was a constant demand for the "Declaration of the Scriptural Principles of Unitarian Christians," and a fresh edition of 10,000 had been ordered. The death of the following friends and supporters was reported with great regret:—Mrs. Davidson (Wind-sor), William M. Kennedy, Mrs. Latimer, William Lilburn, J.P., Mrs. Lowrie Martin, Mrs. Malcolm, Mrs. A. G. Malcolm, Miss Marshall, Rev. John Miskimmin, John Moore, J.P. (Dromore), James P. Orr, and Walter Scott, J.P. (Newry).

The accounts, presented by the Rev. G. J. Slipper, showed an adverse balance of £57 13s. 11d. Subscriptions were less, by £5, than last year, and an increased income of £30 was needed.

The CHAIRMAN, in moving the adoption of the reports, referred to the friends they had lost by death, and appealed to the young people to come forward, not only with financial help but with personal service.

The Rev. J. A. KELLY, who seconded, spoke with confidence of their principles and the need of their work. He welcomed the Rev. R. J. Campbell's "New Theology" movement, as compelling men to think, and deprecated the personalities which had been introduced into the controversy. The heads of theological colleges, who made light of Mr. Campbell's academic learning, were treating him just as the leaders of thought in Christ's time treated the Master. But the people listened to him in spite of them.

The report and statement of accounts were adopted, and on the motion of Mr. James Davidson, seconded by Mr. W. H. M'Fadden, a hearty vote of thanks was passed to Rev. J. Page Hopps, welcoming him to Belfast, and thanking him for his services on Sunday on behalf of the Association.

Mr. Hopps responded, pleading for more modesty and simplicity of religious faith, and a motion by the Rev. J. Kennedy, reaffirming the principle of the Association, followed by a vote of thanks to the Chairman and helpers, concluded the business. The meeting closed with the Benediction.

THE PRESIDENT OF THE NATIONAL CONFERENCE IN SOUTH WALES.

WE reported last week the first of the series of visits which the Rev. Joseph Wood, as President of the National Conference, is paying to the churches of South Wales. That first visit, on the threshold of the province, was to Newport, Monmouth. Notes of further visits are added here:—

CARDIFF.—On Wednesday, April 10, Mr. Wood preached in the West Grove Church, his subject being the question, “Does the modern man need a church?”

CEFN-COED.—On Thursday, April 11, he lectured in the Old Meeting House, on “The New Theology and the Old Religion.” There was a large attendance, especially of young men, who listened with great attention.

ABERDARE.—On Friday, April 12, he gave his lecture on “The New Theology and the Old Religion.” In spite of a very wet evening the chapel was well filled, three-fourths of the large congregation being men.

PONTYPRIDD.—On Saturday afternoon, a ministerial conference was held here to meet Mr. Wood. A paper was read by Professor Moore, of Carmarthen, on “The Supply of Students for the Ministry,” and a second paper by the Rev. J. Hathren Davies, of Cefn, on “The Minister’s Difficulties.” We hope for some notes of these interesting papers in a subsequent issue. Mr. Wood embraced the opportunity of discussing with the ministers present the prospects of our churches in South Wales. In the evening he lectured on “The New Theology and the Old Religion.” The new and beautiful little chapel erected by the friends at Pontypridd was quite filled. On Sunday evening, Mr. Wood preached on “What think ye of Christ?” and again the chapel was filled.

PENTRE.—On Sunday afternoon, April 14, Mr. Wood visited this mining centre, and preached to a large congregation on “The Great Army of the Obscure.”

SWANSEA.—The meeting of the South East Wales Unitarian Society at Swansea on Monday is separately reported. Everywhere Mr. Wood has met with a most cordial reception.

On bravely through the sunshine and the showers!

Time hath his work to do, and we have ours.—Emerson.

Poor and shallow as one’s own soul is, it is blessed to think that a sort of transubstantiation is possible by which the greater ones can live in us. Egotism apart, another’s greatness, beauty, or bliss is one’s own. And let us sing a *Magnificat* when we are conscious that this power of expansion and sympathy is growing just in proportion as the individual satisfactions are lessening. Miserable dust of the earth we are, but it is worth while to be so for the sake of the living soul—the breath of God within us.—George Eliot.

THE FUNCTION OF A FREE CHURCH.

BY THE REV. S. S. BRETTELL, M.A.

“TRUE Reality,” says Lotze in his “Microcosmus,” “is not Matter, and still less Idea, but is the living Personal Spirit of God and the world of personal spirits which He has created.” Such I believe to be true doctrine: and to bring human spirits into conscious relationship with the Personal Spirit of God is the function of a Church. A Church must be a worshipping society. You may have debating clubs, or lecture halls, or religious discussion classes without worship, but a Church must consist of a body of worshippers. And what is it to worship? It is to bring our souls into the immediate presence of the Infinite One; to measure our lives by His standard; to try our thoughts by His holiness; to test our deeds by His purposes. It is to have the awe of the Eternal within us; to unite our souls with His; to enter into a holy alliance with Him; to feel abashed at our unworthiness before Him; and to resolve that henceforth our lives shall be consecrated to Him. It is, as His children, to lay before Him our plans, to ask whether our purposes coincide with His, or whether they are in collision with His will. This it is to worship. And if we are to commune with Him after this manner, it is necessary that all barriers that stand between the human and Divine spirit shall be removed. By individuals this difficulty is not felt—direct access to the Father is the privilege of each soul; each person can remove all that he deems hindrances to communion. But with an assembly of worshippers the difficulties are not so easily overcome. Still the essential problem is the same, and a Church, in its collective capacity, should be as free to throw off hindrances to a pure worship as the individual. Freedom is as necessary for the Church as for the individual. Each must make its own rules, in the light of reason, conscience, God; but, apart from the law of right and the sanction of the Holy Spirit, no external authorities must coerce a Church in its ritual or its doctrines. This is the Ideal Free Church. It will refuse to submit to any and every outer authority, be it Pope, Bible, or Christ, unless the teaching receive the sanction of the voice within. The Church will use all means of enlightenment before it pronounces its decisions; it will endeavour to assimilate the loftiest teachings of the greatest religious thinkers of all times and peoples; it will try to avail itself of all that helps the religious life in art, poetry, science, law, and history; and, above all, it will not forget that a part of its environment is the Father of lights Himself, from whom every good and perfect gift cometh. A Free Church, then, is a self-governing, worshipping Society, which goes whither reason, conscience, and the Holy Spirit guide it. What seems good to the Holy Spirit and the Church—that, and that alone, will it regard as possessing binding force.

If such a Church be true to its principles it will be a progressive Church. What is

Progress? For our present purpose it may be defined as the advancing from a poorer to a richer life, intellectually, morally, religiously. Progress always implies the addition or evolution of a new and higher quality; otherwise stagnation and decay would result. A stream cannot rise higher than its source. The sources of progress are contained in God and Man. The Spirit of God communicates to man fresh revelations as he fits himself to receive them; and so by man’s exertions and God’s inspirations the institutions of the world are ever acquiring new truths, and rising to a diviner conception of their duties. A Free Church, then, will be progressive; its function is to seek moral and religious truth.

It must not only seek the truth, but it must spread the truth it finds. I have been dealing with the Church hitherto as a “Church of the living God.” But all Churches would claim that title. In its progressive capacity a Church may acquire a new truth—one it may deem so important in itself and in its issues that it cannot remain silent about it. Different things require distinct names; a new religion or theology demands a new name. This proves to be no insuperable difficulty to a Free Church. It has a right to choose its name, and a right to change its name when that name no longer represents the truth for which it stands. For the new truth may not only change a Church’s theology, it may also alter the character of its religion. The worshipper of God as absolute sovereign, who by virtue of His sovereignty has power, and will exercise His power, to predestinate some men to everlasting bliss and others to everlasting woe, without regard to any good or ill in them, cannot stand in the same spiritual relationship to the Supreme Being as does one who reveres God as a Father who will do justice to His every human child. The relations of a slave to a master are not the same as those of a son to a father. And hence with a changed religion and theology the Church is forced to adopt a fresh designation. Whatever term seems to a Free Church to describe fittingly its religion and theology, that term the Church can attach to itself. A Free Church can call itself Christian if it so decide, or Trinitarian, or Unitarian, or Theistic, so long as the term chosen accurately represents it to the community; but it is its imperative duty to modify or remove the temporarily adopted name the moment it becomes misleading to its members and the public.

Now, this duty of the Church to be loyal to the truth it has acquired carries with it an important consequence; it negatives the idea of a Free Pulpit. The pulpit of a Free Church is not to be used as a channel for the diffusion of Buddhism, Mohammedanism, Parsecism, and the numerous forms of Christianity; it is a pulpit for the proclamation and defence of its own gospel. The Church is free to invite a representative of any of those systems to occupy its pulpit either as a friendly act or in order to hear at first-hand what can be adduced in favour of that particular religion; it is free indeed, in the sense that it has the power, to turn its pulpit into a vehicle of any and every mode of thought; but to do so would show that it had lost

* A Paper read at the Afternoon Conference of the Northumberland and Durham Unitarian Christian Association at its Annual Meeting, October 15th, 1906.

the function of a Church. To so act is as much as to say to pulpit and pew, "Go to, now; let us preserve chaos."

If a Free Church has come to the conclusion that Sacerdotalism carries with it pernicious consequences, is it justified in throwing its pulpit open to such teaching? I affirm that it is not. If a Free Church has been led to the belief that Trinitarianism involves unethical teachings concerning God and man, will it not be disloyal to its own convictions if it offer its pulpit as a channel for the communication of these errors? I assert that it will.

A Free Church is the negation of a Free Pulpit. (Parenthetically, let me avow my conviction that the pulpit of a Free Church will be the freest that can exist.) You cannot divide a Church into two separate and independent parts—minister and congregation. In a Free Church a minister is a part of the congregation. A Free Church does not necessarily imply a pulpit at all—in the sense of one man being set apart as regular preacher to the assembled members. We may yet have to revert to the system that prevailed in the primitive Christian Church, when all the "saints" were entitled to speak the word of instruction, admonition, and encouragement.

But although there can be no Free Pulpit, the preacher is under a sacred obligation to utter his own convictions, no man making him afraid.

A larger truth may be revealed to a Church suddenly, but ordinarily the acquisition will be the result of a slow and deliberate process of thought and experience. But the constitution of a Free Church provides for either contingency. A minister, in his quest for truth, may discover what to him are purer and loftier thoughts of God and man; he may deem them of such supreme importance that necessity is laid upon him to emphasise them in his preaching. He may plead so powerfully and persuasively on behalf of the new thoughts as to carry the Church with him, and then it will take a step forward. But the Church may reject the strange doctrine. If it should do so, it should not surprise the minister if he receive an intimation that his services will be no longer acceptable, nor should he feel aggrieved at so unpleasant a consequence. The Church and he have a different gospel to advocate, and neither can be expected to be unfaithful to conviction. There must be a working agreement between minister and people, and if there be not, then he and his flock must part—in mutual respect and esteem. The one nor the few must decide the policy of the Church; the many must prevail. How numerous the many ought to be must be left to the individual Church to decide. But it is incumbent on the Church not to act without due deliberation in such crises. Calmly, patiently, and prayerfully, it should "try the spirits, whether they are of God."

The case, of course, may be reversed. The minister may be unprogressive, and not march with the Church. But the policy and action of the Church will be the same. It will deal with other members on similar lines. In every worshipping society there will usually be some laggards who will find the pace of the majority too rapid for their peace, and who will drop out of the ranks one by one; or the Church itself may not

move fast enough for the adventurous spirits enrolled on its register. In such a case it behoves the pioneers to remember that they are not the Church, and if the Church will not advance they must be content to exert their influence within its borders, or else withdraw from a society that does not meet their deepest needs.

But the function of a Free Church does not end here. A Church exists not only to develop the religious life of its members, but to permeate society with its principles. A Church should inspire reformers, create philanthropists, and give ideals to rulers of city and state. In proportion as it achieves these ends does it fulfil its purpose. It desires to make the laws, the institutions, the policies of the towns and the nation, organs of justice and beneficence. But the Church is not a political institution; it is independent of all parties. It may even number among its members adherents of all political parties. How, then, can it influence in its corporate capacity the policy of city or nation?

It may take action in two ways. It may become a centre of sociological education. A Church exists to remove evils from society. But to work effectively to this end it is necessary that it should understand civic, social, national, and international problems, and to do this it must study them. Each Church, then, can in its discretion establish a class or classes for the study of social facts. These classes should be open to every adult member of the Church, and all members should, as far as opportunity will allow, attend them. These classes will aim at discovering what, in the light of the Fatherhood of God, constitutes the brotherhood of man. The Church, through these agencies, will seek to discover the relations that should rightfully subsist between man and woman, employer and employed, nation and nation, between civilised nation and savage tribe. The inquirers will not even stop there; they will endeavour to settle the attitude that man can justly assume to sub-human beings. No knowledge of the past will make up for ignorance of the present. Justice and goodness are perpetually gaining a richer content; what was adjudged lawful and right among the ancient Jews, Greeks, and Romans would be regarded as intolerable now. Each generation should lift the moral standard higher. And we desire that our ideas of justice and goodness shall be still further enriched and expanded until these qualities are perceived by us, even as they appear to the mind of the Eternal, to the end that we may become co-workers with Him.

Secondly, as occasion demands, the Church can turn itself into a deliberative assembly for considering and pronouncing judgment upon crucial questions of the times. On some subjects its verdicts will be unanimous; on others contradictory views will be expressed, and violent antagonisms evoked among the members. This is to be expected and allowed for. If the assembly favours any particular policy by a unanimous vote, that decision will go forth as the voice of the Church; if a majority, large or small, agree, it will be announced to the world as such. There must be no attempt at coercive action on the part of the majority towards the minority on such disputable matters; the

decision of each individual must be respected, and no uncharitable aspersions must be cast upon the motives of opponents. "Who art thou that judgest thy neighbour?"

These remarks apply equally to the minister and his relations to the congregation, and to the congregation and its relations to the minister. In a Free Church the minister is a member of the Church, with the same rights as any other member. The fact that a Free Church has no authoritative rulers in its ranks is seen now to have a most important bearing. It is not for the minister to decide what the Church's attitude to these vexed questions shall be; he must speak for himself alone, unless the Church has authorised him to be its mouthpiece.

I am not counselling timidity on the part of the minister. The fully consecrated man allows no fear to influence his actions, and if he hear the Spirit of God whispering in his soul, "Declare ye this," he will lift up his voice in the name of the Most High, in scorn of consequence. I am not counselling timidity, but I am pleading for a wise courage.

Explanation should always precede denunciation; the former procedure will in numerous cases obviate the necessity of the latter. And the Church, called together to discuss grave civic and national issues, will constitute a fairer auditory for his message than would an ordinary attendance of the Church; fairer, because other members can, in their turn, exercise their right of speech, and, if they differ from him, may challenge his facts and correct his inferences. In matters of civic and state policy he will not infrequently find in his congregation members who are more conversant with the facts than he, and who have a more vivid realisation of the practical difficulties to be encountered and overcome. Intellectual and high-souled men desirous of discovering and adopting the best method of procedure in serious crises oftentimes arrive at the most divergent conclusions. Here is an instance from recent history which strikingly illustrates my present contention. I allude to the agitation that arose in England over the conduct pursued by Governor Eyre in preventing or suppressing an insurrection of the negroes in Jamaica in the year 1865. Rival societies were formed to denounce and support respectively the action of the Governor. The Committee opposed to Mr. Eyre included the following names:—John Stuart Mill, Herbert Spencer, Thomas Henry Huxley, and Goldwin Smith—a noble group. The association convoked for his defence had among its members Thomas Carlyle, John Ruskin, Alfred Tennyson, and Charles Kingsley—an equally honourable company. Who will have the hardihood to assert that either group was actuated by sordid motives? Other instances nearer to our own day will immediately occur to you. Now, it may be asked, "What is likely to be the effect of these collisions of opinion among the members on the existence and prosperity of the society? Will a Church be able to endure such shocks without scattering its worshippers and occasionally sacrificing its minister?" It should be able, and will be able, to avoid these disagreeable contingencies if it be grounded on the

true principle of religious toleration—on the inalienable right of every individual to form and stand by his own judgment. Given that ideal, and a Church will have power to weather all storms and sail uninjured into port.

One further remark, and I have done. Each Church has its own work to do independently of all others. Isolated or federated, it has its own life to develop, and its own warfare to accomplish, and it must throw into the performance of its duties all the zeal and energy of which it is capable.

A true Church cannot be weak and insignificant. It may be few in numbers, and may possess little material wealth, but if the hearts of its worshippers are aglow with love of God and man it will be a potent instrument of righteousness.

All religions and Churches are vitalised by the Holy Spirit of God, but the Spirit is not possessed by all in the same degree. It is for each religion and each Church to be loyal to its own doctrines, and obedient to its own heavenly visions, trusting to the Heavenly Father to add knowledge to knowledge and grace to grace, until the absolute truth is seen in its pure and radiant whiteness by one and all. Let us pray and work for that consummation. But until that day dawns let us not forget that only by being faithful to our own trust can we promote the interests of the Kingdom of God.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

OPEN CHURCHES.

SIR,—The Committee of our Brighton church has under consideration a suggestion that the building should be left open daily for meditation and prayer. I should be glad to hear of any of our group of churches that have adopted this course, and especially to learn whether it is found that the facilities are abused or any serious damage or expense results.

PRIESTLEY PRIME.

Conway House, Harrington-road, Brighton.

THE UNITARIAN VAN MISSION.

SIR,—It may be of interest to the many friends of the Van Mission to know something of our arrangements for the coming season. Operations will begin shortly after the middle of May, and by the first week in June four vans will be upon the road. Two vans are being built at Stamford, and the campaign will be opened in that ancient and interesting town. After the opening meetings, one van will make its way by Peterborough, Luton, St. Albans, Watford, to London, halting at these and intermediate places *en route*. The remainder of the season will be spent on the east side of the Metropolis in the district of the South-Eastern Counties Provincial Assembly.

The other Stamford van will, after visiting Melton Mowbray, come into the district of the North Midland Association, assistance having been promised at Ilkes-

ton, Loughborough, Coalville, Burton, and other places. It will then pass through the crowded towns of the Potteries, Stafford, Stoke, Newcastle, Burslem, &c. Passing Manchester, it will spend a few weeks at the end of the season in the district of Walkden, Tyldesley, and the group of towns and villages between Bolton and Manchester.

The van which made the original tour last season will open with a mission in Bradford (Manchester), and then move on rapidly by Mossley and Marsden to Huddersfield. Between this town and Doncaster there are a number of busy places with populations from 10,000 to 20,000—e.g., Mirfield, Normanton, Pontefract, &c. The van will next proceed by Worksop and Bolsover to Sheffield, returning to Manchester by Mexbro', Barnsley, Glossop, and Mottram. In this tour the Manchester Association of Churches and the Yorkshire Union will co-operate.

Another van is building at Yeadon, near Leeds, and on completion will be taken by rail to Old Cumnock, in Scotland. It will then travel towards Ayr, thence to Kilmarnock, Ardrossan, along the coast-line via Largs, Wemyss Bay, Greenock, and so forward by Port Glasgow and Paisley to Glasgow. This tour will be under the auspices of the McQuaker Trustees and the Scottish Unitarian Association.

The combined tours will occupy from seventy-five to eighty weeks, and a large staff of missionaries is consequently necessary. Offers of assistance have already been received for considerably over half the time. All last season's missionaries were communicated with, and also a number of ministers who were known to be in sympathy with the movement. I should be glad to receive further offers of assistance from ministers who would be willing to travel with the van for a week.

It will be noticed that the vans will visit many towns and villages which are remote from existing churches, and it would be of great service to the Mission if our friends would forward the names and addresses of Unitarians or probable sympathisers resident in the places along the routes. We should be glad, also, to hear from ministers and churches, within reach of the places to be visited, who could render assistance with the musical arrangements, &c.

It is a matter of common knowledge that the vans have been provided through the generosity of private donors, and that in some instances the expenses of the tour have been covered in the same way. There are, however, considerable expenses still to meet, and it is hoped that contributions will be forthcoming. It is important that the Van Mission should have a large constituency, and it would be gratifying if we could start the season with a thousand subscribers. Last year there was practically no response to the appeal for funds until we were able to announce definite arrangements for the tour. When it was seen that the work was sure to go forward, subscriptions for both large and small amounts began to come in. We have arrived at this stage for the coming season, and may, no doubt, look forward confidently to a repetition of last year's experience in the matter of subscriptions,

which may be sent to the Treasurer of the British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand, London, W.C., or to me, at my new address.

THOS. P. SPEDDING,

Missionary Agent.

Clovercroft, Buckingham-road,

Heaton Chapel, near Manchester.

April 17, 1907.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Accrington.—The fourth annual musical festival of the N.E. Lancashire S.S. Union was held in the Town Hall on Saturday afternoon, April 13, and there was a large attendance, all the affiliated churches being represented. Mr. T. Marsden, of Padiham, conducted, and the Rev. J. C. Jenkins, of Padiham, president of the Union, presided, and gave an address on the helpful power of music, and the work their churches might accomplish. Choruses, anthems, and hymns were admirably rendered by the choir and orchestra, and there were a number of solos. The Rev. J. Islan Jones read a scripture lesson and offered prayer. The festival concluded with the Lord's Prayer and Benediction. After tea there was a further musical entertainment.

Bradford: West Bowling.—The first Sunday-school anniversary at Broadway-avenue Church was held last Sunday, a very large congregation assembling. The preacher was the Rev. A. W. Fox, of Tadmorden. In the afternoon an address was given by Mrs. E. Ceredig Jones. The services were very encouraging and inspiring.

Bury St. Edmunds.—At Churchgate-street Chapel on Thursday afternoon, April 11, a service in connection with the induction of the Rev. J. M. Connell was held. The Rev. Alfred Hall conducted the service, and the Rev. Dr. Drummond, of Oxford, preached an eloquent and appropriate sermon. In the evening a public meeting was held in the ante-room of the Athenæum. The Rev. J. Pollard presided, and offered a cordial welcome to Mr. Connell, which was seconded by Mr. W. Rogers, and supported by Mr. W. H. Scott, president of the Eastern Union, the Revs. Lucking Tavenor, R. H. Fuller, Alfred Hall, Dr. Drummond, and Mr. A. M. Stevens, of Norwich. Mr. Connell thanked all the speakers for the kind words spoken, and alluding to his chapel, said it came into existence nearly 200 years ago. At one time the congregation played a very important part in the religious and social life of the town, but it had dwindled down. He wanted the number to increase, and he asked his congregation to help him all they could to get greater enthusiasm and earnest devotion.

Chorley.—Special sermons were preached on Sunday last by the Rev. W. T. Bushrod, on the second anniversary of his settlement. The congregations, both afternoon and evening, were most encouraging.

Govan.—The week night lectures delivered by the Rev. E. T. Russell in November and in February having been well attended, the McQuaker Trustees have consented to a few evening services being held on the Sunday. On April 14 the first of these services was held. There was a large and enthusiastic congregation. Mr. Russell preached on "The Salvation we need." The choir consisted of friends from Ross Street, and from St. Vincent Street, Glasgow. The Rev. J. Forrest also took part in the service.

Manchester: Longsight.—Last Saturday, at a social evening arranged for the purpose, Mr. and Mrs. O. H. Heys were the recipients of gifts subscribed for by many members and friends of the Free Christian Church. The former was presented with a gold watch and chain, with monogram on the back, and the following inscription within:—"Presented to Mr. O. H. Heys in recognition of twenty years' devoted service as voluntary Organist and Choirmaster to the Longsight Free Christian Church, April, 1907." Mrs. Heys also received a pendant, set with pearls and peridots, she having been for many years a very loyal and efficient member of the choir.

Reading (Resignation).—The Rev. R. H. U. Bloor has signified his intention to terminate his ministry at the end of June. This decision has been received with very great regret. After the date named, Mr. Bloor will be at liberty to accept engagements for preaching and lecturing.

South-East Wales Unitarian Society.—The annual meetings of this society, representing fifteen churches, were held at Swansea on Monday. Conferences were held in the morning and afternoon. Mr. L. N. Williams, J.P., Aberdare, who presided, said he regretted the number of vacant pulpits—viz., Cardiff, Merthyr, Pontypridd, Clydach Vale, and Cwmbach. Mrs. Lewis, Pontypridd, secretary postal mission, reported, as instructed, she had offered an advertisement of their periodicals in a Welsh denominational paper, but it had been refused. The conference adopted an "information form" for the use of churches in sending returns to the society. A scheme embodying a proposal to alter the constitution of the society was, on the suggestion of Professor Moore, of Carmarthen, referred to a committee. In the afternoon a paper was read by Mr. F. Taylor on "The Church and the Social Service Movement." This we hope to publish next week. In the discussion the Rev. Joseph Wood, president of the National Conference, said the church did not only ask for the salvation of the human soul, but the salvation of society. If society was to be saved they must not only touch the individual, but institutions. Some of the questions they were called upon to deal with were the housing question, old-age pensions, sweating, gambling, and the great question of a living wage, which was as much a question for parsons as anyone else. (Laughter.) The church in the past had been a benevolent institution; it had been generous, and they must not detract from its great services, but after all what had been done was palliation, and not a cure. Mr. W. Holmes, Swansea; Rev. D. G. Rees, Bridgend; Mr. G. Thomas, Merthyr; Mr. R. E. Stone, Cardiff; Miss Brock, Mrs. Hutton, and others spoke. In the evening the annual sermon was preached by the Rev. Joseph Wood.

Stockport.—On Sunday last the Rev. B. C. Constable completed a series of five Sunday evening discourses on "The New Theology, the Rev. R. J. Campbell and Unitarianism." The attendances at the services were much beyond the average, and the discourses were listened to with evident interest. The annual meeting of the congregation was held on Thursday, April 11, under the presidency of Colonel J. G. Johnson, V.D. The annual report was adopted, which showed a great deal of activity during the year both in church and school, nearly £200 having been raised by special efforts. The average afternoon attendance at the Sunday-school was reported to have been larger than it had been for the past twenty years or more. The election of the vestry and various officers and delegates took place, and the Rev. B. C. Constable delivered his pastoral address. A "jumble sale" was held on the following Saturday, which realised about £10. The late John Turner, an old and respected member of the congregation, has left a legacy of £100 to the church.

Sychbant, Cardigan (Opening of New Chapel).—The new chapel at Sychbant, Llanwenog, is described as a handsome building, well suited to the district in which it stands, and a great improvement on the carpenter's shop which the congregation has used for the past twenty years, having to clear it out every Saturday for Sunday's use. There is a burial-ground attached to the new chapel, and already there are some graves in it. Re-opening services were held April 8 and 9, in connection with the quarterly meetings of the South Wales Unitarian Association. The chapel was filled to overflowing, and there was a good muster of ministers. Seven sermons altogether were preached. The special association sermon was preached by the Rev. E. Ceredig Jones, of Bradford, to whom more than anyone else the new chapel is due. On Tuesday, April 9, the committee met, and fixed the next meetings for July 3 and 4, when the Rev. E. Gwilym Evans, of Dukinfield, is to be the preacher, and Captain W. Davies, president for the year, will deliver his address. Mr. E. J. Thomas, of Swansea, and the Rev. R. J. Jones, of Aberdare, were recommended as trustees of the new chapel at Pontypridd. The Rev. T. A. Thomas was appointed assistant secretary to the Rev. W. James. A hearty welcome was accorded to the Rev. Alva Richards, the new minister of

Gellionen and Trebanos. The meetings altogether were most encouraging and full of enthusiasm.

Taunton (Resignation).—The Rev. F. A. Homer has resigned the pastorate of this church, on account of ill-health, to take effect at the end of June next, and the resignation has been accepted by the congregation, who deeply deplore that the state of Mr. Homer's health has compelled him to sever his connection with the church.

Tavistock.—The Rev. J. Barron preached his farewell sermon to a good congregation at the Abbey Chapel on Sunday evening from the text, 2 Thess. iii. 16, "The Lord of peace himself give you peace always by all means." Mr. Barron goes to Ashton-under-Lyne.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 21.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. COPELAND BOWIE, and 7, Rev. GEORGE CARTER.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. E. SAVELL HICKS, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Hford Assembly Room, Broadway, 7, Rev. W. COPELAND BOWIE.
Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A., and 7, Rev. FRANK K. FREESTON.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. S. A. MELLOR.
Peckham, Avondale-road, 11 and 6.30, Rev. DR. BIMAL GHOSH.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. F. COLLECOTT, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7.
Wood Green, Unity Church, 11 and 7, Rev. Dr. F. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. E. J. WILKINS.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. C. A. GREAVES, D.C.L.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. JAMES HARWOOD, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. CHARLES PEACH, School Sermons.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGE.

CHAMBERLAIN—POYNTING.—On April 16th, at the Church of the Messiah, Birmingham, by the Rev. Charles T. Poynting, uncle of the bride, assisted by the Rev. J. Worsley Austin, John, younger son of Arthur Chamberlain, J.P., of Moor Green Hall, to Hilda, younger daughter of Professor J. H. Poynting, J.P., F.R.S., of 10, Ampton-road, Edgbaston.

DEATHS.

STANLEY.—On April 15th, at his residence, 14, Montrell-road, Streatham Hill, S.W., the Rev. F. W. Stanley, Minister of the Effra-road Unitarian Christian Church, Brixton, aged 55 years.

STEVENSON.—On April 11th, at 26, Wilson-road, Sheffield, John Stevenson, aged 81 years.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Wholly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

NOTES ON THE MARTINEAU FAMILY

WITH
SIX SHEETS OF PEDIGREE

AND
ARMS EMBLAZONED,
Will be published for private circulation very shortly.
Price 21s. each copy.

May be ordered from
D. MARTINEAU,
122, King's Avenue, Clapham Park, S.W.

LIBERATION SOCIETY'S ANNUAL MEETING

(In connection with the Triennial Conference),
On WEDNESDAY, MAY 1st, at the
CITY TEMPLE, HOLBORN VIADUCT, at 7.

Chairman: Right Hon. D. LLOYD-GEORGE, M.P.
(Vice-President of the Society).

Speakers: Rev. THOMAS PHILLIPS, B.A., Rev. A. T. GUTTERY, FRED. MADDISON, Esq., M.P., JOHN MASSIE, Esq., M.P., Sir ALFRED THOMAS, M.P., and others.

Admission by Ticket at 6.15. In the issue of Tickets, preference is given to Subscribers to the Society's Funds.

Organ Recital by A. J. Hawkins, Esq.
(Organist of the City Temple).

Tickets may be had on application to the LIBERATION SOCIETY, 2, Serjeant's Inn, Fleet Street.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Next Term begins on Thursday, April 25th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE,
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD AND RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance; or Apartments.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

PROFESSOR JEAN RÉVILLE, of the Collège de France (4, Villa de la Réunion, Paris XVI) and Mme. Réville wish to make arrangements with an English family, preferably in the country, to receive two girls into their home in Paris for May and June, and to send, in exchange, their two daughters to England for August and September.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaci-
ously built and furnished with just those
things which are needful for health, comfort,
and the refinements of existence. Through-
out simplicity and exquisite taste."

Manchester City News: "Health and comfort
carefully considered."

Millgate Monthly: "Refinement, and the best
in art and literature, make it an ideal house.
We were amazed at the variety of food."

Send to WARDEN for Prospectus.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 8d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address: "Bookcraft," London.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.

PARISIAN YOUNG LADY, 19, would
accept a six months' engagement in family
"au pair," or in a school either as French
secretary or typist. Companion for the
girls. Teacher for children.—Write, Mlle.
MARÉCHAL, 5, Impasse des Pêtres, Paris.
Several references in England.

GOOD COOK - GENERAL wanted
beginning of May for a flat in Hamp-
stead. Two in family. Housemaid kept.—E.,
INQUIRER Office, 3, Essex-street, W.C.

WANTED by a Lady, with 25 years'
experience, care or charge of children.
Good references.—Apply, K., INQUIRER Office,
3, Essex-street, W.C.

AN ELDERLY LADY, living in
Hampstead, requires COMPANION, age
about forty. Must be cheerful, well-educated,
a good reader, and willing to be useful.—Y.,
INQUIRER Office, 3, Essex-street, W.C.

YOUNG LADY seeks post as either
of the following:—Children's Nurse,
Lady Help, or Domesticated Companion.—B.,
INQUIRER Office, 3, Essex-street, W.C.

WANTED, refined Gentlewoman, 25
to 30, as NURSERY GOVERNESS.
Boys 3 and 5. Good Disciplinarian essential.—
GARDNER, 13, Esplanade, Wat rloo, Liverpool.

LADY desires post as COMPANION
or LADY-HELP where maid is kept.
Domesticated, good needlewoman.—C. S., 110,
Markhouse-road, Walthamstow, N.E.

**UNITARIAN CHURCH, BANK
STREET, RAWTENSTALL.**

All CANDIDATES for this pulpit are re-
quested to communicate with JOHN E. TAYLOR,
450, Bacup-road, Waterfoot, Rossendale.

"THE UNITY."—Magazine for
Unitarian Propaganda. Adopted by
churches with or without local page. Issued
for last Sunday in each previous month.
One copy post free, 1½d.—1s. 6d. a year; 9d.
per dozen; 3s. 6d. per 100; extra charge local
page.—Address to EDITOR, The Parsonage
Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street
Ludgate Hill, London, E.C., and Published for the Prop-
rietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lambs Conduit-street, W.C. Manchester
(Wholesale) JOHN HEYWOOD, Deansgate.—Saturday,
April 20, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3383.
NEW SERIES, No. 487.]

LONDON, SATURDAY, APRIL 27, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	257
LEADER:—		
Well and Truly Laid	...	264
ARTICLES:—		
Roger Williams and Rhode Island—II	...	258
The Martineau Memorial Sermon	...	259
The Religion of Unitarians	...	268
MEETINGS:—		
The Ministers' Institute	...	258
London Sunday School Society	...	262
Farewell at Newcastle	...	262
The Martineau Memorial Stonelaying	...	264
CORRESPONDENCE:—		
Whitweek Ministers' Meeting	...	269
LITERATURE:—		
Literary Notes and News	...	260
A Gospel Commentary	...	261
Church History Lectures	...	262
OBITUARY:—		
Miss Hannah Brooks	...	263
THE CHILDREN'S COLUMN	...	263
NEWS FROM THE CHURCHES	...	268
OUR CALENDAR	...	269
ADVERTISEMENTS	...	270

NOTES OF THE WEEK.

OUR readers will find on another page details of the arrangements made for Whit-week by the British and Foreign Unitarian Association and the Sunday School Association. It will be observed that instead of the Essex Hall Lecture there will be a public meeting on Tuesday evening, May 21, when Miss Mary E. Richmond, from Wellington, New Zealand, will be among the speakers, and the American Unitarian Association will be represented by the Rev. Richard W. Boynton, of St. Paul's, Minnesota. The topics selected by the various speakers give promise of a most interesting and inspiring evening at Essex Hall.

The Rev. Alex. Webster, of Aberdeen, will be the preacher at the Religious Service at Little Portland-street Chapel at 11.30 on Wednesday morning, May 22. The President's luncheon to delegates of District Societies and others will be at 1.30. The Annual Business Meeting will begin at 4 p.m. at Essex Hall. The conversazione, usually held on the Thursday, will be on Wednesday evening at the King's Hall, Holborn, a new place of meeting this year. On Thursday morning, at Essex Hall, after a brief devotional service by the Rev. Alfred Hall, of Norwich, papers dealing with the principles and contents of "The New Theology" will be read by the Rev. W. G. Tarrant, B.A., and the Rev. J. H. Weatherall, M.A. The discussion will be opened by the Rev. John Page Hopps.

On Friday morning, May 24, there will be a meeting of the representatives of District Societies to consider various

questions affecting the welfare of our churches. The Rev. Charles Hargrove will introduce the topic of the grouping of two or more small congregations under one minister.

Dr. W. Blake Odgers will preside over the anniversary meetings of the Sunday School Association on Tuesday, May 21. The Rev. H. D. Roberts will read a paper on "The Right Use of Power and Knowledge in the Sunday School Class." The discussion will be opened by Miss E. Davy, of Leicester.

The National Unitarian Temperance Association will hold a public meeting, presided over by the Earl of Carlisle, on Thursday evening, when present-day aspects of the temperance question will be discussed by various speakers.

TO-MORROW, which is the first Sunday in term, the Principal will preach in Manchester College Chapel, at Oxford, and on May 5, the Rev. J. Edwin Odgers, who is home again, after spending the winter in Italy. On the remaining Sundays in May and on June 2, Dr. Hunter will preach, and will also give four Sunday evening lectures on Maurice, Robertson of Brighton, Colenso, and Martineau. Professor Henry Jones is to lecture this term on Tuesdays and Thursdays at 5 p.m. on "The Religion of Idealism, with special reference to Kant and the Post-Kantians." These lectures are open to the public. Mr. Addis is lecturing this term on the Early History and Archæology of Israel and on the Wisdom Literature. The Principal's courses are on "The Person and Work of Jesus Christ in the Johannine writings" and "The Life and Teaching of Jesus Christ according to the first three Gospels." All lectures are open to members of the University.

At a meeting held in the Liverpool Town Hall on Tuesday, under the presidency of the Lord Mayor, a local branch of the Anti-Sweating League was formed. The Bishop of Liverpool and Bishop Whiteside (Roman Catholic) moved and seconded the first resolution, affirming the gravity of the social and industrial evils of sweating, and that efforts should be made to secure by legislation a minimum wage to workers in sweated industries, and a local branch of the National League should be formed. The Rev. H. D. Roberts, of Hope street Church, moved the second resolution, definitely forming the branch, with a committee, of which Alderman W. B. Bowring is chairman, and among the members are Miss Eleanor Rathbone, Canon Kempthorne, Mr. John Edwards, and Mr. Roberts himself.

THE Rev. Gertrud von Petzold, of the Free Christian Church, Leicester, is to give a short course of lectures on liberal religious subjects in the large hall of the Architektenhaus, Wilhelmstrasse, Berlin. Readers of THE INQUIRER, who have friends in Berlin are requested to make this known to them. The first lecture on "Prophecy Old and New," is on May 7, at 8 p.m. Tickets of admission may be had from the leading booksellers or from the *Frauen-Rundschau*, 5 Eyke von Repkowplatz.

WE congratulate Dr. W. Blake Odgers on his appointment as Gresham Lecturer in Law. He will deliver his inaugural Address at Gresham College, Basinghall-street, London, on Tuesday next, April 30, at 6 p.m. His subject will be "Sir Thomas Gresham and the Study of the Law." Dr. Odgers will describe the present state of English Law and compare it with the time of Sir Thomas Gresham (1518 to 1579). On the three following days, at the same hour, Dr. Odgers will lecture on "What Law is"; "Ownership," and "Rights over the property of Another." The lectures are free to the public, to men and to women.

"EIGHTY years a teetotaller and never a headache is the record of Mr. Charles Bell, of Redcar, the Tees-side temperance veteran." So said the *Northern Echo* on Saturday week, recording a meeting of the Stockton Temperance Society held in honour of Mr. Bell. On April 10, 1827, Mr. Bell was born, and he is well known among our churches in the North. "Dr. Diet, Dr. Quiet, Dr. Oxygen," he told the audience, had been the first three of the six physicians from whom he had profited most during his long life.

IN connection with the meetings of the International Council at Boston next September, we learn that already Messrs. Thos. Cook & Son have booked berths for eighty-five visitors from this country. The one hundred bookings necessary to obtain the reduced fares may now be regarded as a certainty, and we trust that the remaining fifteen or more will make speed to book.

WE have called attention more than once to the remarkable series of articles on "Creed Revision in Scotland," which has been appearing weekly in the Saturday issues of the *Glasgow Herald* ever since last Christmas. The series was concluded last Saturday, by a final article by Dr. John Hunter, of which we hope to give some account next week.

ROGER WILLIAMS AND RHODE ISLAND.—II.

ROGER WILLIAMS has been until recently one of the misunderstood characters of history. A man in advance of his age, he has suffered injustice, not only from contemporary chroniclers, but also from the unsympathetic strictures of later biographers. But justice is being done at last, albeit with tardy steps, and for him, as for Cromwell, there has been a reversal from condemnation to approval.

The comparison with Cromwell is indeed not undeserved. As Luther was the champion of the Protestant Reformation, and Cromwell of the Puritan Revolution, so Roger Williams, in his place and time, was the champion of Religious toleration. The three chief epochs in the history of Religious Liberalism are represented by these three men. Let them all receive honourable mention at Boston. We are more familiar over here with Milton and Jeremy Taylor as apostles of conscience and tolerance. But in the very same year as Milton's famous "Areopagitica," appeared a less-known plea from America, which no less fearlessly summed up the whole matter; and Roger Williams was its writer.

Roger Williams was an Englishman, and most probably born in London. He was the friend of Milton, and of Sir Henry Vane, another fighter for freedom, and of Cromwell as well. Of his early life we know but little. He was a pensioner of Charterhouse and a graduate of Pembroke, studied law under the great Coke, gave it up subsequently for theology, took orders, and became a chaplain in Essex. But he soon found himself opposed to the liturgy and ceremonies of the Church, and was forced to make his choice between acquiescence and conscience. "God knows what gains and preferments I have refused in Old England," he wrote afterwards "to keep my soul undefiled, and not to act with a doubting conscience." "And truly it was as bitter as death to me when Bishop Laud pursued me out of this land." He had already become a marked man and a Puritan; England allowed him no freedom. So, like the Pilgrim Fathers who had fled over five years before, he elected to go to America in the hope of finding a religious liberty denied him in his own country. A young man of six and twenty, he sailed away with his wife Mary on December 1, 1630, and arrived off Nantasket on February 5, after a stormy voyage of 65 days.

But his lines did not fall in pleasant places, and it was well that he could not foresee the dangers through which he would have to pass. The later Massachusetts colonists were very different, both in order and temper, from the Free Church Independents who founded the Church of the Pilgrims. Winthrop and Cotton had not renounced the English Church, nor the right of the State to punish errors and penalise free speech. The Church of the Puritans claimed and used intolerantly both ecclesiastical and civil authority. It was not a State-Church only, but a Church-State, a theocracy. When, therefore, the ardent and impetuous young divine received an invitation to succeed John Wilson at Boston, he promptly declined on the double ground that it was

an unseparated church, and also claimed too much interference with conscience. For this he was denounced as contentious, and guilty of raising dissensions. But he was conscientiously contentious and could not do otherwise: freedom of conscience and speech were unheard-of claims.

He became for a short time "Teacher" at Salem, but on the General Court at Boston remonstrating, he removed to the freer religious life of Plymouth and spent two years as assistant to Pastor Ralph Smith. Then he was called back again by the Salem congregation, who had caught his love of freedom, and who ignored the mandate of the Boston Court who sought to annul his appointment. But Williams was summoned before the magistrates on the charge of maintaining dangerous opinions, the chief one being his contention that the civil power had no jurisdiction over conscience, and he was ordered to depart out of Massachusetts within six weeks. A sloop was even sent to Salem with orders to the captain to arrest him and ship him back to England. But when the officers reached the house, he had been gone three days. Secretly, and in haste, he fled into the wilderness to escape arrest, leaving behind his wife and children, until he could find them a home. The story of his wanderings must be given in his own words:—

"When I was unkindly and unchristianly, as I believe, driven from my house and land and wife and children, in midst of a New England winter, that ever honoured Governor Winthrop privately wrote to me to steer my course to the Narragansett Bay and Indians. I took his prudent motion as a hint and voice from God, and, waiving all other thoughts and motions, I steered my course from Salem unto these parts, wherein I may say *Peniel*, that is, I have seen the face of God. . . . which in this respect and many other providences of the Most Holy and Only Wise, I called Providence. I was sorely tossed for one fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean."

He probably spent these fourteen weeks in coasting from place to place and holding intercourse with the Indian tribes. Ultimately, with four companions, he found a spot beyond the jurisdiction of both the Massachusetts and Plymouth Colonies, and upon the sloping hill side began the first settlement of Rhode Island. To this place, in gratitude for God's merciful providence to him in his distress, he gave the name of *Providence*.

During his two years with the Plymouth Church he had fraternised with the Indians and learned their language. "My soul's desire was to do the natives good," he explained, but the knowledge and friendship he thus gained was to save and defend Rhode Island. Having maintained that the land belonged to the native, despite any king's patent, he proceeded to purchase from their chiefs so much as he wished, and they, "in consideration of the many kindnesses and services he, Williams, hath continually done for us," gave him other lands without charge. These he divided with his associates in equal shares, although, like Penn, he might have kept them as his own. In the deed of confirmation he thus plainly expressed his intention. "I

desired it might be for a shelter for persons distressed for conscience." His wife and children now left Salem to join him. During the next few years numbers of religious refugees from Old and New England fled for shelter to Rhode Island, among them Anne Hutchinson and her "Opinionists," and all found from Roger Williams not merely tolerance, but entire freedom of conscience. F. K. F.

(To be concluded.)

THE MINISTERS' INSTITUTE.

A HAPPY fortune in sunny weather favoured the meeting of the Ministers' Institute which was held at Manchester College, Oxford, on Monday, Tuesday and Wednesday this week. There was an attendance of from fifty to sixty ministers, and the days of quiet fellowship together were greatly enjoyed.

After a common meal in the College Hall on Monday evening, there was a Communion service in the chapel, conducted by Dr. Carpenter, the Principal, and the Rev. V. D. Davis. On Tuesday morning the devotional service was conducted by the Revs. E. L. H. Thomas and E. A. Voysey, and, after the business meeting, the Rev R. Travers Herford read a paper on "St. Paul and Judaism." In the afternoon the members were entertained to tea by the Principal, after which the Rev. J. Worsley Austin read a paper on "The New Theology, Rev. R. J. Campbell, Sir Oliver Lodge, and the Bishop of Birmingham." In the evening the Rev. J. M. Lloyd Thomas read a paper on "A Free Catholic Church." These papers were all followed by discussion. The Wednesday morning devotional service was conducted by the Revs. W. G. Tarrant and W. J. Jupp, and Professor Henry Jones, of Glasgow, then gave an address on "Immanence and Transcendence." In the afternoon the business of the Institute was concluded, and the meeting closed with a devotional meditation on "The Proem of the Fourth Gospel" and prayer by Dr. Drummond. The members of the Institute are greatly indebted to Mr. A. F. Kerry, the College organist, for his participation in the devotional services, and also, as in previous years, to Mr. Soundy, the College steward, for his admirable arrangements. The members expressed to Professor Henry Jones their gratitude for his most stimulating and delightful address, and also their thanks to the College authorities for the great privilege of meeting in Oxford. To the Rev. F. K. Freeston, the devoted secretary of the Institute, they felt, if they did not have an opportunity fully to express, the sincerest gratitude for all he had done to secure the undoubted success of the gathering.

TO CORRESPONDENTS:—Letters, &c., received from W. B., J. M. C., B. K. G., H. B. H., E. B. L., E. W. L., F. L., W. L., G. F. M., J. R., P. S., A. T., C. T., J. H. W.

I AM ever beyond my depth, afloat in an infinite sea; but the depth of the sea knows me, for the ocean of my being is God. —George MacDonald.

THE MARTINEAU MEMORIAL.

A SERMON PREACHED IN THE OCTAGON CHAPEL, NORWICH, ON SUNDAY MORNING, APRIL 21.

BY THE REV. V. D. DAVIS, B.A.

"The eternal God is thy refuge, and underneath are the everlasting arms."—DEUT. xxxiii. 27.

THOSE are words of faith which come to us from the olden time, but declare truth that is ever new for each generation. They bear witness to the abiding faith out of which has grown for us life that is strong and true, ruled by the hidden law of righteousness, with a growing hold upon the unseen things which are eternal. We have a great inheritance of faith, seeing what the life of our fathers has been, strong in the unfailing strength of righteousness, the strength of the Eternal; and with righteousness made perfect in love, resting in the peace of God, given to the children of men out of the heart of the Eternal Goodness.

For this we have the witness of the prophets of old, the victory of faith in those who answered to the appeal to do justly, to love mercy, and to walk humbly with their God. And with them the supreme witness of the grace and truth of Jesus Christ. The words of life he spoke search the heart, and demand inward purity, sincerity of purpose, steadfastness even unto death to seek first the rule of God and righteousness in daily life, that so we may be strong in his strength. And at the same time we are bidden to follow in the way of simplicity and perfect trust, the humble and childlike heart, in pure unselfishness and lovingkindness. It is not only the words of life we have, but the kindling presence of the Friend and Teacher, his personal appeal, whose hand was laid in blessing on the children, in compassionate healing on sufferers from the misery of mind and heart even more than of the body, and in pure sympathy upon repentant sinners, to encourage and uplift, Friend of the lonely and sorrowful, the poor and oppressed, stern only with deceit, hypocrisy, and hardness of heart, the Good Physician and Captain of a true salvation, the great Chief of faithful souls.

He in his own person was faithful unto death, with a great love and uttermost surrender to the Father's will, holding at all cost to truth and right, that the better life of the Kingdom of God for all mankind might be vindicated, and not marred by any faithlessness of his, and the way opened for the humble and the faithful to enter in. He died, knowing only that he must be true, and that God was yet over all, and it was into the Father's hands that he surrendered his spirit. But out of that bitterness of the Cross and the shadow of death arose as never before in the hearts of men the glorious victory of faith. To those who had been nearest to the Master came the deep and passionate assurance of undying love, of truth and right as still the strength and security of human life, in spite of all that evil hearts and cruel hands might do. In the silence, out of the depths into which they had been plunged, came to them the conviction—the Spirit bearing witness with their spirit—that the Master was not dead, but victorious over death. And through them the message came to all mankind, for in that supreme experience,

having been with Jesus, having seen what he suffered and what he was, they found that they also had hold upon the true life, and were to follow him and be his witnesses to the world. So it came that men believed, through the power of the love and truth of Jesus, in their great inheritance as children of God, and the new way of life was opened into which all might enter and learn the great joy of obedience and trust in the perfect will of God. Prophets of Israel first spoke the word, and in the life and death of Jesus, and his victory over death, simply by being what he was, by the grace of God, for his brethren's sake, the truth was manifest—"The eternal God is thy refuge, and underneath are the everlasting arms."

And they who followed him, in every generation, put that truth to the test, and found that it was so. It is a deep conviction of life, upheld by the strength of the Eternal, with hidden sources of confidence and joy, of endurance and trust amid adversity and in conflict with evil, upheld and blest, through all the vicissitudes of mortal change, even to the final peace—rich in gifts of abiding love, as the Father gives them to His children, and so enriching not these passing years alone, but blending with the unseen and eternal in the greater fellowship of heaven.

Shall I say this to you to-day in the words of that beloved teacher whose name we hold in reverent and thankful remembrance, to whom an abiding memorial attached to this House of Prayer is now to be raised?

This is the birthday of James Martineau. A hundred and two years ago this day his mother, in the home in Magdalen-street, rejoiced in the gift of the new life, knowing indeed the Divine benediction, yet not knowing how precious it was to be to the world. Here the child grew up. To this House of Prayer the boy came with his parents, and experienced "some of his first awakenings of conscience and of spiritual faith." Here he grew to manhood, and in the fellowship of this congregation, when he had determined to consecrate his life to the ministry, and came home for the vacations of his college years, he had a part in the founding of the school which is now to have a new home in the building raised as a memorial to him.

He went forth and became a great teacher and inspirer of men. To him it was given to declare the living word of truth, the prophet's word of righteousness, the seer's vision of heavenly things. But while his life was lived and his work was done elsewhere, this venerable house had always a place in his affections. When it had stood for a hundred years, he came for its centenary celebration, and preached that sermon on "One Gospel in Many Dialects," with its beautiful vision of Christian unity amid all differences of interpretation, loyal to the one Master who revealed in his own spirit the true blending of moral perfectness, divine communion, and free self-sacrifice. Thus the Octagon witnessed the splendid ardour of his prime, and afterwards received from him messages of benediction in his old age.

It is rich, this old chapel, in beautiful and sacred memories, but none more beautiful and sacred than those which link the thought of James

Martineau with its communion of work and worship. And we rejoice that yesterday his daughter laid the foundation stone of the Memorial building which shall bear witness to coming generations that this was his native place, and here is a living home of the religious spirit of faith and self-forgetting service which was so nobly manifest in him.

"The eternal God is thy refuge, and underneath are the everlasting arms."

We think of him to-day whose teaching gave to those great words of faith such profound and living meaning, whose life touches us now with deep and thankful emotion, knowing that it was the gift of God to us, in its splendid powers, its great achievements, its beautiful spirit, mellowed to such wonderful grace and tenderness in extreme old age, humble always, with a deep humility, trusting, resting in the Eternal. For him, indeed, at evening-time it was light, and as he passed within the veil of light, we seemed to hear from the witness of many generations of those who had faithfully lived and peacefully died, the word of confident assurance that all is well, for *underneath are the everlasting arms*.

Let me recall to you on this day of thankful remembrance his own words, in which he spoke, as only he could speak, of our "Rest in the Lord":—

"In him alone, but in him for ever, there is Rest. In evil days, when just men strive in vain to beat back the hosts of wrong, and mad tyrannies gall the heart with shouts of triumph, the Sentinel of every world is on his sleepless watch, and knows how to protect it from surprise. He is the continuous thread of all our years, and his love throws in each pattern of beauty woven into their texture; and when the images of the past, the distant fields, the dear abode, the gracious forms, the vivid hopes, the earnest heroisms, of our young days gleam with a fairer light through the sorrows and failures of maturity, it is his breathing spirit that dissipates the cloud of time, and sends his reviving sunshine through. Only let us be at one with him, and our life gathers down upon it the strength of his infinite serenity. The simple thought that 'God is here'—that the august Ordainer of our trust and supporter of our faithfulness is present in the very hiding-places of the soul—contains within it the most powerful agencies of religion. Warning, sympathy, and rest are treasured in it to inexhaustible amount. Amid the fatigues of life's incessant struggle, under the sense that we can never sleep or all things will go wrong, refreshment is instantly gained when we ascend to the fountain of all affection, and touch the parching lips with the draft of life. In temptations to unfaithfulness witnessed by no human eye, let us but say, 'Ah! Lord, but thou art here,' and the failing purpose springs to its feet again. And under the encroachments of fretfulness or despondency from the frequent perverseness of men, what can so soon check the hasty thought, soothe the unquiet passion, and put a music of patience into the soul, as the look of that pure and loving eye from its depth of infinite calm? In the trembling of age and the stealthy approaches of the last sleep, the dear presence of an Almighty Guardian, to whom age is

as childhood, and who unites the future with the past, fills the deepening shadows with a mild and holy light. Let him only be near, and the obscuring veil of mortal ill that sometimes seems to shut us in, and tempts us to believe in nothing but the sad rain, is soon withdrawn, like the cloud lifting itself from out the glen; and the sunshine first glorifies, then dissipates, the haze, leaving the mountain-range of immovable goodness and beauty clear against the everlasting sky. So pass the storms away, so deepens the heavenly view, to the soul that will but 'rest in the Lord, and wait patiently for him.' "

It is wonderful to us now to repeat those words, to recall the living tones in which they first were uttered, and the life of strenuous labours, of undaunted faith and deep affections, out of which they came. And it is with great thankfulness that we remember how rich is the treasure of such words that he has left to us, for the strengthening of our faith, for the moulding of a true spirit of devotion, for instruction, and a searching moral discipline, for our inspiration and delight.

You, my friends, who now have the happiness of being at home here in the Octagon, have a very special part in this inheritance. To you such words as these must speak with an added force of direct personal appeal, because you are now the living representatives of that Christian congregation in which Dr. Martineau first saw his ideal of an open religious fellowship, in the freedom of the spirit, pledged only to truth and reverent worship and endeavours after the Christian life. You now hold in your hands the great trust to maintain in this House of Prayer that living witness of the spirit, both in the communion and the joy of worship and the steadfast purpose of unselfish work. You are called, and it is a very happy calling, and a sacred trust, to justify the confidence he expressed in "the Christian congregation as the most beneficent of human institutions—the best guardian of the sanctities of life and the asylum of its sweetest affections"—a fellowship in which there shall be found "the conscience, the humanity, the purity, the nobleness, which are the cement of society and the backbone of national character."

And he went on, in that letter to the first National Conference of our Churches from which I am quoting, to speak of the three conditions to be maintained in such a living congregation: "Sympathies of godliness within the congregation; aggression on sin and misery without; and loyal affection for comrades under other banners." As to the second, he added: "No Christian society can subsist upon its own internal relations alone, and like a monastery shut out the confusion and the cries of the world around. We acknowledge with all Christendom that the missionary spirit is inseparable from the religious life, and that it is impossible for a people to train themselves in the school of Christ, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Where there is no sorrow felt for those to whom God is dead and the heavens are dark, no pity for those whose life is a flight from pursuing fate into the grim arms of 'the last enemy,' no longing to seek and to save the lost, how can there be either love of

God or 'enthusiasm of humanity'? No Christian society gives any adequate expression to its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood. . . . Every visible place of worship needs a character, a significance, a spiritual physiognomy upon the spot. It should be more than brick and stone to the eyes that daily see it. Even from outside, let it look upon the passers-by with a gaze of tender mercy and solemn warning and recovered hope."

You are now adding to the manifest significance of this venerable House of Prayer new buildings, which will speak more fully of your faith and ready sympathies. They are to be his memorial, and you must make them speak in the quickening and persuasive tones of his voice. It will be for the strengthening of your work, the binding more closely of the ties of brotherly fellowship and Christian helpfulness. It is not a name only, but a spirit that is to be commemorated here—a spirit of life, strong with a divine strength in simple loyalty to duty, steadfast and earnest, humble, gracious, loving, in the fellowship of Christ's disciples, in the great human brotherhood, in the hidden communion of earth and heaven.

He whose name your new buildings are to bear has been to us a quickener of faith, deepening the significance of life, making it more beautiful, with a new radiance from the divine meaning in daily faithfulness and common things, with the joy and strength given to the humble, loving, and surrendered spirit. We remember him, and it is from the hidden glory and the purer depths of the Divine Communion that he now speaks to us: "The Eternal God is thy refuge, and underneath are the everlasting arms."

LITERARY NOTES AND NEWS.

An announcement appeared lately in the *Athenæum* to the effect that the 225th anniversary of the arrival of William Penn in America, his Frame of Government for Pennsylvania, and his treaty with the aborigines is to be commemorated by the foundation in Dickinson College, Carlisle, Pennsylvania, of a new department of study, which is to bear the interesting and appropriate title "Peace and Public Service." Last Thursday, April 25, the date of the Frame of Government of 1682, was to be kept as a William Penn memorial day. Dr. Moncure Conway, an alumnus of Dickinson College in 1849, was announced to deliver an address. We commend the suggestion to all colleges where military duties and strategy are subjects of study that they should give a place of equal honour to a department of "Peace and Public Service."

The death of Canon MacColl has removed a strenuous and interesting figure from the world of public affairs. His books are not likely to live. Even the longest of them were pamphlets written with incisive vigour for a purpose. He was equally at home in the intricacies of the ritual controversy, and in his passionate advocacy of the cause of all oppressed Christians living under Turkish rule. In his friend-

ship with Gladstone, he thus touched both the ecclesiastical and the democratic sides of the great statesmen's character. In this remarkable combination of the devout ecclesiastic with the man of affairs, he represented a clerical type which has flourished more freely on French than on English soil.

Like Canon MacColl, Lord Acton illustrated the piquant combination of loyalty to Catholic dogma with devotion to popular liberties. The magnificent library which he collected, and which is now, through the generosity of Mr. John Morley, the property of the University of Cambridge, was intended chiefly to illustrate the History of Liberty, which he never wrote. The loss to historical learning, and perhaps equally to contemporary political thought, is one which cannot be made good. No one can use these tools precisely as the master-hand who collected them intended. But we may hope to glean some fragments of Lord Acton's thought in a volume of "Lectures and Essays on Liberty," which Messrs. Macmillan announce for immediate publication.

Mr. Frederic Harrison will give his spiritual autobiography to the world shortly. The book is to be called "The Creed of the Layman: Apologia pro Fide Mea." He tells in its pages the story of his own pilgrimage through various phases of faith to the rest of settled conviction, in the hope that it may be useful to some other seekers in these days of religious unrest.

There are few writers who are more worthy of serious attention just now than the Rev. George Tyrrell. He has the brilliance of Loisy, with an added spiritual depth. His "Much-abused Letter" is a wonderful piece of writing, as delicate in sympathy as it is beautiful in style. Messrs. Longmans have just added "Oil and Wine" to the uniform edition of his books. It was published formerly by Mr. Mayle of Hampstead, and in its new form is sure of a much wider circulation.

The book is a collection of short essays or meditations on religious themes. Whether they were ever spoken does not appear; but they have the candour and the penetrating insight of the practised teacher, who knows how to deal tenderly and strongly with religious difficulties and cases of conscience. In a new preface, Mr. Tyrrell states that from first to last he has written not from on high as a teacher, but as an inquirer on the same platform as his readers. The title of the volume he explains as follows: "It alludes not to the oil of consolation and the wine of spiritual stimulus, but to the unauthorised, irregular character of these ministrations of the Word."

Among recent cheap re-issues we are specially glad to welcome Cardinal Newman's *Apologia*, "The Story of my Heart," by Richard Jefferies, and "Select Epigrams from the Greek Anthology" (text only), edited by J. W. Mackail, the last a feast of good things for the classical scholar. All these dainty volumes are included in Longmans' excellent Pocket Library.

An important addition to exegetical literature has been made in the volume on St. Matthew by the Rev. W. C. Allen, in the "International Critical Commentary." Mr. Allen's name will be familiar to many readers as one of the essayists in *Contentio Veritatis*. Of much slighter texture, but with their own importance for the mood of the moment, are "The Immanence of Christ in Modern Life," by Frederick R. Swan, with an introduction by "J. B." of the *Christian World*, and "The Unchanging Faith," by Dr. J. Guinness Rogers. The former is bright with hope and eager welcome for the new thought; the latter is the swansong of a veteran, for whom the old is better. No two books could afford a better illustration of the two opposing tendencies, though neither of them is in any case the hasty product of the controversy of the hour.

W. H. D.

A GOSPEL COMMENTARY.*

If all the other volumes of the International Critical Commentary, are as good as this one on Matthew's Gospel, then the whole Commentary is valuable indeed. The writer explains, in an excellent preface, his conception of the task before him, and the means by which he proposes to perform it. The reader, who studies that preface, gains from it the assurance that the writer knows exactly what he sets out to do, and why he limits himself to a certain object, excluding others that might seem to call for attention. And the commentary itself confirms the impression made by the preface, because it shows everywhere the firm touch of one who knows his own mind, and writes down just what he sees to be necessary and no more. He does not make his commentary a receptacle into which to empty his note books, nor offer to the reader a mere catalogue of interpretations. He has recognised clearly that no commentary could exhaust the subject, and has therefore marked out one department of it for full and thorough treatment. The result is a book of great value, worthy of a scholar, a real contribution to the knowledge of its subject.

The purpose which the writer has kept in view is clearly defined by him in the preface. It is, to set before the reader the meaning which the text of the Gospel had for the man who wrote it. Why did he write what we find in his pages, and not something else? What was his conception of the facts he narrates or his statements he records? How did he come to write them? Did he take them from some older authority, or did he set them down as from himself? The commentary is a detailed answer to those questions; and it is hard to see in what way the treatment could be made more full and adequate than it is. Mr. Allen points out in the preface the successive stages in the process of arriving at the full meaning of one of the Gospels, for instance that of Matthew. There is first the work of determining the Greek text, the exact form of words originally written by the Evangelist. Next comes the work

of the literary critic, who investigates the relation of this Gospel to other Gospels, and to any source or sources which may have been embedded in it. The result of this process is to show what the Evangelist wrote, and what his sources of information were. Then comes the commentator, who explains, from the standpoint of the Evangelist, what his Gospel contains, especially what was the conception of the person of Christ, which guided him in his work. The commentator has completed his portion of the whole process when he can say 'Here is the book written by the man commonly called Matthew, this is what he wrote, and this is what he meant by it.' Then comes the historian, who takes the Gospel as one only of his witnesses, and inquires whether the statements therein contained are historically true, whether the events happened, whether the alleged sayings of Jesus were actually spoken by him, and, if so, what he meant by them? Mr. Allen recognises that this theoretical division of labour cannot be fully maintained in practice, because the work of the textual critic is not yet finished, much less that of the literary critic. He has, therefore, not been able to exclude their special problems entirely from his pages; but he has reduced to as small an amount as he could the textual critical element in his commentary, and only in regard to literary criticism has felt obliged to allow it to take a much larger space than ought strictly to be given to it in a commentary. That is his apology for the masterly analysis of the relation of "Matthew" to "Mark" which is given in the introduction. At the other end of the process of interpretation stands the historian, and Mr. Allen hardly invades his province at all. "Here and there" (he says, pref. p. viii.) "I may have been tempted to express some view as to the historical character of some incident or saying, as apart from the general credibility of the source of which it forms a part; but, generally speaking, it has been my aim to consider the contents of the Gospel always in the first place from the standpoint of their meaning for the editor of the Gospel, and only secondarily from the point of view of their relation to the historical Christ. . . . No attempt has been made to discuss the question, whether the teaching here put into the mouth of Christ was as a matter of fact taught by him." The reason is that such a question can only be answered by the historian who is dealing with all the sources which are available for the reconstruction of the life of Jesus, and not by a commentator who is dealing with only one Gospel. If, then, the reader who takes up Mr. Allen's book does not find in it what he wants, or all that he wants, he cannot blame the author who has been at the trouble to indicate clearly what will and what will not be found there. Mr. Allen says (pref. p. xi.), "In writing the following pages, I have always had chiefly in view the needs, not of the preacher nor of the general reading public, but of the student who desires to have some understanding of the growth and development of the Gospel literature in the first century A.D., and of the meaning which this particular Gospel had for the Evan-

gelist and his first readers. . . . and I have purposely avoided filling these pages with what seemed to me to be, needless iteration of information which is accessible to every student." I have thought it well to spend so much time on the preface, because it is, in a greater degree than is true of many prefaces, the indispensable key to the whole book, and is in itself an admirable exposition of the principles on which a commentary should be written. Turning now to the book itself, we find an introduction of some seventy pages, in which are discussed at length the questions of the sources of the Gospel, its plan and characteristics, its theology, its author, its date, its style and language, and its text. It is impossible to summarise the contents of these closely packed pages, or do other than admire the way in which the author says exactly what he wants to say, without hesitating or wasting words. It is not that he is a mere dogmatist, laying down his own opinion and disregarding those who differ from him; he pays careful attention to the views of other scholars, and shows that he is acquainted with the most recent literature of his subject; as may be seen from his list of authorities, (p. lxxxix fol.). A full series of indexes adds greatly to the usefulness of the book, and deserves the gratitude of the student. Where such a vast number is given of references to particular passages in a variety of books, it is only to be expected that some will be wrong. So far as I have checked them, however, I have found no mistakes; and anyone who has torn his hair over a wrong reference which he must hunt up and put right, will know what that means. The commentary itself (pp. 1—308) goes through the book, verse by verse, in order. The English translation of the Greek text is the author's own, made not with a view to elegance, but for the purpose of reproducing as exactly as possible the shades of meaning of the Greek. The reader must turn to the Commentary for himself to judge of the way in which the writer has fulfilled his task, how he explains this or that passage. It is clearly out of the question to indicate in a sentence or two the contents of such a minutely detailed exposition. I have not been able to make out why some of the parables are left almost without comment. On xxiii. 35 the Zachariah of the Gospel is identified with the Zachariah of 2 Chron. The treatment of this question is hardly sufficient, since no reference is made to the Zachariah who was killed in the Temple during the siege by Titus. It is to him that the Talmud refers in the passages cited in the commentary; and the presumption is strong that the reference in the Gospel is also to him. A Talmudic passage, on p. 46, is called "a distorted reminiscence" of Matt. v. 17. So if it is; but not so distorted as the translation represents it. As it stands, it is almost unintelligible. It would, no doubt, be possible to pick out other small inaccuracies, which are indeed almost unavoidable in such a work. But I prefer to commend the book as a whole, for a thoroughly sound and good piece of work, and one worthy of a high place in English scholarship.

R. T. HERFORD.

* "A Critical and Exegetical Commentary on the Gospel according to St. Matthew." W. C. Allen, M.A., Exeter College, Oxford. (T. & T. Clark, 12s.)

CHURCH HISTORY LECTURES.*

DR. PLUMMER is favourably known as the author of two previous volumes on periods of English Church History from 1509 to 1575, and from 1575 to 1649. The present volume contains four lectures continuing the story through the times of Cromwell, the Restoration, and the Revolution, and will find a ready welcome among those who appreciated his earlier work. He has read widely, and gives us the results of his reading with an attractive freshness and pleasant echoes of classic authors. He now deals with a period of special interest to Nonconformists, and they will be all the better for understanding how the facts appear when looked at from the point of view of a sound English Churchman. It is well to realise how intolerant and cruel was the Puritanism of the Commonwealth, how inconsistent was the practice of Cromwell with his professions of liberality, how grievous were the hardships from which the Church of England suffered when, for a short time, a rival Church was installed in power. But the reader must bear in mind that though he has here a printed book, it does not profess to contain more than lectures, and the value of good lectures to the student is to guide his subsequent reading and not to be a substitute for the study of the real works on which judgment should be formed. Authorities are freely quoted here, but there is no mention of a book that deserves a place in the library of every student of English religious history, viz., J. J. Tayler's *Retrospect* with Martineau's *Introduction*. That is a book ripe with wisdom, while Dr. Plummer, as best, showeth forth knowledge. A fairer comparison, perhaps, is with Brooke Herford's *Story of Religion in England*, and merely in the matter of impartiality and guidance in forming a sound judgment, the advantage is clearly with Dr. Herford. For instance, Dr. Plummer says not a word of appreciation for the conscientious fidelity shown by the 2,000 ejected clergy in 1662, and no one would gather from his pages what a loss the English Church inflicted on itself by its action. He is content with the view of the modern Anglican that these clergy were for the most part unqualified for their posts. In fact, he regards all the sufferings of Nonconformists under the latter Stuarts as justifiable, or, at any rate, inevitable, retaliation for the previous persecution of the Church. Such a view ignores two facts: (1) the earlier persecution of the Puritans before they rose to power, and (2) the intermingling of religion and politics in actual civil war. He does, indeed, acknowledge the part taken by the Presbyterians in bringing about the Restoration, which ought to have introduced a new era of toleration and comprehension. By that time there were many who had shaken off the old idea that there could only be one true Church, which it was the duty of every good man to uphold by every possible means, and if Charles II. had been true to the declaration he made at Breda, England might have been saved the loss of a century of national life. One final caution. Notwithstanding the title, the reader will find very little about

the history of the Church in Dr. Plummer's lectures. They are almost entirely occupied with the political history of the period treated. We are told why it was impolitic as well as the crime of murder to cut off the head of Charles I., and much more of a like nature, but of what good Churchmen were doing during these 53 years for religion we hear hardly a word. Surely, available information is not so scanty as we are here led to suppose! At any rate, we should be sorry to believe that an adequate history of the English Church is given us in these pages. But they are full of bright and suggestive thought, and well repay perusal.

H. S. S.

LONDON SUNDAY SCHOOL SOCIETY

FOURTEENTH MUSICAL FESTIVAL.

NOTWITHSTANDING a series of misfortunes which, at one time, threatened to mar the success of the Society's annual musical festival, that held at Essex Hall last Saturday was as enjoyable as any of its predecessors. Mainly owing to the somewhat severe character of the test piece which had been set, only seven choirs had entered for the competition, as compared with eleven in 1906; and of these Limehouse was compelled to withdraw within the last fortnight owing to the removal from the school of several members of the choir; while owing to the death of the Rev. F. W. Stanley during the previous week the Brixton Choir were also unable to compete. The same cause necessitated the absence of Mr. John Harrison, who was to have conducted the United choirs at the evening festival, and an entirely new programme had to be substituted at the last moment. Notwithstanding these misfortunes, however, there can be no question as to the success of the festival.

The five competing choirs were:—

Stratford; conductor, Mr. Harry Maguire.

Newington Green; conductor, Miss Maud North.

Highgate; conductor, Miss Amy Withall

Stepney; conductor, Miss E. Harris.

George's Row; conductor, Miss Amy Withall.

The choirs sang in the above order, which had been determined by lot. Each sang, without accompaniment, the test piece "Blossoming time," by Francesco Berger; and then a piece of their own selection. Mr. Ion Pritchard, the president of the Society, presided; and Mr. L. C. Venables acted as adjudicator.

After the competition the children were provided with tea, to which also a certain number of the visitors stayed, and at six o'clock all assembled again for the evening concert, in the course of which the adjudicators' award was to be made known.

After the opening hymn, "Come, sing with holy gladness," in which all joined, the President briefly welcomed the children and visitors, and referred to the sad cause which had necessitated the absence that day of the Brixton Choir, and their good friend Mr. Harrison. At his suggestion a message was sent by the other choirs to the Brixton choir to sympathise with them in their sorrow. Mr. Venables then gave his award. He opened his remarks by apologising for the severity

of the test piece, which had been set by him under the misapprehension that an accompaniment was allowed, and which, without an accompaniment was a very hard test indeed. He regretted if this had deterred any choirs from entering; but, at any rate, those which had taken part deserved all credit for their pluck, and in a very real sense were to be regarded as a "survival of the fittest." He warmly praised all the choirs for their excellent singing, the difficult test piece having been well rendered by all. He stated that the competition had been an unusually close one, and that he had been very pleased with all. He went through the performances of each choir in detail, praising their good points and criticising in a very friendly spirit where he saw points which needed correction. He stated that he had had very great difficulty in deciding between the two first choirs. Newington Green had earned the greatest number of marks in the test piece and Stratford in the "Selected piece." Adding the two together he found that Stratford had one more mark than Newington Green, 50 as against 49, out of a possible of 60. Therefore, he awarded first place to Stratford and second to Newington Green, with Stepney a close third. A most interesting and helpful award was the unanimous verdict. In presenting the certificates to the conductors of the two winning choirs, Mr. Maguire and Miss Maud North, Mr. Pritchard congratulated the Stratford choir on winning the banner for the first time, and said that he was very glad to think of the way it had gone the round of the schools, no less than eight of whom had now had it.

An enjoyable programme of music followed. Mrs. Pearce, Mr. E. J. Grutchfield, and Mr. W. Savage Cooper, sang; and Mr. Ivor James played a couple of 'cello solos. The United Choirs, conducted by the Rev. John Toye, who had kindly taken Mr. Harrison's place at the last moment, sang three part songs very well indeed; one of which, the "Sabbath Bell," was exceedingly pretty. And the Stratford Choir sang their selected piece, "O wert thou in the cauld blast." At the close the banner was presented to the victorious choir in the person of its smallest member; and the festival concluded with the hymn, "God that madest earth and heaven," followed by the benediction pronounced by the Rev. John Toye.

FAREWELL AT NEWCASTLE.

A MEETING of the congregation of the Church of the Divine Unity, Newcastle-on-Tyne, was held on Wednesday evening, April 17, to make a farewell presentation to the Rev. Frank Walters, as the close of a ministry among them of twenty-two years.

Sir JOSEPH BAXTER ELLIS presided, and spoke highly of the services Mr. Walters had rendered to them. He was known far beyond that church as a man of rare literary culture, and he had done a great and noble work.

A letter from the Right Hon. Sir Thomas Burt, M.P., which was read at the meeting, expressed regret that Mr. Walters was leaving Newcastle. It offered a warm personal tribute to Mr. Walters, and said the loss was a public one.

* "English Church History from the Death of Charles I. to the Death of William III." Four Lectures by Rev. Alfred Plummer, M.A., D.D. (T. & T. Clark. 3s. net.)

Mr. Geo. G. Laidler then presented to Mr. Walters, on behalf of the congregation, a cheque for £130. Mr. Walters, he said, came to them from Glasgow only after a good deal of pressing, and he made the change without bettering in any way his financial position. He had been their faithful and dear minister. He had rendered great service both inside and outside the church. He had made a name as a teacher of the pure and simple gospel of Jesus Christ, whilst he was equally well known outside the church not only as a great Shakespearian scholar, but as a student of literature, and especially as an exponent and interpreter of poetic literature. They fervently prayed for his future welfare, and hoped he would find congenial employment.

The Rev. FRANK WALTERS, who spoke with much emotion, said that he made no allusion to his resignation last Sunday partly because he could not trust himself to do so, and also because the committee of the church understood the reasons of this separation so much better than he did himself that all explanations might be left to them. He said that in the very kindest spirit, because he was sure that any explanations they could give as to this separation would be given in the tenderest and kindest manner in relation to the former minister of the church. During the last four months, since his resignation, he had had proofs of the unswerving loyalty and devotion of the congregation both to his person and his ministry, both by word of mouth and also by the most tender messages, but it was his chief duty that evening to thank them for their generous parting gift. In that season of his deepest depression and profound anxiety it brought relief to his mind because it assured him that his convictions of the affection of his people had not been altogether without foundation. Yet it would be sheer affectation to deny that such a gift as this was welcome to a poor man with a family dependent upon him and whose only capital consisted in his brains and his books. Many people came to this great city to make their fortune, and when they had made it, left to enjoy their independence elsewhere. He came to Newcastle twenty-two years ago not to earn his fortune. He came to discharge deeds of service that were asked of him, and after twenty-two years he went away as poor as he came—and in the evening of his days—to begin his life all over again. He bade farewell to many dear friends, not knowing what his future destiny was to be. Well, they had had him so many years. They had had him body and soul. Nerves and heart and brain had been consecrated upon the altar of that church. There was not a department of church life with which he had not kept in the most vital touch. He had attended sewing meetings with the same regularity with which he had attended the Sunday services. He had trained the children, the children they had sent to him, in the principles of religion, and he had tried to quicken their interest in all that was pure and good in literature. He had been with them in their seasons of domestic grief, and performed the last rites over the blessed dead. He had linked the hands at that altar of man and maid

in the marriage bond, and pronounced a benediction 'on the new-born babe. He thanked God for all the opportunities of sacred service He had given him in connection with that church. Twice he had sought relief from his incessant toil, but they had almost forced him back to the pulpit, and if he had stayed too long the responsibility was theirs. But at last the hour had come, and he was deeply grateful for their generous gift, not merely for its monetary value, but as a parting memorial of sacred hours.

OBITUARY.

MISS HANNAH BROOKS.

THE death of Miss Hannah Brooks, of Stalybridge, on Wednesday, April 10, brought to a close a life of strenuous and faithful service. For nearly forty years she was head mistress of Hob Hill School. Equipped for her work of teaching with exceptional intellectual ability, she also brought to it a keen desire to excel, and a devotion to her task that almost amounted to a passion. By this combination of qualities she succeeded in raising her school to the highest place in local regard, while her influence in the district during the last forty years has been immeasurable. Miss Brooks remained at her post almost to the end, and died at Colwyn Bay, where she had gone to recruit her health. Amidst many signs of respect and regret the body was interred at the old chapel, Dukinfield, on Monday, April 15, the Rev. W. G. Price officiating. On the following Sunday evening a memorial service took place at the Canal-street Church, Stalybridge, when a large number of friends and fellow teachers of the deceased assembled in her memory. The sermon was based on Eccles. ix. 10, "Whatsoever thy hand findeth to do, do it with thy might."

THE CHILDREN'S COLUMN.

THE FLOWERS.

WHEN, during the cold winter months, we ask sometimes :

"O wind,
If winter comes, can spring be far behind?"
how many pleasant things seem to rise up before us of what shall be when the lengthening and warm spring days have come—the daffodil and primrose time. And after these the hot summer days, sunshine all day long, when there is a wealth of flowers in our garden borders and in the woods and lanes throughout this pleasant English land.

What would spring and summer be without the flowers, do you think? Our friends they seem, giving us so much pleasure by their beauty, their grace, their colour, and their fragrance. They look on us surely, in a kindly gracious way, as though they would say, "To give you pleasure we are here."

"God might have made the earth bring forth

Enough for great and small;
The oak tree and the cedar tree,
Without a flower at all.

"Our outward life requires them not;
Then wherefore had they birth?
To minister delight to man,
To beautify the earth.

"To comfort man, to whisper hope
Whene'er his faith is dim;
For He who careth for the flowers
Will much more care for him."

On our country walks, or wandering about in our gardens, how much of beauty, of graciousness, and of fragrance, do the flowers give away to us! The bluebells spreading their sweet-scented bells round and about the stems of the trees in the wood, the yellow primrose banks, the golden daffodil fields of spring, the roses of summer—what rich gifts they scatter on passers-by, so quietly, so graciously, that we feel it is good to stay with them for awhile, to be, as it were, under their sweet influence!

At all times the flowers are our welcome guests. At merry happy seasons we like to have them with us, and we decorate our rooms with them; we take them to those who are suffering and sorrowful because we know they are able to comfort and cheer; and we lay their sweet blossoms upon our dead.

Flowers and their scent are closely associated with our memories; they recall to us wonderfully past times and places, sometimes sad memories, but more often glad ones.

The thought of the glory and beauty of the flowers makes richer our book of remembrance. So Wordsworth wrote of the daffodils:—

"I wandered lonely as a cloud
That floats on high o'er vales and hills,
When, all at once, I saw a crowd,
A host of golden daffodils,
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

"They stretched in never-ending line
Along the margin of the bay;
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

"I gazed, and gazed, but little thought
What wealth the show to me had brought;
For oft when on my couch I lie,
In vacant or in pensive mood,
They flash upon the inward eye,
Which is the bliss of solitude.
And then my heart with pleasure fills,
And dances with the daffodils!"

If one of the smallest of flowers, from its mossy nook, and almost hidden in the midst of its own green leaves, can fill the air around it with fragrance so that each passer-by is refreshed by it, and feels glad to know that he is not far from the violet's home, may not we, grown-up people, and boys and girls, make the small plot of this earth that is round about us beautiful and fragrant by kind and gracious words and ways, so that all who pass by may feel it is good to be near us?

Possibly, through a lifetime we may be called upon for no act of heroism, but kind and courteous words and ways are always required from us towards those who come our way, high or low, rich or poor, good or evil. If you try to remember this, you boys and girls throughout our land, like the flowers you will make the earth more beautiful and sweeter to dwell upon.

ALICE HINCKS.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, APRIL 27, 1907.

WELL AND TRULY LAID.

THE stone-laying of the MARTINEAU Memorial at Norwich was happily accomplished last Saturday afternoon, and the proceedings were very well reported in the *Eastern Daily Press* on Monday morning. Of that report we have been glad to avail ourselves largely in the following account. The attendance of friends from a distance was not considerable, though many messages of greeting and sympathy were received. There will doubtless be a much larger gathering when the buildings are opened, which will be, it is confidently expected, before the end of the year.

The following note appeared in the leader columns of the *Daily Press* on Monday:—

"The pride which Norwich people take in the great thinker and philosopher to whose memory the congregation of the Octagon Chapel are raising their memorial, is not a pride of partisanship in disputed matters of theological controversy. The feature of the gathering on Saturday was the catholicity of its representation of all schools of religious thought. It was not association with JAMES MARTINEAU's point of view that brought such a gathering together; but the desire to do honour to a great man whose work lay in the highest region of human thought. Underlying all the religious differences of men there is the unity of the Church Universal, a unity in which all those who seek to make human life bear witness to the Highest are linked, however diverse may be the forms in which their seeking manifests itself. It is to that universal Church that MARTINEAU, like most of the greatest men in religious thought, belongs. He was concerned, not with points of denominational differences, but with the great affirmations of the spiritual life of our race; and men of all creeds can learn of him. It is a fitting thing that Norwich should have this permanent memorial of one of her most distinguished sons. 'As to what I have done in a long career,' he once said, 'it has been the simplest thing in the world, simply to say precisely and always that which I thought and believed and felt to be true; to hold back nothing, to profess nothing, to measure nothing by a standard other than

was perfectly and absolutely sincere.' To get that thought into the lives of men would be MARTINEAU's best memorial."

It was a very happy circumstance in the commemoration that such warm tributes from representatives of other churches were received. The letters from Dr. JESSOP and Archdeacon PELHAM, which will be found in the report, and the presence and speech of Dr. BARRETT, the senior Nonconformist minister of Norwich, who has just completed forty years of service in the chief Congregational church in the city, are proof, at any rate, that Norwich was aware of the significance of the occasion; and what Mr. Councillor COPEMAN said was a tribute only due to the spirit in which the congregation are devoted to the schools and other social work, which will now soon have a fitting home in the Memorial buildings.

The beautiful old Octagon Chapel, with its noble tradition of religious freedom, and its memories of generations of devout and honourable life and good citizenship—memories of Dr. JOHN TAYLOR, of ENFIELD, of MADGE, and the MARTINEAUS, the MOTTRAMS, the BOLINGBROKES, WITHERS DOWSON, and many others—makes a great appeal to the living congregation of each new generation. Its very aspect in the quiet hour of worship speaks of the pure spirit of prayer and aspiration, and invites the *home-feeling* in the simplicity of brotherly communion. And now in the new buildings there is to be added on the spot the visible acknowledgment of a resolute purpose to gather in the young, to share the good gifts of the higher life, to make a place of happy meeting for the friendless and solitary, to strengthen bonds of social union, to train mind and heart for social effort, and send forth willing helpers to take their part in various kinds of beneficent work in the city. All this is implied already in the ideal of the living church in its old home in the House of Prayer. But now the borders are to be enlarged, and the fuller opportunity offered for friendship and the many ministrations of sympathy, encouragement, and brotherly kindness in daily life. This is a work to which, as we suggested last week, Dr. MARTINEAU would have given the warmest encouragement and in which he would have taken great delight, as an earnest attempt at the fulfilment of his own ideal of a complete congregational life. The buildings which are to be the home of such endeavours will stand worthily as a memorial bearing his honoured name.

We had hoped that the stone would be laid free from debt, but that was not so. One cannot be sure of the whole cost until the building is finished; but friends who may still be glad to have a part in this memorial should know that some £300 may certainly be given—and surely will be given before the opening day.

THE MARTINEAU MEMORIAL.

STONE-LAYING AT NORWICH.

SATURDAY last was a fortunate day for Norwich, for the morning came with pleasant sunny weather, and in the afternoon the foundation-stone of the Martineau Memorial buildings at the Octagon Chapel, in Colegate-street, was happily laid by Miss Gertrude Martineau. It mattered less that on Sunday, which was the anniversary of Dr. Martineau's birth, a hundred and two years ago, when special services of commemoration and thanksgiving were held in the Octagon Chapel, it rained quietly nearly all day.

The buildings, of which Mr. Howard Chatfield Clarke is the architect, are to be for congregational and school use, and will be opened, it is hoped, in November. Their general plan was described in last week's INQUIRER.

The proceedings on Saturday afternoon began in the chapel, where Mr. G. A. King, chairman of the congregation, presided, and there was a large gathering of members and friends, including Miss Gertrude Martineau, Mrs. Russell Martineau, Mrs. Basil Martineau (Miss Edith Martineau was in Italy, and was unable to be present), Miss Clara Martineau (Birmingham), the Rev. P. M. Higginson, Miss H. E. Higginson, Miss Edith Higginson, Miss Dora Higginson, Mr. Charles Higginson, Mrs. George Webb, Mrs. Shaw Nightingale, Miss E. A. Carter, Mr. I. S. Lister, the Rev. Dr. Barrett, Mr. H. J. Copeman, Dr. Cooper Pattin, the Rev. T. Sinclair Phillips, the Rev. J. J. Brooker, the Rev. Alfred Hall (minister of the Octagon), the Rev. John Birks, and the Rev. V. D. Davis.

The service opened with the hymn written by Mr. King for the occasion—"Lord of all life, above, below"—(and printed in last week's INQUIRER), with the verse,

"Here to an honoured name we raise
A building fair, where prayer and praise
And earnest work of hand and brain
To noblest uses shall attain."

This was followed by Dr. Martineau's prayer, "O God, who art and wast and art to come," and the lesson, from 1 Cor. iii., read by the Rev. P. M. Higginson.

The chairman then called upon Mrs. James Mottram to read some of the letters of apology for absence. She announced a large number, including letters from Archdeacon Crosse, the Revs. W. H. Cooke, W. Busby, C. E. O. Griffiths, A. J. Pearce, and G. P. Clarke, Mr. George White, M.P., Mrs. James Stuart, the Misses Colman, the Right Hon. W. Kenrick (President of Manchester College, Oxford), Mr. Grosvenor Talbot (President of the B. and F.U.A.), Dr. Blake Odgers, K.C. (President of the S.S.A.), and Mr. Ion Pritchard, Principal Gordon (a former minister of the Octagon), the Rev. P. H. Wicksteed, Mr. David Martineau, Miss Constance Martineau, Mrs. I. M. Wade, and Miss Norton.

The Principal of Manchester College wrote:—

109, Banbury-road, Oxford, April 19, 1907.

To the congregation of the Octagon Chapel, Norwich, on occasion of the laying of the foundation-stone of the Martineau Memorial Hall and Sunday schools.

Dear Friends,—Accept my sincere con-

gratulations on the successful accomplishment of another stage in your enterprise, as you gather to-morrow round the foundation stone of your new building, and witness that it is well and truly laid. The completion of your purpose will need much courage, patience, and self-denying steadfastness. May the "good hand" of God be upon you, to bear up through the labours that are to come. Dedicated to a revered and beloved memory, the buildings which you now rear will pledge you, not so much to a great name, as to great principles. Your venerable chapel had long been the home of high conceptions of truth and freedom and catholic union in religion before James Martineau was born, and you only emphasise your intention of carrying them forward into generations to come by linking your hall and schools with his word and work. You will never, therefore, let the teaching which will be given here degenerate into a sectarian orthodoxy; you will remember that he taught us to find the witness of God in the spirit within, and this must needs express itself in divers forms, and shape itself anew from age to age. In the instruction of the young, and all the many forms of service to your congregational life, for which this place will be employed, you will make this the abiding foundation of the whole, the spiritual rock on which alone a living Church can stand. Of this principle you are the guardians in your ancient city. Throughout East Anglia many of the lonely and struggling will look to you for help and cheer. From the aid and sympathy which you have gathered may you be able to give strength and encouragement to others. Your beautiful edifice will then be reared for a wider circle than the young of your own homes, or the members of your own local fellowship. May it proclaim abroad the truth to which Dr. Martineau consecrated his life—a truth now, thank God, winning wider recognition and more emphatic utterance—the truth of "the living union of God with our humanity."—Believe me, faithfully yours,

J. ESTLIN CARPENTER.

Mrs. Mottram also read the three following letters. Dr. Jessop was formerly for twenty years head master of King Edward VI.'s School at Norwich, to which Dr. Martineau went as a boy. The Ven. Archdeacon Pelham is the son of the late Bishop of Norwich.

Gea Cross, Hyde.

Dear Mrs. Mottram,—It is a great disappointment to me that a previous engagement prevents my accepting your kind invitation to the stone-laying to-morrow. It would have been to me a pilgrimage to a shrine rendered doubly sacred by the memories of boyhood, and by their influence on my after-life. The Octagon stands for me to this day as the home of the earliest and strongest religious impressions that I have known; and I owe to it more than I can tell. There were laid the foundations of the faith which has been my life; and to the religious spirit in which I was nurtured there I had always felt that any call I had to the ministry was due.

When to this is added the association of my great teacher, Dr. Martineau, with the proceedings of to-morrow, I have cause to

lament my inability to be with you greater than I can express.

If I found at the Octagon the first inspiration of my boyhood's religion, I owed to Dr. Martineau the establishment of its faith upon a rock which could not be moved.

I sincerely hope I may be allowed to attend the opening of the school, and to hear then the announcement that we shall enter its doors free from debt. If that is so, it will be due to your own indefatigable labours.—With kind regards, yours sincerely,

H. ENFIELD DOWSON.

Scarning Rectory, East Dereham.

Dear Mrs. Mottram,—Will you do me the honour of accepting the enclosed small cheque as a subscription to the memorial to Dr. Martineau, and as a token of my deep reverence for the memory of the illustrious thinker and teacher, to whom I am under profound obligations?

AUGUSTUS JESSOP.

18, Chapel Field, April 10, 1907.

Dear Mrs. Mottram,—I am sorry that absence from Norwich will prevent me from accepting your kind invitation to be present on Saturday, April 20, at the laying of the foundation-stone of the memorial to Dr. Martineau.

I have read his Life and Letters with great interest. We owe him a deep debt of gratitude for his clear thinking, his high ideals, and his fervent piety.—Believe me, yours sincerely,

SYDNEY PELHAM.

Mr. G. A. King then gave a short address. He said there were two events connected with the history of that congregation which naturally stood out as most memorable. One was the building of the first meeting house, in 1687, under Dr. Collings, and next the building of the present meeting house, under Dr. John Taylor, in 1756. And now, after the lapse of just over 150 years, they felt that another memorable occasion was with them. They were there to commence the laying of the foundation of a building that would be used not only as Sunday-schools, but also as an institution for social and recreative purposes, and the name that was to be associated with that building was the name of one who, a century and two years ago, was born yonder in Magdalen-street, who lived to become one of England's greatest and profoundest thinkers, and a noble type of the influence of spiritual religion. For a while James Martineau worshipped in that place, and aided in the formation of the Sunday-schools they were continuing that day. But, beyond all this, his consecrated life had had its influence far beyond the narrow limits of his native city, and his "Hours of Thought" and his "Endeavours after the Christian Life" had touched, and continued to touch, sympathetic chords in the hearts of many thousands of men and women, not in Great Britain alone, but the world over, and they, too, had been inspired to think and to endeavour. Those who had so kindly responded to the friendly invitation to assist them in that happy event had not all been able to accept the conclusions to which James Martineau came. They differed profoundly, perhaps, from his position, but the Great Shepherd had many

folds. They all worshipped and believed in the same common Father, they tried to shape their lives by the Divine standard that appeared in Jesus, and if there was anything of good in them it was by the inward moving of that Holy Spirit of love that enabled them to see through the outward thing into the inward reality, and to acknowledge the common brotherhood. In the name of the Octagon congregation, he welcomed them there that day. The stone which Miss Gertrude Martineau was about to lay was a memorial of something done, an outward and visible sign and testimony of foundations in the unseen, laid strong and deep. They rightly associated Dr. Martineau with that work, but he belonged to the Church Universal. He once said, "As to what I have done in a long career, it has been the simplest thing in the world, simply to say precisely and always that which I thought and believed and felt to be true; to hold back nothing, to profess nothing, to measure nothing by a standard other than was perfectly and absolutely sincere." In that same spirit they were now trying to do their work.

Mr. King then led Miss Martineau out to the new buildings, where the memorial stone was to be laid, and she gave the following address:—

MISS MARTINEAU'S ADDRESS.

THIS day brings very near to us the fulfilment of many ardent hopes, and spreads out before us many precious memories. And not memories only; for a cloud of witnesses surrounds us of the great and good who lived in harder times than ours, and whose faith grew strong through troubles and warfare, such as do not fall to our lot in these days. I often think that we are now too comfortable, and that if we had more to suffer for our faith we might clasp it more firmly, and give our lives for it with great ardour.

Amongst the cloud of witnesses around us stands out most clearly to our sight just now the one whom this building is to commemorate. And I cannot but call to mind now the simple gratitude and surprise with which my father always received any tribute of honour that was offered to him.

All through his long life he looked back with the tenderness of a son to this beautiful city where his childhood was spent; and he used to speak of the "dear old Octagon" as a beautiful influence of his early years. Of Mr. Madge he always spoke with great affection; of his "purity and simplicity of heart," his depth of conviction, his winning speech and voice.

A few little stories survive of the little band of Martineau children who began to attend the Octagon services, which make them live before us. One, of Harriet, who watched the skylight to see an angel come down. Another of Rachel, who, being a very lively and talkative child, was warned by her mother before going to chapel for the first time, that she must be perfectly quiet, as no one spoke in chapel. When the minister began his sermon, she turned from him to her mother with looks of unutterable displeasure; and when they went out after service she broke forth with "Mamma! who was that naughty man who talked all the time?" And there was little James, who shocked his notable

mother by looking at the congregation through the holes in his small pocket-handkerchief. And lastly there is the story often told, though not always correctly, of the day when James did not go to chapel, and when his mother came home told her that he had read all the book of Isaiah whilst she was away; and when she reproved him for his exaggeration, he answered, "But *I have*, mamma; skipping the nonsense, you know."

I believe it was in my father's college vacation, some 86 years ago or thereabouts, that the establishment of Sunday-schools for the Octagon Chapel was first talked over in the Magdalen-street home. What a special interest, therefore, would he have taken in the buildings which you are now raising here as a worthy home for your Sunday-school. All through his busy life he took an active part in the management and teaching of such schools, and many of the old teachers still live to remember the spirit and guidance which pervaded the Sunday-school of which, for years, he was superintendent.

I hope these schools will also supply the older young people amongst you with opportunities for education beyond the school age, and for something higher than mere amusement. Very often, I think our young people are not sufficiently awake to the inadequacy to their future careers of the education with which they leave school, not to speak of its inadequacy to their characters, which they cannot be expected to realise. There are places where excellent classes for improvement are almost neglected, and only the amusements of the institution are frequented. Though I fully sympathise in the amusements, they should not occupy the whole of the spare time. In Scotland we find much more desire for this sort of improvement of the older young people than we do in England. Young lads, labourer's sons, who leave school to go to work in the summer, go back to school all the winter, and, even in the village schools learn algebra, geometry, Latin, and often French, sometimes staying at winter school till they are 20 or over, and then go to college. In our small district of Aviemore three village boys have become ministers, and one of them had been reading some of my father's books; two are trusted bank clerks, one is in the London Post Office, and others have passed through examinations into other branches of the Civil Service. A young man who had a very small and poor farm came to the village library and asked for some book "by which a young man may improve himself"; and to such good purpose did he improve himself that on going out to California he got work on a large ranche; then taught himself geometry and trigonometry, and all that was required for surveying; wrote home for a theodolite and other necessary instruments for which he sent payment, and became a good surveyor, reclaiming useless lands for his employers and becoming in time the manager of two large ranches. All this came from his early aspiration to "improve himself." I hope something of this spirit and desire for improvement may be conspicuous amongst the girls and lads who frequent this building, and that it may be a sort of home where their best desires can find help and satisfaction. If

we could only find the way to open the eyes of our young people, whilst they are still young, to a glimpse of the vast stretches of things possible to them to learn, and which would open out to them in learning, how greatly would they increase not only their usefulness in life but their joy in living! The world would be to them a greater and more beautiful dwelling-place, and their trained minds would make them better fitted for dwellers in it, and better men and women, and better citizens. Then we should have "gentler manners, purer laws."

As for the religious education which our children will receive in these schools, have we not a far simpler task than our brethren in many other churches? For what is it in which we have to train our children? It is in no theology, new or old, but in just the religion by which Jesus himself lived and taught; which served him in all his joys and sorrows and sufferings, and brought him, as it may bring us, only nearer and nearer to God, through all the vicissitudes of life. There were no difficult and abstruse doctrines in his faith, but simple love and trust in a heavenly father and a loving God, in whose constant presence he could do all things, and bear all things needful. This faith, which sufficed for the holiest amongst us, may surely serve for all of us; and in striving to be faithful to the purity, depth and universality of that simple religion, we would all humbly pray to be included in Christ's invitation: "Suffer the children to come unto me, and forbid them not."

Just 51 years ago my father preached in the Octagon Chapel on occasion of its centenary. He ended with these words, which we may well recall now: "Let believers only be true to the grace they have and more will be given; and enter where they may the many-gated sanctuary of the Christian life, they will tend ever inwards to the same centre and meet at last in the holiest of all. Keeping a reverent eye fixed on the Person and Spirit of Christ, they cannot but find their partial apprehensions corrected and enlarged; for His divine image is complete in its revelation, and rebukes every narrower gospel. Moral perfectness, Divine communion, free self-sacrifice—all blend in Him—indistinguishable elements of one expression. In that august and holy Presence our divisions sink abashed, and hear, as of old, the word of recall, 'Ye know not what spirit ye are of.' Or if, through our infirmities, that gracious form appearing in the midst as we discourse among ourselves and are perplexed and sad, do not suffice to open our eyes and make us less slow of heart to one another, and to Him; at least in that higher world, whither our forerunners are gone, his loving look will perfect the communion of Saints. There at length, the guests of his bounty will find that, though at separate tables, they have all been fed by the same bread of life, and their lips touched with the same wine of remembrance. There, the voices of the wise, often discordant here—of Taylor and Wesley, of Enfield and Cowper, of Heber and Channing—will blend in harmony; and the notes of the last age will not be the least in that mighty chorus which crowds the steps of eighteen centuries, and converging to their immortal Head, sings the solemn strain,

'Great and marvellous are thy works, Lord God Almighty! Just and true are all thy ways, thou King of Saints!''"

THE STONE-LAYING AND ACKNOWLEDGMENTS.

At the conclusion of the address, Mr. H. Chatfield Clarke, the architect, presented to Miss Martineau a silver trowel, bearing a commemorative inscription, and Mr. B. E. Scarles, the builder, presented a mallet made of wood which was formerly in the Octagon. Miss Martineau then performed the ceremony, and declared the stone to be well and truly laid, after which the Rev. Alfred Hall offered the prayer of dedication.

Offerings were then laid upon the stone, including some contributions previously promised, and the fresh gifts amounted to about £150.

The conclusion of the proceedings followed in the chapel.

The Rev. Alfred Hall, in moving a vote of thanks to Miss Martineau for her presence and for the kindly sympathy she and many other friends had shown towards the movement, said the building would be raised to perpetuate the name of a very revered man, but a greater honour fell to the Octagon congregation through its erection. He esteemed it an unspeakable privilege that the lofty spirit of James Martineau was associated with that house of prayer, that there his ever-aspiring soul first sought communion with God, whom he loved and served. Of the men who had never seen Dr. Martineau there was not one who looked up to him with greater reverence, or owed him a deeper debt of gratitude, than he himself. Dr. Martineau had cleared away many intellectual mists for him. As a spiritual philosopher Dr. Martineau took a foremost place. As soon as he appeared on the scene it was recognised that there had appeared a champion of religion who was a match for all comers—and there were giants in those days, noble giants, deservedly honoured names, who tried to remove the ground of belief in God. If Dr. Martineau's works were more widely read many of the doubts and illusions that were perplexing people to-day would be at once removed. It was becoming the custom to deny the immortality of the soul. No one had a right to do that unless he had first of all read those classic pages at the end of the "Study of Religion." As an ethical teacher Dr. Martineau was recognised by the oldest of our Universities. He noticed that Sir Oliver Lodge had given as a definition of sin, "Sin is the deliberate and wilful act of a free agent who sees the better and chooses the worse." Immediately he was reminded of the rule that resulted from Dr. Martineau's ethical theory—"Every action is wrong which in the presence of a higher principle follows a lower," and he wondered whether the scientist was indebted to the philosopher, or whether he, thirty years after the time of Martineau, after extensive research into the realms of spirit and matter, had reached the same conclusion, independently. As a critic Dr. Martineau took the first place. He knew not where they would find a finer example of criticism than in the essay in which Dr. Martineau dealt with Matthew Arnold's tirade against Nonconformity. In the lecture, "Why Dissent," and in the "Study of Religion,"

and generally in dealing with his opponents, Dr. Martineau showed no acrimony, no bitterness of spirit; conscious of the strength of his position, he had no occasion for anger or undue passion, and could treat the arguments brought forth from the opposite camp with good humour. As a stylist, Dr. Martineau was a worker in beautiful and delicate mosaic, aptly fitting words and thoughts. As a scholar he received recognition from the universities of five different countries. But he was greatest as a man of God, as one who worshipped the loving Spirit that holds relations with mankind. He was pained because of his dissent; he was an unwilling Dissenter, and he made very strenuous efforts in his time to unite the Church on spiritual instead of doctrinal foundations. The new building would be a testimony to the people of Norwich, and to those who visited the city, that a great prophet arose in their midst, a prophet who spoke boldly for the truth, and who carried hope to many who were doubting. They were grateful to Miss Martineau for having come down to make these things more widely known and to share the high hopes of that congregation—for their hopes were never higher than at the present time. He believed he was accurate when he said that one-third of the members of that congregation were under the age of thirty, so they had every reason for looking forward. On that day, in commemorating the past they were preparing for the future.

Mrs. Mottram seconded the resolution, and said:—It is difficult to say with what deep pleasure I avail myself of this opportunity of thanking Miss Martineau for her presence with us to-day. It is a most happy thing for us, as a congregation, that through her visits of 1905 and that of to-day, and through this movement to raise a memorial to her father, we have resumed our relationship with the Martineau family. That thought takes us a long way back—to the founding of our Sunday-schools in 1823. In Dr. Martineau's own words, "To have had forefathers renowned for honourable deeds and belong by nature to those who have bravely borne their part in life and refreshed the world with mighty thoughts . . . is as a security given for us of old, which it were false-hearted not to redeem." It is not to be supposed that, when Dr. Martineau sought to gather a few young lads around him on a Sunday, asking the help of my husband's father amongst others to that end, that he, and those who helped him, foresaw the extent or far-reaching effect of what they then sought to do. But, to quote Dr. Martineau again: "A moral impulse, unlike a physical force, is not exhausted, but augmented by every effort it puts forth; not only does it part with no portion of its power, but it receives a fresh intensity." Such a moral impulse he had when he drew those lads together, and one result of it has been that hundreds of scholars since 1823 have thanked God for the Octagon Sunday-schools, while another is that we stand here to-day finding ourselves inspired by a re-birth, through us, of that moral impulse. We stand here witnesses to the elemental fact that though God buries His workers, His work goes on, and recognising that it is on our shoulders that the task of carrying

it on in this place is laid. And surely there never was a more hopeful time for the worker than that which has now dawned. "The paths to nobleness, the opportunities of service, the calls to daily heroism open unendingly before each living soul. . . . God is burning our ships behind us; He is destroying the old, rough instincts of the human race, and replacing them with hopes and ideals which urge us, as never before, toward a fuller, grander, better life."* In such faith lived and worked the great teacher whom we seek to honour by raising these school buildings to his memory, and that his daughter is here with us, to link his work and spirit with ours, is, indeed a blessed omen for the future of that work, and a matter of the deepest satisfaction to us all. I have the sincerest pleasure in seconding the resolution of thanks to her for her presence to-day.

Miss MARTINEAU, in acknowledging the vote, said it was an honour to be able to do anything, however little, for that congregation, and it was a great pleasure to her to take up the old threads again.

Mr. A. M. STEVENS, secretary of the congregation, then moved, and Mr. W. H. SCOTT seconded, a resolution of thanks to the visitors, coupling with it the names of the Rev. V. D. Davis, the Rev. Dr. Barrett, and Mr. H. J. Copeman.

The Rev. V. D. DAVIS said they knew how great a pleasure it was to him to be there, as a child of the Octagon, though it was difficult for him to realise all the representative capacities in which Mr. Stevens had spoken of him. He referred to the practical interest the British and Foreign Unitarian Association had shown in that Memorial, and THE INQUIRER also, in its way; and he ventured also to claim to represent Manchester College there, for both his father and he had been students of Dr. Martineau's in the College, and it was impossible to express the greatness of the debt they owed to him.

The Rev. Dr. BARRETT said he desired to express his thanks to those who so kindly invited him to be present on that occasion, when they were met for the purpose of raising a memorial to one of the most illustrious Englishmen of the past century. My theological position, Dr. Barrett went on, differs, as you know, widely and profoundly from that occupied by the late Dr. Martineau, and he would have been the first to have acknowledged that the gulf which separates one who, like myself, believes the Deity of our Lord to be the corner-stone of the Christian Faith, from himself is too wide to be bridged by any personal regard, however deep and real. At the same time, it is not less a pleasure than it is a duty for me to say that amongst all the great thinkers of the Victorian era Dr. Martineau was one of the very greatest. In an age when an agnostic philosophy was desolating the human heart he vindicated that one belief that lies at the root of all religion—belief in a personal and moral God—with a fulness of power and earnestness seldom equalled and never surpassed. In an age when utilitarian ethics threatened to make morality only another name for a refined selfishness, he established the glory and supremacy of the moral nature of man,

* From "The Way of Peace for a XXth Century Disciple."

and in his great work on Ethics traced all morality to its eternal source. In an age when materialism asserted its claim to be the only solution of the problems of existence he stood for all that is highest and most spiritual in thought. He was what the late Dr. Dale called him—the greatest spiritual philosopher England has ever possessed. My own obligations to Dr. Martineau as a thinker and a teacher are too many and too heavy to be adequately expressed, and on these grounds it is that I desire to join with you to-day in doing him honour. And yet, after all, the man was greater than his work. He not only left an imperishable mark on the thought of his age, but he left behind, what is even more precious, the memory of a life prolonged far beyond the usual span, devoted to the highest and noblest ends, a life of strenuous and unremitting toil, of pure and unselfish goodness, an example to all men of the dedication of life to the service of God and of man. Thank you for allowing me to offer this poor tribute to the memory of one of the greatest and the best of men.

Mr. H. J. COPEMAN, to whom Mr. Stevens referred as a member of the City Council to whom they were indebted for much valuable public service, said that he felt it an honour on that occasion to represent the general body of citizens. They appreciated the work done by the pastor and people of the Octagon in their schools and in educational and social efforts, and on that account were glad to be present and take part in that commemoration.

At the conclusion of the proceedings the company adjourned to the Octagon Institute, where tea was served and a very pleasant social hour was spent.

THE SUNDAY SERVICES.

On Sunday, after a communion service conducted by the Revs. Alfred Hall and V. D. Davis, the morning service was held. The Rev. P. M. Higginson took the first part of the service, and the Rev. Alfred Hall read the lessons. The anthem was "Except the Lord build the house, they labour in vain that build it," and the Rev. V. D. Davis preached the sermon, which is printed in our present issue.

The evening service was conducted by the Revs. P. M. Higginson and V. D. Davis, and the Rev. Alfred Hall preached the sermon, from the text Hebrews xii. 1, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

MANCHESTER COLLEGE, OXFORD.—The Rev. W. Addis, M.A., having resigned the headship of the College residence, the Rev. L. P. Jacks, M.A., has accepted the charge, and will enter upon it at the close of the present session. Mr. Addis remains Professor of Old Testament, and has been also appointed Classical Tutor. This is simply a formal recognition of work which Mr. Addis has hitherto done unofficially, with the greatest benefit to successive generations of students.

THE RELIGION OF UNITARIANS.

JOHN HAMILTON THOM.
1808—1894.

"HE who ministers here is no priest of any altar made with hands, but a prophet of Him who is a Spirit, and communes with those whose worship is in spirit and in truth." So Dr. Martineau wrote at the conclusion of his Memorial Preface to the volume of sermons "A Spiritual Faith," by his friend John Hamilton Thom: How true that judgment was a thoughtful reader of those sermons will quickly see, and even more profoundly will it be felt in a study of the two volumes of "Laws of Life after the Mind of Christ," which Mr. Thom himself published in the latter years of his long life. Of the first of those two volumes (which may now be had for half-a-crown each: Philip Green, 5, Essex-street, Strand), Dr. Martineau wrote in 1883, on its publication, to Catherine Winkworth: "I know of no book of this century that is to be compared with it for wealth of spiritual wisdom and beauty." And we say again, as we said last week of Martineau, if anyone would understand the religion of John Hamilton Thom, let him read the two volumes of the "Laws of Life after the Mind of Christ."

There was an earlier volume, "Christ the Revealer," in which Mr. Thom's fundamental position was very clearly stated. "Though the Son reveals to us the Father," he said in the sermon on "Inspiration and Miracle" in that volume, "yet in the first place it is some portion of the Spirit of God in us that attracts us towards its fulness in His Son."

And again:—"Those to whom the suggestions of God in them come with the power of *realities*, who have the same faith in their inspirations that other men have in their perceptions, to whom the voice of their conscience is the whisper of the Holy Spirit, and an aspiration after good a blessing promised of God, which man has but to stretch forth his hand and reach, working and waiting in faith—these are the spiritual Heroes, the Prophets and Saviours of the world. They speak out, and act out, and live in, the testimonies from God which they find within their souls. They *believe* that Man is the child of God, and that the Father is in communication with His children."

"Christ is the great quickener of Faith because it possessed himself entirely. His Life is the pattern of a life of Faith. The Christian means of strengthening Faith is to see its power in our Lord. Only, remember that even when we are drawn towards Christ, it is still the attraction of God that we obey. It is our Father's Spirit that we recognise in His truer Son. We are drawn towards its fulness because in a measure it is living and moving in us also. We are not mere students of the inspiration of another, but sharers in it: we ought not to be mere imitative followers of his manner of life, but more and more fed from the same fountain, growing from the same roots. We must have the living God in ourselves. Christ is our Mediator to show us the Father, to draw us personally into his own relations with God, that our souls may feel the

eternal Spirit with none between: He would be no Mediator if he arrested us with himself, and kept us back from God. Sons of God, we must have personal communion with our Father, else are we exiles from His presence and know Him only by report. This would be the very antithesis of Christianity, of the life of a Son of God,—to banish God from the soul and substitute a Mediator. 'Father, I pray that they all may be one as we are,—as Thou, Father, art in me, and I in Thee,—that they may be one even as we are one.' We are saved by Christ when he stirs the kindred life in ourselves, when we are ruled by God's Spirit as he was, and have faith in God's inspirations as he had. God Himself is the living Spring of our goodness, and true discipleship consists in a like fidelity to our own inspirations, that we should be not outward copyists, but men full of inward love, faith, and courage."

Similarly in the second volume of the "Laws of Life," in the sermon on "The Fatherhood of God," Mr. Thom wrote:—

"The essential principle from which religious life proceeds is that God has given us a spiritual nature kindred to His own, so that our perceptions of right, our love and pursuit of goodness, our reverence for holiness, are in their essence identical with the affections and principles that exist and reign in Him. If this were not so, to call God our Father would be to use words meaningless or false. A Parent is one who imparts his own nature."

"I have used the word 'Inspiration' to express the communion of God's spirit with our own. We feel that He is in communication with our Conscience to prompt us to goodness, to filial and brotherly acts of service, and to impress the authority and sanctity of His Will upon us when we are inclined to shrink from its severity. At critical times in our life, under the sense of failure, weakness, and disappointment in the discovery of some root of evil in those with whom we are allied, or to whom we have given our love, or of some dread hollowness in ourselves: then, when all security seems to be drifting away, and the foundations of our being to be breaking up, if we turn for refuge to the faithfulness of God, the Father and Inspirer of the nature which seems to be betraying us, in that moment of light, the light of the knowledge of the Holy One, all our trusts revive in the clear discernment of the soul that the faithlessness is with ourselves, that we have fallen away from Him, not He from us. This is inspiration: when a peace that passeth understanding, which does not belong to the circumstance, but comes from Him who is above the circumstance, 'is shed abroad in our hearts.' It is deplorable that even in the Christianity which exists amongst us, false views of the Mediation of Christ tend to obstruct personal communion with the Holy Spirit, to enfeeble the sense of the direct access of God to the spirits of His children."

A man must know for himself. The Spirit does bear witness with our spirit. That was the constant burden of Mr. Thom's teaching. Thus he wrote once of prayer and public worship:—"I do not come to the church for the supply of

anything that is peculiar to my own sense, not even for the spiritual help which in my individual circumstances and formation I may most urgently need and crave: for all that is intimately and intensely personal; I must look to the personal action of God's Spirit, to Him who alone understands me, and in whom alone my weaknesses can be turned into strength. Public worship can never supply the place of our individual intercourse with God. But it gives us confidence to resort to it. . . . But though public worship cannot pray from an individual's heart, or for an individual's wants, it gives him strength to pray for himself. It is the witness of humanity that he is under no delusions in believing that God has secret dealings with his spirit—it is the witness that *all* men feel what he feels; that the most mysterious communication of his nature is nothing peculiar to him—that *the foundation* fact of human nature is its living communion with an invisible God."

And one more passage we will give, from the Farewell Sermon of 1867, at the close of Mr. Thom's ministry in Liverpool:—

"Spiritual Liberty manifestly requires some immediate fellowship with God. Nothing else could protect us from man's authority, and give us self-subsistence. If we cannot appeal to a higher witness, how are we to stand against the witness of men, speaking in the name of traditions and of the wisdom of the Past? To this end we must have absolute reliance on the teachings of God in us. God is a Spirit: and we are spirits: and to the spirit He makes Himself known. Blessed are the pure in heart: for they shall see God. These are the elements of religious Life."

Much more we might have quoted to show the wonderful spiritual insight and the heart-searching power of Mr. Thom's ministry. This, we trust, may suffice to send many new readers to his books.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bolton: Halliwell-road.—The Sunday-school anniversary services were conducted on Sunday last, April 21, by the Rev. C. J. Street, of Sheffield. In the morning and afternoon there were large congregations, and in the evening the chapel was crowded to its utmost capacity. The scholars sang very effectively their special hymns which, together with the anthems rendered by the choir, added to the enjoyment of the services. The collections, amounting to £30 13s. 1d., were nearly double the average for this anniversary. Mr. Street's visit was greatly enjoyed, and the day's services were altogether inspiring.

Bootle.—The annual meeting of the members of the Free Church was held on Thursday evening, April 18. The business meeting was preceded by a reception kindly given by the chairman of the church, Mr. W. J. Pidgion. The treasurer, Mr. F. Firth, who is unfortunately unable to continue in the office owing to ill-health, presented a most satisfactory statement of accounts, and his successor, Mr. Spencer Yates, commences the year with an entirely "clean sheet." The committee's report dealing with the various institutions connected with the church, showed that steady progress was being made, and that a good average of interest and vitality had been maintained all round, whilst a new venture, a Social Problem Circle, had held an excellent first session. The committee

especially desired to congratulate their minister, the Rev. J. M. Mills, upon "the unfailing variety, freshness, and excellence" of his preaching. In address by the minister, followed by some remarks from the Rev. H. W. Hawkes, with a cordial vote of thanks to the chairman, concluding a very interesting meeting.

Evesham.—On Sunday evening, April 21, a special dedication service was held, at which thirteen new members were received into the church. Appropriate hymns were sung, and an address given by the Rev. G. H. Phelps on "The Transfiguration of Life." Mr. A. H. Martin, chairman of the committee, also spoke a few words of welcome to the new members. This service was the culmination of the work of the Guild, which was formed in the autumn, and in connection with which the minister has conducted a series of week-night services, which were a sort of preparation class. On the 24th inst. Mr. Phelps started for America, to occupy the pulpit of the Rev. Hobart Clark, of New Brighton, N.Y. Mr. Clark takes up his duties here on May 12, and is to remain to the end of July.

Gateshead.—The anniversary services were held on Sunday, April 21, when the Rev. W. R. Shanks, of Holbeck, Leeds, preached morning and evening to large congregations. On Monday evening the annual tea and meeting was presided over by Mr. Charles Carter, in the unavoidable absence of Sir J. Baxter Ellis. The Revs. W. K. Shanks, W. H. Lambelle (Middlesborough), and G. A. Ferguson, and other speakers took part, and the meeting was marked by much enthusiasm.

Manchester: Longsight.—At a specially convened meeting of the members of the congregation of the Free Christian Church, held on Sunday evening, April 21, the resignation of the Rev. H. J. Rossington, M.A., owing to his having been appointed minister of the First Presbyterian Church, Belfast, was accepted with regret.

Manchester: Pendleton.—The church anniversary services were conducted on Sunday, April 23, by the Rev. J. H. Weatherall, of Bolton, both services were largely attended, especially the evening, when the church was crowded. Special music was rendered by the choir.

Newchurch.—The Rev. James Shaw Brown, began his ministry on April 6, and the church secretary writes to say that his new address will be Thistlemount-terrace, Waterfoot, nr. Manchester. Mr. Shaw Brown is an ex-Congregational minister, at present taking a year's further study at Manchester College, Oxford. He was for some years assistant to the Rev. Dr. Hunter, at Glasgow, with charge of the institutional branch church at Partick. In 1903, he accepted a call to Mansfield Congregational Church, but resigned the charge last June. He went up to Oxford in October, and has still the summer term there to complete.

North Cheshire Unitarian Sunday School Union.—The annual conversation was held at Dukinfield on Saturday last, and was very successful. About 200 sat down to tea. A meeting of the Committee was held immediately afterwards, at which the question of holding a musical festival was discussed. At the evening meeting 300 persons were present. Illustrated books, photographs and pictures were laid upon the tables in the room for the use of teachers present. Almost all the 14 schools of the Union were represented. The President (Rev. B. C. Constable) occupied the chair at the opening, supported by Miss Dornan (Vice President), Mr. A. Slater (Hon. Secretary), and Rev. W. Holmshaw, who attended as representative of the Manchester District Sunday School Association. The other ministers present included Revs. E. Gwilym Evans, H. Bodell Smith, W. G. Prie, J. A. Pearson, Jenkyn Thomas, and J. E. Stead. Miss Dornan presided over the latter part of the proceedings, and offered a hearty welcome to Mr. Holmshaw, who delivered a practical address on the joys and disappointments of a Sunday-school teacher's work. An interesting musical and dramatic programme was given by the Dukinfield friends, each individual item being exceptionally well rendered. Hearty votes of thanks to all concerned were given and responded to, and a pleasant meeting closed with the singing of the evening hymn and Benediction.

Pontypridd.—The fifteenth anniversary meetings of the church were held April 13 & 14. The Rev. Joseph Wood, of Birmingham, lectured

on Saturday night on "The New Theology and the Old Religion." The secretary of the English Congregational Church, Alderman W. R. Davies, solicitor, presided. The Rev. Simon Jones, of Swansea, delivered a Welsh sermon on Sunday afternoon, and the Rev. Joseph Wood preached in the evening on "What think ye of Christ?" The church was well filled both on Saturday and Sunday. On Thursday, April 18, a social meeting of the congregation was held, to bid farewell to the Rev. Simon Jones, on his removal to Swansea. Mrs. John Lewis, on behalf of the church, the Sunday-school, and the adult class, presented him with a number of books, including Martineau's "Hours of Thought," "Essays and Reviews," Hobhouse's "Evolution in Morals," and Bousset's "Jesus," and in doing so stated that Mr. Jones would carry away with him the best wishes of the congregation. Mr. Simon Jones returned thanks, and on behalf of the committee and himself presented a few books and a sum of money to Mr. Harry Parfitt, secretary of the Sunday-school, who was about leaving the town for Canada.

Stockport.—A very interesting service was held in the church last Sunday afternoon for the purpose of unveiling a brass tablet, erected in the church, and an enlarged photograph, to be hung in the schoolroom, in commemoration of the late Miss Sarah Hirst who was a faithful teacher and devoted worker in the school for 55 years. The Rev. T. P. Spedding, a former scholar and teacher, and the Rev. B. C. Constable, the minister and superintendent, delivered addresses, and spoke in glowing terms of Miss Hirst. Mr. O. E. Heys, of Stockport, a former superintendent, who had known Miss Hirst for many years, read the lesson; Miss Mary Lee and Mr. Walter Humphreys, both old scholars and teachers in the school, each gave out a hymn, and Miss Eliza Johnson, who had known Miss Hirst all her life, performed the ceremony of unveiling. The tablet is mounted on a slab of black marble, and its inscription reads as follows:—"In affectionate memory of Sarah Hirst, born 18th October, 1829, died 26th September, 1905. For 55 years a faithful teacher and devoted worker in the Sunday-school of this church. Erected by members of the church and school, 1907." It is proposed to have an annual Miss Hirst Prize or prizes in the school. The collection towards the fund for this amounted to £4 2s. There was a large congregation.

Yarmouth.—A sale of work organised by the Old Meeting ladies' society was held in the school-room on Friday, April 19, in aid of the funds of the church. Mr. W. H. Scott, president of the Eastern Union, presided, and the sale was opened by Mrs. Scott. The chairman spoke of the progress of liberal religious thought, and the Rev. John Birks, in welcoming the visitors from Filby and Norwich, spoke of the pleasant opportunity for co-operation and friendly meeting such a sale afforded. They hoped to raise at least £20, as they had done last year for their church funds. The Rev. Alfred Hall responded to the resolution of welcome to the visitors.

CORRESPONDENCE.

WHITWEEK MINISTERS' MEETING.

SIR,—Will you kindly permit me the use of your columns in order to call the attention of your ministerial readers to the arrangements that have been made for the usual gathering in Whitweek? The London Unitarian Ministers' meeting invite all their brethren who may be in town for the meetings, to a conference on the Thursday afternoon at 4 o'clock, and to a friendly cup of tea at 5.30. The reader of the paper will be the Rev. R. W. Boynton, of St. Paul, Minn., who will speak on "The Knowledge of God." At the present time it should be especially interesting to hear how the problems we are all called upon to face are being met by one of the younger men in the far West of America.

FELIX TAYLOR (Hon. Sec.)

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 28.

Aoton, Creffield-road, 11.15, Rev. ARTHUR HURN, and 7, Rev. FRANK K. FREESTON, "In Things Essential, Unity."
 Bermondsey, Port-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. SILAS FARRINGTON.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, and 7, Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. ARTHUR HURN. Twentieth Anniversary. Half-Yearly Collections.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. J. M. PARMITER.
 Ilford Assembly Room, Broadway, 7, Rev. F. H. JONES, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HIGGS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS, and 7, Rev. W. J. JUPP.
 Mansford-street Church and Mission, Bethna Green, 7, Mr. S. A. MELLOR.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. EDWARD CAPLETON, and 6.30, Mr. E. C. HIGGINS.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. EDWARD CAPLETON.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

"SANITAS" BEST OF ALL DISINFECTANTS.

Clean.
Fragrant.
Non-Poisonous.
Does Not Stain Linen.

FLUIDS, POWDER, SOAPS, &c.

1/- Pint Bottles and 5/- Gallon.

Sprays to fit the Bottles, 2/6 each.

"SANITAS" now enjoys general favour."
—Lancet.

HOW TO DISINFECT. Book Free.

The "SANITAS" Co., Ltd.,
LIMEHOUSE, LONDON, E.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, 11.30, Rev. J. M. LLOYD THOMAS.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHERN, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARGREAVE, RENEE, Miss ORME.
 F.S.I. STEPHEN SEAWARD TAYLOR.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

MARRIAGES.

GRUNDY—FORDHAM.—On April 20th, at St. Mary's, Ashwell, Herts, by the Rev. Hugh A. Hodgson, M.A., rector of Beddington, Surrey, Arthur Frederick, sixth son of the late Edmund Herbert Grundy, of Royston, Herts., and formerly of Bury, Lancashire, and of Mrs. Grundy, of Royston, Herts, to Mabel Evelyn, elder daughter of Edward Snow Fordham, J.P., D.L., of Ashwell, Herts.

WORTHINGTON—MCCALMONT.—On April 23rd, at All Souls' Church, Belfast, by the Rev. W. H. Drummond, B.A., assisted by the Rev. Edgar Innes Frigg, B.A., the Rev. Joseph Worthington, B.A., to Jane Ritchie, youngest daughter of the late Robert McCalmont, F.C.S., and of Mrs. McCalmont, College Gardens, Belfast.

DEATH.

AUSTIN.—On April 12th, at Beechdene, Mansfield, Elizabeth, the beloved wife of John Austin, and only daughter of Robert and Margaret Roberts, of Abergele, aged 76. Interred in the Cemetery, Mansfield, on April 16th.

MARTINEAU MEMORIAL FUND.

Gifts and Promises received since list published Jan. 26, 1907.

	£	s.	d.
A Friend, per Mrs. Shore Nightingale	100	0	0
Mr. and Mrs. Charles Hawkesley	100	0	0
Sir E. and Lady Durning-Lawrence	52	10	0
Mrs. Lewis Solly, per Miss Gertrude Martineau	25	0	0
First Church, Camb., Mass., per Dr. Crothers	21	0	0
American Friends, per Dr. Crothers	21	12	5
Mr. Alfred Holt	20	0	0
Mrs. W. E. Price	10	10	0
Elizabeth, Lady Jackson	10	10	0
Mrs. Reid	10	0	0
Mrs. Flower	10	0	0
Miss Ann Norton, "In memory of work done for the schools by the Misses Cooper and Mrs. Horace Bolingbroke"	10	0	0
Mr. J. S. Neville	10	0	0
Mrs. Shore Nightingale	5	5	0
Mrs. Bartholomew	5	5	0
Mrs. Thornely	5	5	0
Miss Swaine	5	0	0
Miss Joyce, per Mrs. Russell Martineau	5	0	0
Mrs. Campbell	5	0	0
Miss F. A. Short	4	0	0
Mrs. J. M. Perry	2	2	0
Miss E. A. Carter	2	2	0
Mr. B. E. Fletcher	2	2	0
Mr. and Mrs. Hope-Pinker	2	2	0
Miss Preston	2	2	0
Mr. H. J. Copeman	2	2	0
Rev. Dr. Jessop	2	0	0
Mr. and Mrs. H. Coventry	1	1	0
Mrs. C. A. Carter, "In memory of J. C."	1	1	0
Mrs. S. Titford	1	1	0
"A Minister's Daughter"	1	1	0
Mr. A. G. Howlett	1	0	0
Mrs. Cooper	0	19	0
Mr. W. H. Smith	0	10	6
Mr. G. Cooper	0	10	0
Dr. and Mrs. Wheeler	0	10	0
Miss Jane Nuttall	0	5	0
Mr. S. S. Copeman	0	5	0
The Misses Copeman	0	5	0
Miss Stevens	0	5	0
Mr. Keble	0	2	6

The Octagon Chapel Committee sincerely thank all contributors for their generous gifts. They will be glad to receive all unpaid promises as soon as possible. They earnestly hope that the Fund may be completed before the autumn, that the Memorial Buildings may be opened free from debt. Further gifts and promises will be gratefully received and acknowledged by Mrs. Mottram (Hon. Sec. to the Memorial Fund), 21, Bracondale, Norwich

LIBERATION SOCIETY'S

ANNUAL MEETING

(In connection with the Triennial Conference),
 On WEDNESDAY, MAY 1st, at the
 CITY TEMPLE, HOLBORN VIADUCT, at 7.

Chairman: Right Hon. D. LLOYD-GEORGE, M.P.
 (Vice-President of the Society).

Speakers: Rev. THOMAS PHILLIPS, B.A., Rev. A. T. GUTTERY, FRED. MADDISON, Esq., M.P., JOHN MASSIE, Esq., M.P., Sir ALFRED THOMAS, M.P., and others.

Admission by Ticket at 6.15. In the issue of Tickets, preference is given to Subscribers to the Society's Funds.

Organ Recital by A. J. Hawkins, Esq.
 (Organist of the City Temple).

Tickets may be had on application to the LIBERATION SOCIETY, 2, Serjeant's Inn, Fleet Street.

THE MINISTERIAL FELLOWSHIP

THE SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, President } of the
 C. J. STREET, Hon. Secretary } Fellowship

HOW TO KEEP SERVANTS.

Most servants leave because they think they have too much work to do. If you wish to lighten their burden and save them labour buy the "Dalli," or "Dallinette" (a smaller "Dalli"), because these irons can do double the work in half the time, and do it in comfort. No going to and fro from stove to ironing table. To use them is the best, most simple, and most comfortable way of ironing. Self-heating with non-inflammable fuel without noxious fumes, therefore no risk from fire. Healthier and safer than any other iron.

The "Dallinette" is a smaller "Dalli." Really excellent for light work and travelling. For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity, every description of ironing can be done with it.

Price of the "Dalli" 6/-, price of the "Dallinette" 5/9. "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 4 and 6, Moor Lane, London, E.C.



Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—**LANGLEY HOUSE, DAWLISH.**—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance; or Apartments.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.
Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
Send to WARDEN for Prospectus.

CLIFF COTTAGE, LEE, nr. ILFRACOMBE, beautifully situated.—To Let furnished, any time from now till June 15th. Tennis court and garden down to beach. 7 bedrooms. Close to golf links.—Apply, Hon. Mrs. GIBSON, Clonlea, Sandyford, Co. Dublin.

ALDEBURGH-ON-SEA.

FURNISHED HOUSE TO LET.—Facing the Sea. Three sitting, six bedrooms, balcony. Three guineas weekly now till end July. Eight guineas in season. Servants can be left.—Apply, 41, Upper Addison Gardens, Kensington.

THACKERAY HOTEL

(TEMPERANCE).

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bedrooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

LONDON DISTRICT
UNITARIAN SOCIETY.

ANNUAL MEETING

ON

WEDNESDAY, MAY 8th,

AT

ESSEX HALL.

RECEPTION by the President
at 7.30.

BUSINESS MEETING, 8.15.

SPEAKERS:

MR. J. HARRISON

(President of the Society).

MR. W. BLAKE ODGERS, K.C., LL.D.

REV. T. P. SPEDDING, and others.

All who are interested in the Society's
work are cordially invited to attend.

DUKINFIELD OLD CHAPEL.—
SCHOOL SERMONS, Sunday, May
5th, 1907. Preacher: Rev. H. D. ROBERTS.
Services, 10.45, 2.45, 6.30.

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

GOOD COOK-GENERAL wanted beginning of May for a flat in Hampstead. Two in family. Housemaid kept.—E., INQUIRER Office, 3, Essex-street, W.C.

WANTED by a Lady, with 25 years' experience, care or charge of children. Good references.—Apply, K., INQUIRER Office, 3, Essex-street, W.C.

YOUNG LADY seeks post as either of the following:—Children's Nurse, Lady Help, or Domesticated Companion.—B., INQUIRER Office, 3, Essex-street, W.C.

WANTED, refined Gentlewoman, 25 to 30, as NURSERY GOVERNESS. Boys 3 and 5. Good Disciplinarian essential.—GARDNER, 13, Esplanade, Waterloo, Liverpool.

LADY desires post as COMPANION or LADY-HELP where maid is kept. Domesticated, good needlewoman.—C. S., 110, Markhouse-road, Walthamstow, N.E.

LIVERPOOL.—Day or half-day engagement required by lady as COMPANION or NURSERY GOVERNESS. Exceptional references.—L. K., 66, Avondale-road.

REQUIRED on June 1, ASSISTANT TEACHER for the Singleton School for Training Girls for Domestic Service, Dublin. Apply for all particulars to Miss H. M. HUTTON, Wyckham, Dundrum, Co. Dublin.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.

HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Next Term begins on Thursday, April 25th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Camden-hill, W.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL FOR
GIRLS AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are

The CULTIVATION of PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well studied dietary.

The DEVELOPMENT of FACULTY by a careful adaption of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply Miss CLARK, Ccombe Hill School, Westerham, Kent.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

ANNIVERSARY MEETINGS

WHIT-WEEK, MAY 21-24, 1907.

THE SUNDAY SCHOOL ASSOCIATION.

TUESDAY, MAY 21.

MEETING OF DELEGATES OF DISTRICT SOCIETIES at Essex Hall at 11.30 a.m.

LUNCHEON at the Holborn Restaurant at 1.30 p.m. Ticket 2/6.

ANNUAL BUSINESS MEETING at Essex Hall, Essex Street, Strand :

The President, W. BLAKE ODGERS, Esq., K.C., will take the chair at 3.15.

PAPER by Rev. H. D. Roberts, on "The Right Use of Power and Knowledge in the Sunday-school Class."

The Discussion will be opened by Miss E. Davy (Leicester), and other speakers will follow.

Afternoon Tea at Essex Hall at 4.30 p.m.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

TUESDAY EVENING, MAY 21.

PUBLIC MEETING AT ESSEX HALL, ESSEX STREET, STRAND:

The President, Mr. GROSVENOR TALBOT, will take the chair at 7.30 p.m.

SPEAKERS:—

Rev. R. W. Boynton (St. Paul's, Minn.)—"Greetings from the American Unitarian Association."

Miss Mary E. Richmond (Wellington)—"The Unitarian Movement in New Zealand."

Rev. Charles Hargrove, M.A. (Leeds)—"The Relation of Unitarians to the Churches."

Rev. W. H. Drummond, B.A. (Belfast)—"Religious Atmosphere."

Rev. John Page Hopps (London)—"The Silent Challenge of the Man in the Street."

Rev. Charles Peach (Manchester)—"Religion in Relation to the Thought and Life of the Nation's Workers."

WEDNESDAY, MAY 22.

RELIGIOUS SERVICE AT LITTLE PORTLAND STREET CHAPEL at 11.30 a.m.

Preacher: Rev. ALEX. WEBSTER (Aberdeen).

ANNUAL BUSINESS MEETING AT ESSEX HALL, ESSEX STREET, STRAND:

The President will take the Chair at 4 p.m. Reception of the Report; Election of Officers and Committee Resolutions on Education and Peace.

CONVERSAZIONE AT THE KING'S HALL, HIGH HOLBORN.

From 8 to 11 p.m. Tickets 1/-; after May 21, 2/- Evening Dress is generally worn, but it is optional.

Early application for Tickets is desired.

THURSDAY, MAY 23.

CONFERENCE AT ESSEX HALL, ESSEX STREET, STRAND.

BRIEF DEVOTIONAL SERVICE at 10 a.m. by Rev. Alfred Hall, M.A. (Norwich).

PAPERS by Rev. W. G. Tarrant, B.A. (Wandsworth) and Rev. J. H. Weatherall, M.A. (Bolton), dealing with the Principles and Contents of "THE NEW THEOLOGY." Discussion opened by Rev. John Page Hopps.

FRIDAY, MAY 24.

MEETING OF THE REPRESENTATIVES OF DISTRICT SOCIETIES to consider the Life and Work of Our Churches, and Principles and Methods of Administating Grants. The question of Grouping Small Congregations under One Minister will be introduced by the Rev. Charles Hargrove, M.A. The Chair will be taken at 10.30 a.m. by the Rev. Charles Roper, B.A. (Chairman of the Home Mission Sub-Committee).

The Committees of the two Associations extend a very cordial invitation to Congregations and Sunday Schools to be represented as largely as possible at the Anniversary Meetings.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3384.
NEW SERIES, No. 488.]

LONDON, SATURDAY, MAY 4, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	273
LEADER:—		
Creed Revision in Scotland	...	280
ARTICLES:—		
Roger Williams and Rhode Island—III.	274	
The Religion of Unitarians	...	281
Experiments in Socialism—II.	...	282
The Church in Relation to Social Service	...	283
MEETINGS:—		
The Ministerial Fellowship	...	278
Ashton-under-Lyne	...	285
CORRESPONDENCE:—		
Central Postal Mission	...	274
Religious Instruction in Schools	...	277
LITERATURE:—		
Sources of the Life of Jesus	...	275
The New Moral Education	...	275
A Book Misnamed	...	276
Professor Raleigh's Shakespeare	...	276
OBITUARY:—		
Ferdinando Bracciforti	...	278
POETRY:—		
To Edward Everett Hale...	...	285
THE CHILDREN'S COLUMN	...	279
NEWS FROM THE CHURCHES	...	286
OUR CALENDAR	...	287

NOTES OF THE WEEK.

FRIENDS in and about London are requested to remember the annual meeting at Essex Hall next Wednesday evening of the London District Unitarian Society, when the President, Mr. John Harrison, is to take the chair at 8.15. And also the annual meeting of the London Domestic Mission, which is at Unity Church, Islington, this year, on Tuesday week, May 14, when Mr. Charles Jones, of Liverpool, is to preside.

Mr. JEAN RÉVILLE gave his inaugural lecture as Professor of the History of Religions in the Collège de France, on Wednesday, April 17, thus succeeding to the Chair held with so much distinction by his father, the late Professor Albert Réville, for twenty-six years.

Of the Rev. L. P. Jacks, Editor of the *Hibbert Journal*, who is at present in that interest in America, we hear from the *Christian Register* of April 18, that he "was in Boston last week, and was a welcome guest at various Unitarian festivities. He preached in the First Church in Cambridge on Sunday, April 7, and spoke at the Parish Club of that church on Tuesday evening together with Dr. S. A. Eliot and C. W. Wendte, who explained the plans of the International Council. On Monday Professor Jacks attended a meeting of the Boston Association of Ministers, and on Wednesday was the guest of the Unitarian Club at the Hotel Vendome. He preached at the

South Congregational Church (Dr. Hale's) last Sunday. On Monday, April 29, he will give an address to the Ministerial Union in Channing Hall on "The New Idea of Catholicity."

A MEETING to commemorate the life-work of Mrs. Josephine Butler was held in the Caxton Hall, Westminster, on Monday, Professor James Stuart in the chair. The resolution, recording admiration for Mrs. Butler's work, and the need for carrying it to completion, was moved by Mrs. Fawcett, and seconded by the Bishop of Southwark. Mr. Augustine Birrell, who spoke as a relative of Mrs. Butler's, said that he had been early taught to admire her, and in later life he learned to love her for her dauntless courage, her magnificent energy, zeal, and devotion. She had to meet fierce and cruel opposition, but no touch of bitterness was ever to be noted in her speech or manner. She kept the same simple, loving, heroic human heart to the end. Other speakers in support of the resolution were Mrs. Bramwell Booth, on behalf of the Salvation Army, M. Henri Minod, of Geneva, Dr. William Carter, of Liverpool, Mrs. Creighton, and Mr. Percy Bunting.

THE Wesleyan Methodists will probably give us a lesson presently on how to bear ill-fortune. A decrease simultaneously in the number of full members, of members on trial, and of junior members, is a rare experience in the Wesleyan body. The decrease this time is not only all along the line, but it is very wide spread in regard to locality. London, South Wales, Yorkshire, Cornwall, all account for the decrease which affects twenty-two districts. Nine circuits show each a decrease of over 100; West London and South London heading the list. There will doubtless be the proper amount of explanations that do not explain, and suggested remedies that do not help. But the Wesleyans have had a long and varied experience in Church managing, and in missionary operations, and we may confidently expect that the fact of the decrease will be taken very seriously; and that a great deal more time and effort will be spent in amending what is weak and faulty than in apportioning the blame. Confidence in himself and in his mission, the certainty that he had a great work to do, and must do it, never failed John Wesley; it carried him through trials without and within. His followers have inherited not a little of his persistency.

ANOTHER London memorial of the great evangelical revival of the eighteenth century

is in all probability shortly to disappear. The news comes to us in the brief announcement that the Tabernacle in Finsbury, so closely associated with the preaching of George Whitefield is to be sold by auction. One part of the sale price will be devoted to carrying on "mission" work in the old district, and with the balance it is hoped to erect a congregational church at Alexandra Park. There is some talk of taking Whitefield's old pulpit to the new church.

At the public meeting of the Liberation Society in the City Temple on Wednesday evening a letter was read from Mr. Lloyd-George, who was to have presided, in which he said that the Prime Minister had definitely promised to take up the question of Welsh Disestablishment at an early date.

A FIRST glance at the pictures in the Academy, which opens to the public on Monday, is enough to show that this year's exhibition promises abundant pleasure, and perhaps less misery than usual. Our notes on the exhibition as a whole we must keep for next week, and only record here the special personal interest of pictures by artists known to many of our readers. Mr. Follen Bishop has a pleasant bit of autumn landscape in the Water Colour Room "Shadow Dark and Sunlight Sheen" (1040). Mr. Ernest Briggs has "Evening at the Falls of Lochay" (1010) and a striking portrait of his brother, the late Arthur Currer Briggs, as Lord Mayor of Leeds (1037). There is a glimpse of Wales, "On the Moors Above Trefriw" (1111) by Mr. Isaac Cooke, and the tower of "Magdalen College, Oxford," seen from a garden, and appearing above the trees (1114) by Miss Frances Drummond. Mr. Savage Cooper is to be congratulated on his "Sweet Lavender" (818), with holyhocks in a beautiful sunny garden, and Mr. Wetherbee, especially on his picture in the first room, "For ever wilt thou love, and she be fair!" (16),—a bit of poetry in a fine setting. "Phyllis" (803), is another of his glimpses into Arcady. Mrs. Forster Morley's "Thistles" (666) is a bit of pure nature, with the blue sea appearing over the long grass of the level shore.

The May number of the *Coming Day* has the address recently given by the Rev. J. Page Hopps in Belfast, before the Ulster Unitarian Christian Association, and two Little Portland-street Discourses, on "Vicarious Suffering" and "Not by Bread Alone."

ROGER WILLIAMS AND RHODE ISLAND.—III.

To Roger Williams belongs the praise, not only of advocating a principle in advance, but of fearlessly putting its successive applications into practice. Starting with the purpose of toleration for difference of religious opinion, he passed on to the aim of taking brotherly treatment to the heathen Indian, then enlarged his purpose again to the founding of "a shelter for his distressed countrymen," and at last, ere many more years had passed, into the holy object of setting up "a lively experiment, that a most flourishing civil state may stand, and best be maintained, . . . with full liberty in religious concerns."

Moreover, he was soon to earn the blessing of the persecuted by blessing his very persecutors. One of the hostile Indian tribes had attacked some Massachusetts traders, been guilty of murders, and now attempted to form a league with other tribes and so drive out, or exterminate, the English. In fright at this dreaded prospect, the magistrates begged the banished Roger Williams to mediate with the hostile Indians. He complied at once, started upon this hazardous task, and with such success, that he not only prevented the league of offence, but secured a league of peace in its place. Referring to this dangerous enterprise he modestly says:—

"The Lord helped me immediately to put my life into my hand, and scarce acquainting my wife, to ship myself alone in a poor canoe, and to cut through a stormy wind with great seas, every minute in hazard of my life, to the Sachem's house. Three days and nights my business forced me to lodge and mix with the bloody Pequod ambassadors, whose hands and arms, methought, reeked with the blood of my countrymen, murdered and massacred by them, and from whom I could not but nightly look for their bloody knives at my own throat. God wondrously preserved me, and helped me to break to pieces the Pequod's negotiation and design; and to make and finish, by many travels and changes, the English league with the Narragansetts and Mohegans." If he had done nothing else but this he would have been entitled to the lasting gratitude of New England; and he overcame evil with good. Yet, despite such anxiety, and the constant responsibility of the Colony, he was all the time working laboriously to support his wife and family; he earned his own livelihood. "Time was spent day and night, at home and abroad, on land and water, at the hoe and at the oar, for bread." Further immigrations from the intolerance of Massachusetts made it necessary to confirm the civil compact made between the original settlers. There was no giving way, but the same definite provisions concerning liberty of conscience. "We agree, as formerly hath been the liberties of the town (Providence), so still to hold forth liberty of conscience." And again: "It is ordered that the law of the last court made concerning liberty of conscience in point of doctrine be perpetuated."

Thus, by degrees, the little settlement of refugees grew into an organised com-

munity of importance. But it was not yet to be a recognised colony. On the formation of the Confederacy of "The United Colonies of New England" in 1643, Rhode Island was excluded on the alleged ground of having no charter. As they had, therefore, no title to their lands beyond that obtained from the natives, and as there was still danger of encroachments from Massachusetts, Roger Williams went to England to procure a charter. The time was favourable for him. The King had fled from London, and Laud was in the Tower. Cromwell and Vane were pleading for toleration in the Long Parliament debates on religion, and, probably through their influential aid, the charter was granted. Milton, Baxter, and Owen also had intercourse with him; episcopacy was at a discount, and independency in the ascendant. "I regard," says Masson, "the arrival of Roger Williams in London as the importation into England of the very quintessence or last distillation of that notion of Church independency which England had originated, but Holland and America had worked out." But the principles of Roger Williams were more comprehensive than those of the Independents, and, moreover, had proved themselves in practice.

Six years later he had again to come to England, as there was danger of the charter being undermined. After a stay of two years and a half he returned with his mission accomplished, and in time to avert again a threatened Indian war. He is made president of the united colony, urges a pacific Indian policy, refuses to persecute the Quakers who were cruelly treated in the other colonies, secures a new charter from Charles II., remarkable for both its civil and religious guarantees, adopts the constitution of the United States, then passes on the governorship to Benedict Arnold, and takes a minor part in public affairs.

One of his last acts was characteristic of all the rest. The town of Providence having proposed to divide up the common lands among the inhabitants, he pleaded with them to leave these lands common for future settlers who might be driven or come unto them to partake of their freedom, "for all experience tells us that public peace and love is better than abundance of corn and cattle. I have only one motion and petition, which I earnestly pray the town to lay to heart, as ever they look for a blessing from God on the town, on your families, your corn and cattle, and your children after you. It is this, that after you have got over the black brook of some soul bondage yourselves, you tear not down the bridge after you, by leaving no small pittance for distressed souls that may come after you." He gave away his own lands and other estate to persons in want, and caring nought for material interest, passed away in poverty.

Roger Williams was buried in a spot which he had selected close by the place where he landed first in Providence forty-seven years before his decease. But his works do follow him. Although not recognised by his contemporaries for his full greatness even in his own Providence, and albeit a prophet without honour elsewhere, later ages are doing him justice at last. All great reformers make diverse

impressions, and deserve lenient extenuations. Savonarola, Luther, Cromwell, for example; we pay homage to them all, yet how variant, how opposite, has been the verdict. But the perspective of distance has been favourable in each case, and so will it be with Roger Williams. A Free Conscience, A Free Church, a Free State—for these he stood against the world, and these, under God, he secured. He suffered, but he conquered, because he was a man of supreme faith and courage, a man of ideals and principles, a humanitarian of great heart and merciful spirit, a fearless reformer for God and the right. And thus, though he did not see the result from the start, or contemplate the end from the beginning, the way opened out wider and wider until he became a great pioneer and founder. Rhode Island is his monument for evermore. Such heroes and saints stir our faltering wills to follow humbly in their steps. Under the spell of their example we take up our task afresh, our mission, in our time.

"We take up the task eternal, and the burden, and the lesson,
Pioneers! O Pioneers!"

F. K. F.

CENTRAL POSTAL MISSION.

SIR,—Will you kindly allow me a little space to draw attention to the coming annual meeting of the Central Postal Mission on Whit Thursday afternoon, full particulars of which are advertised in your columns.

After the formal business, Miss Rawlins, of the Liverpool Postal Mission, will give some account of that branch of the work, and the Editor of *Unity* will speak on "Unitarian Propagandist Work in Connection with the Press."

The ladies of the central committee extend a cordial invitation to tea to all who can remain after the meeting, when there will be opportunity for friendly talk.

FLORENCE HILL,
(Hon. Sec., Central Postal Mission).
14, Perrin's-court, Hampstead, N.W.

A GLANCE at the objects of the charitable bequests of the last four years enables us to gain an impression of the force and direction of the stream of charity, although, of course, the gifts of the living are far greater and more varied than those of the dead. In the years 1903-6 inclusive these bequests have numbered 1,148. The largest class, that known as "relief in money or kind," or more shortly as "doles," contains 274 bequests. But the gifts to hospitals, 268 in number, are not far behind, and in value greatly exceed. Then we find 206 bequests for the Church of England, and 113 for other religious bodies. Pensions and almshouses, which were once the most popular of all objects except the doles, account for 81, and there is a small but interesting class of 51 bequests for "Public Purposes." The total amount of property thus bequeathed is above £2,600,000, a sum, the size of which is accounted for by the rapidity with which millionaires have been dying these last few years.

LITERATURE.

SOURCES OF THE LIFE OF JESUS.*

SOME references have already appeared in THE INQUIRER to the series of popular booklets on Religious History, which, under the title *Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart*, and under the editorship of Lic. F. M. Schiele, of Tübingen, has gained a wide circulation, and is making a deep impression in Germany. The series includes at present nine essays on different aspects of the New Testament; half-a-dozen on the Old Testament, and others on Comparative Religions, Church History, and the Philosophy of Religion. Bousset's "Jesus," a double number in the New Testament set, has already appeared in English in Williams & Norgate's Crown Theological Library. Wernle's *Die Quellen des Lebens Jesu* is now issued in a translation from the competent pen of our friend Mr. Lummis. Wrede's "Paul," by the same translator, will be out very soon, and English versions of others are in contemplation. We wish they could be issued in this country as cheaply as in Germany. The price there has been raised, but in paper covers the single numbers still cost only sixpence.

The wonderful and encouraging revival of interest in theology in our own country has an interesting parallel in Germany. There, as here, the attraction is towards restatement and reconstruction; but there, as is not the case here, the impulse comes from trained and accomplished scholars. The world's debt to German theologians is incalculable: in particular, their work on the Old and New Testaments is one of the most remarkable achievements in the brain-work of the last century. But, till lately, German theological study has been specialist, technical, and elaborate, the work of experts for experts. The series of booklets to which we draw attention is one sign of a conspicuous change. The authors are specialists, some of them of the very first rank. But the specialist now addresses himself directly to the people, and subordinates his processes to the clear statement of the results of his laborious craft.

This change is due [to the deliberate policy of the "Liberal Partei," which is now the most active and influential element in the religious life of Germany. The orthodox groups of the Confessionals and the Positive Unionists are more obscure than our Anglicans and Evangelicals, and though the prestige is with them, and they hold the seats of the mighty in University and Church, in the changed conditions of things they have nothing to say that is not old and stale. The *Landeskirchliche Partei* is not unfriendly to theological reconstruction, but it is committed to a type of Protestant Evangelicalism which, though it offers "a feather bed for falling Christians," has little comfort for those who have already fallen. On the other side are the Liberals and the Radicals. The Radicals are few and not weighty. It is the Liberals who are the men of the moment. Their

strength is great and growing, and their policy is skilful and effective. The leaders are for the most part University professors and tutors; and by lectures, publications, and personal influence, they are spreading their theological views among the students, preachers, and people. The *Religionsgeschichtliche Volksbücher*, are only one evidence of their activity. Under Professor Johannes Weiss, a group of them is issuing a fresh translation, with introductions and commentaries, of the New Testament writings. Weinle's *Lebensfragen* series is the product of another co-operative literary mission. Detached volumes of note and influence like the lives of Christ by Otto Holtzmann and P. W. Schmidt; von Soden's History of Early Christian Literature; and in another order, Frenssen's *Hilligenlei*, are all to be credited to the same school.

The method of the Liberals in theology is what, for want of an unprejudiced word, we must call "scientific": that is to say, they approach the problems of religion not as interpreters of an authority or expounders of a tradition, but as investigators of historic fact, working by the mental conceptions of the modern world. Magical and miraculous supernaturalism drops out of all their results; cause and effect and the influence of environment are their governing ideas; but the significance of human personality, the value of the moral and the spiritual life, are the first and last concern in all their inquiries.

English critics have described their conclusions as "frankly Unitarian." A better clue to the correct estimation of them is in the remark of Dr. Sanday at the Church Congress eighteen months ago: "It might be said that the general position is like that which we associate with the better Unitarianism." By the "better Unitarianism," I should suppose him to mean the Unitarianism which retains Jesus in the forefront of its teaching, as distinguished from a worse Unitarianism which, like the German *Radical Partei*, rather prides itself on reducing Jesus to one among a number of the instructors of a dead yesterday. But this worse type of Unitarianism, though it is not rare in the Unitarian pew, has little influence nowadays in the Unitarian pulpit: and most of us will welcome heartily the work of the German Liberals as a valuable and important help in some of the things we have tried to say and do.

But with a reservation. The centre of gravity in the German Liberal movement is the significance of Jesus for modern life. Behind all this literary activity there is a passionate belief that the human Jesus matters intensely to us: out of this belief springs this new endeavour to recover the real Jesus from the misconceptions which warped the narratives of even the very earliest evangelists. "Our ideal is the Christian personality," writes one of the leaders: "we are of the conviction that our goal, the richness of our personal moral life, can only, or at any rate, best be reached through a contact with the personal life of Jesus." This contact they hope to establish through the recovery, by the processes of scholarship, of the veritable words of Jesus himself. "What is crucial in those words," says Wernle, "is trust in God, purity of heart,

compassion, humility, forgiveness, aspiration—these and nothing else. This is the Will of God, as epitomised in the Sermon on the Mount; he who does it is Jesus' mother and sister and brother. And if Christendom has forgotten, for almost two thousand years, what the Master desired first and before all things, it shines forth again out of the gospel to-day as bright and wonderful as if the sun were but now newly risen, to drive away with its conquering beams all ghosts and shadows of the night." Here we have at once the strength and the weakness of German Liberalism. Its plea for the human Jesus is noble and strong; and much may come from its emphasis upon the personality and the teaching which are at the source of Christian history. But the excision of the centuries of Christian doctrine, worship, and aspiration is unphilosophical. Though, as Wernle puts it, "nauseated with Christology we long for God," it remains the fact that the personality of Jesus altered the texture of the moral consciousness of Europe. It is for this reason that the study of Christian origins is only a fragment of the task which lies upon the modern theologian. Paul and John may not be dismissed as unimportant mythologists: Doctrine, Dogma, and Ritual, all in their degree, can provide evidence as to what Jesus was, and is; and only a purblind Rationalism, unable to distinguish between letter and spirit, will offer us a thin handful of sayings as the final essence of the Gospel. The Liberals believe in Jesus, but they do not believe in Christ. We think it is not possible, even if it were desirable, to de-Christianise Jesus. It is precisely because, through the two thousand years, Christendom has not forgotten "what the Master desired first and before all things," but, within the Christian Church and human life, has ever tried afresh to embody it, that Jesus has conquered, and the Son of God still goes forth to war.

Wernle's essay is a clear and excellent presentation of the elements of the Synoptic problem, working towards the residuum which has the best authority for the words and works of Jesus. Wernle's control of his complicated material is admirable; neither pedantic nor controversial, he makes his successive points with the force and precision of a real master; and for those readers who want a brief but authoritative exposition of the modern results of the historical and literary criticism of the first three Gospels, this is the book.

Its defect is not in its treatment, but in its postulate that the only significant sources for our knowledge of the life of Jesus are the historical fragments imbedded in the Synoptics.

J. H. WEATHERALL.

THE NEW MORAL EDUCATION.*

THE function of American literature is the intellectual appreciation and formulation of spiritual results, as distinguished from the creation of them. The aptness and power with which this can be done are illustrated by the present work. A new science and art of moral education have been for some time slowly evolving. Extreme and opposing tendencies have

* "The Sources of our Knowledge of the Life of Jesus." By Paul Wernle, D.Theol., Professor of Theology, Basel. Translated by Edward Lummis, M.A. (London; Philip Green, 1907. 2s. net.)

* "Moral Education." E. H. Griggs. (New York and London; Gay & Bird, 7s. 6d. net.)

been struck out, and now Mr. Griggs gives us a mediating view. "In education, as in life, we are led astray by brilliant half-truths. . . . We have turned from duty to interest, from form to content, from discipline to nutrition, from instruction to expression, from prescription to election. In all this is much gain, but only if we avoid extreme reaction and keep the good of the old in the new." For example, "the discovery of the biological parallel between individual and race development led to extreme and unwarranted educational applications"; nevertheless "the parallel exists, and is of great educational importance." (These remarks introduce a most suggestive essay on the ethical value of mythology and folklore, the fresh, unsophisticated material of primitive life, in which the great moral laws stand out more simply and moral consequences have a more obvious incidence than in Goethe or Ibsen.) The same sanity and wholesomeness of the writer are maintained throughout, the twofold principle being ever kept in view: "everything is bad which does not make the child's life as joyous as possible now, and as natural a step as it may be to the life that follows." Some of the mistakes of the past are censured, *e.g.*, some excesses in kindergarten, the overdriving of "heredity," notions in the old "Elsie Venner days" (how fast the world moves: O. W. Holmes an antediluvian!) Herbert Spencer's draconian theory that the proper corrective for children is to let them suffer the natural consequences of their misdeeds, the loss of home feeling and mutual influence of the sexes in great public schools and clubs and other one-sided groups and "Institutions"—"Homes," which are not homes; and even Froebel does not escape for having made adult logic supply the order in which subjects are taught to children. One consideration meets a difficulty put to the present writer by one of our own ministers: "If I had a son, I don't know whether I should send him to a Sunday-school; boys want to be taught hardness—not so much softness, at any rate." We are to adapt teaching to the child's stage of development: "the self-affirming tendencies of character appear before that of self-sacrifice. Children are strong egoists, and while this egoism needs to be checked and corrected, they can understand the virtues of heroism, &c., long before they can appreciate the sublimity of forgiveness and the beauty of non-resistance." The writer values Sunday-schools highly, especially as in American day-schools definitely religious teaching is not allowed. The relation of religious to moral instruction is dealt with. Parents and teachers will find themselves driven, by this comprehensive book of first principles and improved methods, to think out for themselves all sorts of questions: Why *morals* should be taught; and how far taught; and why fairy-tales are so attractive. There is a splendid bibliography—but Mr. F. J. Gould should have been mentioned.

W. WHITAKER.

To love and to do the Holy Will is the ultimate way, not only to know the truth, but to lead others to know it too.—*James Martineau.*

A BOOK MISNAMED.*

MR. McCABE has entitled his book "The Bible in Europe," and has further described it as "an inquiry into the contribution of the Christian Religion to civilisation." From such a title and description the reader may very well expect to learn what, in the writer's opinion, is the essence of Christianity, and how it has affected and is affecting European life; what are the main characteristics of the collection of scriptures known as the Bible, and how these writings have affected life and literature. Nothing of the kind is here. It would be impossible from this volume to gain any knowledge either of the Christian Religion or of its sacred books. Something of the wickedness and stupidity of Christian teachers and Christian rulers in thwarting science, in burning witches, in oppressing women, in all sorts of irrational and reactionary conduct, may here be gleaned. But, really, one would hardly be justified in gathering together some dozens of illustrations of Hallam's remarks that Luther bellowed bad Latin, and then entitling the result "The Contribution of Martin Luther to the German Language." Something not unlike that will be found in Mr. McCabe's book. The third chapter is all taken up with the Middle Ages. Now, if a man seriously desires to know the contribution of Christianity to the life of the Middle Ages, the way has been cleared for him. He should be directed to spend his days and nights with Dante, whose life has recently been so lovingly studied, and whose writings have been so carefully translated by English scholars. Dante is the man who seems in many ways the embodiment of what was most characteristic of the Middle Ages. Yet a footnote of five lines represents the notice here taken of Dante, and the object of the note is to say that the great poet breathes in every line his indebtedness to Paganism! An un-instructed reader who had never opened Dante's pages might doubt from this note whether Dante was to be reckoned among the Christians. To talk to us about Christianity's contribution to European progress and say nothing of Dante even when dealing with his very times; to talk to us of the Bible in Europe, and say nothing of the literature in which the Psalms and the Prophets and the patriarchal stories have lived and worked in the minds of men is in each case to leave out that which is essential. This work, to put the matter shortly, is not a history, it is nothing more than a sectarian tract of something over 200 pages. It is written, apparently, to show that the Pagan world was not as bad as many Christian writers have represented it to be; that some of the changes made by Christianity were not altogether changes for the better; that even the reforms effected by Christianity were not so complete as certain divines have liked to imagine; that in every age follies and cruelties have been perpetrated with the connivance, the active assistance, or the sole responsibility of the Church. It is fair to say that the pretence of being a work of history rather than a sectarian pamphlet goes no further than the title-page. The chapter on the Middle Ages is headed "The Restriction of Science."

* "The Bible in Europe." By Joseph McCabe. (Watts & Co. 2s. 6d. net.)

As a handbook of the blemishes and limitations of Christianity the work is not ill done. For anything we know, there may be people living somewhere who have taken the rhetoric of Dr. Fairbairn or Dean Farrer too literally, and who will be glad of these presentations of the case for the opposition. By-and-by the same people may be glad to leave party manifestoes altogether and read history. Perhaps a few hours with Milman will then be acceptable.

J. R.

PROFESSOR RALEIGH'S "SHAKESPEARE."**

It must have often been a subject of wonder and surprise why the useful series of books which has become meritoriously famous and won the gratitude of thousands of readers, viz., the "English Men of Letters," has not until the present date contained the foremost name amongst them all. The series began some thirty years ago; it became sufficiently comprehensive to include Bentley and Crabbe; it even took in several women, Fanny Burney and Maria Edgeworth among them; but the master-mind in English literature it left out. The reason one can easily surmise; so little is known of Shakespeare that one could not conveniently confine one's speculations into the space allotted according to the original intention of the series. Or those who made a special study of the great dramatist held their work of too much importance to issue it in any other than the form of more ponderous volumes. At last, however, the grand title of the series has been vindicated. And no more cogent mind could have been chosen for the task than that of Professor Walter Raleigh. His reputation has increased with every fresh volume he has given to the world. It is thirteen years since his first publication, and from "Stevenson" to "Milton" to "Wordsworth" has been an advancement of power and of appreciation. Few books have won such unstinted and widespread approbation as the volume on *Wordsworth* (1903), which by its freshness and vigour and interpretative insight raised its author to the first rank of critics. (A review by Mr. Jupp was published in the *INQUIRER* of September 12, 1903.)

Everybody will read Professor Raleigh's *Shakespeare*. For though it emanates from Oxford it is as unacademic in temper as it is sane and wise and balanced in all its judgments. There is the sound sense, the vigorous diction, the palpable mother-wit, the sympathetic insight, the large-heartedness, the comprehensiveness, which Matthew Arnold bade us expect in the great critic. To say the book is eminently readable is to say the least thing. Though it is largely a *resumé* of the researches of specialists, everything has passed through the judiciously selective intellect of the author.

Lovers of Shakespeare who have no time for a perusal of special literature will be glad to possess this concise summing up of the facts that are known, and this fearless confession of where the blanks remain

** "English Men of Letters. Shakespeare." By Walter Raleigh, Professor of English Literature in the University of Oxford. (Macmillan. 2s. 6d. net.)

unfilled. Professor Raleigh does not believe that Shakespeare was a classical scholar, or an adept in natural history, or a great traveller, or any of the many things accredited to him by the laudable desire to add to the lustre of his glory; he is willing to recognise the limitations of his hero, but he does this only to exalt him the more. We have a full sense of the colossal nature of the man of imagination, the man who thought in living personalities, in human types, the man who dreamed a wondrous dream and awoke to find it true in the moving world around him. The humanity of Shakespeare is a greater thing than his other qualities; rather includes all qualities. His enjoyment of life, his love of the delights of existence, his cult of happiness, his utter freedom of thought, his sanity and comprehensiveness, his vast humour, his wide sympathy, his large manner, his ease, his self-poise—all these qualities are recognised and rejoiced in. For Professor Raleigh is no monastic devotee. Of yore he made a challenge that "no one who is not capable of great happiness can be a highly moral being," and he still adheres to it.

He justifies his "high priest of Baal." "It need not be said that Shakespeare was a whole-hearted lover of pleasure, in himself and in others. His enormous zest in life makes his earlier comedies a paradise of delight. The love of pleasure, if it be generous and sensitive, and quick to catch reflections, is hardly distinguishable from wisdom and tact."

As examples of the happy, homely, wholesome style of the book I will cite a few random passages:—

"No book, except the Bible, has been so misread, so misapplied. His poetry has been cut into minute indigestible fragments, and used like wedding cake, not to eat, but to dream upon."

"The appreciation of Shakespeare has become a kind of auction, where the highest bidder, however extravagant, carries off the prize."

And, in refutation of the plea that a dramatist conceals himself in his works, he pithily answers:—

"No man can walk abroad save on his own shadow."

"Everyone was more himself for being in the company of Shakespeare."

"Shakespeare by revealing his whole mind to us, has given us just cause to complain that his mind is not small enough to be comprehended with ease."

"His dialogue is level with life."

But why multiply instances from a book which everyone who reads at all will read for himself?

J. TYSSUL DAVIS.

SHORT NOTICE.

Thoughts on Silence, by Jessie Coombs. These meditations are evidently the work of a devout mind. The author holds that "publicity, haste, restlessness are endangering our individuality and the sanctities of our home life," and she reminds us of the things that belong to our peace. There is much in the volume that may be appreciated by those who cannot accept its orthodox theology. Copious quotations from Carlyle, Emerson, and others enforce and illustrate the lesson of silence. (Elliot Stock, 1s. 6d.)

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

RELIGIOUS INSTRUCTION IN PROVIDED SCHOOLS.

THE COWPER-TEMPLE CLAUSE.

SIR,—A matter of serious moment has arisen in connection with the scheme for religious instruction just adopted by the Preston Town Council. As it is of national importance I ask you to insert this letter and one from the President of the Board of Education, copy enclosed.

The scheme is the most unwieldy one in the country; the most doctrinal and dogmatic. A series of prayers from the Book of Common Prayer is included in it, and alphabets of texts are set out to be learned off by heart by, and explained word for word to, all the scholars.

It would take up too much of your space to examine these texts in detail, but many of them have been selected, and in several cases without any regard for context, for purely doctrinal purposes.

In the "Course of Lessons" for infants, one section is "The Fall—The promise of a Saviour," the birth of Jesus is to be used for teaching the doctrine of the Atonement; and "Jesus in the Temple—The Bible God's Book" has to carry the lesson "His loving obedience to His mother Mary, and to Joseph the Carpenter"; the miracles are to be taught as proving that "Jesus shows Himself to be God by His works"; and the crossing of the Red Sea proves the power and goodness of God.

For older children, each standard has a set of thirty verses to learn, and each set is introduced with John v. 39, clearly for the purpose of providing an illustration by Jesus of the applicability of each succeeding text (O. & N.T.) to himself. Texts that are highly controversial, such as Phil. ii 5-11 are to be learned off by heart, "with intelligence."

In the detailed course of lessons for Standard I. the Birth stories of Matthew and Luke are to be taught in their entirety, as well as the endings of each Gospel. In Standard III., under the heading "Institution of the Lord's Supper," everything in Matthew, Mark, Luke, John, and the Corinthians was to be taught that bears on it.

The doctrinal character of this course develops as it passes through the standards. This section alone covers 16 pages of foolscap, and its main object is to teach the supernatural, miraculous, and dogmatic elements of the New Testament. The "Grace after meat" is:—

"We thank thee, Lord, for this our food,
But most of all for Jesus' Blood."
And, finally, the Apostles' Creed is to be taught to every standard.

I immediately protested against this scheme, and am working with a committee of the Free Church Council to try to get it withdrawn; but I fear in vain.

Apart, however, from the children, there is the most serious question of the teachers. They are unprotected; the very clause that no teacher shall be excused from teaching save on conscientious grounds,

is turned into an implement of oppression by the words "which should be specially laid before the School Managers." I do not wish to take up your space unduly. I simply say that here at least, with this syllabus in force, no head teacher could be a Unitarian, and if a class teacher is a Unitarian, the sooner he finds another situation the better; promotion is impossible.

I enclose you copy of Mr. McKenna's reply to my letter. If the law is as he states, the Board of Education has no powers to interfere whatsoever is taught, the only remedy lies in an action on the part of an aggrieved individual. For all practical purposes the Cowper-Temple clause is a dead letter.

Yours faithfully,

CHAS. TRAVERS.

Preston, April 22, 1907.

[COPY.]

Board of Education,
Whitehall, London, S.W.

April 16, 1907.

DEAR SIR,—I am desired by Mr. McKenna to acknowledge the receipt of your letter of the 9th inst., and to say in reply that he understands your objections to the Syllabus of Religious Instruction put forward by the Preston Local Education Authority for use on the Council schools to be based on two grounds (1) that certain parts of the Syllabus are a violation of the Cowper-Temple Clause, and are, therefore, illegal; and (2) that apart from the strictly legal question, the Syllabus is unsuitable for the use of the children, both as being excessively denominational and dogmatic, and as including teaching which would not be acceptable to parents of the children who do not belong to the Church of England.

With regard to the first point, I am to point out that the prohibition imposed by the Cowper-Temple Clause (Section 14 of the Elementary Education Act, 1870) is extremely narrow, and extends only to religious catechisms and formularies distinctive of any particular denomination. Some years ago, for example, the Law officers of the Crown advised that the teaching of the Apostles' Creed was not an infringement of that Section. But in any case, if the Act has been infringed, the remedy does not, in view of the repeal of Section 16 of the Elementary Education Act, 1870, rest with the Board of Education but with a Court of Law, and the right course for the objectors to adopt would be to apply to the High Court for a mandamus against the Borough Council, a course which Mr. McKenna does not, however, recommend them to adopt.

With regard to your second point, Mr. McKenna desires me to remind you that no grant is paid by the Board of Education for religious instruction. Such instruction is not inspected by the Board's officers and the religious syllabus is not subject to the Board's approval. Whatever opinions, therefore, he may personally hold as to the suitability or otherwise of the Syllabus proposed or adopted by the Local Education Authority, he would be powerless to interfere.—I am,

Yours faithfully,

J. E. P. MURRAY.

Rev. Charles Travers,
Unitarian Chapel, Preston.

We were unable to publish the above letters last week, and now have this further note from Mr. Travers :—

SIR,—Adverting to my letter which you are publishing this week, I shall be glad if you will allow me to add to it, that in a letter from Mr. McKenna, of April 25, it is stated that Sec. 16 of the Act of 1902, does not enable the Board of Education to take action; and he corrects his letter to me by stating that the objectors to a violation of the Cowper-Temple Clause should proceed by Injunction or Writ of Quo Warranto.

Re-stating the situation it is this :

The Cowper-Temple Clause remains in the Act of 1870.

Section 16 of Act of 1870, which allowed the Board of Education to intervene if Cowper-Temple Clause is violated, is repealed.

Section 16 of Act of 1902 does not take its place. If the Section is violated the Board of Education can do nothing.

A private individual must take the matter up at great expense. Which means that the Cowper-Temple Clause is as dead as Queen Anne.

CHAS. TRAVERS.

Preston, May 1, 1907.

FERDINANDO BRACCIFORTI.

MANY of our readers will remember the presence at our International Meetings in London, in the Spring of 1901, of Signor Bracciforti, of Milan, and his ardent address on that occasion, breathing undying faith in the progress and unity of his country, grounded on his faith in God. In earlier years also he had been present at our anniversary meetings, always eager in the cause of liberal religion, and he was one of the honoured foreign correspondents of the British and Foreign Unitarian Association.

The news of his death at Milan on Saturday last, April 20, will waken old memories of loyal companionship in the good cause, and much sympathy with the members of his family.

Signor Bracciforti's daughter has been good enough to send us the following translation of a notice which appeared in the Milan papers on Monday :—

"The day before yesterday died in Milan, at the age of eighty, after a long illness, Count Professor Ferdinando Bracciforti. Born at Fermo in 1827, he was in his youth a page to Maria Luisa at the Collegio dei Barnabiti, of Parma. But at the first patriotic manifestations of 1848 he enlisted as a volunteer and fought for the independence of Italy at Pastrengo and Novara. Although he had taken the degree of Doctor of Law, he preferred to the magistrate's robe the cult and study of ancient and modern languages, and more particularly that of the English language, which he taught for more than forty years in all the principal institutes of Milan. Among the valuable books written by him is 'Milhouse Bracciforti's English and Italian Dictionary,' perhaps the most complete work of the kind. Very learned in philosophical and theological sciences, he published for several years 'the *Riforma del Secolo XIX.*' (The Reform of the Nineteenth Century), having

as associates and friends the best known among the Italian and foreign Free Thinkers. Modest and charitable to the last degree he spent his disinterested life for the relief of the weak and unhappy, personifying the Christian and Humanitarian Ideal, of which he was an indefatigable apostle. He was a most exemplary father, and much loved by his family and friends."

On the day after Signor Bracciforti's death his family received the following message from the Editor of the *Lega Lombarda*, one of the most clerical of Italian papers :—

"Emilio Zansi, Editor of the *Lega Lombarda*, shares in the mourning of the Family Bracciforti with most sincere sorrow. The moral figure of the lamented Count Ferdinando that he knew in two memorable Christian meetings of the *Lega*, will always remain in his memory and heart among the most venerable. Tomorrow morning, if his professional duties allow him, he will follow the funeral of the incomparable man, who, having finished the laborious and charitable days of his worldly career, has entered the joy of his Lord."

Signor Bracciforti was keenly interested in the diffusion of liberal religious literature, and in addition to the work on his paper, translated some of the best of our Unitarian tracts into Italian. We may recall now his active interest in the presentation of the works of Channing and Martineau to the Queen of Italy twenty-one years ago, the gifts of the late Miss Durning-Smith; and also a letter which he received from Dr. Martineau in May, 1895, acknowledging a greeting he had sent for the 90th birthday of his venerated friend.

Dr. Martineau, in thanking Signor Bracciforti for his remembrance, wrote :—"It is a privilege most cheering to my heart to be thus recognised by one who has shown such consistent loyalty to truth, and never shrunk from sacrifices for conscience sake. Such are the men whom I love and honour." And having referred with gratitude to the messages of recognition of his own work which he was receiving, Dr. Martineau added : "Much harder has been your task, involving so large a clearance of obstructive and consolidated superstition before reaching the pure central Divine truths, which need only development and application. In spite of some threatenings of reaction in the sacerdotal direction, I am persuaded that the old ecclesiastical creeds are paralysed, and have lost their hold of the modern European mind, and that the drift of the living piety of our coming time is towards the simple spiritual religion of Jesus Christ, which we are endeavouring to set free from its clinging adhesions of misconception and perversion. Let us, then, bid our successors to be of good cheer, and persist in the testimony which we have not withheld, but which will soon be silenced in us. I remain, to the end, gratefully and affectionately yours, JAMES MARTINEAU."

If now we lay a tribute of respect on the grave of our friend in Milan, we feel sure that he would like best that it should conclude with the benediction of those words.

THE MINISTERIAL FELLOWSHIP.

THE eighth annual meeting was held in the Memorial Hall, Manchester, on Thursday afternoon, April 25, The Rev. Dr. J. Estlin Carpenter, president, in the chair. Twenty-three new members were elected, making the total number on the roll 154. Resolutions were passed deploring the deaths of Revs. R. C. Moore, T. Leyland, and F. W. Stanley, and sympathising with Revs. E. W. Lummis, S. H. Street, and G. Knight, in being laid aside for awhile from active work by illness. The annual report, financial statement, and report of Settlements Bureau, were presented and adopted. The report showed that two members had been in receipt of benefit during the year, and two grants had been made from the Auxiliary Fund. Five further grants were recommended to the meeting and approved. The accounts showed that during the year a substantial addition of £65 14s. 1d. had been made to the funds.

The Settlements Bureau report showed that 56 congregations and 43 ministers had availed themselves of its machinery since the scheme was put into operation in 1904. There were now 14 congregations and 20 ministers on the list. Remonstrance had been made in certain cases against public advertisement by a congregation for a minister. A few slight alterations were made in the rules, by which the Settlements Secretary becomes ex-officio a member of Committee, and it is made possible for the annual meeting to be held next year in the Unitarian Home Missionary College, and Missionary Conference week. The Rev. Charles Roper was elected president. The treasurer (Rev. Dendy Agate), secretary (Rev. C. J. Street), and settlements secretary (Rev. J. Crowther Hirst) were re-elected; Revs. John Ellis, W. L. Schroeder, and H. Bodell Smith were elected to fill vacancies on the Committee; and Rev. W. R. Shanks and Mr. A. E. Piggott, F.S.S.A. were re-elected as auditors.

The Committee were requested to arrange for an autumnal or winter meeting of the fellowship in London. The National Conference Committee's circular, re Advisory Committees and Ministerial Settlements, was then considered, and the following recommendations submitted by the fellowship committee were approved and adopted :—

"*Ministerial Settlements.*—The work of bringing ministers and congregations into touch with each other *must* be done by one man. This official should act under the direction of a board of ministers appointed by ministers. The work should be undertaken only as a means of communication; the parties should be referred to advisory committees if they wish for advice, but the Board might well work in conjunction with such committees."

"*Advisory Committees.*—These should be five in number, viz. : One each for the North of England, the South of England, Wales, Scotland, and Ireland. They should be appointed by the District Associations within their particular area, and work in connection with each other on similar lines. They should have regard to the educational fitness of persons desiring to enter the Ministry, and who seek their recognition, and should, as a general rule,

expect a period of probation either at one of our colleges or in actual ministerial work. They should warn congregations of the risk they run in appointing ministers who are not in recognised standing. If requested by both parties, they should arbitrate in cases of difficulty in congregations or between ministers and congregations. When requested by a minister to advise on his continued fitness to remain in the ministry, they should do so. They should not inquire into any other questions than those of character, and educational and personal fitness. They should, if requested, give advice to ministers or congregations about settlements. And to do all this work effectively, the advisory committees should be constituted of both ministers and laymen."

It was also resolved that, pending a solution of the questions about advisory committees, the committee be authorised to send a representative to confer with any congregation or minister that presses for advice, and is prepared to meet the necessary expense. The question of instituting a supply Bureau, or blending it with the Settlements Bureau, was referred to the Committee for consideration, with power to take any action they thought desirable or practicable.

THE CHILDREN'S COLUMN.

No doubt you have heard of Sir John Franklin, who in 1819 first went on an exploring expedition to the Polar Seas, from Hudson's Bay; and how he believed that there might be found a way round the north coast of America, and out into the Pacific Ocean. The accounts of his voyages and adventures have entranced and thrilled many a boy and girl, and when you have a chance you should read about them. Very little in his day was known about such travels, and the provision made for those who undertook them was far less complete and good than it is now. They had terrible privations and sufferings to endure, but in spite of all this Franklin went three times on these exploring expeditions, the last being in 1845; but he never got through the North-West Passage, and from the last journey none of the party ever returned. His wife, Lady Franklin, sent out a search party under Captain McClintock in the little ship the "Fox"; and they learnt beyond the possibility of doubt that Franklin and all his party had perished in the icy regions of cold, hunger, sickness, and privations—not one living to return and tell the sad story, the North-West Passage being still untraversed and undiscovered.

A few weeks ago I went to hear an account given by a Norwegian explorer, Captain Amundsen, who had lately returned from the same journey, to try if he could get through the same icy seas to the Pacific. He had been for a long time preparing himself for it, for he intended to take observations in many scientific subjects, partly about magnetism and the magnetic pole to which the needle of every compass points; partly about geography, in order to make correct maps of the coast and islands still unknown. He carefully studied all these subjects beforehand,

and then he collected all the scientific instruments that he would need. He also went a journey to the Arctic regions, for hunting, so as to prepare himself to endure cold and hardships: and then, last of all, he got a little ship built in the Hardanger Fjord in Norway, which he called the "Gjøa." She was a very little ship, only twenty feet wide, and drawing very little water; with a little petroleum motor engine to help her along in calm weather. Amundsen then carefully chose his men, each one able to do his own part in scientific exploration, in working the vessel, in managing the dogs and sledges needed for journeys across the ice, in cooking, in photographing, or to be doctor and surgeon in illness or accidents. At last all was ready, and at midnight on June 16, 1903, the little "Gjøa" set out from Christiania Fjord. There is no night in Norway at that time of the year, so though it was midnight it would be daylight still. They did not know how long it might be before they saw their home and friends again; but their hopes were high that they might succeed in their attempt, and bring home a great deal of new knowledge; so they were in good spirits, and happy to be off.

They were more than three weeks in crossing the Atlantic before they came in sight of the first ice on July 9, near Cape Farewell, the southernmost point of Greenland. They followed the Greenland coast for a very long distance; then crossed Baffin Bay into Lancaster Sound, to Beechy Island, where they stayed two days to take observations and decide where to go next. On August 24 they left Beechy Island and steered for Peel Sound, which they entered in a dense fog which hid everything; but presently it cleared enough for them to go on, and on August 28 they safely passed the place where a former explorer had been stopped by impenetrable ice. The same day they passed the entrance of Bellot Strait, where McClintock in his search for Franklin tried in vain to get through. Then they passed along the coast of Boothia Felix, where they had some very hard times. There were quantities of ice and snow all round, but their stout little vessel managed to get through; but sometimes the water was very shallow and they got aground, and there was constant fog, so that they could not see their way, and the pitch dark nights were very trying. On August 31 they ran aground, but got safely off, and anchored by a low island to wait for daylight. Everyone had gone below, and Amundsen had got out his log-book to enter the day's doings, when there was a cry of "Fire!" Instantly there flashed into his mind all that that meant to them all. A little ship with 7,000 gallons of petroleum on board, and a lot of gunpowder, and the hull saturated with tar! Unless they could quickly conquer the fire a terrific explosion would follow, and the ship, with all their provisions, instruments, and all belonging would perish, and if they survived they would be left without any means of getting away, to die of starvation and cold! An awful prospect! Everyone was on deck instantly; there was an enormous column of fire rising out through the engine-room skylight: some cotton waste soaked with petroleum had caught fire. Wük, the

engine man, stuck bravely to his post, doing all he could to put out the fire. Somehow they did manage to subdue it and then put it out, and they were all saved.

After some delay they got off, and after fighting their way amongst shoals and rocks for ten days, dropped anchor on September 9 at the head of Peterson Bay in King William Land, naming their harbour Gjøahaven, after their ship. They hauled up their vessel close to the shore, and arranged everything for staying the winter there. They built themselves huts of snow and covered them with the ship's sails; and built an observatory where they placed their instruments and took observations. This was their home for two whole winters, during which they employed themselves in many ways; drawn by their dogs they made sledge journeys for exploring, and for hunting bears, seals, &c., and so increased their stock of food, and fed up their dogs. They also made friends with the Eskimo people, and though at first it was almost impossible to communicate with them, as neither party knew the language of the other, they got by degrees to understand each other better; and at Christmas-time the ship party shared their festival with their new friends. We saw their photographs, life-size, in lantern slides; they were dressed entirely in skins, so that only their faces could be seen, and so were the little children, too.

In April two of the party took a sledge journey to explore and map the coast of Victoria Land, finding that what had always been supposed to be one piece of land was a group of over a hundred small islands.

On June 1 the party began to prepare to leave their winter quarters, taking down their observatory, where Wük had kept the observations going on day and night for 19 months; and on August 13 they started westwards in the "Gjøa," on and on in the North-West Passage. On August 28 they saw a sailing ship—a wonderful sight to them after those lonely years!

On September 3, however, they got into ice again at King's Point, and soon after that they were held fast by the ice, and obliged to stay out their third winter.

But all went well with them till the end of March, and then Wük was taken ill and died. It seemed hard for him to die just as they were within reach of getting out of the ice, and home again. We saw a photograph of his snowy grave, with a little cross of sticks over it. But it was July before they really got out of the ice; and at last the brave little "Gjøa" and her company turned southward and steered through Bering Strait into the Pacific Ocean making for San Francisco. Their voyage had succeeded, and they had got through the North-West Passage. They had achieved what Franklin believed in as possible, and what he had given his life, with all his companions, in trying to accomplish. Surely his generous spirit must have gloried in the triumph of his successors!

GERTRUDE MARTINEAU.

EVEN our failures are a prophecy,—
Even our yearnings and our bitter tears
After that fair and good we could not grasp!
George Eliot.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 4, 1907.

CREED REVISION IN SCOTLAND.

DR. JOHN HUNTER contributed to the *Glasgow Herald* of Saturday, April 20, the final article in the remarkable series on "Creed Revision in Scotland," which has been appearing from week to week in the Saturday issues, by men of eminence both in the Established and the United Free Church. There are seventeen articles in the series, which was preceded by an introductory article in the *Herald* of Saturday, December 22, by Dr. JAMES MOFFATT, this year's JOWETT lecturer, and author of "The Historical New Testament." Dr. MOFFATT referred to the impulse given to this discussion by some letters which appeared in the *Glasgow Herald* in August, 1904, from Mr. J. S. TEMPLETON, a Glasgow carpet manufacturer, and by the book which he published last year, "A Layman's Mind on Creed and Church" (Macmillan, 3s. 6d. net), in which he speaks very frankly of the Westminster Confession, and demands its abrogation by the churches, and at the same time offers a tentative creed of his own, in the language of present-day religious experience.

Dr. MOFFATT himself urged that creed revision must be the common concern of the Established and the United Free Churches, and not as a professional question affecting ministers alone, but a vital concern of the people as a whole. "Creed revision," he urged, "must be shown to be a symptom of faith's vitality, not of its sickness. It is not that the churches have outlived the Gospel, but that the Gospel has outlived the creed."

"Whether the Westminster Confession should be revised, or an entirely new and short creed drawn up, is an open question. At bottom there is only one creed for a Christian Church, 'I believe in the LORD JESUS CHRIST,' or 'I believe in GOD the FATHER through JESUS CHRIST our LORD.' All other creeds are merely expansions or adaptations of this drawn out to answer misrepresentations and misconceptions, and to meet the needs of particular churches and particular crises."

All the writers in the series are agreed that the Westminster Confession, as a

statement of religious faith, belongs entirely to a past age; their differences of opinion are, as to whether the churches are capable of any adequate restatement, or whether the time has come for making the attempt, or whether a creed is required at all.

We quoted on February 23, one strong plea for the abandonment of any formal creed, and in the twelfth article in the series (March 16) the Rev. DAVID GRAHAM, of St. Gilbert's, Pollokshields, wrote:—

"My conviction is, that, to promote a true union of souls, we must substitute for the doctrinal test of church membership, which at present obtains, the ethical test which Jesus Christ made conspicuous use of. 'Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven.' In our effort to revise the creed and reform the church we dare not ignore the circumstance that, hitherto, theological controversy, directed chiefly to peddling side-issues, has been fruitful, principally in strife, division, hatred, and persecution. My view is, that in the reconstructed creed we must place in the foreground the practical, moral, and social issues of church life and work, and leave the metaphysical side of Christianity an open question, on which every member should be free to speculate. In the reconstructed church, there must be room for the full and free exercise of scholarship. Speculation must be unfettered; provision must be made for progressiveness in life and thought. 'A false religion,' as Lord Acton declared, 'fears the progress of all truth; a true religion seeks and recognises truth wherever it can be found.' Let us forget the things that are behind, and reach forward to the fuller and freer life that is to be."

Dr. HUNTER, in his final article, says that in the interests of truth and veracity, and of the Church and its best influence, it is to be hoped that the present movement for the revision of the creed may lead to some large and liberal result. The issue is distinctly between a formal and a spiritual Christianity. The articles in the *Glasgow Herald* have shown that the Westminster Confession "has no longer any vital hold upon a large number of those who nominally accept it and subscribe to it. It does not represent their attitude to things, and does not tell their real beliefs. It is held provisionally or for ecclesiastical purposes, not for personal use or reliance." We live now in a new world, and knowledge demands a reconstruction of doctrine in accordance with truth. It is no longer the Fall, but the Rise of man which history teaches, and the certainties in which we rest are not metaphysical speculations, but things of the spirit, "which are capable of spiritual verification, which appeal directly to the heart of faith, and require no other witness than that of the inner light."

It is not only intellectual growth, but a deepening of moral perceptions, which calls for a revision of the creeds, and also a

closer spiritual apprehension of JESUS himself.

"The Church has also grown in grace and in the knowledge of its Lord and Saviour. It has rediscovered the secret of Jesus—the large and mighty trust in God as eternal and invincible goodness which he quickened in the consciousness of mankind. The reaffirmation of the universal Fatherhood of God in modern days has led to a renaissance of faith which is slowly reforming the theology of Christendom. We see God in Christ and know God by Christ as never before, and this Divine knowledge is making all things new. There is surely hope in the common assertion that the teaching of the Churches is everywhere now tending to become Christocentric. This can only mean—nothing more and nothing less—than that Christ himself, his mind and spirit, must be the final authority by which the question of the creed will have to be decided; that the coming Christianity will be on the lines of the personal message of Jesus Christ—the proper form of a truly Christian theology. Now, it has been often admitted that the Confession of Faith rests more on Paulinism and its scheme of redemption than on the simple religion of Jesus. Christendom may have borrowed more of St. Paul's phrases than his thought, and may never have done full justice to his universalism and his conception of Christianity as a religion of the spirit; but the late Bishop Ewing revealed the thoughts of many hearts when he confessed his inability to trace in the artificial theology of the Epistles anything like a natural outcome from the teaching of Jesus in the Gospels. Terms like propitiation, predestination, justification, and sanctification make us feel that our religion has already left, and long left, its native Galilee. Still less can it be said of the theologians of later times that they continued and enlarged the main teaching of the Gospels.

"The Church of the future will have to make its choice between what the late Dr. A. B. Bruce was accustomed to call the Christianity of Christ and the Christianity of the creeds. What Cardinal Newman described as the doctrine of development in religion may be frankly admitted, but the ecclesiastical and theological developments of our religion have seldom been normal, and have often failed to preserve the original ideas. The cry 'Back to Christ,' properly understood, is not a cry of retrogression. It is the symbol of a going back which is in reality a going forward. The religion of Jesus is still an unexhausted and unrealised ideal. . . . The historic Gospel is spiritual and timeless. The mind of Christ is the revelation of the mind of the Everlasting, and his words the words of Eternal Life."

So Dr. HUNTER affirms that "the mind of CHRIST" must be the only creed of the Church. "CHRIST was, and is, essential Christianity—its sufficient creed." "The great cohesive power is loyalty to JESUS CHRIST—to his revelation of GOD and man and duty."

"It is Christ we are called to confess—his pure and simple way of faith and life, and not the doctrines and traditions of men. Even the Apostles'

creed, though hallowed by ages of pious use and open to appropriation, is not sufficient. It both says too much and too little. The Beatitudes express more of the moral and spiritual content of the religion of Jesus. If it be necessary for the practical purposes of Christian fellowship and worship to have a common confession of faith, then it ought to be a confession only of those truths which relate to the very spirit and essence of Christianity, and which most directly appeal to life and experience."

Thus it is clear that the Church of to-day demands a new creed. No mere alteration in the terms of subscription will suffice. A creed truly and simply Christian, says Dr. HUNTER, has been a long-felt want, and the time is more than ripe for change.

"A new theology—no hasty, unripe, unmellowed product—has been slowly growing in our midst these many years. Prophets, thinkers, and saints like Edward Irving, Thomas Erskine, Macleod Campbell, C. J. Scott, Alexander Ewing, Robert Lee, Norman Macleod, John Tulloch, Principal Caird, Robertson Smith, A. B. Bruce, have contributed to its development, and their influence keeps it thoroughly and profoundly Christian. It is the real though unwritten creed of the best and most thoughtful of the clergy and laity. It is the new thoughts of God and Christ and man, of life and the hereafter which find expression in the sermons which are preached from hundreds of pulpits in Scotland every Sunday, and not the thoughts which the confessional fathers cast into a set of rigid forms from which it was expected that no future age could possibly escape. It is not good, however, that there should be this wide and ever-widening gulf between the living faith of the Church and its traditional creed. It is not good that its ministers should have to keep up a pretence of believing in formularies which do not have their innermost assent, and from which the reality has departed. The Church which has not full freedom to lead in the paths of Christian progress has abdicated its most sacred function as a spiritual teacher and guide. Liberty of prophesying is an essential Christian institution, and the real and whole power of the pulpit lies in its veracity and earnestness. Temporalities—secular, social, and ecclesiastical advantages—are dearly held, if the holding of them means the bondage and restraint of the ministry, the Church, and the Gospel."

In this final article of Dr. HUNTER'S—as, indeed, in the whole series—there is a great appeal. Whether the time is actually ripe, and the Churches of Scotland will now find the open way and dare to enter into the freedom wherewith CHRIST has made his followers free, we shall watch, with a deep and sympathetic interest, to see.

CHRIST came to bring man's spirit into immediate contact with God's Spirit; to sweep away everything intermediate. In lonely union, face to face, man's spirit and God's Spirit must come together. It is a grand thought. Aspire to this! Aspire to greatness, goodness! So let your spirit mingle with the Spirit of the Everlasting.—F. W. Robertson.

THE RELIGION OF UNITARIANS.

WILLIAM ELLERY CHANNING.

1780-1842.

"By the Divine right of sanctity and virtue he was as a master among us. He did not impose upon us *his* faith, but he awakened and revealed our own." So Dr. Martineau wrote of Channing at the time of his death. And no less emphatically, at the Centenary meeting in Liverpool, Mr. Thom acknowledged his debt to Channing. Speaking of the first impact of his writings on this side of the Atlantic, early in the century, Mr. Thom said: "I remember it. I remember a sense as of being new-born. . . . Others had taught me much; no one before had unsealed the fountain in myself. He was the first to touch the spring of living water, which made me independent even of himself."

"What did Channing do for us? He lifted Religion out of the region of controversy; . . . out of the disputable and limited letter to the self-manifesting and inexhaustible light of the glory of God shining in the face of Jesus Christ. . . . He rose from the dead word to living persons. He emancipated us from external and traditional methods, from the ceremonies of the creeds that embalmed bodies of divinity from which the life was gone, to be taught afresh by the Father of Spirits, and by his living Word."

And at the conclusion of that memorable address Mr. Thom said that if those were to be his last words to the younger minds among his hearers, he was content that they should be these: "That, next to the New Testament, of all the writings I know, I think the writings of Channing are most likely to keep them in the line of spiritual advancement, humble, progressive, free, open to every light that comes from God, constrained by love to be of Christ's spirit towards the least of his brethren."

How Channing regarded his own teaching he told in the following passage of a letter written from Boston in April, 1837:—

"I feel that among Liberal Christians the preaching has been too vague, has wanted unity, has scattered attention too much. In my own labours there has been more unity, perhaps in consequence of the strong hold which one sublime idea has taken of my mind. This is the greatness of the soul, its divinity, its union with God—not by passive dependence, but by spiritual likeness—its receptiveness of his spirit, its self-forming power, its destination to ineffable glory, its immortality. This great view binds together all other truth. I think of God as the Father and Inspirer of the soul; of Christ as its redeemer and model; of Christianity as given to enlighten, perfect, and glorify it; of the universe as its school, nutriment, teacher; of all outward beauty as its emblem; of life as appointed for its discipline, and death for its passage to a higher being; of heaven as its perfection; of hell as its ruin. I understand the love which passeth knowledge, when I consider that God looks, as none other can do, into the soul, and comprehends its greatness, perils, and destiny. Love to God seems to me to be founded not on His outward benefits, but in regard to Him as the Father of the

spirit, present to it, dwelling in it, calling it by conscience and by His providence to perfection, to Himself. Love to man has no foundation but in the comprehension of his spiritual nature, and of his spiritual connection with God. To awaken men to what is within them, to help them to understand the infinite treasure of their own souls—such seems to me the object which is ever to be kept in sight."

Similarly, in the "Introductory Remarks" to his collected works, Channing gave an admirable summary of his teaching. One of the finest statements of his doctrine of God as the Father of all living souls, ever present with His children, is in the following passages from the sermon on "Christian Worship," preached at the dedication of the Newport Church on Rhode Island, July 27, 1836:—

"He pervades, penetrates our souls. All other beings, our nearest friends, are far from us, foreign to us, strangers compared with God. Others hold intercourse with us through the body. He is in immediate contact with our souls. We do not discern Him because He is too near, too inward, too deep to be recognised by our present imperfect consciousness. And He is thus near, not only to discern, but to act, to influence, to give His spirit, to communicate to us divinity. This is the great paternal gift of God.

* * * * *

"In regard to the spiritual influence by which God brings the created spirit into conformity to His own, I would that I could speak worthily. It is gentle, that it may not interfere with our freedom. It sustains, mingles with, and moves all our faculties. It acts through nature, providence, revelation, society, and experience; and the Scriptures, confirmed by reason and the testimonies of the wisest and best men, teach us that it acts still more directly. God, being immediately present to the soul, holds immediate communion with it, in proportion as it prepares itself to receive and to use aright the heavenly inspiration. He opens the inward eye to Himself, communicates secret monitions of duty, revives and freshens our convictions of truth, builds up our faith in human immortality, unseals the deep, unfathomed fountains of Love within us, instils strength, peace, and comfort, and gives victory over pain, sin, and death. This influence of God, exerted on the soul to conform it to Himself, to make it worthy of its divine parentage, this it is which most clearly manifests what is meant by His being our Father. . . . We must have faith in the human soul as receptive of the divinity, as made for greatness, for spiritual elevation, for likeness to God, or God's character as a Father will be to us as an unrevealed mystery."

And again, in the sermon on "The Father's Love for Persons," in the volume on "The Perfect Life," we read:—

"Moment by moment the living God sustains us; and His own life continually flows into us through His omnipotent goodwill. Moment by moment He intends and does us good; and no blessing comes to us without His immediate loving purpose.

* * * * *

"Intimate and tender, beyond our highest conception, is our Heavenly Father's relationship to us! He is incessantly our

creator and renewer, our upholder and benefactor, our witness and judge. The connection of all other beings with us, when compared with this, is foreign and remote. The nearest friend, the most loving parent, is but a stranger to us, when contrasted with God. No words can adequately express this *living* alliance of the Creator with His creatures. Our bodies are less closely united with our minds, than is God with our inmost self. For the body may be severed from the soul without working its destruction. But were God to forsake this thinking principle, it would instantly perish. How near to me is my Creator! I am not merely surrounded by his influence, as by this air which I breathe. I am pervaded by his agency. He quickens my whole being. Through Him am I this instant thinking, feeling, and speaking. And knowing thus the intensity and the extent of this relationship, how is it possible that I can forget Him!

* * * *

"The light of life is a constant consciousness of Divine fellowship. But we should not expect a sudden manifestation of the Infinite One to our souls. Gradually we must attain to this serene trust in God's all-protecting care, incessant mercy, and inspiring influence. The blessing will not be less real, because it comes upon us gently, according to our spiritual progress. There is no rest for our souls except in this ever-growing communion with the All-perfect One."

This is how the doctrine of Divine Immanence appeared to Channing, and for further examples of his teaching, full of the vivid sense of our constant dependence upon God for all that we possess, and all that we are as spiritual beings, we may refer to that other sermon on "Life, a Divine Gift," which is also in the "Perfect Life" volume. Of this our readers are aware that a popular sixpenny edition has now been issued by the British and Foreign Unitarian Association.

The well-known sermons on "The Imitableness of Christ's Character," on "Love to Christ," and on "Unitarian Christianity most favourable to Piety," and the famous Baltimore address on "Unitarian Christianity," amply illustrate the exalted conception Channing had of the mission and character of Jesus. The question of his special rank among spiritual beings, all "of one Family" and all alike dependent on the one Eternal Father, as also the question of the gospel miracles, is of secondary importance for religion; the vital question is of *character*, of moral and spiritual power, for the enlightenment and inspiration of men.

On this, we may quote again from "The Perfect Life," a few sentences from the Christmas sermon on "Jesus Christ—Brother, Friend, Saviour."

"Jesus, by his birth, was truly a *human being*, and in this we should rejoice. . . . Thus he was one of us. He was a man. I see in him a brother and a friend. I feel the reality of that large, loving, human sympathy, which so gloriously distinguished his whole character and life.

* * * *

"To regenerate and exalt human souls was Christ's ultimate end. And by what means could he more effectually have ministered to

this end, than by manifesting, as he did, his own excellence, disinterestedness, and divine love? This seems to me more and more to be the great good which we derive from the birth of Jesus. His inmost spirit was thus laid open to us. Nothing has wrought so powerfully on the human soul, as the mind and character of Jesus Christ. Among all means of civilisation and improvement, I can find nothing to be compared in energy with this. The great impulse which is to carry forward the human race, is the character of Jesus, understood ever more clearly, and ever more deeply felt. And consequently I rejoice in his human and humble birth, because by this his character was brought out. Thus was he revealed as the express image of divine perfection."

The passion for social progress and moral reform was a vital part of Channing's religion. His last public utterance was the Lennox address on the Anniversary of Emancipation in the British West Indies, and these were his closing words:—

"Mighty powers are at work in the world. Who can stay them? God's word has gone forth, and it cannot return to Him void. A new comprehension of the Christian spirit,—a new reverence for humanity, a new feeling of brotherhood, and of all men's relation to the common Father—this is among the signs of our times. We see it; do we not feel it? Before this all oppressions are to fall. Society, silently pervaded by this, is to change its aspect of universal warfare for peace. The power of selfishness, all-grasping and seemingly invincible, is to yield to this divine energy. The song of angels, 'on earth peace,' will not always sound as fiction. O come, thou kingdom of Heaven, for which we daily pray! Come, Friend and Saviour of the race, who didst shed thy blood on the cross to reconcile man to man, and earth to Heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned! Come, Father Almighty, and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth!"

EXPERIMENTS IN SOCIALISM.—II.

BROOK FARM.

THE main justification for including the famous Brook Farm enterprise among socialistic experiments is that the critics and opponents of socialism so generally number it among the failures of the system, and in this light of failure it has attracted more attention than almost any other scheme of the kind, chiefly because of the high and interesting character of many of those concerned in it. It really was not socialistic in any fair sense of the word. It was an experiment in altruistic living, based on ordinary joint-stock principle, so far as it could be said to be based on any principle at all.

The idea of it appears to have originated with Dr. Channing at a time when social problems were being very eagerly discussed, both in Europe and America. Saint-Simon, Fourier, Owen, and a good many others had been trying to inaugurate

the golden age. Channing had been greatly fascinated by some of the visions that the dreamers of the time had been conjuring up, and was conscious that in some of them, at least, there was much that harmonised most completely with his own Christian teaching. "I have," he wrote to a friend in 1841, "for a long time dreamed of an association in which members, instead of preying on one another, and seeking to put one another down, after the fashion of this world, should live together as brothers, seeking one another's elevation and spiritual growth." That was the general idea of the Brook Farm project, and for the first of the two periods into which the enterprise must be divided it was the idea which dominated everything. It was primarily a religious and educational movement, the social organisation being apparently quite a secondary consideration. Channing and a large circle of cultured and intellectual friends in Boston talked the matter over for a long time, and the more they talked the more enthusiastic some of them became. Emerson, Alcott, Margaret Fuller, Charles Dana, George Ripley, Nathaniel Hawthorne, Charles Whitmore, and a great many other leaders of Boston thought became deeply interested in the discussion of which Channing was the prime mover. Ripley, stimulated and encouraged by the enthusiasm of his brilliant young wife, was the man who finally took the practical lead. He was an advanced religious thinker and teacher, and for fifteen years had been the minister of a Unitarian congregation of an early type, unable to keep up with him in his mental and religious evolution. He and his wife felt strongly that a practical experiment in the actual living of the higher life would be the logical completion of his pulpit teaching, and when all was over, when failure was complete, and the altruists were scattered to the four winds, it was the universal testimony that Mr. and Mrs. Ripley had to the last led the enterprise with splendid pluck and spirit. When it was all over, however, and in penury and dejection—money, and even their books, all gone—they had to begin the battle of life over again, the poor wife completely broke down, lost heart and faith, and most pitifully turned for rest and shelter to the Roman church, her stronger husband looking sorrowfully on, entirely disapproving it, but unable to prevent it, and too magnanimous and sympathetic even to blame her.

Nothing like an authoritative or complete account of this interesting experiment has been left. Somebody once asked Ripley when he was going to write it. "When I reach my years of indiscretion," he replied. But from a good deal of miscellaneous writing by those who had opportunities of knowing all about it, a pretty accurate idea of it may be formed, and it is quite easy to see that it was an experiment foredoomed to failure. Ten of the transcendental Bostonians subscribed among them 12,000 dollars, divided into four-and-twenty shares of 500 dollars each. Ripley took three shares, and pledged his library for more if necessary. His wife took two, Nathaniel Hawthorne, the novelist, took two, and Charles Dana three. They were to have 5 per cent. on their subscriptions, and on the strength

of their 12,000 dollars the ten of them drew up articles of association and bought 200 acres of land, and a pleasantly situated house, with a brook running at the bottom of its garden, eight or nine miles from Boston. This was Brook Farm. They settled upon the estate, I think, with twenty members, each with some small pecuniary share in the undertaking. They were none of them rich men, none of them knew much about agriculture—though some of the most enthusiastic had for a year previously been diligently at work upon the land, by way of getting experience and demonstrating their resolution; and until some months after they took up residence no sort of social constitution was formulated. It was to be simply the Brook Farm Institute of Agriculture and Education. Nobody, it was supposed, would be likely to join them who was not anxious for culture and the higher life, and, quite irrespective of creed or social theories, it was determined that all persons who should hold one or more shares of the association stock should at least be admitted to a three months' probation. The general idea was to live in kindly brotherhood, to raise their own food, as far as possible to supply their own needs, to do their own work, and to develop a scientific school or college. It was quite a small affair. They never attained to more than about 150 in number, and they could hardly be said to be an organised society at all. They were simply an aggregation of more or less spiritually minded individuals, without any very clearly elaborated system or any very definite basis of economic principle. Individual property they recognised as sacred. Each member was to work at some physical occupation just as many hours as he pleased, choosing his own employment, and, whatever his work, he got paid a certain sum per hour, and was charged a certain sum for housing and for food at a common table. During the morning hours all sorts of manual work would be general. The men—such men as Ripley and Hawthorne, like all the rest—would go to the plough and the pitchfork, the hammer and saw; the women would go to the laundry, or housework, or cookery. In the afternoon the ploughmen would perhaps change their clothes and become teachers, and in the evening there would be pleasant intellectual intercourse, or amusements in the form of dancing, tableaux, charades, acting proverbs, or Shakespearian readings. Each member, having performed such association work as he thought proper, or necessary, he was free to employ his leisure as he chose, and, by literature or in other ways, was at liberty to make money for himself if he could. Apparently there were many who maintained business and working relations with the outside world while retaining their membership with Brook Farm as a pleasant and interesting hobby, while some of independent means were attracted to it by the educational advantages offered by its leading members and the college or university they were trying to develop. They took in pupils of all ages and all sorts, and the teaching department of the enterprise seems to have been the most successful and the most profitable. It looks to have been all very delightful, and even though it failed, a great many of those who took part in it were afterwards of opinion that it was

well worth having made the experiment. They declared they had thoroughly enjoyed it, and that it had brought the golden age of harmony and universal brotherhood appreciably nearer to them.

But delightful and interesting as it was as a sort of novel educational picnic, it was a doleful failure financially, of course. It seems to have been assumed that with a society established on a high moral and spiritual level, mere material and economic affairs would be sure to come out all right. It was a profound and a fatal mistake precisely similar to that which good people are always making when they argue that what the world really wants to put it right is not social re-organisation but renovated character in individual men and women. It is a grave and mischievous statement of a partial truth. No sane person will under-estimate the value of character, of course; but the finest of characters and the highest and purest of abstract principles may, and often do, contend in vain against a vicious system of things or even the want of a right system. Morally, this Brook Farm scheme was splendidly equipped, but in this world at least the basis of all life is material, and all their fine principles were frustrated because they did not do—as socialists are always being abused for doing—they did not put bread and butter in the forefront of their social system. They were going to show the world how to live; they were to be a centre for education, and preachers were to go out from Brook Farm proclaiming a new social gospel far and wide; but it all broke down because they trusted too much to the moral elements in their scheme, and took too little heed of the material.

Their estate was picturesque and beautiful, an ideal locality for an idyllic and transcendentalist centre, but the land was light and poor, and some of it rocky and barren, and they could not get manure. They were almost fanatical in their insistence on individual liberty, and their labour was not properly organised. With all the will in the world they could not put strength enough into their tillage. They soon saw that their agriculture, with all the science they could bring to bear on it, and though they engaged an expert, was a failure, and they brought along a number of craftsmen who had applied for membership to see what they could do in the way of mechanical industry. They made shoes, and blinds and baskets and lamps, and then found they could not get orders for them. Meanwhile a curious and critical world was deeply interested in this queer colony, and in one year it is said that they had 4,000 visitors, who took up their time and helped them at the luncheon table, and, moreover, were thought among them to have introduced the smallpox.

Poor Ripley and his wife faced coming disaster with smiling faces and stout hearts, but the grim spectre of ruin was not to be diverted that way. While the Brook Farmers were slowly working their way to financial extremity, the Fourierists were making something of a boom in New York, and in March, 1845, the original scheme gave place to the Brook Farm phalanx, which ran a brief course and fizzled out with a fire which destroyed their uninsured "phalanstery," a huge wooden building on which 7,000 dollars

had been spent. This, probably, only precipitated the final collapse, and the summing up of the whole matter has thus been stated—"Bad soil, manure hard to get, no water power, railway three miles off, very little local industry, insufficient capital and a still greater lack of trained skill." With such disadvantages the only thing that could possibly have insured success was the carefully adjusted organisation of scientific socialism in its fullest development. This they were almost entirely lacking, and yet the opponents of socialism are constantly including Brook Farm as among the most signal instances of socialistic failure.

GEORGE F. MILLIN.

THE CHURCH IN RELATION TO SOCIAL SERVICE.*

BY MR. F. TAYLOR, EDITOR OF THE
"GLAMORGAN FREE PRESS,"
PONTYPRIDD.

THERE is a natural association of ideas in the minds of many persons between an editor and a waste paper basket. Not even an editor is safe from the insatiable maw of that all-devouring receptacle of human hopes and aspirations. Believe me, if you can, I am a liberal and steady contributor to my own waste paper basket. It is in the eternal fitness of things and I would not have it otherwise. The waste paper basket has consumed my original address on "The Church and its Relation to Social Service." To the preparation of that address much time was devoted. Then I was told, plainly but kindly, that I was expected, as far as possible, to be severely practical, to deal with concrete facts, and not to wander off into a discussion of first principles and abstractions, but bluntly to get on with the business. So at the eleventh hour, I began all over again.

In effect, I suppose, what one is expected to do, is to adopt Squeers' utilitarian methods of pedagogy. Spell window, W—i—n—d—o—w, and now go and clean it.

That method of treatment requires large assumptions. May we take it for granted that we are all of one mind, freely admitting the clamant demands of social service; all keenly alive to the cruel, naked, ugly realities of the social problems of modern industrial and urban communities, and a landless people; that we are all consumed with the white heat of a passion for social justice and righteousness, and aglow with the self-sacrificing love of human brotherhood? May we take all that for granted, and assume that we are all of one mind as to the means and methods by which one of the oldest and most powerful of human organisations—the Christian Church—can direct its manifold energies into the varied channels of useful and practical social service?

While I am most anxious to get at close quarters with practical questions of social service and the relation of the Church to them, I fear it is not safe or wise to take too much for granted. Even if we are all liberal Free Churchmen, common experience would make one very cautious in assuming

* A Paper read at the Annual Meeting of the South-East Wales Unitarian Society at Swansea, on Monday afternoon, April 15.

that we have all escaped the human tendency to think in water-tight compartments and to divide ourselves and other folks into sheep and goats.

"My friend," said the solemn man, "have you ever done ought to make the community in which you live the better for your living in it?"

"I have done much," replied the other humbly, "to purify the homes of my fellow beings."

"Ah," continued the solemn man, with a pleased and beatific look, "You distribute tracts?"

"No," replied the humble man, "I clean carpets."

It is this broad division of all sorts and conditions of men into tract distributors and carpet sweepers, as representing two schools of thought and distinct diversities of outlook on life, that presents the initial difficulty when one is asked to deal practically with the question of the Church and its relation to social service. It would be nice to take the Church for granted and the clamant demands for social service as admitted, and get on with the business. But are we agreed on any common idea of the Church, its place and function in human society, and the need of and call to social service as a personal and communal obligation? Or must we roughly classify ourselves as tract distributors and carpet sweepers.

Must we not recognise that the majority of Churches are still in the elementary, tract-distributing stage—concerned more with precept than with practice? Is not the common idea of a Church "other worldly"? Do we regard a Church as a separate, distinct and self-centred organisation or society in the world, and yet not of it, its chief end a personal one—the salvation of the individual's immortal soul, preparing him for another world, and providing spiritual nurseries and sanatoria for the treatment of sick souls, spiritual maladies, and moral weaknesses and deformities? That is the tract distribution idea. What can we say for the humble carpet sweeper?

Have we not to take account of the revolution in thought created by the theory of evolution and the conception of the organic unity of life? No one questions the paramount value of the individual and his immortal soul. And all real lasting reformatory effort must begin with the individual. Granted that, has not modern thought revolutionised our conception of the place and function of a Church in the organic life of a community? The old individualistic conception of life, of man as an isolated atom, self-centred, self-contained, has to give place to the wider, nobler, surer conception of the essential organic unity of life as expressed in the individual and the aggregation of individuals that constitute the organic life of the community. This revolution of thought has given us new ideas, new conceptions of the place and functions of a Church in a community. To the old-world individualist, this world was a "wilderness" in which, for a brief sorrowful space he sojourned—a wanderer and a pilgrim. His conception of this world was static, and heaven was a place. We see life as kinetic, ever moving, ever-changing, at no one moment fixed and stable. The world is what men

make it, good or evil; heaven is not a place but a state of being, it is here and now, for the Kingdom of God is within you.

The tract distributor is right in insisting upon what he will term the religious foundation and the spiritual functions of a Church. He is right in insisting upon the pre-eminent importance of conversion and the salvation of the individual, of supplying the need in the human heart for association together in common worship, praise and prayer, and nourishment and instruction in religious and ethical ideals, or their husks and shells, creeds and doctrines.

Yes, grant all that, but isn't there something to be said for the humble carpet sweeper? The two aspects of the question expressed in these personalities, are not irreconcilably opposed or mutually destructive. They are but two facets of the truth; they each have their value, and both are indispensable. The two conceptions merge into a wider and a nobler conception of life than either alone can afford.

Indeed, is not the existence of a multitude of societies and organisations, with social, political, and philanthropic and humanitarian objects, an admission on the part of the Churches that the religious, ethical, and altruistic forces generated by them are too great and powerful to be confined within the narrow limits of that which they claim as their particular and special province. I think so.

The ideal man, and therefore the ideal Church, in relation to social service and our common humanity, is a well-balanced and healthy combination of the tract distributor and the carpet sweeper, and all that those two representatives of distinctive thought and activity imply. The tract distributor and carpet sweeper are each in splendid isolation, because they persist in thinking in water-tight compartments and maintaining artificial distinctions between sacred and secular. Your Union for social service expresses this very clearly in its address. The founders of your National Conference Union for social service have done well to place first in the objects of the union, "The careful study of the social problems of modern civilisation," as a condition precedent to the undertaking of definite practical work towards its solution. And I am devoutly glad to read the next sentence, "Such objects are to be attained as far as possible by action through the Churches on the roll of the Conference." I have spoken of the revolution in thought created by the theory of evolution and the conception of the organic unity of life. But I am reminded that there is no new thing under the sun, and our highest achievements seem to be to rediscover ancient truths and restate them in terms of current speech. For, after all, Christianity began as a social gospel, pure and simple. There is no time, and there is no need, to inquire why the Church has apparently drifted so far away from its earliest ideals. Churches, like all other organisations are subject to the same laws of development and change, of progress, and of decay; movement, not always vertical or horizontal, by no means ever in one direction.

Here is a plain, simple problem. The tormenting evidences of social evils and the weltering mass of human misery will

not give thinking men rest. There has awakened in men a social consciousness that has revolutionised our outlook on life. We have a profound conviction of the need for, and the immediate possibility of a regeneration of humanity, the re-birth of society. There are many organisations working in their several ways to attain that end; but the thought will give us no peace that the Church (speaking of it in its widest sense) ought and must be the chief means for the individual and social redemption of mankind. That deep-lying conviction is responsible for such anxious inquiries, as, why has the Church lost its hold on the masses? It is responsible for the eager cry that the Church shall jettison its cargo of dead values, effete formularies and outworn creeds and dogmas. In other words, that the Church shall once again lead the van and comprehend within the scope of its activities the forces which seek the ultimate regeneration of mankind. The unkindest cut of all is the cry, uttered in all sincerity, for the conversion of parsons and ministers to Christianity. The reception of the New Theology by the parsons indicates how great is the problem that faces us.

The first step in bringing the Church into right relationship with social service is to convert the occupants of the pulpit and the pew. Begin right there.

The Churches have already all the necessary organisation to hand to discharge all the social service required for the regeneration of humanity, and the re-birth of society. The Churches only first need sound and saving conversion. And a next indispensable preliminary is, to quote the words of Sir Oliver Lodge, the marshalling of an organised body of workers and thinkers, imbued with the right spirit and informed as to the real facts, devoted to the cause of goodness, and trained for the detection of long accustomed errors, and for the development of human life.

In other words, the next step after converting the pulpit and pew is education and organisation. Facts first. Facts, uncontrovertible, of the pain, misery, and shame caused by human stupidity and human selfishness.

For that reason, I welcome the development of adult classes and men's brotherhoods. Some of them are poor and inadequate in conception and aims; but they are a right beginning. The intention is there, if the expression be lacking in lucidity and definiteness. These agencies have to learn the painful lesson, like you and I, as individuals, that right belief is vastly important, but that here and now right action is clamorously urgent.

Let there be less of "Whoso will be saved must thus think," and more of "Whosoever will save others let him do." The will of God is to be done on earth, here, now, right away. The Kingdom of God is within us, and must be lived in our daily lives. That is the secret of true social service, alike for the individual and for the Church.

The Church, in its relation to social service, may be trusted to follow the line of least resistance—in obedience to a well-known law of development and progress. What I have said respecting the artificial distinctions between secular and sacred, and our propensity for thinking in water-

fight compartments, largely meets, and I hope in some degree answers the very decided and emphatic objections on the part of the great army of tract distributors to the Institutional Church.

The ultimate ideal of regenerated human society is a community in which there is no distinction of Church and State, and in which every common effort of life, social, civic, and political, is an act of worship and devotion.

The Institutional Church is one of the most hopeful and promising stages in the development of the church's efforts to solve the problem of its right relation to social service. We are distinctly "getting on." Knowing how deeply rooted is the tract distributor idea in the average Church, no one need fear that the Institutional Church is likely to forget the paramount importance of giving attention to the individual and his spiritual needs.

Following the line of least resistance, the Institutional Church may be regarded as a clear and definite response on the part of the Church to the social needs of the age. The industrial and commercial revolution has vitally affected all human relations, and especially the home and social life of the people. The Church was bound to adapt itself to changed and changing conditions of social life. The Institutional Church is as yet in its infancy. It has infinite possibilities of good, infinite possibilities of development. Consider only one phase of it. The severance and isolation of thousands of young people from home ties and influence. Can the Church hope to do its duty to these thousands of young people by its Sunday services, leaving them to their own devices and the manifold temptations of urban life on the remaining six days of the week?

Here is a concrete problem of social service, and some of the Churches are manfully striving to meet it. The efforts are tentative, halting, and often blundering; but there is evidence of an earnest desire to do the will of God in practical service.

It ought to be possible for the whole social life of a young person to attain its fullest development under the protecting care and guidance of the Church. Where young people enjoy the inestimable privilege of true home life this need is not so apparent; but it exists even in that case to a certain extent.

In this connection may I remind you, in conclusion, that the social problem is not merely a problem of poverty. One cannot possibly exaggerate the extent and intensity of the mass of poverty in the modern community, but it is only a part—admittedly a big part—of the social problem. There is a tendency—I even noticed it in the address of the Conference Union for Social Service—to give over emphasis to the economic side of the social problem, especially in relation to poverty.

The sole justification for this or any other civilisation is its capacity to produce as its ultimate object an ever-increasing number of healthy, happy, joyous human beings. That is the social problem—civilisation its cause and cure. And while we are grappling with the economic perplexities of the poverty problem, let us remember that there is a positive as well as a negative side to social service, a constructive as well

as a destructive work to which the Churches are called. The Institutional Church is at once an example and an inspiration.

This organisation, or aggregation of organisations, is on sure safe ground, when, concurrently with efforts to awaken individual consciousness of the gross evils of modern civilisation; to encourage their systematic study and the practical application of remedies in everyday life, it directly aims at the promotion of a wider, healthier, happier, fuller and freer social life amongst all classes.

Here is another "next step" in the Church's contribution to practical social service. Let each Church realise that there is a social meaning and interpretation, as well as an individual one, of the Master's words, "I have come that ye may have life, and that ye may have it more abundantly."

I have spoken of the Institutional Church's efforts for the young life of the community. It must not stop at the young people. Can anyone contemplate unmoved the drab monotony, the dull depressing sameness and hopeless cheerlessness of the lives of the great masses of our population? Industrial conditions all tend to rob a man of his individuality and reduce him to the level of a mere cog in the machine that manufactures wealth. It is the Church's privilege and duty to rescue men and women from these life and soul destroying influences, to encircle them with the sunshine and the warmth of true social intercourse a large, full and free life. Here is work that lies ready to hand. We may not be able to solve at once the problems that afflict modern society, but each Church, while striving earnestly to spread a wider and deeper and surer knowledge of the roots of the evils that afflict our common humanity, and the remedies for those evils, can, and ought to be every day of the year an oasis of true social life in the arid wastes of the common life of our industrial communities.

TO EDWARD EVERETT HALE.

How richly runs life's record on for thee,
Rounding the goal of five and eighty
years,

Meeting large issues with a front that
cheers

Wide legions of thy fellows, setting free
Into the sunshine of thy liberty

How many a soul companioned else with
fears,

How many a heart that sate erstwhile
in tears,

Teaching the world the worth of man to see.

The heavenly kingdom dost thou still
proclaim,

E'en Christ's good-will and peace across
the land,

The dignity of service in His name

Whose praise is wrought in many an earnest
band.

And so may those who later tell thy fame
Speak best thy praises as they "lend a
hand."

—Benjamin Reynolds Bulkeley, in April
"New England Magazine."

TO CORRESPONDENTS:—Letters, &c.,
received from G. E. D., B. D. E., T. B. E.,
A. H., E. S. H., J. S. H., Ph. M., F. N.,
H. S. S., P. S., C. T., E. L. H. T.

ASHTON-UNDER-LYNE.

NEW CHURCH OPENING.

THE new Richmond Hill Church, of which the foundation-stone was laid about a year ago, during the ministry of the late H. Kelsey White, was opened on Thursday, April 25, with special services of dedication.

The church, which is calculated to hold some 400 worshippers, is described as of English Gothic in style, consisting of nave, aisles, and chancel. It is built of Accrington pressed bricks, with granite columns. The cost is over £3,000, of which over £2,100 is in hand.

At the opening, on Thursday afternoon, a procession proceeded from the school-room, where services have hitherto been held, to the church door, where a key was presented to Mrs. Enfield Dowson, that she might perform the opening ceremony.

Mrs. DOWSON, in accepting the key, thanked the congregation for the honour they had done her in asking her to open their beautiful new church. That was the beginning of a new era of their work in Ashton. The church, for which they had worked so earnestly, was dedicated simply to the worship of Almighty God. She trusted that it would become to them a home truly beloved, and help in many a good cause, and be a centre of light and leading in the town.

Mrs. Dowson then opened the door and passed in, followed by the choir, singing "Lift up your heads." The church was quickly filled, among the congregation being a number of neighbouring ministers and friends from other congregations.

The service of dedication included the hymn "Here, Lord, in faith we gather," written for the stone-laying by Mr. Kelsey White, and the lessons were read by the Rev. John Barron, the newly appointed minister, and the Rev. W. C. Hall, the first minister and builder-up of the congregation. The Rev. H. Enfield Dowson offered the prayer of dedication, and preached the sermon from 1 Cor. iv. 13, "We also believe, and therefore also we speak." They were going forth, he said towards the close, with new power in Ashton in that beautiful new church. If they were to hold their place as ministers of Christian churches they must establish new social conditions in which the brotherhood of man would no longer be a mockery. Churches were not worthy of the name of Christian unless they placed social reform among their first purposes. So here to-day, he said in conclusion, I dedicate this beautiful church in fulfilment of many hopes, aspirations, and prayers and labours of your late young minister. A free church, dedicated to the truth of God, to a worship according to conscience as dear as life itself, to the Christian life within your own souls, to the gathering in of young and old into the embrace of your pure and beautiful religion, to the work of social reform in the very spirit of Him who went about doing good; may it be not the least influence in this town, and may you be among those who bring nearer this fair Kingdom of God.

After the sermon Mr. H. H. Livesey sang a solo, "O Thou to whom in ancient time," composed for the occasion by Mr.

James Broadbent. The collection amounted to £67 8s. 3½d.

After tea in the New Jerusalem School, a meeting was held in the schoolroom, over which Mr. S. Moss presided. The secretary, Mr. S. Wilkinson, gave a brief account of the movement in Ashton, begun in 1870, then abandoned for a time, but taken up again with special lectures and Mr. Hall's ministry (which began in 1897). Their school chapel was opened in 1900. For the new church they still had £900 to raise, and they wanted an organ. For this they were contemplating a bazaar.

A vote of thanks to Mr. and Mrs. Dowson was moved by Mr. S. Smethurst, seconded by Mr. Slater, and supported by the Revs. J. Barron and W. C. Hall.

A further service of dedication was held in the evening, when the Mayor and Mayoress (Councillor and Mrs. F. Reyner) were among the congregation. The second hymn, "Nor heaven nor earth can Thee contain," was written for the occasion by the Rev. W. C. Hall. He preached the sermon, from Isaiah lx. 18, "Thou shalt call thy walls Salvation." In the course of it he made an earnest appeal to his old congregation not to trust the future, but to make it: "Yesterday's work is ended; do to-day's work to-day." And he concluded:—

"You have built a church, a beautiful church, and you will add to its beauty as times goes on and as you can, you will bring into it the skilful work of hands that can enhance it; but you have set yourselves to build something still richer, a life within it, an activity of purpose, to make your own lives nobler, and to fill the lives of others with the truth you know. Many will come here, seeking truth, and you will give it not in a creed, not by means of any ritual or form of worship not through any pulpit pronouncement. You will give it in your life. Religion has called you to tasks of self-sacrifice, and this building is an evidence of your compliance and fidelity. It calls you again to acts of self-sacrifice, to give life unto the regeneration of mankind. There are souls in this town who expect at your hands the grace of God; there are souls, believe me, who can only find His Kingdom here. No man will enter heaven because he can bring the evidence of a multitude that his doctrine was sound. He will enter heaven as God says unto him 'Well done,' for the saving of a soul. I ask the people of this town, in which I began my work as a Christian minister, to believe that this church stands not in antagonism against any other, however distinctive be the specific opinions herein proclaimed, but to accept it into their midst as a witness that some of their number, who generally call themselves Unitarians, are eager to save souls for God by declaring the truth which God has revealed to them, and giving forth to their brethren the strength and life which He has vouchsafed. God lay upon this church His own hands for its consecration, and upon all its people His holiness. God bless you all as disciples and brethren of Jesus Christ."

The special opening services were continued on Sunday, when Mr. Hall was again the preacher. The collection on the two days amounted altogether to £106.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Astley.—The annual sermons were preached on Sunday, by the Rev. R. S. Redfern, of Leigh, whose earnest, thoughtful sermons were highly appreciated by large congregations. The singing was by an augmented choir, accompanied by a string band, under the leadership, of Mr. A. Hunsworth, J.P. The collections despite the unfavourable weather, amounted to £21 9s.

Heywood.—On Sunday last, the annual Sunday-school services were conducted by the Rev. E. Ceredig Jones, of Bradford, who preached two very appropriate and inspiring sermons. The musical part of the services was very efficiently rendered by the choir, which was largely augmented by the children and the elder scholars of the Sunday-school. The chapel was well filled, but owing to the unfavourable weather on the day, which made it inconvenient for many friends in the neighbouring churches to attend, it did not present the crowded appearance that is customary at these times. The offertories amounted to £47.

Horwich.—To the memory of their late minister, Rev. Richard C. Moore, who died somewhat suddenly nearly a year ago at the age of forty-one, the congregation have placed a rose-window of stained glass representing "Christ and the children," in the gable behind the pulpit, with a brass plate underneath the picture bearing a suitable inscription. Rev. J. J. Wright, of Chowbent, conducted a special service on Sunday afternoon last in connection with the unveiling and dedication of this window. Notwithstanding the very inclement weather there was a large attendance of members and friends.

London: Bell-street.—The girls' club gave their annual drill display on Wednesday evening, the senior class having been admirably trained by Miss Alice Gardner, the Junior class by Miss C. R. Holland. The drill included a good deal of gymnastics, dumb bells, clubs, jumping, &c., as well as a fascinating Maypole dance for the little ones, and the whole display was much enjoyed, both by the audience and the girls themselves. At the close they presented their two teachers with bouquets of white roses, and the Rev. V. D. Davis, who presided, distributed the badges to the four girls of the senior class and seven of the junior, who had gained their colours for regular attendance, good conduct, and good work.

London: Highgate.—The Band of Hope held its annual meeting on Wednesday, April 24, the President, Mr. H. G. Chancellor, in the chair. The proceedings opened with the election of officers for the ensuing year, followed by the distribution of medals and prizes by Miss Bredall, who also gave a charming address. The members afterwards delighted their audience (which consisted of over two hundred people) with a little musical play "Cinderella." Thus was closed a most successful year's work.

Manchester: Broughton.—On April 23, the Sunday-school anniversary services were held, the attendances constituting a record for the church. The services were conducted by the Rev. Hy. Dawtre, who preached in the evening on "The Leadership of Jesus." In the afternoon the scholars rendered a cantata, "The Dawn of Spring," when the church was crowded to excess. The whole of the collections are to be devoted to the Sunday-school.

Manchester: Upper Brook Street.—The Sunday School anniversary services were held on Sunday last, the evening preacher being the Rev. W. L. Schroeder. There were good congregations, and the collections showed a great improvement on recent years. On Saturday and Monday last the elder scholars gave an excellent performance of "The Merchant of Venice." The chapel report, which has just been issued, shows that the school and congregation are steadily improving. Sixty-one new members joined the Church last year, twenty-seven of them elder scholars from the Sunday-school. The only anxiety is in regard to finance. The *City News* of last Saturday contained a good report of an address given by the Rev. C. Peach at the Arts Club on the occasion of the annual Shakespeare celebration,

the subject being "The Supernatural Element in Shakespeare."

Midland Sunday School Association.—The thirty-first annual meeting was held on Saturday, April 27, at the Old Meeting Church, Birmingham. The Rev. Thomas Paxton presided at the business meeting, and among those present were Mr. Ion Pritchard, representing the Sunday School Association, and Mr. Godfrey, the North Midland Association. The report gave statistics of the thirteen schools of the district, and recorded the great success of the Annual Scholars' Service in the Birmingham Town Hall. The address by Dr. Crothers to the teachers was also very successful. In the autumn of last year, Mr. Worthington, of Stourbridge, invited the teachers to a garden party, about 100 accepting the invitation. The committee regretted that they were unable to open the teachers' preparation class, but an effort would be made in that direction during the winter months. Also that the Association hoped to be in possession of a lantern shortly. The visitors reported in their visits the many agencies in connection with the schools, such as Bands of Hope, Guilds, Benevolent and Provident clubs, Savings Banks, Recreation classes, Cricket and Football club, Girls' and boys' clubs, &c., which were the means of keeping the elder scholars to the schools and churches. The Rev. J. W. Austin was elected president for the ensuing year, and the Rev. T. Paxton and Miss Twist, hon. secretaries. A very hearty welcome was given to Mr. Ion Pritchard and Mr. Godfrey. Mr. C. M. Stocker was thanked for his services as hon. sec. during the past three years, other duties having compelled his resignation. Tea was provided in the school-room by the teachers of the Old Meeting schools, and a conference was held, when the Rev. J. W. Austin presided, and a paper was read by the Rev. W. J. Clarke on "The Aim and Qualifications of the Sunday-school Teacher." A discussion followed, and votes of thanks brought a successful meeting to a close.

Newport, Mon.—After being in temporary charge of this church for more than six months, the Rev. S. Burrows terminated his present visit on Sunday last, when good congregations assembled to hear his farewell sermons. On Thursday evening, April 25, a very pleasant social gathering was held, when the opportunity was taken to present Mr. Burrows with a silver-mounted inkstand, suitably inscribed, as a mark of the congregation's regard, and in recognition of his good and helpful work for the church. Mr. W. Pritchard presided, and the presentation was made by Mr. Banks, the oldest member of the church. Mr. Burrows gratefully acknowledged the gift and the kindness they had shown to Mrs. Burrows and himself.

North East Lancs. Sunday-school Union.

—On Saturday, April 27, the Rev. Joseph Wood, of Birmingham, was present at a meeting held at Trafalgar-street, Burnley, and gave an address. As President of the National Conference he said, he would take the opportunity of dealing with some of the work which the Conference was engaged upon. Mentioning first the matter of young people's guilds he advocated the formation of such societies amongst our churches as one of the best means of attaching the elder scholars to the church. The Social Questions committee was also doing a good work in preparing syllabuses for the adoption of the churches that wished to take up a systematic study of the various social problems which are pressing for solution. Mr. Wood pointed out that the church could not take sides as between individualists, collectivists, socialists, and others, but he urged that it would be neglecting one of its chief duties if it did not see to it that its members had the opportunity of ascertaining the facts with regard to the social problems, leaving the individual to draw his own conclusions from those facts. Lastly, reference was made to the shortage of supply of students for the ministry. Mr. Wood urged the necessity for careful watch being made on the part of the minister and others for any young person who showed any desire to take up this most important calling, and to give all the encouragement possible. An interesting discussion followed, in which the Revs. A. W. Fox, J. Islan Jones, J. E. Jenkins (chairman), Messrs. Mackie, Lowcock, Harrison, Hird, Hargreaves, and others took part.

Whitchurch, Salop (Welcome meeting).

—On Tuesday, April 23, a public tea-meeting was held to welcome the recently appointed

minister (Rev. W. J. Pond). The Rev. J. C. Street, Shrewsbury, delivered the charge to the minister, and in a very earnest, impressive address, reminded him of the sacredness of the position to which he was called, the grave responsibilities that devolved upon him, and that he was a servant, not only of God, but of the people. The Rev. E. E. Lovell (Baptist), as the senior Nonconformist minister of the town, welcomed Mr. Pond to Whitchurch, and expressed a hope that he would take an active part in civic as well as religious life outside his own church. The charge to the congregation was delivered by the Rev. J. A. Brinkworth, Saffron Walden, president of the General Baptist Assembly. In reply, Mr. Pond said he had come as a humble worker in the Master's vineyard. His aim was not to preach theology, but the simple practical Gospel of Christ. He recognised but one creed, the only one his Master taught, viz., "the Fatherhood of God and Brotherhood of man," and it was his aim to inspire them to "Live that creed and hold up to earth the torch Divine, to be what thou prayest to be made, and let the victor's step be thine." He was not going to make extravagant promises, but would do his best, and hoped that "to his virtues they would be ever kind, and to his faults a little blind." Other speakers were the Revs. H. Fisher Short (Crewe), A. Thompson (Dudley), D. Davis (Nantwich), and E. Evans (Chester), and Mr. H. Coventry (New Brighton), and the chairman, Mr. G. Groom (Whitchurch). There were several friends present from Shrewsbury, Nantwich, Crewe, and Chester. By this very practical sympathy from distant sister churches Mr. Pond and his congregation were much encouraged. The Rev. J. A. Brinkworth had preached on the previous Sunday, both morning and evening.

Styal.—Of presentations there are many and of various kinds, but it will be agreed that a presentation of a large carved oak mantelpiece to a newly built chapel room by an octogenarian, who had carved it herself, is something out of the ordinary. Such a presentation was made on Saturday, April 13, to the Nordlife Chapel new council room by Miss Hankinson, the sister-in-law of the late Dr. Brooke Herford. There were no two opinions about the solidity and beauty of the work, which had occupied Miss Hankinson four or five hours a day for some ten weeks. The council room was filled with a great company of friends to receive the gift and to celebrate Miss Hankinson's long connection with the chapel and schools, and to record their gratitude to her for her untiring helpfulness in all good works. After a few introductory words by the minister and an enthusiastically acclaimed little speech by Miss Hankinson, Mr. H. P. Greg (the chairman of the chapel) received the gift on behalf of the chapel. The Rev. P. M. Higginson was present, and spoke of the past and of the period of his lengthened ministry at Styal, and of Miss Hankinson's record as a worker. Old members of the chapel, women and men, old scholars and fellow members of Miss Hankinson arose, and in the eloquence of gratitude and enthusiasm called their benefactress blessed. There was a good programme of music.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 5.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. H. JONES, B.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Dr. BRMAL C. GHOSH, M.A.
Croydon, Free Christian Church, Wellesley-road, 11, J. M. ROBERTSON, M.A., M.P., "The Way to Utopia," and 7, W. J. JUPP.
Deptford, Church-street, 11.15, Mr. JESSE HIPPERSON, and 6.30, Mr. GEORGE WARD.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Rev. T. E. M. EDWARDS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. H. S. PERRIS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethna Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale-road, 11 and 6.30, Rev. DAVID BAISILLIE.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, Sunday School Anniversary and Flower Services, 11, Rev. T. E. M. EDWARDS; 3, Mr. A. PHARAOH; 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane-Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Mr. W. WALKER, of Buxton.
CAMBRIDGE, Assembly Hall, 11.30, Rev. F. K. FREESTON.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50-Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Mr. STANLEY MELLOR, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRAIDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. E. GWILYM EVANS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENES.
OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

CHURCH or SCHOOL ORGAN.—The disused Organ of Aberdeen Unitarian Congregation for Sale. Old but still useful. Price very low.—W. F. McROBB, Sec., 135, Spital, Aberdeen.

MRS. STANLEY and her Daughters desire to thank all the friends who have sent kind letters and messages of sympathy. The large number received prevents them from making a more personal acknowledgment.—14, Montrell-road, Streatham Hill, S.W.

BIRTH.

VAUGHAN.—On April 23, at Old Meeting Parsonage, Mansfield, to Rev. and Mrs. F. Heming Vaughan, a daughter.

GUARD YOURSELVES
AGAINST
MEASLES,
SMALL POX,
DIPHTHERIA,
SCARLET FEVER, &c.

“ **SANITAS** ”
BY USING

DISINFECTING FLUID.
FRAGRANT AND NON-POISONOUS.
15. Pint Bottles and 58. Gallon.
Also POWDER SOAPS, &c.

Illustrated Pamphlet sent Free.

THE "SANITAS" CO., LD.,
LIMEHOUSE, LONDON, E.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH
are pure and wholesome.
It is as nourishing as it is delicious.

Mally, Wholesome Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING

AT
ESSEX HALL,

On THURSDAY AFTERNOON, MAY 23,
at 2 o'clock.

Mrs. W. BLAKE ODGERS in the Chair,
Supported by

MISS TAGART, MISS RAWLINS,
The Revs. H. BODELL SMITH, & R. NEWELL.
Chair taken at 2 o'clock. Tea at 4 o'clock.

Friends and supporters heartily welcomed.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, refined Gentlewoman, 25 to 30, as NURSERY GOVERNESS. Boys 3 and 5. Good Disciplinarian essential.—GARDNER, 13, Esplanade, Waterloo, Liverpool.

LADY desires post as COMPANION or LADY-HELP where maid is kept. Domesticated, good needlewoman.—C. S., 110, Markhouse-road, Walthamstow, N.E.

LIVERPOOL.—Day or half-day engagement required by lady as COMPANION or NURSERY GOVERNESS. Exceptional references.—L. K., 66, Avondale-road.

REQUIRED on June 1, ASSISTANT TEACHER for the Singleton School for Training Girls for Domestic Service, Dublin. Apply for all particulars to Miss H. M. HUTTON, Wyckham, Dundrum, Co. Dublin.

SITUATION wanted as COMPANION HELP or HOUSEKEEPER. Thoroughly domesticated, cheerful, active, reliable.—Miss JONES, 25a, Prince Alfred-road, Wavertree, Liverpool.

WANTED, a post as COMPANION HOUSEKEEPER or COMPANION HELP where maids are kept. Experienced.—F., 9, South View, Higher Woodley, nr. Stockport, Cheshire.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER,

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal. Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

OLDHAM ROAD UNITARIAN SCHOOL, MANCHESTER.

ANNIVERSARY SERVICES, MAY 5, 1907.
Preacher: Rev. A. CUNLIFFE FOX, B.A. (of Moss Side), 10.45 a.m. and 6.30 p.m.

AFTERNOON at 3 o'clock, SCHOLARS' FLOWER SERVICE.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—“Cran-tock,” 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFOED, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA to LET, Furnished, with or without attendance; or Apartments.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: “Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste.”

Manchester City News: “Health and comfort carefully considered.”

Milgate Monthly: “Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food.”

Send to WARDEN for Prospectus.

CLIFF COTTAGE, LEE, near ILFRACOMBE, beautifully situated.—To Let furnished, any time from now till June 15th. Tennis court and garden down to beach. 7 bedrooms. Close to golf links.—Apply, Hon. Mrs. GIBSON, Clonlea, Sandford, Co. Dublin.

HAMPSTEAD.—TO LET, furnished, July and August, roomy and convenient FLAT: 2 sitting and 4 bedrooms, good kitchen and offices. Two minutes from Heath, close to Tube station.—Apply by letter to Miss L. BROOKE HERFORD, 1A, Christ Church-road, Hampstead, N.W.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: “Bookcraft,” London.

LONDON DOMESTIC MISSION.

THE ANNUAL MEETING will be held on Tuesday evening, May 14, at Unity Church, Upper-street, Islington.

The chair will be taken at 8 o'clock by CHARLES W. JONES, Esq., J.P., of Liverpool.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS.

HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistresses.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Term began on Thursday, April 25th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL FOR GIRLS AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are

The CULTIVATION of PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well studied dietary.

The DEVELOPMENT of FACULTY by a careful adaption of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply Miss CLARK, Coombe Hill School, Westerham, Kent.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

“ASSEMBLY SUNDAY,” MAY 12,

When it is hoped Collections will be made on behalf of the Assembly's Funds in all the Churches which are on the Roll of the Assembly.

FREDERIC ALLEN,
Hon. Sec.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday May 4, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3385.
NEW SERIES, No. 489.]

LONDON, SATURDAY, MAY 11, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	289
LEADER :—	
Willaston School	296
ARTICLES :—	
In the Crow's Nest	294
In the Academy	295
The Religion of Unitarians	297
Experiments in Socialism—III.	298
Khasi Hills Unitarian Union, India	300
MEETINGS :—	
London District Unitarian Society	299
The Liverpool Domestic Mission	300
CORRESPONDENCE :—	
Ministers' Salaries	301
LITERATURE :—	
Literary Notes and News	291
The "Hibbert Journal"	291
The International Journal of Ethics	292
Articles in the Reviews	293
THE CHILDREN'S COLUMN	295
NEWS FROM THE CHURCHES	301
OUR CALENDAR	302
ADVERTISEMENTS	302

NOTES OF THE WEEK.

MR. C. LIONEL BRIGGS, who writes from Woodlands, Cranborne, near Salisbury, sends us an earnest appeal for help towards the relief of the Russian peasantry, suffering from appalling famine. There are millions starving, Mr. Briggs writes, "and their would-be helpers, who have been struggling to keep body and soul together through the long winter, are now on the point of having to give it all up from lack of funds. The Society of Friends—as in the great famine of 1890-91—has been foremost in our country to respond, as a religious body, to the claims of humanity, and by their fine generosity have shown once again the vitality and breadth of their religion."

MR. BRIGGS appeals to our ministers and congregations to take their part in rousing the sympathies of their fellow citizens, in this great need, and he makes the following offer to any congregation within reasonable distance of Salisbury, that is willing to take the matter up :—

"I should be glad to help by a lantern lecture, giving some of my impressions of Russia and her people from a couple of visits to the country, an acquaintance-ship with Leo Tolstoy and a long sojourn with Russians in England—provided a lantern could be supplied and my expenses paid." Contributions to the Famine Fund may be sent to Mr. Isaac Sharp, Secretary of the Society of Friends, 12, Bishopsgate Without, London, E.C.

IN addition to Miss Richmond, of Wellington, and the Rev. R. W. Boynton, of St. Paul's, Minnes., we are glad to learn that the Protestantenbund of Holland will be

represented at the Whit-week meetings by Professor B. D. Eerdmans, of Leiden, whom so many will remember as the energetic secretary of the international meetings at Amsterdam, and who took a prominent part in the London meetings in 1901. Dr. H. L. Oort, of Utrecht, who is to preach at the Dutch Church in Austin Friars on the following Sunday, will also attend. The Rev. Herman Haugerud, minister of the newly founded Unitarian church at Christiania, will take part in the anniversary proceedings, and we are also to have the pleasure of welcoming our venerable friend, Matthias Jochumsson from Iceland. The attendance of ministers from this country, notwithstanding that so many are going to America later in the year, will be above the average. Upwards of one hundred ministers have already intimated their intention of being present.

AN important and interesting meeting was held at Exeter Hall, on Monday, to consider a proposal to hold a conference representing the various religions of the world immediately before the assembling of the Hague Conference next June, with the object of demonstrating the unanimity of all religious faiths in the cause of peace. The circular summoning the meeting was signed by the Bishops of Hereford and Ripon, and by leading representatives of orthodox Nonconformity; it also had the names of Dr. J. Estlin Carpenter and the Rev. W. Copeland Bowie, both of whom were present and took part in the proceedings. The Bishop of Hereford was called to the chair. He pleaded eloquently for a united expression from every possible religious organisation upon the necessity for now taking a forward step in the direction of lessening the evils and possibilities of war. He was of opinion that the mass of the people in every country in Europe, upon whom the burden and suffering of war chiefly rested, were far more determined in favour of peace than the rulers and diplomatists of the world imagined. It was agreed to appoint a small committee to prepare a suitable memorial, and to enter into communication with the various religious bodies with the view of presenting it to the representatives of the nations at the Hague. The secretary of the British and Foreign Unitarian Association was elected to serve on this committee.

LORD ROSEBURY, as Chancellor of the University of London, presided on Wednesday at the presentation of degrees, and gave his annual address. In the evening a new departure was made, for at the instance of a body of students a special service was held in Westminster

Abbey, the Chancellor and other dignitaries of the University taking part. The service was mainly choral, and the sermon was preached by the Dean.

THE difficulty of imparting "religious education" in our public elementary schools has received fresh illustration in the case of the Preston syllabus, to which our friend, the Rev. C. Travers drew attention in our columns last week. The vague provision of the statute that no formulary distinctive of any particular denomination is to be taught evidently affords room for serious abuse. Details were abundantly supplied in Mr. Travers's communication. Last week a remarkable discussion on the point took place at Preston, under the chairmanship of the Mayor, the debaters being the general body of Nonconformists on the one side, and on the other Dr. Rigg, a stalwart Anglican, who appears to have taken a prominent share in the drawing up of the syllabus. The discussion clearly showed that, in the opinion of the Nonconformists, a very decided Anglican colour had been given to the religious instruction prescribed, since in addition to the Apostles' Creed, responses and prayers from the Book of Common Prayer are ordered to be used.

DR. RIGG, who must have the full credit of his opinions as he had publicly invited the debate, had little difficulty in sheltering the action of the Local Authority behind the usage of some other education authorities; and though apparently he had no special affection for Mr. Gladstone's policy in general, he was grateful for that statesman's opinion that the Apostle's Creed was not "distinctively sectarian. Mr. Travers, in a speech which a local journal commends in unreserved terms of admiration, showed the syllabus to be specially ill-conceived from the point of view of the children, who must be dosed beyond measure with Biblical lore, if the regulations are carried out. He pointed to a recent declaration by a large number of the clergy, including men of high rank as scholars and dignitaries, "that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historic validity of which must ultimately be determined in the court of trained research." Dr. Rigg with dexterous design, sought to put the Evangelical Nonconformists against Mr. Travers, but the attempt failed. Let us hope that this sense of community of injury may not only bring the non-Anglicans closer together, but suggest to Anglicans themselves to try a more liberal course, in the best interests of all concerned, but especially of the children.

THE Rev. R. J. Campbell may certainly adopt the language of the Psalmist who said (P.B.V.), "I am become as it were a monster unto many." At the last annual meeting of the Sheffield District Methodist New Connexion churches a resolution as follows was unanimously carried, the Rev. Principal Clemens being in the number of those who supported it:—"That in view of the strong feeling against the doctrine propounded by the Rev. R. J. Campbell, and because of the position he has taken being widely divergent from evangelical truth as believed by our churches, this meeting is convinced it is very undesirable, and likely to lead to great trouble, if he be allowed to preach at any service connected with the Conference, official or otherwise, and strongly appeal to the local and annual committees to take such steps as may be necessary to cancel the engagement at any cost."

LATER, in the same meeting, a resolution was passed exhorting the members to contend earnestly for the faith once for all delivered to the saints, and asking that in legal documents and doctrinal standards for the church in the future (*i.e.*, as incorporated in the new United Methodist Church) everything may be done to safeguard "our evangelical and Scriptural character as a true branch of the Catholic Church." The comment that must have been made inwardly by some of those who heard this resolution would be a reference to the fact that the City Temple, whose pastor is shunned as an unbeliever, and compared to Joseph Barker, is strictly safeguarded by legal documents from Socinian or even Arminian heresy. It is interesting to remember that Joseph Barker, to whom reference was made by more than one speaker, after passing through various phases of doubt and belief, ended as member of a Methodist church, and died professing that he trusted in Christ for salvation.

At a large and enthusiastic meeting held in Exeter Hall, the Rev. Marshall Hartley, as treasurer of the Wesleyan Methodist Missionary Society, said that the report he had to present was probably the most satisfactory that had ever been given to a Methodist missionary meeting in that hall, at any rate within living memory; £11,200 had been raised in additional subscriptions, giving claim upon a contingent £10,000 more, which had been promised, and in all the total income for the year amounted to £208,307. One speaker had the boldness to make the suggestion that the society should send its surplus to the Church Missionary Society or the Baptist Society, and thought if each society would do something of that sort they might all claim to be in the Apostolic succession.

THERE is some sense of strangeness in discovering in a Parliamentary paper material for studying the historical development of Christian theology. But a reference to the recently issued report of the Charity Commissioners is very instructive in this respect. A chapel at Kingswood, formerly known as "Mr. Whitefield's Room," had been used since 1802 by the denomination of Pædo-

baptist Congregationalists or Pædobaptist Independent Dissenters. The trust deeds contain twelve doctrinal statements, several of which are scarcely credible to-day, and the Congregational authorities have applied to the Commissioners for power to vary the articles. The statement of belief which it was proposed to substitute illustrates the *official* dogmatic position of the present time, and is as follows:—

"The unity of the Godhead as Father, Son, and Holy Spirit. The Incarnation, Resurrection, and Ascension of the Only Begotten Son of the Father in Jesus Christ, who is our Propitiatory sacrifice, our Redeemer, our Judge, the sole Head of His Church.

"The Quickening, Indwelling, Guiding, and Sanctifying of the Holy Spirit.

"The Revelation of God's Grace to man and of man's duty to God in the Holy Scriptures."

THERE is enough in this modern statement to disagree with, and it is a matter of regret that these close trust deeds are still perpetrated. But the old trust is much stronger, and includes, *inter alia*, "The utter depravity of Human Nature," "the resurrection of the body," and "the eternal punishment of the wicked." These positions are now passed by in silence, and may be regarded as outgrown in the denominational counsels.

THE Charity Commissioners, however, have no power to grant relief of conscience. With regard to the doctrinal trust, it seemed to them "that the proposal involved a material alteration in the main purpose of the charity, that is to say, the maintenance of a specified form of worship in accordance with specified doctrines; and that we were not competent to authorise such a change, whether by scheme or otherwise under our ordinary jurisdiction. The proposal, however, appeared to us to be one which, with certain modifications, was reasonable and desirable. But it also appeared to us that the object could not be obtained without the authority of an Act of Parliament."

THIS month's *World's Work*, "an illustrated magazine of national efficiency and social progress," completes the first half-yearly volume under the new editor, Mr. Chalmers Roberts. It is a special Irish number, telling of this year's Exhibition in Dublin, of various forms of industry, of women as well as men, all fully illustrated, and of the "wonderful growth of the Irish League." There are six full-page portraits of "men who are making Ireland," *i.e.*, the Lord Lieutenant, Sir Antony Macdonnell, Sir Horace Plunkett, Mr. Redmond, the Chief Secretary, and the Marquis of Ormonde, President of the Exhibition.

IN the April *Atlantic Monthly*, Mr. H. W. Boynton has an article on "Mr. Shaw as Critic." "However we may disrelish his appearance, however we may distrust his premises, and discredit his conclusions, we must perforce yield him the attention due to sincerity of impulse and integrity of conduct. We cannot dismiss him with a shrug." So the article concludes. Then turn on to the pages devoted to

the Contributors' Club, and by no means overlook the bit on "The Pessimistic Pose," where we seem to have fallen into company again with the author of *Miss Muffet's Christmas Party*, and *The Pardoner's Wallet*.

IN the May Calendar of Trinity Church, Glasgow, Dr. Hunter records the words of tribute he spoke at the morning service on April 21 concerning the late Robert Maclehose, of the well-known firm of Glasgow publishers. After announcing the anthem, "I heard a voice from Heaven saying unto me, Write, from henceforth, Blessed are the dead who die in the Lord," Dr. Hunter said: "Instead of the usual 'Dead March,' I am asking you to sing these words of Christian faith and hope in memory of one who has been for many years a devoted servant of our Church, and who gave, as far as his slender physical strength would allow him, much of his time and thought and energy to promoting the best interests of this congregation. I refer to Mr. Robert Maclehose—a brave and beautiful soul whom it was a joy to know, and whose memory will long live in many hearts. We can ill spare him. For he was not an ordinary or average member of the Church, but one who stood, and stood with an undivided and earnest heart, for the ideals of this independent community of Christian worshippers. He was in many respects one of my best helpers, wise in his counsel, and ever ready to serve, grudging no pains in order that he might do well what he undertook to do. I attempt no eulogy, but I cannot let this hour pass without one simple word of grateful recognition and remembrance." The services at Trinity Church to-morrow are to be conducted by the Rev. J. M. Lloyd Thomas of Nottingham, and on Whit Sunday by the Rev. E. I. Fripp, of Clifton.

LONDON LAYMEN'S CLUB.—The fourth annual dinner and general meeting of the club was held at the Inns of Court Hotel on Monday evening, the President, Mr. Harold Wade, in the chair. The report gave a most satisfactory account of the Club, which has now 88 members, including the full complement of 10 ministers. The successful effort made by the Club to carry forward Dr. Herbert Smith's work for the Boston Conference Fund was recorded, and also the gift of the challenge shield for gymnastic competitions among teams from our London churches. It was also reported that Sir Edwin Durning-Lawrence had promised another challenge shield for a swimming league competition among lads' clubs. The regular meetings of the club were recorded, at the first of which, last October, the Rev. S. M. Crothers, D.D., of Cambridge, Mass., was welcomed as the guest of the evening, and gave an address on "Unitarian Laymen and their Work in America." The President was very warmly thanked for his services to the club during his term of office, and Mr. A. Savage Cooper was elected president for the ensuing year, and Mr. Percy Preston vice-president. The hon. secretary, Mr. E. Benford Hall, and the treasurer, Mr. W. Fitchett Wurtzburg, were re-elected, with hearty thanks for their services to the club.

LITERARY NOTES AND NEWS.

THE literary world is sad this week for the death of Ian Maclaren, and the Churches mourn in John Watson a strong and popular preacher and a broad-minded religious writer, who touched the old theology with the spirit of a new humanity. It is seldom that one man wins real excellence and wide popular success in two such separate spheres. Charles Kingsley did it; and in both cases the secret was the same. The strong sympathetic personality of the man went into all his work. It made both his preaching and his novel writing ring true to common life. There was never any feeling of discord in the fact that the Scotch stories, with their quaint humour, came out of the same study which produced the "Mind of the Master."

* * *

It was the nature of John Watson to be sympathetic and tolerant. That was the reason why he was in many respects a broad churchman, and his theology seemed often to lack some keenness of edge. He was quick to recognise spiritual power and Christian beauty of character wherever he found them. He did not value either men or books for the sake of their labels. Christianity to him was more a matter of the heart than of the head. The present writer looks back to a Sunday evening spent in his company a few months ago. How full of good stories he was that night, how genial and sympathetic in his talk on more serious themes! How quickly he brushed aside the suggestion that some fine books that bear heretical names are coldly received on that account! "No sensible man," he said, "can possibly allow that to weigh with him." He referred spontaneously to a volume of the Hibbert Lectures in which his listener took a special interest, and added with generous ardour, "I always consider it one of the great books of our generation." He was every inch a book-man. Books had a fascination for him apart from the art of writing which he practised so delightfully himself. But human life interested him still more. He was first of all a man and a preacher.

* * *

The commemoration of the centenary of the death of John Newton has revived interest in his intimate friendship with William Cowper, and in the book of Olney Hymns in which they collaborated. Most of these religious verses are forgotten, but the volume deserves to be remembered for the sake of the few perfect hymns which it contains. Cowper's "God moves in a mysterious way," "Hark! my soul, it is the Lord," and "O for a closer walk with God" are there; while Newton's exquisite lyric, "How sweet the name of Jesus sounds," and his triumphant song, "Glorious things of thee are spoken," are among the imperishable hymns of the Church.

* * *

A writer in the *Manchester Guardian* calls attention to the fact that the English Hymnal has recovered one fine hymn by John Newton from oblivion. It is worthy of notice, for it is more simple and direct in its religious appeal, and at the same time more free from sentimental rhetoric, than many of the hymns about nature and the

changing seasons which fill a large place in some modern hymn-books.

Kindly spring again is here;
Trees and fields in bloom appear;
Hark, the birds with artless lays
Warble their Creator's praise.

Where in winter all was snow,
Now the flowers in clusters grow;
And the corn, in green array,
Promises a harvest-day.

Lord, afford a spring to me,
Let me feel like what I see;
Speak, and by Thy gracious voice
Make my drooping soul rejoice.

On Thy garden deign to smile,
Raise the plants, enrich the soil;
Soon Thy presence will restore
Life to what seemed dead before.

* * *

Readers who enjoyed Lady Gregory's delightful volume of Irish lore called "Poets and Dreamers," will welcome the announcement that Mr. Murray will publish shortly a new volume from her pen of a similar kind. It will be called "Saints and Wonders, according to the old writings and the memory of the people of Ireland." We may expect in its pages the same atmosphere of the primitive world, with its rich popular mythology and its quaint humour, so refreshing to the reader who is jaded with the sensationalism and the elaborate artificiality of city-made books.

* * *

Another recent product of the Irish literary movement is the second edition, revised and enlarged, of "Bards of the Gael and Gall," by Dr. George Sigerson. It is a volume of verse translations of popular poetry from early times to the patriotic songs of the eighteenth century, with a long historical introduction.

* * *

The following lines will give some idea of Dr. Sigerson's vigour as a translator. They are taken from St. Patrick's hymn called "The Guardsman's Cry":—

Christ near,
Christ here,
Christ be with me,
Christ beneath me,
Christ within me,
Christ behind me,
Christ be o'er me,
Christ before me,
Christ on the left and the right,
Christ hither and thither,
Christ in the sight
Of each eye that shall seek me,
Christ in each ear that shall hear,
Christ in each mouth that shall speak me,
Christ not the less
In each heart I address.

Truly, the belief in immanence as a practical part of Christian piety belongs to the days of our fathers and to the old time before them. St. Patrick stands confessed as a prophet of the New Theology!

W. H. D.

The *May Cornhill* has an article by Mr. Leonard Huxley on "A Great Darwinian and his Friends," telling of Sir Joseph Hooker, who will be ninety on June 30, and whom Mr. Huxley calls "Darwin's closest and oldest friend."

THE "HIBBERT JOURNAL."

"THE ethical and spiritual re-awakening of Christendom is at hand," says Mr. Campbell, in the first article of the April *Hibbert Journal*, to which we have already called attention. "While the formal unity of Christendom is neither possible nor desirable, a practical concentration of all the Christian forces for the realisation of the main purpose for which the Church of Christ exists (that is, the establishment of the veritable Kingdom of God on earth) ought now to be within sight. Whatever name we give to the movement which is rising spontaneously from so many different quarters, we can gladly and thankfully recognise that it is of God, and do our best to further it." And this number of the *Hibbert* furnishes abundant evidence that such a movement is in very active process. The striking article on "The Aim of the New Catholic Movement," which follows Mr. Campbell's on "The New Theology Movement," and is by a man who speaks with intimate knowledge of the affairs of the Roman Church, sets before us very clearly the significance of the liberal movement within that great communion. It is an ideal movement, aiming at a natural, organic development without breach in the continuity of spiritual life. The saint of Fogazzaro's famous novel makes that ideal striving live for us, and one is anxious to hope that the earnest spirit of freedom and a passionate humanity there at work may prove in time capable of triumph over the terrible forces of repression centred in the government of the Church.

"To-day," says the writer of this article, "evolution, the great results of Biblical criticism, and democracy are all acknowledged facts, and in the light of them the need for religious reconstruction is patent and indisputable. Nowhere is the triumph of democracy more complete than in the two great Catholic nations of Latin race, and it is they among all the peoples of Christendom who are leading the way in that new synthesis which is most correctly described as a task of rejuvenation and renovation. This task the Catholic Church is uniquely fitted to undertake by reason of her historic continuity; her secular experience of crises not less serious and accommodations and assimilations of no less magnitude than any that are called for to-day; the inexhaustible treasury of her spiritual riches amassed throughout the ages from all quarters; her profound sense of the mystery of things and of the nearness and reality of the invisible world. Above all, she is fitted for this task by reason of her splendid assertion of the principle of oneness or solidarity; the oneness of human nature, justifying the external cult no less than interior piety and consecrating the senses and emotions in the service of the spirit; the oneness of God and man, whereby God co-operates with man and men with one another in the spiritual evolution of the individual and the race; and (in the Communion of Saints) the oneness and co-operation of all the sons of God, living and departed, in this world and the next. . . . In pursuing this ideal, they are truly working to promote that visible Kingdom of God, for whose coming the Lord taught His disciples to pray: *Adveniat regnum*

tuum! For this Kingdom of God would seem to be rightly conceived as also a republic of spirits, in that its rule is founded upon the free consent of the governed; none are coerced, nor are any excluded from the Kingdom save by their own act. Liberty is its rule, but, in its divinely ordered and disciplined society, service is the condition of liberty. As it is said, *servire est regnare*; by service alone the Christian becomes free. Christian liberty is not licence, and does not, by any means, exclude authority. And, as our obedience is not servile, so our authority is not tyrannical, but is the means for safeguarding and securing liberty. It is to liberty in this sense alone that Catholics aspire: that liberty which is the heritage of the sons of God, the burgher-right of the citizens of the Heavenly City."

We have made that long quotation because the passage presents a noble ideal, which it would be a great thing for the world, if the progressive spirits within the Roman communion should prove by God's grace able to realise. And yet it is very clear to us that those great possessions of the spirit and that aspiration do not belong to them alone, or to their Church exclusively, though interpreted in the widest sense. The "Catholic Church" has indeed that great capacity and promise and undying hope—but its members are to be found in many different communions, as they appear in the world. Known or unknown to one another, they are all working to the same end, moved by the same spirit, finding their freedom only in obedience to the highest. In what outward form the great consummation shall finally appear, it is not for us as yet to know or to ask.

But meanwhile we have all to be at work in our own place, thankful in the deepening sense of comradeship and the great hope of progress. And we find much that is helpful in other articles in this number.

First we note Dr. Galloway's article on "What do Religious Thinkers owe to Kant?"; and especially the strong plea at the close for the maintenance of the truth of personality. Genuinely religious men, Dr. Galloway remarks, have believed that the facts of the religious consciousness can be adequately construed on the theory of Absolute Idealism, but a more critical examination of its actual meaning, in the phrases used, has tended to dispel that belief. "There is ample evidence at present that many feel this need of a revised idealism which will relate itself more intimately to the facts of finite experience. In this connection the growth of the movement termed *ethical* or *personal* idealism is significant. . . . The practical and spiritual aspects of the conscious self are being set in the light; and, if unification is still held to be the goal of thought, it is recognised that no unification can be valid which does damage to the realm of personal values. For the moral self-consciousness demands to be real. Here the influence of Kant is, to borrow an image from Plato, like a breeze from wholesome places bringing health. Of nothing was Kant more sure than of the fundamental fact of moral freedom, which carried with it the truth of the moral law and the imperative of duty."

Dr. A. E. Garvie, also, the Principal-elect of New College, London, in his article

on "Personality in God, Christ, Man," stands strongly for its reality both in man and God. Whether in his interpretation of the personality of Jesus he is altogether orthodox, we leave it to the dogmatic theologians to decide. Dr. Garvie agrees with Dorner that in Christ the Incarnation was progressive, and he holds not only that in Christ human personality is destined for completion, the completion of the human in the divine, but that "in Him men are called to become sons of God." And this also is Dr. Garvie's statement: "It is in knowing, trusting, loving, and serving God as Father that Jesus claims to be Son. It is to a false metaphysics that we owe the assumption that ethical sonship, sonship revealed and realised in the entire personal development, is something else and less than an ontological sonship might be. If spirit be the ultimate reality, then there can be nothing more real than the sonship of Jesus as expressed in his self-consciousness. It is with God as Father—that is, with wisdom, goodness, and love perfect and communicative—that Jesus knew Himself to be one in His thoughts, feelings, aims, deeds; and it is vain to conceive a unity with God more real than this. In this personal union of God and man there is essential union."

Further suggestive thoughts on this subject of personality will be found in the Rev. Frederic Palmer's article on "The Christ of the Fourth Gospel," which is followed by a welcome plea for reality by the Rev. B. A. Millard in his article on "The Theology of the 'Average Man.'"

Dr. R. J. Ryle, writing on "The Neurotic Theory of the Miracles of Healing," expects that theory in the hands of its supporters to prove too much. No one, we imagine, except literalist believers, will attribute the presence of the miracle stories in the Gospels to any one single cause. Some basis of fact of the "faith-healing" kind may very likely have given rise to some of these stories; but the natural growth of wonder and the misinterpretation of figurative language, and the assumption that old prophecies must have had a literal fulfilment, may all have contributed their share.

Readers of this number should by no means overlook that strange and beautiful record of experience, "Between Death and Life," for the genuineness of which the Editor gives us his word.

THE INTERNATIONAL JOURNAL OF ETHICS.

THE April number of this thoughtful journal contains several good articles, and perhaps the most valuable and original is the opening one on "The Ethics of the Gospels," by A. C. Pigou, of Cambridge. The fundamental ethical principles which the writer ascribes to Jesus are substantially in agreement with those laid down in Dr. Martineau's "Types of Ethical Theory." Goodness lies not in the outward act, but in the motives of the agent. Conscience reveals a certain ideal, and conduct is right or wrong according as it accords with or opposes this ideal. If this were the whole of the moral teaching of Jesus it would be equivalent to Kant's Categorical Impera-

tive, namely, "Act according to the practical reason or conscience." But this gives us only the *form* of right conduct; and, though it may afford a valid canon of subjective right, it throws no light on what is objectively right when subjective ideals differ; "it is paradoxical to count as of equal goodness a conscientiously murderous dervish and St. Francis of Assisi." The following passage well expresses the different forms which the attempts to establish an ultimate standard of ethics assume:—"In the Jewish law, the ideal provided wherewith to fill the Kantian form, was a mingled catalogue of deeds and qualities: Thou shalt not kill; thou shalt not steal; but also, thou shalt not covet. In Greek ethics an advance upon this was made by the elimination of deeds. The ideal became solely one of qualities, justice, benevolence, courage, temperance and so on. This standpoint was not, of course, in conflict with the other. It did not repudiate the fruit of conduct; it merely traced it to the root of character. It came, in fact, not to destroy, but to fulfil. It did not abandon the primitive creed; but built for it a deeper foundation. The ideal presented by Jesus went beyond the pagan ideal in just this same manner. It did not repudiate the catalogue of virtues, but found for them a new foundation in the pivotal doctrine of love. Love to God and love to man; this was the law and the prophets."

The writer then proceeds to discuss the question whether Love was, in the opinion of Jesus, the only real good. He inclines to a negative reply. "Whether," he says, "Jesus believed intellect to be good in itself we have no evidence, but the whole course of his ministry goes to show that he did believe this of happiness. He sympathised with pain, and he went about healing sick people. To deny that he really cared for the happiness of others, though he acted as though he cared for it so keenly, is surely straining facts to fit a theory." We are not quite sure that we fully understand Mr. Pigou here. It appears clear to us that Jesus did not regard either knowledge or freedom from pain as good in themselves in the sense in which Divine love is good in itself. Whenever the pursuit of either knowledge or happiness clashes with the claim of love, he would certainly have given to love the supreme authority. Love is, in his view, another name for God, and, therefore, only through love could either true spiritual insight or unalloyed happiness be reached. Hence it would seem that according to Jesus, all other so-called goods have no intrinsic worth, unless they are associated with, and help men to realise, the one absolute good, viz., the dominance in the soul of the sentiment of self-forgetful love. Mr. Pigou's paper deserves to be carefully read by all preachers.

The next article is a well-reasoned protest against capital punishment. Then follows an address on "The Russian Revolution," by Mr. W. M. Salter, the eminent "ethical culture" leader. This paper, which is evidently the outcome of much knowledge of the subject, does not encourage the expectation of a near-approaching successful revolution. "It is," he says, "a government that will be

responsible to the people that is the essence of the revolutionary demand. But to accomplish this, there must be power to meet power. To establish the right of free political institutions in a university lecture, or among a pack of students is one thing, but it is another thing to face the solid stone-wall of an autocracy, a bureaucracy, and an army, and to lay it low. For that I say, there must be power.

Man needs must fight

To make true peace his own ;

He needs must combat might with might,
Or might would rule alone.

But where is there such power in Russia to-day ? Do a handful of educated men, a few lawyers and professors and students, make such a power ? Do a few liberal-minded aristocrats make such a power ? Do a few scattered bomb-throwers and assassins make such a power ? How ridiculous ! The power must be that of the mass of the nation. The smaller the revolutionary forces are, the more violent they are, the more ineffective. When the Russian people want the revolution, they will have it without bomb-throwing and assassinations, by the simple resistlessness of their might." Still, as Mr. Salter clearly shows, liberal ideas are gradually penetrating even the peasant class ; and there are currents at work all through Russian society which will, at length, achieve victory, though it may take half a century to do it.

After a very discriminating paper by Mr. Melian Stawell on "Women and Democracy," we get an interesting but highly speculative article by Professor E. O. Sisson, of Washington University, Seattle, on "The State absorbing the function of the Church." The State, argues Mr. Sisson, has always embodied power, while the Church has embodied love. In recent years, however, men are increasingly finding in the State an organ for the expression of the philanthropic love which they formerly expressed through the Church. Hence, he infers that in the future, the two elements of power and love will be at last united in one body, the new Church-State. This is indeed, looking very far ahead ; and it seems to us that for the realisation of this idea it would be first necessary that theological beliefs should have disappeared, and that ethical ideas and aspirations should have become the sole form of faith and worship.

The last two articles on "Student Self-Government in the University of California," and "The Elevation of the College Woman's Ideal," have great interest for educationists, for they show that in American universities the authorities are more and more entrusting discipline, and the maintenance of a high ideal, to associations formed by the students themselves. "Honour Societies" are established, the aim of which is to foster in all the new students a love for their university, and to create a sane and effective student public opinion. Offences against discipline and morality are brought in the first instance before a court appointed by the students themselves, and the findings of this court are almost universally endorsed by the official authorities.

The usual excellent notices of new books complete this valuable number.

CHARLES B. UPTON.

ARTICLES IN THE REVIEWS.

In this month's *Contemporary*, M. Paul Sabatier writes on "The Montagnini Papers." He profoundly regrets the steps taken by the French Government against that prelate and the confiscation of his papers, but at the same time presses home the lesson of what those papers revealed, as to the character of the Papal representative and the policy of Rome. Contrasted with the religious earnestness of the French bishops, Montagnini appears in a very unattractive light. The papers, M. Sabatier affirms, "constitute the intellectual, moral, and religious bankruptcy of a particular method of exerting authority." "In obstinately defending the pontifical diplomacy, the Catholic Press simply show that their intellectual and moral sense is far behind that of the lay public."

The question of the relation of the Protestant churches to their doctrinal standards is considered by Mr. G. F. Barbour in a thorough article on "Dogma and Progress." He pleads for a broadening of the basis of church membership, laying more stress on earnestness of moral purpose than on doctrinal uniformity, and, in a final word on creed-simplification, says that the danger of creed revision, urged by the timid, is not so great as that of holding back from progress. He points to the grave suspicion of insincerity which rests upon the creed-bound churches. "Rightly or wrongly it is believed that men of the most scrupulous honour in other directions sign church formulas with little of the close consideration that should be given to so significant an act. We are told that old chains gall less than new ; but is not this a proof that centuries of use and wont have rendered perception callous where it should be the most sensitive ?"

Mr. Alexander Brown's article, "Jesus on His own Vocation," is vitiated, as it appears to us, by the use of dogmatic statements in the Fourth Gospel, as though they were the actual words of Jesus himself. We note, also, Mr. Murray Macdonald's plea for the Reduction of Armaments.

The *Nineteenth Century and After* has a curious and interesting article by Dr. Smythe Palmer on "The Angelic Council," starting from the text "Let us make man," for the interpretation of which, as he says, the preposterous expedient of finding Trinitarian language in the words cannot avail. Then comes a valuable article by Mr. Havelock Ellis on "Religion and the Child." His position may be gathered from the following passage :—

"The fact that it is impossible to teach children even the elements of adult religion and philosophy, as well as unwise to attempt it, by no means implies that all serious teaching is impossible in childhood. On the imaginative and spiritual side, it is true, the child is re-born and transformed during adolescence ; but on the practical and concrete side his life and thought are, for the most part, but the regular and orderly development of the habits he has already acquired. The elements of ethics, on the one hand, as well as of natural science, on the other, may alike be taught to children ; and indeed, they

become a necessary part of early education, if the imaginative side of training is to be duly balanced and complemented. The child as much as the adult can be taught, and is indeed apt to learn, the meaning and value of truth and honesty, of justice and pity, of kindness and courtesy ; we have wrangled and worried for so long concerning the teaching of religion in schools that we have failed altogether to realise that these fundamental notions of morality are a far more essential part of school training ; the Inquiry into the Methods and Results of Moral Training in Schools, now being carried out under the auspices of a large and influential committee, is likely, therefore, to be productive of much good in calling attention to this matter." We note also Lady Archibald Campbell's article on "Our Brothers, the Beasts," and Lieut.-Colonel Davy's on "What to Drink." This is a sane medical opinion : "There are states, of which medical men know, in which certain regulated doses of alcohol are beneficial. The same is true of every other powerful drug. The notion that it is a food, to be taken every day as a matter of course, is a wholly pernicious one. People who are in health do not add to that state by taking wines and spirits."

"Here in England," he concludes, "we may assuredly say that without alcohol

Life would be longer,

Hearts would be stronger."

In the *Albany Review* Mme. Savinkov completes her painful personal narrative, "A Russian Mother" (1897-1905), telling of the incredible callousness and cruelty of the repressive Government, and the tragic result in her own family. M. Paul Sabatier has a short article on "The Bishops' Declaration of January, 1907: A Significant Episode in the Struggle between France and the Holy See," showing how the Bishops were compelled by the Pope to a policy entirely opposed to their patriotism and their better judgment. In a note M. Sabatier says :—"It cannot be too often repeated that the Separation Law, far from robbing the Church of its property, assured it to it indefinitely through the associations for worship. Since the great majority of the Episcopate was willing to fall in with the law by forming these legal and canonical associations, the responsibility for the loss of the church property must be laid at the door of Pius X., and of Pius X. alone. Those who try to stir up disturbance by declaring that the French Government has robbed the Church either have not read the law of December, 1905—in which case they are guilty of culpable carelessness—or else they show their contempt for those who listen to them by the attempt to give historical currency to a lie."

I AM certain that it is impossible to keep the law towards one's neighbour except one loves him. The law itself is infinite, reaching to such delicacies of action that the man who tries most will be the man most aware of defeat. We are not made for law, but for love. Love is law, because it is infinitely more than law.—George Macdonald.

IN THE CROW'S NEST.

"So you have been in the Rosegtal," said the Dean. "Did you see any chamois?"

"Not a horn," I confessed.

"Come with me, then, and I will show you some." So on the day fixed I called at the Pontresina Pfarrhaus, and we dropped down together to the Punt Ota. Here the Bernina runs through a dainty little gorge, worthy of Devonshire. I had peered down into it in the summer with delight, and was curious to see how it looked in its winter festoons. Unfortunately, I glanced over the wrong parapet.

True, the river was transformed into a miniature glacier, the rocks were hung with gigantic icicles, and all was clad in the elfin tints and rounded grace of snow that covers rock and frozen torrent. But, alas! it wore another coat as well—fragments of paper, match-boxes and tins, grey ash, brown ash, the miscellaneous refuse of the dust-bin.

I started back in dismay. The President of the Synod of Graubünden laughed. "Yes," said he, "this is the *locus infamis* of Pontresina. It was here that Vergerius flung the altar and images out of the church, in the Reformation time."

"Vergerius? Was he here too? He seems to have been everywhere."

"He was here for a day or two," replied the Dean, as we moved on towards the opening of the side valley; "long enough to reform us. It was on his journey from Poschiavo to St. Gallen, in 1549. He happened to pass the night here when the parish was just about the business of electing a Pfarrer. The landlord of the inn—it stood up there by the gate of the cemetery; the older village was further up the hill than modern Pontresina—"

"Which accounts for the situation of that queer old tower. You must tell me about it some day."

"There is nothing to tell except that it is an old tower, of immemorial origin, called La Spagnola. The landlord of the inn was president of the Church Council. The two got into talk.—Those two girls there are very bold ski-runners. They belong to the Kronenhof. We had a big ski tournament here on Sunday."

"I saw some of the preliminary heats on Saturday—boys. Very fine leapers some of them were."

"The landlord found that his guest understood Church matters, and, as it happened to be Saturday evening, he asked him to preach next day.—Here we turn off. Keep to the track, please, and excuse my going in front.—A good company gathered in the inn, and after awhile they were all listening to Vergerius denouncing image-worship. He preached on Sunday and again on Monday, and the only question remaining unsettled was, what should they do with the papistical idols."

"It seems a pity to have simply flung such things away. Why not have given them or sold them to the orthodox Veltliners?"

"It was proposed. I wonder if this snow here to the left will bear us. I think we might try. We can get over to that shed and sit down a bit. There are always plenty of chamois on these rocks to our right. It was proposed, but one sturdy bauer cried out, 'What is not good for us

will not help anybody else either,' and carried the meeting. So the saints went over the bridge, and Vergerius went on his way to his friend Vadian, and then to Basel."

"To Basel? Was he not Pfarrer in the Bergell?"

"Yes," assented the Dean, "at Vice-soprano. He began early in 1550, and stayed three years. Then he went to Tübingen, at the invitation of Duke Christopher of Würtemberg. But he was here again, and everywhere else, as you say. He made journeys all over Germany, into Bohemia, into Poland. He was well known to the Waldenses. He founded the first German Bible Society. A keen and active reformer!"

"How was he brought over?"

"There, there!" cried the Dean. "Do you see that long snow-shelf, the second from the gorge? On a rock just under—now he's leaped! Look at him across the snow! There's another—three—five—two whole herds there are! Now you have seen some chamois."

But I had seen nothing except snow, rocks, and pines.

"Take this glass, then. Start from this big pine here, with the broken one at its foot. Its top seems to touch a bare rock. Sweep the snow to the left."

There, indeed, they were, the shy, graceful, daring, agile dwellers in the snow-wilderness. The first I saw, in the moment when I saw him, was digging away the snow with his forefeet to reach the scanty, flattened herbage underneath it. No wonder these creatures are fine, clean, and hardy, working as they do for so temperate a dinner in air so pure.

My eyes grew schooled. I made out another and another, then a whole herd together. One stood watch, still as a statue, but with every nerve and muscle alert, like a Landseer stag. One quietly cropped a little patch of brown grass under an overhanging crag. One sauntered leisurely forward, another sprang and stood, sprang and stood, and yet another leaped to a rocky point and seemed to pose there for the camera, gracefully rigid, so that I could see the moulding of his horns, the shading of his face.

While we sat watching, another and much bigger herd came down the gorge, ventured a little way on the snow-slope, and sprang about the rocks. I saw one appear alone at the rim of a precipice, and wondered by what roundabout route he would join his brethren below. He simply jumped down that sheer wall in six or seven enormous springs, finding heaven knows what inch of foothold, and astonished me so mightily that I found myself feebly murmuring "I wish I could do that!"

We rose at length, crept gingerly over the thin crust, reached the harder track, and began our return. But, like Thames, leaving his beloved Mole, I "could hardly on," from those herbivorous mountain spirits "so loath I was to go."

"—to convert Luther," the Dean was saying; "and as it turned out Luther converted him. He lost a cardinal's hat through it. Clement VII. made much of him, and had appointed him"—I forget what my friend said—"and he was afterwards"—something else—"to Paul III. But when he began to correspond with

heretics the Inquisition got on his track. He managed to escape sentence—you see, he was a practised jurist, in Verona and Venice, Padua too, before he took to divinity—but he had to be contented with a bishopric instead of a principedom. He remained in the Catholic Church as long as he could, like some few others, 'silent reformers,' and would have testified at Trent if they had allowed him. 'If they treat me as they treated Huss I am quite ready,' he said."

My thoughts leaped to the great boulder on the burning-place outside Constance, Huss's monument, and the incongruous picture postcard booth beside it; to the dwelling-house, the prison, the savage council hall, the perjured minster. What a splendid thing it is to be so much on fire within for some Divine cause that one fears no fire from without! Who pities Huss? Who does not pity the miserable, conscience-smitten emperor?

"—recanted out of sheer terror," a voice proceeded; "and then, in despair, killed himself."

"I beg your pardon. Who did?" I was forced to ask.

"He was called Spiera. It was perhaps the loss of this friend, and the suspiciously sudden death of his own brother that led Vergerius to make public renunciation of the Papal Church."

"When was that?"

"In 1548, in Padua. He came to Chiavenna—Bündnerland then, you know—and to Poschiavo, where he founded the great missionary press. Pope Pius V.—"

"Was not that Ghisleri?"

"Yes, the arch-inquisitor—did all he could to collect and burn books of Landolfi's printing. But they did a mighty work, a mighty work.—Here comes the communal gamekeeper."

We stopped and chatted. He had trapped a marten, and enlarged on the wickedness of that species (he keeps fowls). He said that in the spring before last, when the snow was gone, he found the skeletons of forty-three chamois that had been carried off by avalanches. His dog, who evidently believed in me, suspected the chief cleric of this canton of larcenous designs on his master's implements, game-bag, and ski, and made it necessary for us to move on.

"Those mountains on our right," said the dean, "as far as the Morteratsch Valley, are free mountains. Not a shot can be fired at a chamois in that sanctuary. Our friend there says they understand our game laws as well as a Christian, and on the first of September he sees them crossing in troops."

I wanted to show my chamois to Corva and the Corviculi, and a friend in Pontresina kindly arranged a party for the purpose. But before the appointed day came heavy snow and then mild winds, and the avalanches began to bombard the valley floor, so that our expedition was abandoned. I wonder how many chamois will be overwhelmed this year!

What a shame it is to shoot them!

Celerina.

E. W. LUMMIS.

If only we will not hinder, God has a providence most rich in help.—James Martineau.

IN THE ACADEMY.

THERE are plenty of pictures in this year's Academy, as we said in a brief note last week, which it is a pleasure to remember and to return to again and again; and we propose, in this brief notice, simply to disregard the ugly things which unfortunately are also there.

The exhibition has a pleasant beginning with Mr. Colin Mitchell's "Wild Flowers and Scotch Firs" (2) and "Signals from the 'Victory'" (3), one of the five pictures of Mr. W. L. Wyllie, the R.A. elect; and close by is Mr. Wetherbee's picture (16) to which we referred last week. One of the many pictures the children will like in this exhibition is Mr. A. E. Proctor's "A Posy for Grandmother," and we always like what the children like. Mr. C. M. Padday's "Landing of the Pilgrim Fathers" (27) is one of the most striking of the historical pictures, and the "Funeral of King Charles I." (266), by Mr. Ernest Crofts, R.A., is another; both winter scenes, but of very different sentiment. The strong Puritan character in the Pilgrims' faces is finely presented.

The portrait of the year we find in the second room, "Portrait of an Elderly Gentleman" (137), by Briton Riviere, R.A. We prefer his coat even to the gorgeous apparel of "His Majesty the King" (161); and beyond the work of some of the greater artists, partly no doubt because of the fine subject, we are drawn to Mr. Hugh Riviere's "Captain David Beatty, R.N." (831). That is a man to trust, and there is some satisfaction in looking into those clear eyes.

"The Town Mouse and the Country Mouse" (142), by Mr. G. D. Leslie, R.A., is another of the children's pictures, and we must all be fascinated by Mr. W. Logsdail's "An Early Victorian" (524). Mr. Gotch's "Golden Youth" (520) is also not to be overlooked. Mr. Frank Dicksee's "Doria" is more beautiful than many.

Among the landscapes this year, while there is no great picture, there is a full measure of delight. Mr. E. T. Compton does not, perhaps, come up to his "Saleinaz Glacier" of last year, but still there is great power in his "Awful hills, whose sides of strength are belted round with all the zones" (568). It is refreshing to be with him on the great heights among the snow, and then one may return to green pastures and still waters, as in Sir Ernest Waterlow's "Yorkshire Dale" (193), with the long reach of river and the hills beyond. Beautiful country, with all the variety to be found within our own shores, we have in Mr. Aumonier's "Dulas Valley" (765), Mr. Yeend King's "The mill meadows" (400) and "In the shade of the oak" (486); Mr. Alfred Parsons' "Hillside Farm" (247) and "All in the blue unclouded weather" (521), both reminiscent, if we mistake not, of Broadway Hill and the country stretching away into the Vale of Evesham; and then, among our Lake hills, Mr. Frank Carter's "In the heart of Borrowdale" (104) and Mr. J. H. Crossland's "Mountain Ghyll, near Coniston" (411).

There is a glory of apple blossom in Miss Lucy Kemp-Welch's "Morning of the year" (371); and in a very different style, a no less vivid bit of autumn in Mr.

H. H. La Thangue's "Sussex Autumn" (156). Further afield there is Mr. MacWhirter's "Lake of Lucerne" (513); and no less fascinating, Mr. H. H. Stanton's "Segovia, Spain" (344).

The sculpture this year is of special interest, but we must only note Mr. Hope Pinker's marble bust of the late Sir J. S. Burdon-Sanderson (1730) and Mr. Brock's "Motherhood" group (1796) part of the National Memorial to Queen Victoria.

THE CHILDREN'S COLUMN.

LEGENDS OF THE SAINTS.

I.—SAINT MARGARET.

WE often meet with the names of saints when we look at pictures, both in the galleries that we have in England, and in those in foreign cities; and it is interesting to know who they are and the stories told about them. In the old days in the Church, men and women were called "saints," who were looked upon as specially holy, and sometimes very beautiful and sometimes very curious stories are told about them.

Among all the saints of those early days there can hardly be one more sweet and winning than St. Margaret. Her short life was yet long enough for her to learn those lessons which are best worth our knowing, and who was so gentle and good that she has always been chosen as one of the great patronesses of women. The legend about her is strange and impossible, but all the same it is beautiful, and one from which we can learn a great deal.

She was born at Antioch, so the story goes, in the early days of the Church, when there were still cruel persecutions because the rulers of the people had not yet become Christians.

As a little child she was not strong, and was sent to live with a nurse in the country. This made a great difference in her life, for the nurse was one of the many secret believers in Christ. Here little Margaret lived and grew up, amongst good and holy people, who taught her early how beautiful Christ's life had been. Some artists have painted her as a shepherdess, with daisies in her hair, tending sheep upon a green hillside, and it is quite likely that while living in the country she helped to look after the sheep, and these long quiet hours out of doors would give her plenty of time for her own thoughts.

She grew up so fair and gentle that when, one day, the governor of Antioch happened to pass by the place where she lived, he was struck with her beauty, and tried to persuade her to be his wife. But she refused, telling him that she was a Christian, which in those days was a terrible thing to declare.

"What!" he said to her, in great amazement, "so beautiful a maiden, and you adore the crucified Nazarene!"

Then St. Margaret answered, "How dost thou who art not a Christian know that he was crucified?"

"By the books belonging to Christians," replied the governor.

"Then, why," she said, "if thou dost read, why dost thou refuse to believe?"

He was so angry at her question that he ordered her to be thrown into prison and

kept in misery until she would say she no longer believed in Christ. Then it was, while she was lying on the stone floor of a dark and dreary dungeon, with no prospect before her but that of death, that the strange part of her legend is said to have happened. It was said that a horrible dragon with flaming breath came upon her out of a dark corner of the dungeon. Some say that she made the sign of the cross and the dragon fled, but a still stranger version of the story is that the dragon swallowed her, but immediately burst, and she stepped forth unhurt, and, putting her foot upon his neck, she held him in her power until he promised to leave her. It is, of course, only a fairy story, but we may see a meaning in it. We may imagine that in prison she had to face some dreadful trial, perhaps from her persecutors' tempting her to give up her faith. But, whatever it may have been, she overcame it, even though she was a helpless girl among strong and cruel men, and it was to her like trampling a dreadful dragon under foot. The next day it was decreed that she must die, and she was so brave and true to the very last that many people afterwards followed her example and became Christians. She became a favourite saint in Europe, the type of modesty and gentleness, and her name was given to the little modest flower, the daisy.

A great many churches have been built in her honour in England as well as in other countries. From the earliest times she has also been celebrated by artists making her the subject of their pictures. Sometimes, as I told you, she is painted as a shepherdess, with daisies in her hair and in her lap, but more often with her foot on the dragon, and the hem of her robe in his mouth; and sometimes he is crouching on the ground, and she is standing before him holding up a cross.

The best-known picture of St. Margaret is one by the great painter, Raphael, which is in the Louvre at Paris. It shows her in the act of triumphing over the dragon, and another one shows her being crowned by angels. In reading of these early saints, whose lives had something in them which has always appealed to people, and which has influenced the religious and artistic life of different countries, we must try and keep before us the thought of what their stories meant, rather than what they actually were. For instance, we may be reminded by this quite impossible story of St. Margaret that everyone has a dragon of their own to fight—the dragon of *doing what is wrong*—and we have got to be brave as she was, and set it under our feet. And every one of us is sometimes called upon to stand up for what we know to be right and true. The picture of that brave girl holding up the cross to hold back the false and cruel dragon may help us when our time of trial comes.

FLORENCE LAWFORD.

THE law of life is this: No one can be good, or great, or happy, except through inward efforts of his own, sustained by faith, and strengthened by the grace of God. The message of the Baptist must be repeated: "Change yourselves, or to you at least no kingdom of God can come."

—F. W. Robertson.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 11, 1907.

WILLASTON SCHOOL.

PARENTS with growing boys have no easy task in deciding upon their schools. If it be urged that there is abundance of choice, that very fact, alas, only embarrasses the case. Moreover, general principles must be considered and prior questions settled, before particular schools can be discussed. Shall it be a Preparatory School or a Public School? Shall it be a Day School or a Boarding School? Shall religious teaching be a *sine qua non*? Shall they search for foundation scholarships to lessen the great expense? These are not fictitious queries, but real parental anxieties.

The great public boarding school has been set up as an idol, and parents with long purses have bowed low before this image, relegating their own responsibilities to popular house masters, and accepting whatever forms and traditions might be in force. Eton and Harrow have magic in their very names; Rugby was idealised by Dr. ARNOLD; Winchester and others can boast historic old foundations; Marlborough and Charterhouse stand in fine situations. But Dr. MARTINEAU has not been the only one to question, and even condemn, some of the features of the great boarding school system, for doctors and educational reformers, in increasing numbers, are breaking away from its worship in many respects. Many are the confessions in recent biographies, of the miseries and disasters attendant upon being plunged too young into the whirlpool of a big boarding school curriculum.

The preparatory school would seem, then, to offer the first solution, and much good work is there done for education. But, unless the smaller school be in recognised and organic relation with the larger one, there is no continuation of curriculum, and an awkward break puts the course out of joint, thus involving much waste of time and effort. Although a few preparatory schools attempt to obviate this, such dislocations are always taking place. These junior schools, moreover, lack the background of elder boys.

There is, again, the religious difficulty, which is, admittedly, not imaginary, and need not arise from any sectarian jealousy. Many of the old foundations enjoin, whilst others assume, a distinctively Church of England teaching. To set against this, the larger denominational schools founded for the education of Non-conformists, can hardly keep clear, even should they so desire, of a denominational flavour. In either form, exemption from the teaching subjects the absentee to the penalty of peculiarity.

For most open scholarships on the foundation there is a keen eliminating competition, which only secures the "no fees" to the cleverest boys.

The need of the situation is an institution which can offer the blended ideal of a Preparatory and a Public School, which can avoid at the same time the break of transition and the jar of a big school system, and which can further offer and secure an unsectarian religious instruction.

The prospectus of Willaston School, Nantwich, seems to us to adequately furnish that for which many parents are in search. Under its new head master, Mr. H. L. JONES, this school offers unique advantages which ought to assure for it increasing numbers and success. It provides a liberal education on public school lines, but it admits boys of eleven years of age, and takes them right through to the Universities. There are an Upper and a Lower School, also a Classical and a Modern side. It is a boarding school with all the usual advantages, but without the attendant drawbacks. Religious knowledge is one of the set subjects, but the aim of the religious teaching is to instil a simple Christian faith, and promote a personal religious life. Attention is devoted particularly to the history of religious liberty, and the instruction is entrusted to teachers free from dogmatic tests. Special attention is also given to the study of English literature and history. The books in the School library are selected carefully, and advice is given in matters of reading.

The school buildings are modern and spacious, including large dining hall, library, class rooms, private studies, three dormitories, all ranged round a quadrangle and connected by light and airy corridors. There is also a gymnasium, sanatorium, two five's courts, cricket and football fields, and allotment gardens for each of the boys.

The school grounds occupy twenty-four acres in the open country, and in a situation remarkably healthy, the soil being sand and gravel. Careful and individual attention is given to physical training, and the household arrangements are in the hands of an experienced matron. We know some of the present Willastonians, and also a few of the old boys; they all speak of the school in loyal terms, which is

no slight test. We have also seen copies of the interesting "Willaston School-Chronicle," with its accounts of the wonderful school debates, and delightful excursions, and tuneful concerts. Great importance is attached to music as a social and recreative factor in the school life, the head master being both an enthusiast and a proficient in this respect.

We feel that Willaston not only offers many advantages to our boys, but also has distinct claims upon ourselves, because of the broad and open position of its religious teaching. Knowing what Civil and Religious Liberty mean to us and our Free Trust Churches, we are not a little anxious that our sons should warmly embrace these same foundation principles. For this reason Willaston holds a very important position.

In accordance with the will of the founder, provision is made for a certain number of boys as foundationers, who are admitted at one half the full fees. We heartily wish that some means could be devised, some fund subscribed, whereby the sons of our ministers, as in other Churches, might be helped to reap the advantage of this privilege, which is still in many cases beyond their reach.

It will be sorrowful news to many that Dr. John Watson (Ian Maclaren) is dead. He had left Liverpool, having closed his twenty-five years' ministry at the Sefton Park Presbyterian Church, and was on a lecturing tour in America, when he was struck down by an attack of tonsillitis, followed by blood poisoning, and passed away at Mount Pleasant, Iowa, on Monday morning, May 6. He was only 56, having been born November 3, 1850. He was President elect of the Evangelical Free Church Council, and if he had returned home, it was expected that he would have succeeded to the Principalship of the Westminster College at Cambridge. Dr. Watson told us some little time ago how he had intended to be a farmer, but on his mother's persuasion became a student for the ministry at Edinburgh, and afterwards proceeded to Tübingen. His ministry began in Scotland, and he had two years at the village church of Logiealmond, which he afterwards idealised in his stories as Drumtochty. What he afterwards became to Liverpool, both as a minister of religion and a public man, was fully acknowledged at the time of his retirement. As an author he sprang into fame in 1894 with the volume of sketches, "Beside the Bonnie Brier Bush," and two years later he published "The Mind of the Master." This, and his Yale lectures on Preaching and Pastoral work, "The Cure of Souls," are the books by which he will be the longest remembered. An appreciation in this week's *Christian World* mentions that Dr. Watson has left a novel, which will appear as a serial in that journal in the autumn. A further reference to Dr. Watson will be found in Mr. Drummond's "Literary Notes."

THE RELIGION OF UNITARIANS.

THEODORE PARKER.

1810-1860.

WHEN Dr. Martineau reviewed, in 1846, Theodore Parker's "Discourse of Matters Pertaining to Religion," he spoke of it as "the confession, at the threshold of a high career, of a great reforming soul, that has thus cleared itself of hindrance, and girded up itself for a faithful future." The book had been published four years before; fourteen years later the high career was ended. How high it was in moral passion, in religious fervour, in vast and penetrating influence, must be read in the biographies. Miss Frances Cooke's little volume published by the Sunday School Association may well serve those who have all too little time for reading, but to whom the story of a brave, gifted, prophetic, and lovable soul is too good to miss. The notes that follow may lead some to make first-hand study of his works.

His works are numerous, filling fourteen volumes. He was pre-eminently a preacher. He left nearly a thousand sermons in MS., and his books contain a rich store of pulpit utterance. On a day early in 1845 it was "Resolved, that the Rev. Theodore Parker shall have a chance to be heard in Boston." The causes leading up to this resolution need not be recounted here. As he said, nearly eight years later, no minister in New England had in the interval "done so much preaching or had so much hearing." He spoke to audiences numbering two thousand, or even three thousand. His public speech was supplemented by abundant private and personal ministration. He travelled lecturing into remote parts; his correspondence was enormous. In the midst of all this ceaseless activity, intensified as it was by theological controversy and political agitation involving him in sternest conflict and actual bodily danger, Theodore Parker never relinquished the habits of severe study by which alone he had been able to struggle into the ministry through the hardships of a youth of privation. In the sense of attracting large numbers of hearers from all classes of the community he was a "popular preacher," but never in the sense of imparting the maximum of emotional quickening at the expense of the minimum of thought. His works teem with evidence of wide reading, of earnest grappling with the severest problems. "Every word that he speaks," wrote Lowell, "has been fierily furnaceed. In the blast of a life that has struggled in earnest." This note of strenuous, self-sacrificing thoroughness distinguishes his writings as it marked his character.

The religion for which Theodore Parker lived and died was based on the revelation of the divine as it dawns inwardly on the thought and conscience. He stood for "free Individuality of Thought in Matters of Religion." Three great doctrines, he says, made up his scheme of theology. They relate to the Idea of God, the Idea of Man, and the Relation between God and Man.

As to the first of these doctrines, we find in Parker a man who was "very sure of God." To quote again from Lowell: "There's a background of God to each

hard-working feature" in the preacher and his preaching. From first to last the reality, greatness, goodness, and tenderness of God remained before his soul's vision, undimmed by philosophic doubts, unshadowed by the sins and sorrows of mankind. The divine Life was for him truly "immanent" in this world of ours. He delighted to contemplate the earth in its endless variety of beauty, flowers and trees, mountains and rivers, beasts and birds, cities and villages, and to trace the one animating Presence everywhere. So deeply was he aware of this Presence, so fully and unreservedly did he declare its effect upon him, that he laid himself open to the charge of sheer pantheism. Note the following, especially observing (a) the absolute acceptance of the notion of divine foreknowledge, and (b) the conviction that the issues of evil are controlled for good:—

"I have taught the Infinite Perfection of God; that in God there are united all conceivable perfections—the perfection of being, which is self-existence; the perfection of power, almightiness; the perfection of wisdom, all-knowingness; the perfection of conscience, all-righteousness; the perfection of the affections, all-lovingness; and the perfection of soul, all-holiness;—that He is perfect Cause of all that He creates, making everything of perfect material, from a perfect motive, for a perfect purpose, as a perfect means;—that He is perfect Providence also, and has arranged all things in His creation, so that no ultimate and absolute evil shall befall anything that He has made;—that, in the material world, all is order without freedom, for a perfect end; and in the human world, the contingent forces of human freedom were perfectly known by God at the moment of creation, and so balanced together that they shall work out a perfect blessedness for each and for all His children." (Sermon: "Some Account of My Ministry," Nov., 1852.)

The charge of pantheism was distinctly repudiated by Theodore Parker. He observes in pantheistic systems a disposition to attribute "progress" to the divine Being. Such a notion was abhorrent to his mind. That there is a progress in the self-manifestation of God he strongly maintained, but he could not endure the thought of a progress necessarily implying defect in One who was already infinitely perfect. And, although the doctrine of divine Immanence was, as we have seen, emphatically the fountain of his religion, he held just as tenaciously to the doctrine of divine Transcendence. There must be qualities in the divine nature beyond our knowing; suffice it that what we know is true so far as it goes. That God transcends the world of matter and of spirit he repeatedly affirms, and that He is other than the Universe of which He is the perfect Cause.

Parker maintained that in the particular of this doctrine of the Infinity of God he differed not only from all anti-Christian sects, but from every Christian sect also. "If the Infinity of God appears in their synthetic definition of Deity, it is straightway brought to nothing in their analytic description of the divine character, and their historic account of His works and purposes."

From the conception of God set forth in the passage quoted above there flows naturally a conception of Man far other than that of "human depravity." "I have taught," says he, "that God gave mankind powers perfectly adapted to the purposes of God"; and he delights to justify the goodness of the bodily life, the adequacy of mind, heart, and conscience to the activities and duties intended for man, and the adequacy of provision naturally forthcoming, with satisfactions for every demand of spirit, intellect, conscience, affections. The "religious faculty" being as "adequate to its function as the practical faculties for theirs," he discards the notion of a miraculous revelation in religion; and, an early evolutionist, he spares no pains to show that theological progress has been as certain, and as natural, as progress in all the arts of civilisation. This progress he confidently expects to continue. It "did not begin with Moses, or end with Jesus." "This power of growth, which belongs to human nature, is only definite in the historical forms already produced, but quite indefinite and boundless in its capabilities of future expansion."

As to the Relation between God and Man, Parker says: "Here are two propositions—first, that God so orders things in His providence that a perfect result shall be wrought out for each; and, second, that He gives a certain amount of freedom to every man. I believe both of these propositions; I have presented both as strongly as I could. I do not mean to say that I have logically reconciled these two propositions, with all their consequences, in my own mind, and still less so to the minds of others. There may seem to be a contradiction. Perhaps I do not know how to reconcile the seeming contradiction; and yet I believe both propositions." Man, being thus free, yet subject to over-rule, is loved of God, "Father and Mother of all men." Each man is loved with God's whole Being. Suffering for error and sin is a fact in this world, but "it is not from the anger or weakness of God that we suffer; it is for purposes worthy of His perfection and His love. Suffering is not a devil's malice, but God's medicine."

As man, being God's child, "has an inalienable right to the infinite providence of God," a right which no sin ever can alienate or nullify, so man owes "religion" to God. Piety and Morality are the internal and external aspects, respectively, of religion; Piety including all noble loves, Morality all obedience to the natural laws written for body and spirit. "Man's consciousness proclaims God's law." "The ordinances" of the religion which we owe to God are, he says, "inwardly, prayer of penitence and aspiration, the joy and delight in God and His gifts; and, outwardly, they are the daily works of life, by fireside and street-side and field-side—'the charities that soothe and heal and bless.' These are the ordinances, and I know no other."

"Of course," he continues, "to determine the religiousness of a man, the question is not merely What does he believe? but Has he been faithful to himself in coming to that belief? It may be possible that a man comes to the con-

viction of Atheism, but yet has been faithful to himself. It may be that the man believes the highest words taught by Jesus, and yet has been faithless to himself. It is a fact which deserves to be held up everlastingly before men, that religion begins in faithfulness to yourself. I have known men whom the world called Infidels, and mocked at, who yet were faithful among the faithfulest. Their intellectual conclusions I would have trodden under my feet; but their faithfulness I would have fallen on my knees to honour."

The implications, personal, social, and international, of such a scheme of thought are obviously beyond summary. Theodore Parker's own life of zeal for righteousness and truth, his own deep-flowing and wide-spreading affection, are the best commentary upon it. One point only seems to call for emphasis here. It is sometimes urged against the school of pure Theism that, in cutting itself from the roots of a piety nourished on sacraments and heightened by a supreme devotion to the Founder of the Christian Faith, their religious life is deprived of vital currents that are indispensable for the flowering forth of the soul's sweetest blossoms, and that all tends to become pale and colourless in an *intellectual* atmosphere, indeed, but one lacking personal warmth and glow. However it be with any, it was evidently not so with Theodore Parker. His prayers, of which a goodly number are preserved, are the outpourings of a heart deeply penitent, devoutly aspiring, joyously grateful to the "Father and Mother," as he characteristically named God. Tears were often seen flowing down his cheeks while thus he sought to voice the longings of the heart for himself and the great multitudes who "hung upon him, listening." "That man," said a casual hearer, "speaks to God as if He were his friend." How else? It was noticed of him that when some lovely object, such as a rose, came into his hands, he would bow the head and murmur as a "grace" of thanksgiving, "My heavenly Father." Doubtless, there have been many who, without the image of a Christ to aid them, would have seemed bereft of assurance of the love and tenderness of God. But, as Jesus himself found his Father ever near him, so did this nineteenth century prophet, who, in dying desired that the Beatitudes should be read over his grave.

W. G. T.

THE annual meetings of the Peace Society will be held on Tuesday, May 21. The public meeting will be held in the City Temple, Holborn Viaduct, E.C. The President, Dr. Robert Spence Watson, will, it is hoped and expected, occupy the chair, and will be supported by Mrs. A. J. Crosfield, Mr. F. W. Hirst, B.A. (author of "The Arbitrator in Council"), Mr. J. M. Robertson, M.P., Mr. Henry Vivian, M.P., Rev. A. L. Lilly, M.A. (Paddington), Rev. A. J. Palmer (Stratford), Rev. J. Hirst Hollowell, and others. Holders of tickets, which may be obtained from the Secretary, 47, New Broad-street, E.C., will be admitted from 6 p.m., and there will be an organ recital from 6.30 until 7.0, when the meeting commences:

OUR work is not done unless the spirit of worship has been in it all.—*Crothers.*

EXPERIMENTS IN SOCIALISM.—III.

THE SHAKERS.

It has often been said, and probably far more frequently thought, that for any really successful collectivist society there must be some strong religious sentiment to bind it together. The Shaker communities of America have, perhaps, been mainly responsible for this impression. The founders of these singular fanatical bodies went out from England and planted themselves in about the most secluded spot they could find on the Hudson River, something over 130 years ago, and they seem to have been more or less thriving and successful ever since. One has not heard much about them for a long time now. What their numbers are I do not know, and as I am not proposing to write very minutely about them, I do not think it worth while to go to the trouble of finding out. Many years ago I spent an evening with their leading Elder, Frederick Evans, and he told me that in their eighteen separate settlements they were from 8,000 to 10,000 strong. All sorts of writers have given the most fascinating accounts of them. Hepworth Dixon, for instance, says:—"Order, temperance, frugality, worship—these are the Shaker things which strike upon your senses first; the peace and innocence of Eden, when contrasted with the wrack and riot of New York. No jerk, no strain, no menace is observed, for nothing is done, nothing can be done, in a Shaker settlement by force. Everyone here is free. Those who have come into union came unsought; those who would go out may retire unchecked. No soldiers, no police, no judges, live here; and among the members of a society in which every man stakes his all, appeal to the courts of law is a thing unknown."

The most scrupulous cleanliness, quiet, order, harmony, comfort and plenty, characterise the Shaker settlements everywhere. Absolutely everybody works, but nobody is overworked. There is not a gaol or a workhouse, or a single poor person among them. They are a fanatically religious sect. They are entirely celibates and non-combatants. They are out-and-out spiritualists, and it is said that it was from them that modern spiritualism took its rise. In their queer combination there is a strong dash of the Quakers, among whom they originated, and they are very decided Unitarians—of a kind. They reject the idea of the Trinity, and they regard Christ and their foundress, Ann Lee, as elders of their church, to be revered, and loved, but not worshipped. It is an article of their belief that sex runs through the whole range of life, from the Deity downwards, though, strangely enough, their adherence to celibacy is, or used to be, most rigid. Ann Lee, a Manchester woman, the daughter of a blacksmith, who, to the day of her death, never learned to read or write, was the Christ come a second time in female form! There is no doubt at all about the religious belief of the Shakers. Their creed is very pronounced and definite, very strongly and apparently very sincerely held, and very practical in its results; and it has naturally been taken by those who have visited them, almost entirely to account for the undoubted success of their socialism, which, throughout the eighteen settlements

into which they are divided, has taken the extreme form of complete communism.

Now it would be folly to dispute the force and effect of religious faith such as this in rendering collective living practicable and successful; but it is at least equally foolish to assume that a collectivist society is not practicable without it. Fanaticism is, no doubt, a great force in the world—while it lasts; but when all has been said and done, there is nothing so forceful, nothing so lasting, nothing so truly religious as the quiet recognition and adoption of a right principle for any and all of the affairs of life. These poor simple Shakers are full of crankiness and are steeped in ignorance. Of the outside world they know little. Only their elders—their chief officers—hold any intercourse with it. Of science or art, or literature—beyond their own sectarian effusions, of which they are said to have a considerable body—they know practically nothing. "If you were setting up your buildings over again," Elder Evans was asked, "wouldn't you aim at something a little more ornamental? wouldn't you try to impart a little beauty to your houses?" "No," the old man replied. "The beautiful, as you call it, is absurd and abnormal. It has no business with us." The elders and all their people are in many respects very little above the level of the uncivilised. But with all their ignorance, and amid all the trumpery of their religious creed, they hold one or two vital principles that are quite sufficient to account for all their success, and any community that will adopt them—whether they call themselves "religious" or not—may attain the same material results.

Now what are these principles? First, that all wealth should be held by the community for the common good. These absurd people profess to believe that they find this in the New Testament, and the curious thing is that an increasing number of the shrewdest thinkers of the day are declaring their belief that that must be the ultimate outcome of any honest application of New Testament teaching. Even assuming this to be the truth, of course it does not follow that the whole fabric of society should be at once subverted, or that we ought to apply the principle as the Shakers have always done. Their plan has been very uncompromising. Every convert to their society before leaving "the world," has always been required to pay his debts, to discharge every obligation, and then to come in and turn out his pockets into the society coffers, to throw all he possesses into the common stock. In the building up of a new society from the beginning that was practicable, and as a matter of fact I suppose it has afforded them the capital to buy up their 100,000 acres of land, on which they have been able to plant their colonies with the one fundamental and all-important condition of success. All the Shakers have collectively owned all the land they occupy.

Starting with the common ownership of the land their next sound principle was to make that, and to keep it, the basis of their whole social scheme. "Every commune," said shrewd old Elder Evans, "must, if it is to prosper, so far as its industry goes, be founded on agriculture.

Whenever we have departed from this rule to go into manufacture, we have blundered." To go into manufacture for the outside market he means. They have their own workshops for the making of what they require for their own use, but when they have attempted to develop these workshops into factories for export, so to speak, or, on the other hand, have been tempted by cheapness to buy from the outside what they could make for themselves, they were soon conscious that they were going wrong. "A community," said the Elder when over seventy years of age, "should as far as possible, make or produce all it requires. We used to have more looms than now, but cloth is sold so cheaply that we gradually began to buy. It is a mistake." In the end they gained little, said the old man, and they imperilled their independence.

To own their own land, to make agriculture the basis of their industrial system, to supplement the farm with the workshop for the making of what they required in addition to food, and thus as far as possible to make themselves independent of all markets outside their own communities, these were all sound, healthy and therefore religious principles requiring no fanaticism, nor, so long as they were adhered to, could any extravagances of fanaticism or folly prevent their successful outworking. But there was yet another principle to which the Shakers were from the first immovably attached, and which they have always with the utmost confidence declared, was of the very essence of New Testament teaching. They have always resolutely eschewed all competitive strife, and have based their industrial system entirely on organised co-operation. Of course they have lost some force. Envy and emulation, rivalry and greed, cunning and pugnacity are undoubted powers in the world, and whenever they are toned down or eliminated either by sane and reasonable religion, or mere cranky fanaticism or anything else, there is loss. But is there no gain? Is there no inspiration in the discovery of the simple principle that wherever there is a man there is a man's work to be done, and that we have only to use the common land and the common capital, and every man will be able to do it? Is there no moving power in the recognition of the principle inherent in the very nature of things, that two men working in friendly co-operation can do more than three men working in mere isolation, and more than four men working in mutual antagonism? Is there really no actual power in brotherly co-operation? and if there is, and men gradually discover the infinite range of its possible operation, is there no religious uplifting in the slowly dawning perception, that we have here not only the teaching of Christ, but a great fundamental principle of all social life? The moral to be deduced from these poor Shakers and their doings, is not that religion is necessary to support the working out of right principles, but that right principles are religion, and that they need only to be applied and, in spite of folly and ignorance and fanaticism, they will solve all our social riddles. We cannot apply them precisely as the Shakers have done, but in our own way we have

applied them to some extent and with the most satisfactory results, and when we think fit to bring them to bear on our great and urgent social problems, we shall have on a great national scale social conditions approximating to those of the Shaker societies with all the added advantages to be derived from the most advanced science and intelligence of the day.

GEORGE F. MILLIN.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE fifty-seventh annual meeting was held at Essex Hall on Wednesday evening, and there was a fair attendance of members and friends, who were received by the President, Mr. John Harrison. There was the usual pleasant social prelude, with tea and coffee, before the business began.

THE PRESIDENT having taken the chair, letters of regret were read by the Rev. E. Savell Hicks, the hon. sec., from Mr. Hahnemann Epps and Mr. H. Chatfield Clarke. On the platform the President was also supported by the Treasurer, Dr. C. F. T. Blyth, Dr. W. Blake Odgers, K.C., and Mr. Percy Preston.

The Committee's Report, which had been previously printed and circulated, referred to the many signs of renewed activity in the London district during the past year, and recorded with much satisfaction the steps being taken by the Lewisham congregation for the building of their new church, and the similar hopeful prospect at Kilburn. At Wimbledon it was hoped that a minister would soon be settled. At Acton progress was being made, and the iron church in Creffield-road had been opened free of debt. At Kentish Town the efforts of the Rev. F. Hankinson were bearing good fruit. At Forest Gate, Plumstead, and Peckham there was cause for anxiety. At the Mansford-street and Limehouse Missions most admirable work was being done. It was pointed out that with a more adequate income much better work could be done, and the Committee reported the generous offer of an anonymous friend to subscribe £50 a year for five years on condition that another £450 was contributed for the same period. The challenge had been met by the promise of subscriptions of £50 each from the President, Sir Edwin Durning-Lawrence and Mr. Charles Hawksley, and the offer would remain open until the last day of June.

The accounts, which showed an expenditure of £589 10s. 7d., had been balanced by a sale of Consols. Annual subscriptions amounted to only £210 18s. 6d., congregational collections to £52 19s. 7d., and income from the Permanent Chapel Building Fund produced £230 1s.

THE PRESIDENT, in moving the adoption of the report and accounts, dwelt on the encouraging features of their work, especially at Lewisham and Kilburn, and as to the challenge of the friend who offered to subscribe £50 for five years, said that the total promises had so far reached £300 of the £500 required. Their friend's offer was made in grateful remembrance of the late Sir James Clarke Lawrence, who had been one of the

founders, and for twenty-five years the president, of that Society. In those days when a New Theology was being preached, very like their old Unitarianism, it was their urgent duty to do their part and help forward the cause of free religion. With a closing word on the inadequacy of their ministers' stipends, Mr. Harrison made an earnest plea for further support.

THE Rev. J. PAGE HOPPS seconded the motion, and told of the great pleasure he had found in visits to Limehouse and Mansford-street, and the admirable work being done there. It was, he said, the best kind of religious work they could do. He was not much of a believer in church building, and certainly not in Gothic churches, for their work. They ought to have homely places, where the people would be glad to come and feel at home.

The report having been adopted, Mr. John Harrison was re-elected President, on the motion of Mr. Percy Preston, seconded by Mr. J. C. S. Mummery. The officers and committee were also elected, the Rev. C. Roper and Mr. R. G. Epps being new members of committee. The Rev. T. E. M. Edwards, in seconding, suggested that they should consider the election of more ladies than the two they had on the committee.

DR. W. BLAKE ODGERS, K.C., then gave an address, in which he said he really wanted to speak to the Unitarians who were not there, and to urge that more should be done to unite their scattered congregations, and deepen the sense of comradeship in a common work. The moment was opportune, for everything was stirring, and they must not find fault with those who were really allies, though not fighting under their banner. Wherever they went they found an astonishing liberality and eagerness of inquiry. And they, with a gospel they believed in, must let people know of the new truth. It was their bounden duty to go out to them, in that teeming London, in which they ought to have a church at least in every square mile of the city. It was a sin and a shame that their Society should have a subscription list of only £210.

THE Rev. W. G. TARRANT, referring to the close of the President's speech, said some frank things about the struggle with poverty many of his brother ministers had to face, and the folly of expecting a constantly bright and inspiring ministry from men ground down by such trials. Their wealthy and cultured families would not put their own sons to such work, and he asked them to consider what it meant, when they left their ministers in such a plight. They could not expect their work in London to go forward under such conditions, and he earnestly supported the plea which had been made for a larger income for that society.

THE Rev. T. P. SPEDDING then gave an address on the work of the Van Mission. At present they were preparing the ground for the summer campaign, and he warned them not to be disappointed if in the South they did not have such encouraging results as last year in the North. They found, for instance, that on the road between Peterborough and London, in places where they thought of stopping, there was hardly ever any market square where the Van might take up its position,

and where the people would congregate. They must be prepared for small results, but he was sure that they would find everywhere an earnest response if they had the courage to speak out. Some of their ministers appeared to hesitate to enter upon that work, but he assured them that they would find, when the call came, that they had the power, and such work would be of the greatest benefit to themselves. Their object was not dogmatism nor proselytism. They had simply to speak the word of life and let their light shine. That was what the people wanted, and they did respond. The Van Mission was one of the ways by which they must go out and win back the people to a rational Christianity.

A cordial vote of thanks to the President, moved by Mr. A. Barnes, and seconded by Mr. T. H. Terry, brought the meeting to a close.

THE LIVERPOOL DOMESTIC MISSIONS.

THE annual meeting of the Liverpool Domestic Mission Society was held at the Mill-street Mission on Friday evening, April 26, the President, Mr. T. Cook, in the chair. The treasurer, Mr. Walter Holland, and Alderman W. B. Bowring wrote regretting their inability to be present.

The Committee's report urged the necessity of raising an additional income of at least £200 a year. The report was adopted, on the motion of the President, seconded by Mr. Councillor Brunner. Mr. Hugh Rathbone moved a cordial vote of sympathy with the missionaries and other workers, and said that they should certainly see to it that the work was carried on without financial anxiety. The Rev. H. W. Hawkes seconded and Mr. R. H. Armstrong supported the motion, which was carried with acclamation, and the Revs. T. Lloyd Jones and J. Anderton responded. Mr. Philip Holt proposed and Mr. Arthur Hall seconded the election of officers and committee, with Mr. Hugh R. Rathbone as president. A vote of thanks to the chair, moved by the Rev. J. Collins Odgers, and seconded by Mr. C. Sydney Jones, brought the meeting to a close.

Of the annual meeting of the North End Domestic Mission, which was held at the Hope-street Church Hall, on Thursday evening, April 18, we received no report, but the printed report of the two missionaries, the Rev. J. L. Haigh at Hamilton-road, and the Rev. W. Reynolds at Bond-street, are full of interest. The large hall at Bond-street has been cleaned and painted, and the entrance from the street has been greatly improved. Readers of Mr. Haigh's "Sir Galahad of the Slums" will be specially interested in his report of the work at Hamilton-road. Mr. Kenneth Cook is the hon. sec. of the North End Mission. The report is issued by the Liverpool Booksellers' Company.

BEYOND all wealth, honour, or even health, is the attachment we form to noble souls; because to become one with the good, generous, and true, is to become in a measure good, generous, and true ourselves.—*Thomas Arnold.*

KHASI HILLS UNITARIAN UNION, INDIA.

SINCE the management of the Khasi Hills Unitarian Union has been taken away from Mr. Kissor Singh, and placed in my hands by the British and Foreign Unitarian Association, no report has appeared in the columns of THE INQUIRER as to its present condition and internal affairs. A short account will, I hope, be of some interest to the Unitarian friends in England.

There are at present four churches at different centres, of which three have been considerably strengthened by the admission of new members during the last year.

(1) The church at Nongtraw (Umked) is the youngest of all in age, but it has outdone others in the earnestness of its members. They are, with the exception of two families, extremely poor. The last year was a very bad one for them, famine having visited many of the villages. I could give them only a little help out of a small amount of money remitted to me by the Brahmo Samaj Committee of Calcutta at the request of the hon. treasurer of the B. and F. Unitarian Association. Though these poor, simple, and ignorant people could scarcely get two meals a day, and had not sufficient clothes to protect themselves from cold, they jointly cultivated a plot of land for the benefit of their church. The paddy grown on this land will bring them a little over £3. This amount, together with the sum of 100 rupees kindly contributed by Mr. G. W. Brown, will be spent in the erection of their small chapel. Two new families and several individual members have been lately added to their congregation. Several domestic ceremonies were duly performed according to Unitarian rites, and two marriages registered under the Marriage Act at this centre. The anniversary meetings were held on March 9 and 10 last, which were attended by some Unitarians from Jowai and Nongtalang and several Brahmos from Cherrapoonjee, and were successful in every respect.

(2) The church at Raliang has also a hopeful future before it, there being an addition to its members, and three entire families having lately offered to join it. The Raliang people have lately invited the members of other churches to their anniversary meetings which will take place in September next. As they did never before venture to invite the outside Unitarians to any of their meetings, this new departure simply tends to show their growth in energy and strength.

(3) The Jowai church was in a state of lethargy for more than a year, but it seems to have lately shaken it off. Two new families have been added to the list of its members since November last, and three others are expected to join the Union before long. The anniversary was celebrated with great enthusiasm on March 23 and 24 last, and Unitarians from other centres came to take part in the celebration. Mr. Hajom Kis or Singh made an attempt to take possession of the Jowai chapel by force, and was consequently entangled in a criminal suit from which he could release himself with some difficulty by entering into a compromise with Rev. David Edwards.

(4) The work of the Nongtalang congregation, which is the oldest of all the churches in the hills, has been going on rather feebly on account of the absence of members from the village. Owing to the prevalence of famine last year the struggle for existence has been so very hard that the people have had to devote all their thoughts and energies to gaining a livelihood, and many have been staying far away from their village, being engaged in cultivation, as the prospect for the current year is also very gloomy. With the return of the normal price of food stuff and the recovery of the mission fund from Mr. Kissor Singh, who was formerly treasurer of the Union, and who declines to make over the fund to Mr. D. Edwards, the secretary of the Union, a better prospect for it is expected.

The work of the Union is conducted by five mission workers who have to discharge the twofold duty of preacher and teacher, and at the head of whom is the Rev. David Edwards, who was duly ordained as minister by the Rev. J. T. Sunderland during his visit to India. The second in place is Mr. Mar Singh who resigned his appointment under Government in order to serve the Union. These five workers are paid out of the annual grant of £75 remitted to me by the British and Foreign Unitarian Association in quarterly instalments. All the important questions regarding the management of the Union are discussed and decided by an Executive Committee consisting of four representative members from the four congregations, together with Mr. D. Edwards as secretary, Mr. Mar Singh as assistant secretary, and myself as President. There are four day schools in connection with the congregations, at which Unitarian and other children are taught to read and write.

Misleading reports are sent from time to time by Mr. Kissor Singh for publication in the *Christian Register*. They are all from his own pen, as no one belonging to his so-called "Union" except himself has the power to write such reports. Not to speak of others, his "president" is not even acquainted with the English alphabet, nor can he, I fear, read and write his own mother language. Mr. Singh's union has no connection whatever with the Khasi Hills Unitarian Union, which is related to and helped by the B. and F.U.A. He started his own after he had been unanimously suspended from his membership of the Union for various reasons on April 30, 1905. I took charge of the Union on the following day. I allude to all these facts simply to disabuse the minds of friends interested in the work of the wrong impressions made by these reports. Any one who supplies Mr. Kissor Singh with funds does but put weapons in his hands to destroy the cause of Unitarianism in the Khasi Hills, and to hinder the work of the local Union.

NILMANI CHAKRABARTI.

Cherrapoonjee, India, April 13, 1907.

To me, the undoubted fact that the mind thirsts for continued being just in proportion as it obeys the will of its Maker, is a proof, next to irresistible, of its being destined by Him for immortality.—*Channing.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the sender.]

MINISTERS' SALARIES.

SIR,—The question of the salaries of our ministers is one of perennial interest, but it gets no nearer settlement. That ministers, and especially country ministers, are underpaid seems to be generally accepted. It has been suggested that there should be an equalisation of salaries. In other words, that the better-paid town minister should share his stipend with the country minister. The suggestion is futile. There are probably no ministers in our chapels who are paid salaries that can be regarded as high, and even of those receiving comparatively high salaries it may be said that they are not paid more than enough to enable them to take the part in social work and social life that is expected of the minister of a large congregation. In any case, the demands on a city minister make his salary no larger in reality than a country minister's much smaller stipend. Another suggestion, and one that has been acted upon, is that the various congregations should help each other. We have the British and Foreign Unitarian Association, which, among other objects, includes that of making grants to struggling congregations, the Ministers' Stipend Sustentation Fund, and the Ministers' Stipend Augmentation Fund, as well as the much older Presbyterian Fund. These are more or less general in their source of income, but there are still a few survivors of the Fellowship Funds, inaugurated about ninety years since by Dr. Thomson, of Halifax, whose idea was that the stronger congregations should each have a fund for aiding weaker congregations. All these funds are doing good work, but I think that apart from the income from investments it will be found that comparatively few purses contribute to them. Ours is usually reckoned a wealthy denomination, and possibly the average wealth is pretty high. Nevertheless, we are but a small denomination, and few of our number can be considered wealthy; and that few does most of the subscribing to most of the funds. In the subscription lists the same names appear again and again. Those who are not wealthy find that they have enough to do to help to maintain the chapel they attend, and yet they are asked and expected to contribute to the work of other congregations.

It seems to me that the true solution of the difficulty in regard to the smaller chapel is to recognise frankly, what I take to be the fact, that these, and more especially the country congregations, do not require a minister's whole time; and that, therefore, it is not necessary to pay him a stipend sufficient in itself to maintain him, the congregation leaving him free to make a living wage in any decent manner. In the old days there were dozens of congregations kept together and chapels maintained on an income that would nowadays be thought absurdly small. The explanation was that the country minister of those days was often something else as well,

usually a schoolmaster—sometimes a farmer. Is it not possible to revert to this practice? Sometimes the school was a large one, and one wonders how the master found time to attend to his congregation. Yet it was done, and the congregations under schoolmaster-ministers were kept together and in many cases were flourishing; witness Monton under Robert Smethurst, Gateacre under Dr. Shepherd, Knutsford under Henry Green, and at Manchester under Dr. Beard.

It may be objected that the day of small private venture schools has gone, never to return. I do not think so. Widespread as is our national system of education it has, as yet, made no provision for the requirements of the children of parents who, for one reason or another, dislike the public elementary school, or who would be willing to pay for something they consider to be better. Sometimes this feeling is mere snobbishness, but usually it is a true perception of the fact that the most important part of education is environment. Another form of the same idea is that the country minister should coach men for examinations. It is not every minister who is fitted either by nature of training for the scholastic profession, but still one expects that most of them at least are as fitted for it as the average assistant master in a grammar school. If the minister has no vocation for teaching he would probably be best out of the ministry. There are, of course, other directions in which the country minister might honourably increase his stipend.

The advantages of a reversion to the old practice are many. It would enable many country congregations to be self-supporting, it would give useful employment to ministers who, at present, have really not enough to do, it would throw pastoral visiting from the afternoon to the evening, and so give the minister a chance of directly interesting the men folk in the work of the chapel, and bring the minister into closer touch with people of other denominations. From one point of view it would be an advantage that the minister would not be so entirely dependent (financially) on his congregation.

Our ministers have often distinguished themselves by their manly disregard of the consequences when they thought principle was involved, and though it may not always tend to the immediate peace of mind of the congregation it is good at times for the plain unvarnished truth to be preached to it. Our ministers would be more free to do this if they could afford to snap their fingers at the usually small part of their congregation who resent the truth, or who have not yet learned to allocate to themselves all the pleasing and complimentary remarks from the pulpit, and to their neighbour in the next seat those of another character. Besides strengthening the moral fibre of the ministers, I think a little more work (I am referring only to those who obviously have not enough) would be a good thing mentally. These remarks are not written in any spirit of hostility to the minister either in town or country, but are the result of an attempt to apply business methods to our congregational methods.

FRANCIS NICHOLSON.

The Knoll, Windermere.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne (Induction).—A service for the induction of the Rev. John Barron as minister of the Richmond-hill Church was held on Saturday afternoon, May 4, in the new church, the opening of which we reported last week. Principal Gordon gave the charge to the minister and the Rev. J. E. Manning the charge to the congregation. There was a large congregation, including a number of neighbouring ministers of our own and other churches.

Blackpool: South Shore.—The anniversary services were held on Sunday, May 5, when the Rev. Alexander Gordon preached morning and evening, and at the children's service in the afternoon also gave the address. There were good attendances at the services, and the collections were very satisfactory.

Burnley.—On Sunday last a portrait of the late Thomas Bibby, one of the pioneers of the Unitarian movement in the town, was unveiled in the church parlour of the Trafalgar-road Church after evening service. The portrait, which is an enlarged photograph, is the gift of the three sons of the late Alderman Bibby, and it was unveiled by Mr. Peter Bibby, who spoke of what his father had to face in the early days of their struggle for the faith, and his unflinching fidelity. Mr. J. Farrer presided, and Mr. J. S. Mackie moved the vote of thanks for the gift.

Chelmsford.—The quarterly meetings were held on Sunday, April 28. A very enjoyable tea was held in the chapel. The service was conducted by Mrs. Page Hopps, who preached from the text "Rejoice in the Lord, O ye righteous," an able and outspoken sermon. At the conclusion of the service the secretary declared a small deficit on the quarter's accounts.

Hinckley.—The Sunday-school anniversary sermons were preached on Sunday last, by the Rev. A. Hermann Thomas, of Leicester, and greatly appreciated by crowded congregations. There was the usual singing by scholars and choir, with an additional anthem at night. There was a record collection.

Halifax.—The Rev. Charles Peach conducted the services at Northgate-end Chapel on Sunday last, and in the morning delivered a special address in connection with the Jubilee Memorial movement of the Unitarian Home Missionary College.

Horsham.—The chapel, which has undergone a complete renovation, was re-opened for worship on Sunday last, when sermons appropriate to the occasion were preached by the Rev. J. J. Marten. Floor and ceiling have both been repaired, the walls coloured a restful green, the woodwork cleaned and varnished, and a new matting laid down; the expense is estimated at about £50, half of which was contributed by the Sewing Circle in connection with the church, the result of their successful sale of work in the autumn. Improvements to the lighting, new blinds, and the re-lettering of the monumental tablets on the walls have also been contributed by members of the church, and the result is a very pleasing one. During the winter months an interesting series of lectures on various subjects were delivered to good audiences; one on "Mazzini," by the Rev. F. K. Freeston; on "The Boot of Italy," Rev. W. C. Pope; on "Shakespeare's Mother," by Dr. Blake Odgers, K.C., and on "William Penn, Quaker and Coloniser," by the Rev. H. Rawlings. These were closely followed by another, of a somewhat different character, given by the Rev. J. Harwood, on "The New Theology, or Unitarianism in relation to Jesus Christ." This also was well attended and much enjoyed. On Sunday, April 28, services in the schoolroom (which was used as a place of worship whilst the chapel was closed for repairs) were conducted by the Rev. T. E. M. Edwards, of the Provincial Assembly. Now the congregation are hoping for a fine day, and a gathering of many friends from far and near, to celebrate their 134th Whitsuntide annual meeting. Both lunch and tea are provided in the schoolroom for visitors at moderate charge; the Rev. Alfred Hall, of Norwich, is the preacher; and the country-side is donning its freshest and loveliest green robes to offer the most beautiful welcome of all to its guests.]

London: Blackfriars Mission and Stamford-street Chapel.—At the invitation of the Sunday-school teachers a social meeting of parents of the scholars was held on Monday evening, April 29, when about seventy parents attended and partook of refreshments. The Rev. W. L. Tucker presided, and remarked how pleased the teachers were to see so many of the parents amongst them. He recognised that most of them were hard at work during the week, and on that account were not always able to attend the services on Sunday, but they sent their children to the school to represent them. Messrs. A. A. Tayler and James Welch, the superintendents, and Messrs. W. S. Tayler, A. W. Harris, and H. H. Quarumby, gave a hearty welcome to the parents. Songs and recitations added greatly to the pleasure of the evening.

Long Sutton.—The Rev. W. Harvey Smith, Messenger of the General Baptist Assembly, has been welcomed as minister of this congregation, and entered last Sunday upon his new charge.

Manchester: Blackley.—A social gathering of the members was held on April 25, by invitation of the Ladies' Sewing Society, to celebrate the extinction of the debt on the new school building. The balance of the debt (£100) had been raised by subscription amongst the members, who responded generously to the appeal made to them. The Rev. W. Holmshaw, who presided, spoke of the work they had accomplished and expressed the great satisfaction they all felt at the happy result of their efforts. The new schools were opened in March, 1901, and cost £1,600, of which sum more than three-fourths has been raised by the members of the congregation.

Manchester: Longsight.—The anniversary services on Sunday last were interesting from the fact that the Rev. William Rosling made his first visit to Manchester since the establishment of his new church at Bradford, subsequent to his relinquishing the position of Congregational minister in that town. Owing, no doubt, partly to the genial summerlike day, the collections were considerably below the average of the past few years, but those present heartily appreciated Mr. Rosling's sermons. At the evening service an excellent rendering of Spohr's cantata, "God, Thou art Great," was given by the choir. In the afternoon there was a musical service.

Sheffield: Attercliffe.—The first anniversary services in commemoration of the opening of the school church were held on Sunday, May 5. The Rev. C. J. Street preached to a fair congregation in the afternoon, and the Rev. C. Hargrove in the evening, about 150 being present. The collections at both services were very good. The birthday party was held on Monday, 56 sat down to tea, and about 70 listened to short congratulatory speeches by the Revs. J. Ruddle, A. H. Dolphin, C. J. Street, J. W. Cock, and Mr. Wilson. Musical selections were interspersed, and Mr. Reuben Jones presided.

Southport (Farewell Presentation).—A meeting to bid farewell to the Rev. F. B. Mott was held at the Portland-street Church on Wednesday evening, May 1, when some seventy members of the congregation were present. Dr. W. N. Maccall presided. The hostesses for the evening were Mrs. Tolme, Mrs. Hudson, Mrs. Kleiter, Mrs. Maccall, and Miss Hudson. The chairman, in welcoming the company, spoke of the great affection and appreciation in which Mr. Mott was held by them all, and the sorrow they experienced in being compelled to part. They wanted to convey their appreciation in some tangible form, and that was their reason for coming together that night. Mr. C. E. Hudson, treasurer of the church for nearly thirty years, read an address to Mr. Mott, which had been beautifully illuminated. The address, which was signed by 97 members of the congregation, expressed great regret at parting from Mr. Mott, and said: "We wish to convey to you our appreciation of the services you have rendered us and the church during the three years you have been with us, our admiration for the eloquence and spiritual insight of your preaching, and our thanks for your sympathy as pastor and friend. We trust that ere long you will find a congenial sphere of work, with still larger opportunity for the exercise of your powers and qualities as a minister, for the benefit of the people among whom you labour, and for the advancement of our Unitarian cause." The address concluded

with earnest good wishes for Mr. and Mrs. Mott and their children. Miss Sophie Hudson then handed a purse containing £92 to Mr. Mott, and Miss Kleiter presented a handsome basket of flowers to Mrs. Mott. Dr. W. E. A. Axon, F.L.S., said he had great pleasure in being present and joining in that tribute of respect and affection to their friend Mr. Mott. Mr. Mott had always seemed to him to have what was an essential in a preacher. He had thought his own thoughts, and, having given his best consideration to his subject, he had spoken from the heart to the heart of his hearers. Mr. Franklin Hilton, Mr. A. D. Rose and Mrs. Tolme joined in the expressions of regard and gratitude to Mr. and Mrs. Mott, and the Rev. F. B. Mott, who was heartily received, thanked them for their present and their words. He had been, he said, through a good many experiences in his life, in foreign countries, as well as this. Strange experiences many, and very trying some, but he was in a position that night which was quite unique in his experience. He could only say how deeply their hearts had been touched and strengthened by this expression of love, which he received on behalf of his wife and children and himself. In conclusion, the chairman remarked that he hoped Mr. Mott would always remember that such a large part of his congregation had so thoroughly appreciated his qualities both as a minister and as a man.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 12.

Acton, Creffield-road, 11.15 Rev. ARTHUR HURN, and 7, Mr. W. PIGGOTT, "A Religion for To-day."
Barnoldsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. V. D. DAVIS, B.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Dr. BIMAL C. GHOSH, M.A.
Croydon, Free Christian Church, Wellesley-road, 11, Mr. ERNEST J. MOORE, Flower Service, and 7, Rev. W. WOODING, B.A.
Deptford, Church-street, 11.15 and 6.30.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON. Collections for Provincial Assembly.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Mr. R. W. KITTLE, L.L.B.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL-HICKS, M.A.

"SANITAS" BEST OF ALL DISINFECTANTS.

Clean.
Fragrant.
Non-Poisonous.
Does Not Stain Linen.

FLUIDS, POWDER, SOAPS, &c.

1/- Pint Bottles and 5/- Gallon.

Sprays to fit the Bottles, 2/6 each.

"SANITAS" now enjoys general favour.

—Lancet.

HOW TO DISINFECT. Book Free.

The "SANITAS" Co., Ltd.,
LIMEHOUSE, LONDON, E.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROOPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11 and 6.30, Mr. W. H. SCOFFHAM.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. H. S. PERRIS, M.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. W. COPELAND BOWIE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, 11.30, Rev. C. C. COE.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50-Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Student U.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Mr. FELIX HOLT, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

HOME IRONING IN COMFORT

and perfect safety can only be done by use of the "Dalli" Iron or the "Dallinette" (a smaller "Dalli.") To use them is the best, most simple and most comfortable way of ironing. Independent of stove and gas it can be used anywhere. Self-heating with non-inflammable fuel without noxious fumes, therefore no risk from fire. Healthier and safer than any other iron.

The "Dallinette" is a smaller "Dalli." Really excellent for light work and travelling. For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity, every description of ironing can be done with it.

Price of the "Dalli" 6/., price of the "Dallinette" 5/9. "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 4 and 6, Moor Lane, London, E.C.



LIVERPOOL, Ancient Chapel of Toxteth, Sunday School Anniversary Services, 11, Rev. T. LLOYD-JONES; 6.30, Rev. W. J. JUPP.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A., and 6.30, Rev. T. LLOYD JONES.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.

OXFORD, Manchester College, 11.30, Rev. Dr. HUNTER.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. W. R. SHANKS.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.

SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. S. BURROWS.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mrs. J. PAGE-HOPPS: 11, "Concerning the Bearing of Burdens," 6.30, "Where the Spirit of the Lord is, there is Liberty."

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Rev. JOHN HOWARD.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

LONDON DOMESTIC MISSION.

THE ANNUAL MEETING will be held on Tuesday evening, May 14, at Unity Church, Upper-street, Islington.

The chair will be taken at 8 o'clock by CHARLES W. JONES, Esq., J.P., of Liverpool.

BIRTH.

FLEMMING.—On May 3, at Letchworth, Herts, to Mr. and Mrs. C. E. Flemming, a son.

DEATHS.

HERFORD.—On May 4, at Torbay Lodge, Paignton, Louisa, the wife of William H. Herford, and daughter of the late Francis Carbott, of Leeds, in her seventy-fifth year.

SEDGFIELD.—On March 21, at Melbourne, Australia, during a visit to her brother, Ada, daughter of the late William Russell Sedgfield, of Kingston-on-Thames, aged 48. For three years the dearly loved and devoted friend and companion of Agatha Russell, Hindhead, Surrey.

WINSER.—On May 5, at Ratsbury, Tenterden, Mary Jane, the beloved wife of Albert Winsor, aged 69.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LIVERPOOL.—Day or half-day engagement required by lady as COMPANION or NURSERY GOVERNESS. Exceptional references.—L. K., 66, Avondale-road.

SITUATION wanted as COMPANION HELP or HOUSEKEEPER. Thoroughly domesticated, cheerful, active, reliable.—Miss JONES, 25A, Prince Alfred-road, Wavertree, Liverpool.

WANTED, a post as COMPANION HOUSEKEEPER or COMPANION HELP where maids are kept. Experienced.—F., 9, South View, Higher Woodley, nr. Stockport, Cheshire.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

FREE CHRISTIAN CHURCH,
WORTHING ROAD, HORSHAM.

On MAY 19, 134TH WHIT SUNDAY ANNIVERSARY. Sermons by the Rev. ALFRED HALL, of Norwich. Subjects: Morning, "Conquest by Faith," 11 a.m. Evening, "Body and Spirit," 6.15 p.m. Open Communion Service after morning service. Collections for British and Foreign Unitarian Association and South-Eastern Provincial Assembly. Luncheon, 1s. Tea, 6d. Rooms for the accommodation of Visitors are provided at 12, Worthing-road.

SAMUEL JONES FUND.—The Managers meet annually in October for the purpose of making Grants. Applications must, however, be in hand not later than June 15, and must be made on a Form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton Arcade, Manchester.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance; or Apartments.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

ABERYSTWYTH: SEASON 1907.—APARTMENTS found. Assistance given visitors. Stamped envelope early.—SECRETARY, New Street Meeting House.

DERBYSHIRE.—Wanted, Young Lady to share Country Cottage in bracing situation. Cycling. Board residence, 18s. 6d. per week. Lessons in cookery if desired.—Apply by letter to Miss SMITH, 44, Victoria-road, Rusholme, Manchester.

CLIFF COTTAGE, LEE, near ILFRACOMBE, beautifully situated.—To Let furnished, any time from now till June 15th. Tennis court and garden down to beach. 7 bedrooms. Close to golf links.—Apply, Hon. Mrs. GIBSON, Clonlea, Sandycroft, Co. Dublin.

HAMPSTEAD.—TO LET, furnished, July and August, roomy and convenient FLAT: 2 sitting and 4 bedrooms, good kitchen and offices. Two minutes from Heath, close to Tube station.—Apply by letter to Miss L. BROOKE HERFORD, 1A, Christ Church-road, Hampstead, N.W.

SALCOMBE, SOUTH DEVON.—To be Let furnished, from June 14 for a month or 6 weeks, "Tourelle"; 5 bedrooms (10 beds), bathroom (h. & c.), garden, &c. High, open situation, with extensive views of sea and country.—Apply, Mrs. Dowson, Felixstowe, The Park, Nottingham.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bed rooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWENDBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.
London: Swedenborg Society, 1, Bloomsbury-street.

JOHN PAGE HOPPS' MONTHLY. THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for MAY.

The Going Forth of God as the Dawn.
Little Portland Street Discourses—

- I. Vicarious Suffering.
- II. Not by Bread Alone.
- The Religion of a Busy Man.
- To-day's Tendencies of Thought.
- Votes for Women.
- An Appeal to Conscience.
- A Glimpse of Hell.
- Hortus Inclusus: A Poem.
- Thoughts for To-Day. Notes on Books.
- Notes by the Way.
- Gems "of Purest Ray Serene."

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

Unitarian Christian Church, Dundee.

AN APPEAL is made by the Committee of the above Church for Donations towards the cost of Cleaning and Repairing the Building, and making some necessary alterations to the Heating and Ventilating Apparatus. The total cost of the work will be £250, towards which the McQuaker Trustees have promised £100. The congregation, which is wholly composed of working people, has subscribed £45, while donations to the amount of £30 have already been received. Any donations towards the balance of £75 will be gratefully received by—

REV. HENRY WILLIAMSON,
13, Cowper Street, Loches, Dundee,
or, DR. JOHN K. WOOD,
1, Aberlemno Terrace, Perth Rd., Dundee.

NEW GRAVEL PIT CHURCH, HACKNEY. GUARANTEE FUND.

A GRAND BAZAAR AND COUNTRY FAIR

WILL BE HELD ON

JUNE 5th and 6th, 3.30 to 10 p.m., at the
KING'S HALL, HOLBORN RESTAURANT

Opens:

Wednesday, LADY DURNING LAWRENCE.
Thursday, OSWALD NETTLEFOLD, Esq.

All particulars from the Hon. Secretary and Treasurer,
Miss WHITEHEAD, 63, Clapton Common, N.E.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING AT ESSEX HALL,

On THURSDAY AFTERNOON, MAY 23,
at 2 o'clock.

Mrs. W. BLAKE ODGERS in the Chair,
Supported by

MISS TAGART, MISS RAWLINS,
Mrs. HODGSON PRATT. The Revs. H. BODELL
SMITH, R. NEVELL, and T. P. SPEDDING.

Chair taken at 2 o'clock. Tea at 4 o'clock.

Friends and supporters heartily welcomed.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

"ASSEMBLY SUNDAY," MAY 12,

When it is hoped Collections will be made on
behalf of the Assembly's Funds in all the
Churches which are on the Roll of the
Assembly.

FREDERIC ALLEN,
Hon. Sec.

ANNIVERSARY MEETINGS.

WHIT-WEEK, 21-24 MAY, 1907.

Sunday School Association.

TUESDAY, MAY 21st.

MEETING of DELEGATES of
DISTRICT SOCIETIES at ESSEX HALL,
at 11.30 a.m.

LUNCHEON at the Holborn Restaurant
at 1.30 p.m. Tickets, 2s. 6d. Delegates by
invitation.

ANNUAL BUSINESS MEETING at
Essex Hall: The President, W. BLAKE
ODGERS, Esq., K.C., will take the Chair at 3.15.

PAPER by Rev. H. D. ROBERTS (Liverpool)
on "The Right Use of Power and Knowledge
in the Sunday-school Class." The Discussion
will be opened by Miss E. DAVY (Leicester).

Afternoon Tea at Essex Hall at 4.30 p.m.

British and Foreign Unitarian Association.

TUESDAY EVENING, MAY 21st.

PUBLIC MEETING at ESSEX HALL:
The President, Mr. GROSVENOR TALBOT, will
take the Chair at 7.30 p.m. Speakers: Rev.
R. W. BOYNTON (St. Paul, Minn.), "Greetings
from the American Unitarian Association";
Professor B. D. EERDMANS (Leiden),
"Greetings from Protestantenbond of Hol-
land"; Miss MARY E. RICHMOND (Wellington),
"The Unitarian Movement in New Zealand";
Rev. CHARLES HARGROVE, M.A. (Leeds), "The
Relation of Unitarians to the Churches";
Rev. W. H. DRUMMOND, B.A. (Belfast), "Reli-
gious Atmosphere"; Rev. JOHN PAGE HOPPS
(London), "The Silent Challenge of the Man
in the Street"; Rev. CHARLES PEACH (Man-
chester), "Religion and the Thought and Life
of the Nation's Workers."

WEDNESDAY, MAY 22nd.

RELIGIOUS SERVICE at Little Port-
land-street Chapel at 11.30 a.m. Preacher:
Rev. ALEX. WEBSTER (Aberdeen).

ANNUAL BUSINESS MEETING at
Essex Hall. The President will take the chair
at 4 p.m. Reception of the Report, Election
of Officers and Committee, Resolutions on
Education and Peace.

CONVERSAZIONE at the King's Hall,
High Holborn, from 8 to 11 p.m. Tickets 1s.,
after 21st May, 2s. Evening dress is generally
worn, but it is optional. Early application for
tickets is desired.

THURSDAY, MAY 23rd.

CONFERENCE at ESSEX HALL. Brief
Devotional Service at 10 a.m. by Rev. ALFRED
HALL, M.A. (Norwich).

PAPERS by Rev. W. G. TARRANT, B.A.
(Wandsworth), and Rev. J. H. WEATHERALL,
M.A. (Bolton), dealing with the principles and
contents of "The New Theology." The discus-
sion will be opened by the Rev. JOHN
PAGE HOPPS.

FRIDAY, MAY 24th.

MEETING of the REPRESENTATIVES
of DISTRICT SOCIETIES to consider the
welfare of our Churches, and principles and
methods of administering grants. The ques-
tion of grouping small congregations under
one minister will be introduced by the Rev.
CHARLES HARGROVE, M.A. Chair at 10.30 a.m.
by the Rev. CHARLES ROPER, B.A. (Chairman
of the Home Mission Sub-Committee).

The Committee extend a very cordial invi-
tation to the members of Congregations and
Sunday-school Workers all over the country,
to be represented as largely as possible at the
Anniversary Meetings.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians,
Healthysituation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL
FOR GIRLS
AND FOR YOUNGER BOYS.

In addition to a thorough general equipment
the SPECIAL AIMS are

The CULTIVATION of PHYSICAL
HEALTH by means of an outdoor life in
ideal surroundings, and by a well studied
dietary.

The DEVELOPMENT of FACULTY by
a careful adaption of method to individual
requirement, and by due attention to practical
work and to the formation of CORRECT
MENTAL HABITS.

For prospectus apply

Miss CLARK,
Coombe Hill School,
WESTERHAM, KENT.

CHURCH or SCHOOL ORGAN.—The
disused Organ of Aberdeen Unitarian
Congregation for Sale. Old but still useful.
Price very low.—W. F. McROBB, Sec., 135,
Spital, Aberdeen.

THE MINISTERIAL FELLOWSHIP

SETTLEMENTS BUREAU aims to
bring together Congregations needing
Ministers and Ministers desiring a fresh
charge. The Membership Roll of the Fellow-
ship includes 134 Ministers, and is increasing
annually. Congregations are invited to com-
municate with the Rev. J. CROWTHER HIRST,
Gateacre, Liverpool, the Hon. Sec. of the
Bureau.

CHARLES ROPER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lambs Conduit-street, W.C. Manchester
(Wholesale) JOHN HEYWOOD, Deansgate.—Saturday,
May 11, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3386.
NEW SERIES, No. 490.]

LONDON, SATURDAY, MAY 18, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	...	...	305
LEADER:—			
Renewal of Life	...	...	312
ARTICLES:—			
Mr. Campbell at Oxford	...	...	306
The Religion of Unitarians	...	...	312
Miss Mary Bateson	...	...	314
MEETINGS:—			
London Domestic Mission	...	...	314
Northumberland and Durham Unitarian Christian Association	...	...	316
Western Union of Unitarian and Free Christian Churches	...	...	316
CORRESPONDENCE:—			
London District Unitarian Society	...	...	317
Willaston School	...	...	317
Towards Catholicism	...	...	317
Forest Gate Church	...	...	317
LITERATURE:—			
Mr. Allanson Picton's "Spinoza"	...	...	306
The Religion of the Old Testament	...	...	307
Druidism Revised	...	...	307
Short Notices	...	...	308
OBITUARY:—			
Mrs. William H. Herford	...	...	309
Mrs. E. J. Nettlefold	...	...	309
Mr. James Broadbent	...	...	310
The Rev. Walter Lloyd	...	...	310
The Rev. John Cuckson	...	...	310
POETRY:—			
Marching Music	...	...	311
THE CHILDREN'S COLUMN	...	...	311
NEWS FROM THE CHURCHES	...	...	317
OUR CALENDAR	...	...	318
ADVERTISEMENTS	...	...	319

NOTES OF THE WEEK.

It is with the greatest satisfaction we announce that M. Paul Sabatier has been good enough to promise a monthly article to THE INQUIRER during the continuance of the religious crisis in France. His first article, which we hope to publish immediately after Whitsuntide, is on "The Revival of Catholic Thought in France," with special reference to a notable book by M. Le Roy on "Dogma and Criticism."

FROM the Librairie Fischbacher, Paris, we have received a little book of M. Sabatier's, an Open Letter to Cardinal Gibbons on his recent manifesto concerning the separation of the Churches and the State in France. M. Sabatier takes up the Cardinal's manifesto, which appeared in the *Baltimore Sun* of December 14, 1906, and goes through it point by point, explaining its misconceptions and refuting by a plain statement of fact its misrepresentations of the religious situation in France, concluding with the expression of an earnest hope for Catholicism as distinguished from Clericalism in France, and a plea for reform in the method of the appointment of bishops.

APOLOGISING at the end of his letter for any inadvertent informality in his method of address, M. Sabatier suggests to the Cardinal that his own conscience may not

be altogether clear of sin in that respect, and then in a footnote explains this reference of his letter by telling a good story. It seems that when Cardinal Gibbons, on his appointment as a Prince of the Church, went for the first time to the Vatican to offer his homage to the Pope, he actually went on foot. Imagine the scandal among the officials, and the tone of voice in which he was given to understand that in Rome a Cardinal only went out in a carriage. So the Archbishop, conciliatory by nature, on his second visit took a cab. But, alas! it was explained to him, with an air even more sombre than on the first occasion, that a Cardinal's carriage should have two horses. The third time, therefore, he went by tram!

DURING Whit-week the Book Room at Essex Hall will be transformed, as last year, into a reception room, but nevertheless the books, and especially the new books, will be within reach of those who are anxious to see and to buy. The second volume of Dr. Martineau's "Endeavours After the Christian Life," in the new six-penny edition, is now ready, and we would also call attention to the reprint, in the same popular series, of Dr. Freeman Clarke's "Materialism and Atheism Examined," with a valuable introduction by Dr. S. H. Mellone. Other new books, which friends who have not yet got them should secure, are the Rev. W. J. Jupp's "Religion of Nature and of Human Experience," Dr. Crothers' Essex Hall Lecture of last year on "The Making of Religion," Dr. Edwin Odgers' admirable edition of "The Teaching of the Twelve Apostles," with introduction and notes, and most recent of all, Professor Wernle's "Sources of our Knowledge of the Life of Jesus," translated by the Rev. E. W. Lummis. Ask also to see some of the publications of the American Unitarian Association, and especially Robert Collyer's little book on Father Taylor.

WHILE our Anniversary Meetings are being held in London next week, our friends of the German Protestantverein will be assembled at Wiesbaden. The first meeting is on Wednesday morning (in the house "Wartburg," 35, Schwalbacher St.), when the Rev. Alfred Fischer will give an address on the situation in Germany and the immediate problems of liberal churchmen. In the evening there will be service in the Ringkirche, when Pfarrer Jatho of Köln will preach, and later a popular meeting will be held in the Kaisersaal, 15, Dolzheimer St. On Thursday, questions of religious instruction in the schools, the

rights of the congregation in church government, with a demand for reform, and the relation of the Church to the life of the people will be considered. On Friday morning, the People's Church and the Confessional Church is the subject for discussion. Social functions complete the programme, and we wish it were possible to be in two places at once!

It was a quite unexpected pleasure to welcome Dr. M. J. Savage at Essex Hall on Tuesday afternoon. He arrived in this country with Mrs. Savage and Mrs. Simons last Saturday, having sailed from Boston by the same boat which brought the Rev. L. P. Jacks home from the States. Dr. Savage, who is a lover of great cities, has come to London for rest and quiet, and is not to be worried by meetings or anything of the kind. He hopes to spend some months in this country.

THE Rev. John Hunter, D.D., preached in Manchester College Chapel, at Oxford, last Sunday morning and evening, in the evening giving a lecture on Frederick Denison Maurice. On Monday afternoon Dr. Hunter gave the first of three public lectures on "Church and City," the subject being "The Ideal of a City Church." Next Monday the subject is "Religion and the Duties of Citizenship," and on May 27, "The Training of the Citizens of the Future."

THE annual meeting of the National Conference Union for Social Service is advertised in another column. The programme for the summer meeting to be held at Manchester College, Oxford, July 8—13, is now ready, and should secure a large attendance of members of our churches. Among the lecturers are Mr. Percy Alden, M.P., the Revs. Philip Wicksteed and Kirkman Gray, Mr. Lees Smith, Vice-Principal of Ruskin Hall, and Miss Clementina Black, who is to give two lectures on "The Public Conscience and Underpaid Labour." Miss H. M. Johnson and Mr. Seebohm Rowntree are to introduce the subject of "The Drink Traffic—Disinterested Management." The session opens with a reception by the Principal of Manchester College on the Monday afternoon. The membership fee is 2s. 6d., and inquiries and applications for tickets are to be addressed to Miss Catherine Gittins, Salisbury-road, Leicester.

TO CORRESPONDENTS:—Letters, &c., received from C. D. B., D. B., J. M. C., B. K. G., C. G., F. A. L., S. J. McG., J. M., R. J. O., F. M. S., H. S. S., E. L. H. T., W. J. W.

MR. CAMPBELL AT OXFORD.

THE Rev. R. J. Campbell addressed a meeting of over a hundred University men in the library of Manchester College, Oxford, on Monday afternoon, on "The Present Condition of Liberal Religious Thought." Dr. Hastings Rashdall presided, and after his address Mr. Campbell replied to a number of questions as to his own position as an exponent of the "New Theology." The meeting, which was of a private nature, was arranged by a committee of students, and their gratitude for the hospitality of Manchester College was warmly expressed.

In the evening of the same day Mr. Campbell gave an address on "The Evangel of the New Theology," in the Corn Exchange, which was completely filled by an audience of over 600 people, mostly University men. Dr. Carpenter, Principal of Manchester College, took the chair, and Dr. John Hunter opened the meeting with prayer, the collect, "that all our doings without charity are nothing worth," and the Lord's Prayer, in which the assembly joined.

Mr. Campbell's address was listened to throughout with the closest attention, and his references to the social implications of his faith called forth an especially warm response. "I am compelled by my Gospel," he said, "to declare myself a Collectivist," and the address concluded with the appeal of the lines, "There's a day about to dawn,"

"Men of thought and men of action,
Clear the way!"

The true meaning of the Immanence of God, the Person of Christ, and the Atonement, were the three chief points on which Mr. Campbell dwelt. As to the first, he set aside the doctrine of unmitigated Pantheism, in which he said nobody really believed, and said that in spite of all argument we are obliged to hold that we have some individual power of self-direction and self-control. As separated portions of the Divine Essence, with our own individual consciousness, we are in our own custody, that we may give ourselves back to God, and mingle our being with the Infinite. The language of Christian devotion went further than any statement of their theory in declaring that God must be all in all. The affirmation that "God became man, that man might become God" he accepted in its most literal interpretation. It was nothing new. It was older than Christianity, they might say it was as old as religious thought. It was what the saints meant by the beatific vision, the union of the soul with God, in which nothing of selfhood would remain, but God be all in all. What was new was not the thought, but its application to the conditions of modern life.

As to what in the light of this doctrine we are to think of Christ, Mr. Campbell said that in Jesus we saw the moral ideal, a consistent self-giving for the common good. In him we saw what humanity meant. Humanity, when true to itself, was divinity. In human nature the Immanent God was giving Himself for the world. It was, in fact, His method of self-expression and self-realisation. And so they could see the true meaning of atonement, love showing itself as self-sacrifice, which was the principle of the Cross. That idea involved the reconstruction of the whole order of

society, which was still organised on the principle of selfishness. They must learn the lesson of self-giving for the whole. So Mr. Campbell was brought to his closing appeal.

Dr. Carpenter, in thanking Mr. Campbell for his address, said it was always a high privilege to listen to the perfectly sincere and courageous outpouring of a man's thought and life, and it was such a self-communication they had enjoyed that night. Many of them might not agree with Mr. Campbell, but they must honour him for his courage and absolute sincerity.

The meeting closed with the Benediction pronounced by Dr. Hunter.

MR. ALLANSON PICTON'S
"SPINOZA."*

THIS able and readable exposition of the views of the great Pantheist appears opportunely at this time of great theological unrest. Mr. Campbell's treatise on "The New Theology" is a brilliant but utterly inconsistent compound of Oxford Idealism, which is essentially akin to Spinozism, and of the totally different philosophy of religion which is implicit in the New Testament. In some paragraphs of the book we find sin presented, after the complacent fashion of the great Jew of Amsterdam, as simply a necessary phase in the soul's spiritual growth, while in other passages it is spoken of in those strong terms of moral condemnation which express the sentiments of the still greater Jew of Galilee. The more thoughtful of Mr. Campbell's readers cannot long fail to see that in his book the philosophy and the Christianity are only mechanically mixed, and not chemically combined; and the probability is that, while a large majority of them are devoutly hoping, with Dr. Clifford, that the popular orator will ere long drop altogether his Hegelianism and become simply the leading liberal Christian preacher and prophet, a minority of his readers are captivated by the monistic idealism, and would like to have this new philosophy of religion presented in an unadulterated form, and therefore apart from such dogmas as free-will, the personality of God, and individual immortality with which Mr. Campbell's book vaguely and inconsistently associates it.

To persons in this frame of mind Mr. Picton's book strongly appeals. The author of it has not been mainly drawn to Spinoza, as Sir Frederick Pollock was, because the doctrine of the two parallel attributes of thought and extension in the one eternal substance so well accords with the views which Huxley and other scientists held on the relation between matter and mind. Still less does he approach his subject, as Dr. Martineau did, with antagonistic prepossessions. He expounds Spinoza as the disciple expounds the ideas of his teacher; and, indeed, "the Master" is the term which he prefers to use in referring to him. It is as a way of salvation from the depressing Agnosticism into which recent science has driven so many thinkers, that Mr. Picton enthusiastically preaches and expounds the ideas contained in the "Ethica." In his view the days of Christian Theism are

numbered, but it will be succeeded by a higher form of religion—a glowing Pantheism inspired by a deep consciousness of identity with the Spirit of the Whole, and seeing in the *intellectualis amor Dei* the supreme goal of all moral and spiritual aspiration. "In the Ethics," says Mr. Picton, "Spinoza has laid down an impregnable foundation for morals and religion, available for the time now coming upon us."

While we by no means share in Mr. Picton's despair of the future of Christian Theism, and believe that Spinoza's Pantheism is very far from furnishing "an impregnable foundation for ethics and religion," we nevertheless regard the "Ethica" as a work of genius which is most valuable as showing how far the intellect alone can give us insight into God and our relation to Him; and we gratefully acknowledge that Mr. Picton has done high service to present thought in producing a handbook which very clearly expounds Spinoza's main ideas, and, by means of concrete "instances," throws great light on many of the more difficult passages.

Starting with the assumption that we, in our minds and bodies, are limited modes of the two aspects or attributes of the one eternal substance, God, Spinoza contends that so long as we have "inadequate ideas" of reality, we do not see things as God sees them, we do not realise our true position in relation to the infinite whole of which we form a part, and therefore we remain the slaves of our appetites and passions, and fail to attain to that spiritual freedom in which alone true peace and happiness are to be found. By the lessons of experience our insight enlarges; we more and more escape from the enslaving influence of narrow views and narrow sympathies, and become more consciously a part of the life of God. We realise that at every moment we are what we are in virtue of a Divine Necessity, and that this necessity is the expression of God's eternal essence. Hence, as in the conspicuous case of Spinoza himself, our inner life is pervaded by calm resignation and contentment; all selfish desires and aims fade away; we no longer distinguish between our own interests and the interests of our fellow-men, and so come to love our neighbours as ourselves. This divine and universal love is our love of God. But we must not expect that God will love us in return. He loves Himself eternally, and loves us simply as finite and partial modes of His own life. Such, in very imperfect outline, appears to be the religion involved in Spinoza's great work. Such a Pantheism is, we think, inadequate to fully satisfy the spiritual cravings of the soul, but it contains some true and beautiful features, and is vastly more inspiring and satisfying than is the prevalent Agnosticism.

Christian Theism has much in common with Spinozism, but it is fundamentally distinguished from the latter by its assertion that, though we constantly depend on God for our existence, and are constantly enlightened and guided by his self-revelation in the intellect, the conscience, and the heart, we are, nevertheless, not wholly identical with Him. He has endowed us with a self-hood which enables us in a measure to resist even Him in whom we

* "Spinoza: A Handbook to the Ethics." By J. Allanson Picton. (A. Constable & Co. 5s. net.)

live and move. The experience of sin reveals to us that in our wills God and we are not one, but two; that our wills and the Eternal Will are at times in antagonism with each other. It is because of this experience that the sentiments of repentance and remorse at times arise within us, and we feel the pain of alienation from God, and the joy of reconciliation with Him. Here, then, the crucial difference between Theism and Pantheism reveals itself. If Pantheism be the true philosophy of religion, such expressions as "repentance," "remorse," and "divine forgiveness" are entirely emptied of their usual meaning.

This vital difference between the two forms of religion needs to be strongly emphasised, and the only serious fault we have to find with Mr. Picton's exposition is that, instead of emphasising it, he tries to explain it away by asserting that it will be "found that Spinoza leaves the practical facts and issues of morality precisely as they have always been, and as they are now held by practical men uncommitted to any theory." "All the usual sanctions of morality, such as repentance, remorse, &c., have as much a place in Spinoza's system as in any other." Now, we venture to assert that the part which the sentiments of repentance and remorse play in Spinoza's system is essentially different from that which they fill in the general ethical judgment of mankind. Spinoza rightly describes what "repentance" means in ordinary parlance. "Repentance," he says, "is grief with the concomitant idea of something done which we believe we have accomplished by a free resolve of the Mind." In other words, the sentiment of repentance is inseparably united with the idea of moral freedom. But in Spinoza's view moral freedom is nothing but a fiction, and therefore he maintains that "Repentance is not a virtue—that is, it does not spring from reason." And in like manner he says, "Humility is not a virtue, for it does not spring from reason." But Spinoza's sagacity told him that though, in his view, freewill, repentance, and humility are all irrational emotions and based upon psychological ignorance, it would be a very bad thing for public morality if this philosophical truth were widely made known. "It is no wonder," he says, "that the Prophets, who consulted the good, not of a few, but of all, so strenuously commended Humility, Repentance, and Reverence. Indeed, those who are a prey to these emotions may be led much more easily than others to live under the guidance of reason—that is, to become free and to enjoy the life of the blessed." It appears, then, to have been Spinoza's view that the Hebrew prophets were well aware that the freedom of the will was an illusion, and that therefore humility and repentance were irrational emotions; but that, nevertheless, for the good of society, they scrupulously kept their ideas on this subject to themselves. Surely a philosophy which cannot be generally proclaimed for fear it should impede the ordinary man's progress toward spiritual blessedness raises a strong presumption against its own validity.

In like manner with regard to the popular belief that sin entails retributive

consequences far beyond the limits of this present life, Spinoza acknowledges that such a conviction is most necessary for the ethical well-being of the majority of mankind. "If," he says, "men were not pervaded by this hope and fear—if, on the contrary, they thought that Mind and Body perished together—that there remained no longer existence for wretches weary of the burden of Piety—they would return to their natural bent, they would take lust as the only guide, and would prefer the chances of fortune above (their better) self." If, then, there is no firm belief in personal immortality, one strong support of moral effort is removed, and therefore, on this point also it would appear that the wide spread of Spinoza's philosophy would not be conducive to morality. It is, we are inclined to think, by no means improbable that the consideration in Spinoza's own mind that his philosophical views, however true and interesting to advanced philosophers, were not likely to further morality, and, therefore, the progress to blessedness in the case of mankind in general, was one of the inducements which kept back the publication of the "Ethica" during the author's lifetime.

We may notice, in conclusion, that this doctrine of the identity of God and man not only contravenes the general idea of sin and moral responsibility, but it also removes all ground for the existence of personal relations and communion between God and the individual soul. If we are simply limited modes of God's eternal life, it follows that, as Spinoza held, God cannot be conceived as loving our individual personalities; his love for us can only be a phase of his love for Himself. We see, then, how much depends on the settlement of the question whether in the experience of sin we have a valid consciousness that the will of man is in some degree independent of the causality of God. If it should ever be generally accepted that there is no such possibility of any real separation between the human and the Divine will, ethics and religion will have to make the best of it; but the religion which will then arise will be essentially different from that promulgated by the Prophet of Nazareth. But so long as the general testimony of mankind supports the belief that in sin the individual spirit resists the authority of the immanent God, Christian Theism will successfully maintain itself against both Hegelian Idealism and Spinozistic Pantheism.

CHARLES B. UPTON.

THE RELIGION OF THE OLD TESTAMENT.*

SINCE reading this book we have been at a loss to understand why it should have been included in the "Crown Theological Series," for less than a year ago there appeared in that same series a volume on the same subject under the title of "Hebrew Religion," by the Rev. W. E. Addis. Comparisons are said to be odious; but comparisons are inevitable in such a case, for the appearance, within a year, of a second volume in the same series on the

* "The Religion of the Old Testament." By Karl Marti. Crown Theological Library. (Williams & Norgate.)

same subject might suggest that the earlier one was so faulty that it needed to be replaced by a better one. The truth is just the other way. Mr. Addis's book is in every respect superior, and the reader who possesses the earlier volume will have no use for the later one. Marti gives the impression of having written a rather hasty sketch, without caring to put his best work into it; and the result, though, no doubt, reliable as to its statements of fact, is rather dull and superficial. Comparison might seem to be somewhat disarmed by the fact that Addis's book only came down to the time of Ezra, while Marti extends his survey down to the time of Jesus. If Marti had begun with Ezra there would have been some reason for the two volumes, only that arrangement would have brought out even more strikingly the deficiencies of Marti. For his treatment of the Judaism of the centuries from Ezra to Christ is altogether inadequate, his chief fault being a rather contemptuous neglect to try and understand the religion which he is describing. If he had kept to the subject of the primitive Hebrew religion, he would at least have written with more sympathy, as well as more knowledge. In dealing with the later Judaism, Addis is far superior to Marti, both in amount of knowledge and in the scrupulous desire to be fair—the chivalry that will say everything that can be said on behalf of a form of religion felt to be uncongenial. If Addis had begun his book with Ezra, and let Marti take the earlier period, the gain would have been great, and the subject more fitly handled. But in that case the loss of Addis's earlier chapters would have been but poorly compensated by what Marti has written. The simple fact is that Addis's book is better all along the line, and it is much to be regretted that this other book was ever put into a position of rivalry by being included in the same series. It does not gain anything by being a translation from the German, and the fact that it is so makes one still more wonder why it should have been translated. For German readers abroad the book is well enough, though it might be better; but what end was to be served by translating it and publishing it as a bad second to Addis's book we cannot guess. That it is light to hold and easy to read goes without saying, considering who are the publishers; but how much more one would gladly have said if it had been possible to say it!

R. T. HERFORD.

DRUIDISM REVISED.*

A CRUSTY attorney who hated Welsh preachers was forced to admit "they were always interesting, if unconvincing." Mr. Delta Evans has succeeded in writing a book that is engagingly interesting, in spite of a certain rawness of style and occasional girding at the orthodox. The author is a wide reader, whose fishing brings all things to his net. Handling his material as a "critical inquirer," his rôle is that of the informant rather than the interpreter—a very necessary rôle in face of the prevailing ignorance and worse than ignorance of the

* "The Ancient Bards of Britain." By D. Delta Evans. With 16 illustrations. (Educational Publishing Society, Merthyr Tydvil. 5s. net. 340 pp.)

subject. Mr. Evans, with his intimate knowledge of the Welsh language and Welsh lore, is eminently fitted for the task of removing the misconceptions that persist concerning the ancient Druids, whom he is anxious to re-christen with the less dignified title of "bards"; and in his footsteps may follow the Interpreter, with the magic wand of the poet and the clairvoyance of the seer to make the past alive for us once more in its grandeur and witchery, and continue the work begun by Renan in his *Essay on the Poetry of Celtic Races*, and by Matthew Arnold in his "Celtic Literature."

Students of literature cannot afford to neglect those sources without which our English literature would not have been possible, as Stopford Brooke has shown. Students of Ethnology, again, instead of raving over the "Cagots," may be reasonably expected to evince some real concern for the civilisation of the ancient people of this very island in which they draw breath; while students of Religion, at a time when the call of the East is so distinctly heard and so eagerly heeded, and Eastern thought is sweeping like an irresistible tide over Western intellect, must hail with delight a faith bearing so striking a resemblance to the religion and philosophy of India.

The Druidic teaching of Rebirth and of cycles of evolution; the insistence on Karma; the recognition of Purgatory as part of the beneficent process of salvation; the emphasis on the sacredness of life, on the essential oneness of mankind; the beautiful Panentheism; the intimate connection of Involution and Evolution which material scientists wholly neglect; the doctrine of Avatars, of the periodic incarnation of celestial beings in the human race to assist its progress; all the elements with which Hinduism and Buddhism have made us familiar steeped the very sod of this sea-girt island once in the long ago. A bare recital of these parallels is sufficient to indicate that the author has an easy task in vindicating the ancient bards from the charges of cruelty and ignorance. On the contrary, we find a body of sages who saw everything in God and God in everything; whose office was the peacemaker's; who had been so trained in religious tolerance that they offered a welcome hearing to the first messengers of Christianity, and had no difficulty in accepting its humane principles, for it is on record that the "Britons embraced the new religion with more openness than any other people"; nor is this to be wondered at, if we accept the testimony of Strabo, Cæsar, and Lucan that they were "wiser than their neighbour."

To name the "Mabinogion" alone is to name a work whose magical beauty has charmed great poets and artists, but whose depths of meaning as yet remain unplumbed. A race that could produce it arrests the imagination, whilst the ethical wisdom of the *Triads* and the reverence of the ancient chants hold the spirit of worship and make us recognise the everlasting sighing after the infinite, sending us back to those "three places where most of goodness is to be found, where it is most sought for, where it is most loved, and where there is least of self."

Meanwhile, many English readers will be

glad to possess this compendium of knowledge upon the subject, and will think all the more highly of the race whose blood, derived from the brides of the conquerors by conquest won, still pours in their own veins, and gives to their Teutonic steadiness and grit the idealism, the imaginativeness which are like the carving of lily-work upon the columns in the temple of Solomon; and will be grateful to the assiduous and enthusiastic author who has placed his labours at their feet.

J. T. D.

SHORT NOTICES.

Gospel Notes, by J. S. Foster Chamberlain, are not, as a whole, very satisfactory, though they contain occasional flashes of insight. The author shows some grasp of critical methods in dealing with the text, and his readings are at times suggestive. Thus he renders Matt. xii. 33-37: "Every idle word which men shall speak, they shall render an account concerning it at the day of judgment. For from thine own logoi (or accounts) shalt thou be condemned"; and his note on this passage is, "Men shall be asked their reasons for their conduct and will be judged from their own arguments." The interpretation is plausible, and it reminds us of the nobleman's saying to his wicked servant in Luke xix. 22, "Out of thine own mouth will I judge thee"; but it does not strike us as being what Jesus meant. There is an interesting note on Christ's relations with the publicans and sinners, and we quote a part of it to show the quality of the book at its best: "Jesus found the best hearts among the despised publicans and sinners. . . . He did not tell them to live like the Pharisees and the doctors of divinity and the other religious people. He liked their own life much the better of the two. And they would do anything for Jesus, just as they would do anything for anybody else. And when they had got to know and to love Jesus they found that although he had a very human heart, and although he was not a bit like the religious people, and although his amusements were the same as their amusements, yet he was different to any of their other friends. He could be a real friend in a way in which their other friends could not. There was a strength in his life which the others had not, and a beauty in his life which they did not see elsewhere. And they admired and loved the human God, while the respectable people despised or hated him. And the more they admired and loved their friend, the more they desired to change what needed changing in their lives." (Elliot Stock, 2s.)

Criticism and the Old Testament, by the Rev. H. Theodore Knight, M.A., is described on the title-page as "a popular introduction," but it is, at the same time, a most scholarly work. It is well fitted to commend the Higher Criticism to the thoughtful layman, and it will be read with pleasure and profit even by those who are already familiar with the subject. The treatment is necessarily limited, but it is by no means slight. One gets an excellent idea, not only of what the Higher Criticism is, but also of its main results, which have made the Old Testament once more a living book for so many. The

order and circumstances in which the various writings arose are admirably suggested, and the objections commonly urged against the critical views are met in a frank yet sympathetic manner in such chapters as those entitled "Inspiration and Exegesis," "Miracle and History," "Prophecy and Morals," "Messianic Hopes," and "The Appeal to the New Testament." It is only in regard to the last-mentioned chapter that we feel inclined to cross swords with Mr. Knight. In it he attempts to meet the objection that the acceptance of the results of criticism involves the denial of the authority of Christ, since Christ gave his sanction to the traditional views of the Old Testament by speaking, for example, of Moses as the author of the Pentateuch. "Once begin," say the objectors, "to admit the validity of critical work, and you have entered on 'the down-grade,' and will find yourself compelled to deny our Lord's Divinity" (Deity). Our author does not agree that such a result is inevitable. It is, as he says, quite true that "if we start with the idea that our Lord 'knew everything,' we run the risk of a rude awakening as we turn over the pages of the New Testament, because their evidence goes to prove that he did not," and that "throughout the whole of his ministry there are traces of a genuine limitation of knowledge." But he meets the difficulty by adopting the *Kenosis* theory, according to which Christ, in becoming man, abjured the exercise of omniscience. Despite our quarrel with this particular chapter, however, we heartily recommend the book to our readers. It contains two appendices, the first consisting of useful chronological tables, and the second of a Bibliography of English works bearing on the subject, together with some indication of their contents. (Elliot Stock, 3s. 6d. net.)

J. M. C.

The Invisible Things. By J. Sparhawk Jones, Minister of Calvary Church, Philadelphia. We have read this volume of fifteen sermons, the first of which stands as the title of the whole, with uncommon pleasure. Its theology, on its historical side, does not entirely appeal to us, but the writer has not lost much in not being quite in line with the Higher Criticism. On the other hand, on the side of its palpable spiritual significance, its expositions excite many a sympathy in our mind and heart. These discourses are distinctly helpful to both our mental and religious temper, and the truth to which they witness are of the very bedrock of effective spiritual teaching. The matter is uniformly good, and the manner of its presentation is generally vivid. Here and there a few Americanisms arrest the reader somewhat uncomfortably, but on the whole these sermons strike one as very able writing, bright with apt epigram and illustration, and vigorous in the use of quite an exceptional vocabulary. The author does a service in showing most clearly in the case of each of his texts the wealth of suggestiveness it contains, and the uses, more legitimate than most of us make, to which it may be put. He reflects the matter of his scriptural headings deeply before he puts it to the service of moral and spiritual purposes. (Longmans. 4s. 6d. net.)

OBITUARY.

MRS. WILLIAM H. HERFORD.

It was one autumn evening thirty years ago that two middle-aged ladies introduced themselves to me in the tramcar as the Miss Carbutts. They won me straight off, and I counted them among my most valued friends from that time forth. They were both delicate, and might have been justified to have considered it their calling to be patient and unselfish invalids. But they had too much character to resign themselves easily to any such lot, and they spent their time in so wisely and resolutely combating their infirmities, that they were able to lead a comparatively active life and exert a marked influence for good in their church and city.

The younger sister died some years ago: had she been a Roman Catholic, they would have said "in the odour of sanctity." The elder, who became Mrs. William Herford, was found asleep and dead in the early hours of Saturday, May 4. She was born at Altona, near Hamburg, on September 25, 1832. The family afterwards removed to Leeds, where they were well known and influential for the space of half a century. Her father, Francis Carbutt, was a director of the Midland Railway Company, and Mayor of Leeds in 1847. Her brother, afterwards Sir Edward H. Carbutt, was Mayor just thirty years afterwards. Her eldest sister was wife of John Darnton Luccock, who took a prominent part in the work of the town, and was twice Mayor, and was herself a distinguished woman, able, determined, energetic, and generous. Indeed, there was not one member of the family who did not show in some one or other direction a more than average capacity.

Of them all I think Louisa was the most distinguished by originality and independence of judgment and determination to lead a useful and active life in despite of all obstacles. At a time when our middle-class had not yet outgrown the belief that it was a misfortune or a misdemeanour for a lady to engage in work, and that even teaching, almost the only calling she could decently take to, involved a loss of caste, Miss Carbutt put aside the protests of friends and relations, and left home to set up a school for girls. She made no pretence of doing it out of charity or for the sake of religion. She had her own conception of what school life and methods should be, and she was determined to put them in practice. It was in 1860 that she took a house at Knutsford, and began with the girls of two Unitarian families. For ten years she kept school, till serious ill-health compelled her to give it up and return to her father's house. And what a school! The old girls ought surely to leave on record some memorial of it. There were no punishments and almost no rules. If a girl would not do her work, it was taken away from her, and she was made to do nothing till she was sick of idleness. I am told of two girls who were kept for a whole week without any lessons at all. They were only too glad to return penitent to their form. The girls were left as much as possible to arrange their lives for themselves. There were certain lessons to be attended and stated times for meals and sleep, but otherwise they might do as they liked

about recreation, preparation, &c., but two hours must be spent out of doors. The system might be impossible if tried in a larger school, or with another mistress, but it certainly succeeded here. I have met many who had been Miss Carbutt's pupils, and all speak of their schooldays with affection and show some distinctive qualities due to her influence. And especially of the religious influence which she brought to bear on them by her Sunday readings, one writes to me: "It was intense and lifelong. Reading was hardly the word. Miss Cobbe's 'Thanksgiving' or 'Prayer' was read; but the discussion evoked, and her own attitude as an elder child of God helping us to tread with her the path of practical Christianity in our daily school life, of which special problems were often talked over—these were the vital factor."

She spent a few happy and useful years in Leeds after she had recovered from the disease which threatened her life. She was never well and strong again, but, nevertheless, she managed to do a great deal. She was one of the first lady Guardians, and it was in great part through her exertions that our pauper children were clothed like their little brothers and sisters of happier lot, and sent to the Board schools, instead of being secluded in the workhouse.

In 1884 she was taken from us by Mr. William Herford, who had worked with her at Knutsford, and there won her admiration for his gifts as a teacher. If it had been one less worthy of her we should have found it difficult to forgive him, but she could not have found in the whole world one better suited to be her partner. A minister, if he were responsible for the marriages which he solemnises, might shrink from ever committing himself by so doing. But I did commit myself deeply in this instance, defending the proposed marriage against all critics as most desirable and suitable; and I can only wish that every young couple whom I have united might have been as happy and loving to the end as have been these dear elderly folk. She began the duty late in life, but she knew how to make a perfect wife, and I have often expressed my conviction that both would have died long since had they remained single. In the more difficult vocation of stepmother—a vocation in which so many excellent women have failed—she was marvellously successful. One writes of her: "She will be missed by high and low, and we, father's children, can never be grateful enough for her loving care of him and the way she made us feel her personal love and care for us and the grandchildren."

She is gone, and the world is poorer for the loss of her. For she was one of those persons who exert a vital influence which seems independent of bodily health and appearance. She made herself felt, and felt for good, in whatever society she moved. Her judgments of people and things were quite unconventional. She seemed to see them direct, and not, as it were, through the atmosphere of social prejudices. Some laughed, not unkindly, about her health fads and queer habits, but she justified herself by living far beyond the average age of womankind, and that although of most frail constitution and suffering more or less from imperfect health for more than thirty years. She cared

however, nothing for the remarks of men and women, kindly or even, if there were such, unkindly. She pursued the even tenor of her way, and fulfilled a long life, happy, honoured, and loved by all those who knew her best.

CHARLES HARGROVE.

At Paignton, near Torquay, her home had been of late years, and it was there, at Torbay Lodge, in the days when she had been watching with her husband in his serious illness, that the summons came to her. The funeral service, on the Tuesday following her death, was taken by the Rev. A. E. O'Connor, of Torquay, and the Rev. Rudolf Davis, of Bridgwater. We add a passage from Mr. O'Connor's address:—

"Let us not sorrow, but thankfully and lovingly treasure up the memory of that life now hidden from us for a season. Long will her presence dwell in our hearts, and long shall we affectionately cherish her memory. We shall remember her unselfish devotion to others, to those nearest her, and also to those who would be held by many to have no claim upon her. She was ever generous with her time, her means, and, above all, her ready sympathy. We shall long remember her loyalty to her friends, her touching readiness to own herself in the wrong whenever she thought she had in any degree fallen below her own high standard, her love of simplicity, her disregard of the merely conventional, and attachment to all that is really good, true, noble, just, and beautiful—her earnestness and perseverance in the support of whatever she held to be right. She never shrank from taking an unpopular side, if it was the cause of justice, of peace, brotherhood, humanity, or equality. We who worshipped with her shall gratefully remember her love for her church and for the aims and ideals for which it stands, her faithful attendance at the Sunday services, and her liberal support of all the institutions of the congregation. While warmly attached to her own household of faith, she was never lacking in sympathy with and charity towards those of other communions. The Fatherhood of God and the Brotherhood of Man were no mere phrases, but realities to her. She regarded and treated those who came into contact with her as brothers and sisters. Her trust in God enabled her to bear her sufferings patiently, and to look forward to death with calm tranquillity and without a trace of fear."

MRS. E. J. NETTLEFOLD.

It is with deep regret that we record the death of Mrs. E. J. Nettlefold, which took place at Hallfield, Edgbaston, after a short illness, on May 13, at the age of 73. Her husband died in London in March, 1878, and soon afterwards Mrs. Nettlefold removed with her family to Birmingham, which has since remained her home. She was the mother of fourteen children, ten of whom—six daughters and four sons—survive her. All through life she was devoted to the welfare of her children, taking the closest personal interest in their education and work, and rejoicing always to have her sons and daughters and grandchildren meet at her home—a home made beautiful by her graciousness and large-hearted sympathy.

Mr. Edward John Nettlefold was a convinced and earnest Unitarian, greatly interested in the work of the denomination, having been treasurer of the British and Foreign Unitarian Association, an office held during the last nine years by his son, Mr. Oswald Nettlefold. On her marriage, Mrs. Nettlefold was a member of the Church of England, but later she embraced the religious faith of her husband; and for many years she has been one of the most generous subscribers to the Unitarian Association, while many of our churches and societies up and down the country owe much to her liberality. She followed with keen interest the doings of the religious community to which she belonged, and formed her own judgments on the questions which were submitted to her. She was businesslike and methodical in her correspondence and work. In conversation, it was easy to perceive that you were in the presence of a woman of independent and vigorous mind, possessing also that mingled reserve and spontaneity characteristic of the older generation of Englishwomen. A pure and noble spirit animated her thought and life, and made her one of the saints of our household of faith. There was in her nature a deep undercurrent of piety and reverence: in the conduct of family worship in her own home there was a fine combination of dignity, strength, and tenderness. She was a liberal supporter of hospitals and other benevolent institutions in Birmingham for the alleviation of suffering and the brightening of the lives of the poor, young and old. The true greatness of England is largely built up by the quiet, ennobling influences which proceed from such a life and home.

A funeral service was held at Birmingham, conducted by the Rev. J. Worsley Austin, minister of the Church of the Messiah. The interment, after cremation, took place at Highgate on Friday afternoon, when the Rev. W. Copeland Bowie officiated.

MR. JAMES BROADBENT.

THE Westgate Unitarian Church, Lewes, mourns the loss of one of its oldest and most respected members—Mr. James Broadbent, whose death took place early on Sunday morning, April 28. His health had been indifferent for some time, but no one expected any fatal termination. He came from Ashton to Lewes in 1867, and became the manager of the foundry department of the Phoenix Iron Works, which occupy a most important position in the commercial life of the town. His lengthy service and his able discharge of the responsible duties which fell to his lot, gained for him the esteem of all connected with the works. He was an ardent co-operator. In politics a staunch Liberal, although not a member of the Town Council, he was an active worker in municipal affairs, and was closely identified with all movements which sought to raise the intellectual and moral life of the town. He was possessed of a large share of that clear-headedness generally credited to North country people, and having considerable ability as a public speaker, was frequently in the forefront when any question affecting the working classes was

under consideration. His eldest son, the Rev. T. P. Broadbent, B.A., entered the Unitarian ministry and was settled at Cheltenham; but his early and sudden death cut short a very promising career, and came as a great blow to his father. For many years Mr. Broadbent was the superintendent of the Sunday school, and a very able lay preacher.

The funeral service was conducted on the following Wednesday, in the Westgate Chapel by the Pastor, the Rev. J. Felstead, and the Rev. T. E. M. Edwards, an intimate friend of the deceased. There was a large concourse of men from the works, and of sympathising townspeople, both in the chapel and at the grave side. Mr. Broadbent leaves a widow, two sons, and a daughter.

THE REV. WALTER LLOYD.

ON Sunday morning, after a brief illness, our friend, the Rev. Walter Lloyd, of Gloucester, entered into rest. A recent brief report in the "Western Union Calendar" told of his inability to conduct service, and hopefully suggested that this would be but temporary. The end, however, came with swiftness, and to the great sorrow of many friends.

Mr. Lloyd was sixty-two years old. In his earliest days he was brought up, we believe, among the Wesleyans. In his early manhood, when he was a clerk at Somerset House, he became attached to the liberal ministrations of the Rev. Baldwin Brown at Brixton, and by and by he found his way to our church at Effra-road, then in the charge of the Rev. Jeffrey Worthington. Deeply impressed by what he heard and read, his keen and ardent mind was soon imbued with the desire to enter the Unitarian ministry if it were possible. But it was a serious step to give up his position, and, moreover, study was needed. Happily a way was open for his talents as a lay preacher, and he was soon recognised in the pulpits about London as a clear, thoughtful, and forceful speaker. When the Rev. W. M. Ainsworth succeeded to the ministry at Brixton, Mr. Lloyd and his wife became warmly attached to the congregation there and rendered valuable help in many ways. At last the critical step was taken, and in 1887 he relinquished the Civil Service and became minister at Newark. In 1891 he removed to Gloucester, and here amid more congenial surroundings, though still with a small congregation, his sterling abilities were specially shown. He was an interesting and informing lecturer, active in public duties, and held in high esteem far beyond the borders of our own community. Of his public work in Gloucester a local paper says:—"He was one of the most ardent supporters of the Public Library movement, and was a member of the Library Committee almost from the commencement. In another sphere, he was Chairman and Secretary of the Barton Ward Relief Committee from its inception, and devoted much time and energy to the work. In politics he was an earnest and consistent Liberal, and rendered much useful work on behalf of that party in the city, his speeches being always informing and to the point. He was one of the

Vice-Presidents of the Liberal Association, Mr. Lloyd took a great interest in the doings of the Gloucester Philosophical Society, and also in the recently formed Dickens Fellowship."

Mr. Lloyd's skill as a writer was known far and wide, but few know how much he wrote as an essayist and critic of modern religious and philosophical literature. At one time he contributed frequently to the *INQUIRER*, and his connection with the *Westminster Review* was for many years a very important one. In addition to occasional pamphlets he wrote several volumes, all of them marked by distinct power and grasp of the subjects dealt with. In 1892 appeared a work entitled "The Galilean," dealing in a rational but reverent way with the story of the Gospels. He also compiled a sketch of the Gloucester Meeting-house and its congregation, with special inquiry into the history of Biddle, the famous Unitarian pioneer of Commonwealth times. A larger work and one involving much careful study was published in 1899 under the title "Protestant Dissent and English Unitarianism," in which he set forth, with copious illustrations, a view of our denominational origin, which he very earnestly held. His last published work, "A Theist's Apology" (1905), showed his mind at its ripest and strongest, and ought to render many his debtors for a long time to come.

Of Mr. Lloyd's personal qualities, his undimmed religious faith, uniform kindness, cheeriness, sincerity, courage, single-hearted devotion to duty, and loyal brotherliness many in the West could testify, while Londoners remember best his earlier years of service. They know how unselfishly and how well he served the cause of the congregations there for many years. At the meetings of the Western Union he was always a source of strength to his brethren, and he served as President of the Union in 1904. He will be greatly missed by them, as well as by his own congregation, and tender sympathy will go out in abundance to his widow and children.

The funeral took place at Gloucester on Wednesday, being conducted by the Revs. A. N. Blatchford and Principal Gordon, the former a close comrade, the latter an inspirer and co-worker with him in his historical studies.

THE REV. JOHN CUCKSON.

WE deeply regret to announce the sudden death on Monday, May 6, in his sixty-second year, of the Rev. John Cuckson, minister of the First Church, Plymouth, Mass. Many friends will read with painful surprise the tidings of his decease, especially those at Birmingham and Bradford, where he held his longest pastorates in the old country. Our friend was a Lincolnshire man by birth, who, as a boy, went to Sheffield as a pupil teacher in one of its large elementary schools. While there, he passed under the influence of Brooke Herford, by whose ministry the youth became a Unitarian. At the earliest possible age he went to Manchester and was admitted as a student of the Missionary College there, passing through its course with distinction. Settling with his young

wife as minister of Hamilton-road Church, Liverpool, he still pursued his studies at Queen's College. Always an omnivorous reader, and of quick assimilation, he soon became widely versed in literature, history, and philosophy, his favourite subjects. Endowed with a good memory and the gift of expression, he passed at once into the ranks of thoughtful preachers, and the possessor of a good style. He could weave his thought into the seamless robe better than most men, as his published sermons, "Faith and Fellowship," amply attest. Always an ardent admirer of Dr. Martineau's works he steeped his mind in the philosophy of ethical types, and a "Study of Religion," which strengthened for him the foundations of his faith. While at Bradford he spent a brief holiday in the States. Preaching in the pulpit of the lovely Church of the Unity in no less lovely Springfield, Mass., an invitation followed him home to become its minister. This he accepted, and soon the beautiful building filled to his ministry, which was most fruitful, while his work in the city quickly found wide recognition. When Dr. Herford vacated the pulpit of Arlington-street Church, Boston, his old pupil, Cuckson, was asked to supply the pulpit for a Sunday. A unanimous invitation followed, which was accepted. It was no easy task, which was offered him, and it is no wonder that the strain upon his health, particularly towards the end of his ministry there, was too severe. When he retired from that famous pulpit, broken in health, ample assurance was given him by neighbouring ministers, within and without the denomination, that he successfully maintained the lofty traditions of the position. After a brief period of rest he became minister of the First Church of Plymouth. The traditions and memories of the old place suited him, and he was soon deep in the study of its valuable archives, which well fitted him to vindicate the claim of his congregation, disputed by the Congregational Church, to be in unbroken succession to the Pilgrim Settlers, in a chapter of most interesting history. Mr. Cuckson was a man of great force of character, a typical Briton in his fidelity to principle, which, if attacked, he resolutely defended, giving and asking no quarter. He was a faithful friend, and many there and here, will consider themselves the poorer for his passing. He leaves a widow but no children.

J. McDOWELL.

WHEN the Father's presence is felt like that of a visible friend, and the parental love of the All-perfect penetrates his inmost being, suffusing his eyes with tears of thankfulness, and lifting them upward with immortal hope—in such high moments, whence does he consciously derive this unutterable joy? By experience he then knows, as well as feels, that this peace past all understanding is the influx of the peace of God. With mingled gratitude and awe, he recognises then, that above, upon, within his own spirit is moving the Divine Spirit, bringing the light of an eternal day. Thenceforth the truth, written in his heart by the finger of God Himself, becomes a glorious reality, that to all who ask for His holy Spirit, the Father gives.

Channing.

THE CHILDREN'S COLUMN.

LEGENDS OF THE SAINTS.

II.—ST. CATHERINE OF ALEXANDRIA.

SIXTEEN hundred years ago a little princess was born in the famous city of Alexandria, who was destined to play a remarkable part in the history of her own time, and who left a name behind her that has always been associated with all that was wise and great. Her name was Catherine, and she seems to have lost both her father and mother when she was still quite young, but not before they had seen her growing up to be wonderfully beautiful and more learned than the learned men of those days. Sixteen hundred years ago ladies were not encouraged to learn, but Catherine's father seems to have done all he could for her. He gave her a tower in his palace, where she kept her books and mathematical instruments, and here she spent a great deal of her time studying and thinking. When her father died she was left his heiress and governor of his kingdom. But she only shut herself up in her tower, and seemed to care for nothing besides study. So, we are told, the people became discontented, and came and asked her at last if she would not be pleased to take a husband, someone who would govern the country while she read and studied. But Catherine had no wish to be married, and said, in dismay: "What manner of man is this that I must marry?"

Then the chief spokesman told her that as she possessed four great gifts, any king or prince would be pleased to become her husband. These four gifts were, first, that she came of very noble blood; second, that she inherited great lands; third, that in wisdom she surpassed all others; and fourth, that she was very beautiful to look upon.

The young princess considered for a while before she gave her answer. Then she said: "God has given me these gifts, and therefore he that shall be my husband must also have four great gifts. He shall be so noble that all men must worship him; so rich that he shall pass all others in riches; so beautiful that the angels shall desire to behold him; and so benign that he will gladly forgive all offences done to him. None other will I wed." At this all the princess's counsellors were much distressed, for they feared that such a king was not to be found, and that she would never marry. All the young nobles and princes that they invited to come and woo her were sent sadly away, because they did not come up to the ideal she had set herself.

Now comes the strange part of the legend, which is called the marriage of St. Catherine and Jesus Christ. You understand, perhaps, that those qualities which Catherine said must be in the man she would marry were just what the Christians of that time saw in Christ himself and in no one else. And so it happened that when a Christian hermit came to Catherine, and told her for the first time of Christ's life and death, and of all that he had taught his followers to believe of our Father in heaven, a great longing came over her to know more. One night she dreamed a wonderful dream. She thought she was borne away into a city whose streets were of pure gold and the

gates of precious stones. Angels clothed in white and crowned with lilies came out to greet her, and led her into the presence of the mother Mary and Jesus Christ, before whom she knelt in adoration. Then she awoke, and after her dream she sought out the hermit, and learned all that she could from him of the Christian faith. She had another dream, and in this one Christ smiled upon her, and, placing a ring upon her finger, promised never to leave or forsake her.

This legend has always been a very favourite one with artists. In our National Gallery there are two or three pictures by Italian painters, one especially beautiful, by Borgognone. In this St. Catherine, in a scarlet robe, with a crown on her long, fair hair and a palm in her hand, is on one side of the throne, on which Mary is seated, with Christ as a little child standing on her knee, putting a ring upon the saint's finger.

There is a sad ending to St. Catherine's story. The Emperor Maximinus was the enemy of Christians, and, when he came to Alexandria, by his orders Catherine was put to death. The legend says that he had her fastened to a great wheel, which should dash her in pieces as it moved, but when, after praying for courage, she was made fast to the wheel, fire came down from heaven, and the wheel was shattered into a thousand pieces. Even then the Emperor would not desist, and his soldiers put her to death. In the National Gallery there are several pictures of St. Catherine besides the one of her marriage. Raphael painted her leaning on a great wheel, and sometimes she is painted with a book in her hand as an emblem of her learning.

MARCHING MUSIC.

SING, loyal hearts and cheery,
Sing as we march along,
There's ne'er a way so weary
But shortens with a song;
Beautiful things beside us,
Dutiful thoughts within,
The light of right shall guide us,
And Love the day shall win:

Sing, "Welcome, welcome Beauty,
Joy of this earth of ours,
Come, fringe the path of Duty
With sunny shining flowers;
Blush in the rose and heather,
Smile in the stars and dew,
And we will go together
Through all the world with you."

Sing, "Welcome, welcome Duty,
Life of this life of ours,
That walks the world with Beauty,
And brings to fruit the flowers;"
Sing, if the day be dreary,
"Is it not good to be,
With loyal hearts and cheery,
In glorious company!"

W. G. TARRANT:

ROBERT COLLYER has written to the minister of Mill Hill Chapel, Leeds, to say that he is really coming over this year, and has taken passage by the Cunarder leaving Boston on August 7. He is coming to open a library at Ilkley, and that has determined the time of his journey.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 18, 1907.

RENEWAL OF LIFE.

ON the eve of Whitsuntide we are preparing for the gathering of many friends for religious fellowship and conference on our common work, and we rejoice in the thought of the eager interests that unite us. Many calls come to us for the renewal of energies and faith and courage, for the maintenance of the good work in our accustomed fields of service, and the successful launching of fresh enterprise.

In this glad season of the year we give thanks to the Giver of all good, and remember that there is one Source only from which we may hope for the grace and strength that shall make us sufficient for the tasks to which we are called. Samuel Longfellow gave us the words long ago, without which no anniversary gathering of our friends now seems quite complete:—

O Life that makest all things new,
The blooming earth, the thoughts of men,

Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows,
The lovers of the Light are one.

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God.

The freer step, the fuller breath,
The wide horizon's grander view;
The sense of life that knows no death—
The Life that maketh all things new!

And as we linger on such words, the memory is with us of those friends to whom that Life has come now in richer measure, but to the sorrowful loss of our immediate fellowship. We have this week to record an unusual number of such departures from our midst; but it is a record to make us at the same time very thankful for the deepening vision of life, richer and more beautiful which the thought of them gives to us. They bid us be of a good courage, strong of heart, patient, faithful, and to rejoice in the life which still they share with us.

And in this number of THE INQUIRER there is one special appeal, which we must

urge again, and that is in the report of the London Domestic Mission, which follows here. It is the work nearest of all to the heart of our faith, through which most surely our strength shall be renewed as we give ourselves earnestly to it, in self-forgetting service. In the report, it will be seen, there is an appeal to the members of our churches for a still larger measure of that help which is already so abundantly given in many ways at the several missions. The field is limitless, and there is always need of more helpers. We ask especially the younger members of our churches to consider this, to get a copy of the report, and see all that is there told of the work done at the three missions, and then see whether there is not some way in which they might come in and lend a hand. Mr. PAGE HOPPS, at the annual meeting, told of his deep interest in the work, and of how when he went down to the George's-row Mission, he felt nearer there to the early Christians than he did in Westminster Abbey; and Miss ANNA SHARPE, in appealing for more helpers in the Provident work at Bell-street, for visiting the people's homes and collecting their pence, told a delightful little story, which may well be remembered as a parable of this whole work of ministry among the poor. She went recently on her Provident round to a house where a woman lived with her little daughter, and as she stood at the door she heard the child announce to her mother: "Mother, it's a lady, a nice clean one." That is exactly it, just the carrying of wholesome, pleasant, beautiful influences, as of friends going among friends, into homes and circles where too little that is wholesome and beautiful finds its way. "A nice clean one," whether in the visit of frank sympathy and helpfulness, or in the reading circle, the singing class, the drill or gymnastic class, in the friendly meeting of club or social entertainment—just the giving, the sharing of some of the good gifts of life, in true brotherly kindness, with those whose need is greater than our own—that is what this ministry means; and in it we might all have some part.

WE owe to him our spirits—this light of reason, these monitions of conscience, this power of making conscience and reason our guide. And we not only received these faculties at first, but they are constantly upheld by Him who originally gave them. Without God's indwelling energy, these inward spiritual forces would expire. As the light of the sun in the morning returns to us through God's power—so through the Divine agency the light of the mind rises anew when we awake; and without Him, we could not more bring back thought and moral feeling, than we could restore the dawn and the splendour of day.—*Channing.*

THE RELIGION OF UNITARIANS.

CHARLES BEARD.

1827-1888.

TWENTY years ago, on Trinity Sunday (in the year before he died), the Rev. Charles Beard preached in Renshaw-street Chapel, Liverpool, a sermon which was separately printed. It opened with these words:—

"Whenever Trinity Sunday comes round, and I know that in every church in the land is being read a creed which makes salvation depend upon the acceptance of a metaphysical doctrine of God, defined by a nameless theologian in the darkest of what are called the dark ages, I am moved to calm but decisive protest. I do not love controversy, as you know; I feel that it is better for us all to build up our own religious life than to attack the foundations of another's; and it is my habit far less to try to show how false are doctrines with which I find myself unable to agree than to detect in them, if I can, the germ of truth which gives them their hold upon the minds of men. But there are occasions on which it is desirable and necessary to adopt another course, and this is one of them. Ours is, no doubt, by principle and by inheritance, a free church, ready to welcome any fresh inspiration of truth, and refusing either to be bound by the past or to put the future in pledge; but we are, at the same time, ready to confess that our present theology is what is called Unitarian, and we stand by a theory of the Divine Nature which separates us from the rest of Christendom."

The sermon then went on to show how the thought of the undivided Unity of God was the central theological conception of the Hebrew literature, and that not even a dim premonition of a Trinity was to be found in the Old Testament; while now that, with the universal consent of scholars, the "Three Heavenly Witnesses" are expunged from the First Epistle of John, the New Testament no more than the Old contains a genuinely Trinitarian text. But the doctrine of the Trinity has a history, and the causes which led to its growth were indicated, and also the grounds of the hold it still had upon religious minds. And the sermon concluded:—

"I should lose my basal faith in religion if I thought that any radical imperfectness or limitation of my nature compelled me to put man in the place of God, or believed that the Infinite escaped me by reason of his infinity. I am ready to utter my 'O Altitudo!' and to declare the judgments of God unsearchable, and his ways past finding out, but not to deny the possibility of the access of my humble and devout spirit to its infinite Fountain, or to believe that God will not visit in help and blessing the least of his children. So that, last of all, trying to be Christ's disciples, we come back to Christ's words: 'The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.' Yea, Master, yea and Amen. And Thou, Father

and Lord, have mercy upon us, and incline our hearts to obey this law. Amen."

Dr. Beard's religious teaching will be found most fully embodied in the two volumes of his published sermons, "The Soul's Way to God" and "The Universal Christ," and in the lecture on "Jesus Christ" in the volume of "Ten Lectures on the Positive Aspects of Unitarian Thought and Doctrine," published in 1881 by the British and Foreign Unitarian Association, with a preface by Dr. Martineau.

"The characteristic office of the religious seer," said Dr. Beard in that lecture, "is to report of the Eternal Realities what he has himself discerned: if he does not live with God, he cannot speak of God: if the awful touch be not upon his own soul, his words cannot convey to others the awe of the Infinite."

At the beginning of the lecture he confessed himself as one of those "who look upon Christ as the most signal manifestation of that infusion of the human with the Divine which is an universal fact, and who find in him the typical example of the method and finest achievement of human goodness." And of his own faith he said:—

"I look far beyond the complicated doctrinal systems of the Reformation, beyond even the Creeds in which an earlier Christianity strove to crystallise speculation, to Christ himself, in proof of the simplicity of all true religion. That there is one God and Father of mankind, whom we are to love with all our heart and mind and soul and strength; that all men are brethren, bound to one another by inseparable ties, making on one another inde-feasible claims; and that the one Divine Spirit lives and moves in us all, strengthening us for service and kindling us to love—to believe this is enough for life, for toil, for hope, for trust, for death."

There is a passage in Dr. Beard's Hibbert Lectures on "The Reformation in its Relation to Modern Thought and Knowledge" which may be quoted in this connection. (It will be found in the Popular Sixpenny Edition recently issued by the British and Foreign Unitarian Association, p. 267.) In the lecture on "The Development of Philosophical Method and Scientific Investigation," Dr. Beard had been showing how profoundly the doctrine of Evolution modified religious thought, and, referring to the idea that the universal rule of Law left no room for a living religious experience, he said:—

"The only escape from this spiritual imprisonment lies in keeping open a region of free and intimate intercourse between God and the human soul. There is the less difficulty in this, as the existence of such a region, the reality of such an intercourse, are precisely the message which religious men in all ages bring, out of the depths of their own experience, to those who have less insight than themselves. This they announce as 'the fountain-light of all their day, the master-light of all their seeing,' and not their light only, but their strength and their consolation. And as this experience involves a series of facts as real and as little to be pushed aside as the embryonic changes and the aborted organs which are rightly regarded as so full of meaning, Religion yet retains the right of reserving

to herself a space in which spirit may meet with spirit, on the one side in impulse and support, on the other in aspiration and self-surrender. Perhaps we have been too hasty in expecting to see the character of a perfect God reflected in the mirror of a material world. We ought to have recollected that only soul answers to soul."

And, again, in the third of the sermons on "The Soul's Way to God," we read:—

"Theology 'feels after God if haply it may find Him,' and that attempt implies of itself no answering motion of the Divine Spirit. . . . But religion is something more than this—more than knowledge, more than obedience, more even than aspiration and affection; it is aspiration and affection that have found their Divine Object, and are met by God half-way."

I cannot help feeling that there is a true and deep sense in which all religion is revelation. We cannot see God unless He is pleased to uncover His face. We do not ascend into heaven and there lay hold on Him; much rather He, the Omnipresent One, makes known His presence in the secret recesses of our hearts, and fills us with love and awe."

Another sermon in the same volume is on "The Fountain of Living Waters," bidding us trust in the abiding presence and inspiration of the Eternal, with the humble and the pure in heart, whose lives are lived wholly with God.

"It is difficult for those who have once fully entered into the thought, that the infinite and all-holy God is Himself the satisfaction of every human desire, to which He bends down in impartiality of tenderness, and who feel that contact with God is the condition of all true life in man, not to marvel, as they watch some interposing hindrance of priest and sacrament between their souls and the living waters, as if its life-giving virtue would manifest itself only in connection with the vessels in which they distribute it, and were not the universal source of health and strength. . . . To drink at the living spring as it issues from the earth, it is needful to bend humble knees, and to bow down one's face to the ground."

* * * *

"In truth, we are not made to stand and live alone; it is not given to us to have life in ourselves. Like all the planets which circle round the sun in rejoicing quire, we reflect the light and live by the warmth of our great central Star. Our knowledge is inspiration; our holiness is grace; our strength is trust. The nearer we draw to God, the more we become our true selves. The farther we wander from Him, the more we shrink and fade out of even our poor humanity."

And to understand all the greatness of that humanity we turn to Christ. Thus Dr. Beard says in the lecture from which we have already quoted:—

"I claim this life, in all its strength, its beauty, its symmetry, for humanity: without it, my conception of what humanity is and may be would be maimed and incomplete. I cannot consent to make it a mere factor in a divine transaction; I want to feel its inspiring, soothing, liberating influence on my own soul. And that cannot be if I am to conceive of Christ as a mysterious being, altogether without parallel in the

world's history: in whom was a side of strength to which nothing that is in me presents any analogy: who, while mortal, was immortal; while ignorant, was omniscient; while confined within the bounds of a human personality, was the Omnipresent, the Omnipotent, the Infinite, the Absolute. My sorest need is for the strong, bright, beautiful Son of Man."

The life of this truly human Christ is interpreted in the Fourth Gospel according to the theory of the divine Word. Of this (and this must be our last quotation) Dr. Beard speaks as follows:—

"Whence this brilliant manifestation of the force and beauty possible to humanity? Whence these pregnant and piercing words, this winning charm of goodness, this inspiring faith in human nature, this completeness of self-consecration, this sureness of ethical touch, this clearness of religious insight, this abiding sense of God's help and presence? What shall we call the force that has moulded a human life into such harmonious unity, into so symmetrical a strength? How does this manifestation of Divine power stand related to God's general dealings with mankind? When we look at Christ, what are we to think of patriarchs and prophets of old, of all sweet singers in Israel, of the strength of the hero, and the whiteness of the saint, and the wisdom of the Rabbi? Still more, can we bring into relation to him the old Greek sages, with their earnest, childlike search into the mysteries of the universe; and Socrates, with his homely human wisdom; and the reverent yet pitiful awe of Æschylus and Sophocles before the mysterious sadness of human destiny; and the sweetness of him—the Buddha—who, more than any other, preceded Christ on the path of self-sacrifice for man? The latest Evangelist supplies the answer. All wisdom, all goodness, all strength, are but manifestations of that Word of God, that Divine Reason, which is His essence. The true light is known by its universality; it is the light that lighteth every man that cometh into the world. It shineth in darkness, and the darkness comprehendeth it not; it cometh to its own, and its own receive it not; but not the less is it the source of all truth, the inspirer of all goodness, the light of all our seeing, the life of all our strength. No human soul but is warmed and illumined by some spark of this divine fire, a fire that, however neglected and quenched, can never be wholly extinguished; while there are those it kindles into heroism, or moulds, after long discipline, into saintliness, or inspires with thoughts that breathe and words that burn. And Christ is the finished manifestation of what God can and will do for a faithful human soul. He is the perfected type of a process which is begun in every man, yet complete in none. He is the most signal proof of the fact that God is not only about us and above us, but in us. Humanity finds its highest realisation, not in stoical self-reliance, but in childlike trust: *he* is most truly man who stands in closest union with God. Christ is the first-born of many brethren: humanity claims him as its own: his strength is our strength, his victory our victory, his God our God; the help which was his waits for us also, and he leads us into the presence of the universal Father."

MISS MARY BATESON.

WHEN the results of latter-day historical research are reckoned up, a very distinguished position will be accorded to the late Miss Mary Bateson. Her brief life of forty-one years came to a sudden and untimely end last November. What she wrought in that period is indeed marvellous. The marvel will not be removed, though it may be somewhat abated, when we remember that circumstances were decidedly favourable to her. The home of her father, the late Master of St. John's College, Cambridge, with its liberal atmosphere, was favourable to scholarship, as was Newnham College, which she entered in 1884, and where she took a first class in the Historical Tripos. Another priceless advantage was the quickening, stimulating personal influence of two really great historians—Mandell Creighton, who, to the loss of historical science, died Bishop of London, and the late F. W. Maitland. The first of these, who, it will be remembered, was Professor of Ecclesiastical History at Cambridge in the eighties, urged her to push her inquiries into that thick forest, mediæval monasticism. She responded to the call, and began to investigate its mazy paths, with the object of writing the history of monasticism. She spared no labour, transcribing her own materials, and, in this way, copied out the documents connected with "The Pilgrimage of Grace," which were printed. But the history of monasticism was not to be her life work. Not that the labour bestowed upon it was thrown away. No such labour ever is. The mastery she obtained over monkish Latin and mediæval French was indispensable to future investigations. Some of the work of this period was to appear later, as, for example, the learned paper on the "Origin and Early History of Double Monasteries," contributed to the Transactions of the Royal Historical Society for 1899.

Several years before the publication of this treatise she had exchanged monastic for municipal history, collaborating with the late Professor Maitland in an edition of the Borough Charters of Cambridge in 1891. A still more important work in the same field of research is her calendar, in three volumes, of the Municipal Records of Leicester, published in 1899, 1901, 1905. The result surpassed the expectations even of those who were not unaware of the rich treasures enshrined in the archives of that ancient town.

The Corporation of Leicester, in submitting their records to a competent historian for publication, set a fine example of local patriotism which other corporations might well follow. What interesting resurrections of the buried past would result if the records of such a town as Southampton, for example, were properly edited! "What a city to sack!" not in Blucher's method, but by way of the harmless and patient investigator.

Miss Bateson's exhaustive study of the Leicester records enabled her to achieve what has been described as her "most elaborate and matured work," the two volumes on "Borough Customs," the last of which appeared only a few months before her death. The Editor of "The English Historical Review," Dr. Reginald L. Poole, says of it: "In width of learning,

and grasp of legal subtleties, it need not fear comparison with the best work of our most famous legal historians," and the same writer records this tribute of admiration from the late F. W. Maitland, than whom there could have been no more competent judge: "I do not know the man who both could and would have done so much and so well. She worked unselfishly for little pay, and for little glory, but her work will live, and for a long time to come anyone who writes about the history of our towns, or, indeed, about the growth of English law, will be bound to keep her book close at hand."

These mighty labours did not exhaust Miss Bateson's wonderful energy. She was ever ready for a jaunt in the bypaths of history. Thus, in 1898, she edited the Newcastle Letters for the Royal Historical Society, and in the following year "The Early English Text Society" published her edition of the poems of George Ashby. I doubt whether Ashby's poetry, as poetry, appealed to her. "It is hoped," she says in the preface, "that the present edition of the works of Ashby may prove useful to students of fifteenth century grammar."

Poor Ashby! I suppose that is hardly what he intended, and, indeed, his "Prisoner's Reflections" contains some tuneful verse; but it is something for a minor poet to be of any use at all to posterity.

In the article to which I have referred, and to which I am indebted, contributed to "The English Historical Review," Dr. Poole tells us that Miss Bateson's critics have accused her of too much technicality, and of presuming too much upon the knowledge of her readers. This is no doubt a defect in historical compositions, and Miss Bateson's work is not wholly guiltless of it. In her case it is probably due partly to her humility. It was difficult for her to understand that her learning was exceptional.

Another reason for it is, doubtless, haste. She did not give herself time to explain some things which almost demanded explanation, nor did she retouch and polish her sentences. She was an explorer, a pioneer, and not an artist. She made some brilliant discoveries. She had the instinct, so essential in research, of detecting the important in a mass of bewildering detail, but I think she was neither helped nor hindered by æsthetical considerations.

In this attempt at some appreciation of her work would it be irrelevant to say that that work reflected her character? In its absolute sincerity and rectitude, in its uncompromising faithfulness, her soul was mirrored, for those who knew her intimately have said: "As a friend she was absolutely loyal and faithful, she never changed"; and again: "Her big, generous nature was always ready to admire the work of others."

CLEMENT E. PIKE.

I AM not earth-born, though I here delay :

Hope's child, I summon infiniter powers,
And laugh to see the mild and sunny day

Smile on the shrunk and thin autumnal
hours :

I laugh ; for hope hath happy place with me
If my bark sink, 'tis to another sea.

Ellery Channing.

LONDON DOMESTIC MISSION.

ANNUAL MEETING.

THE seventy-second annual meeting was held in the schoolroom of Unity Church, Islington, on Tuesday evening. Mr. CHARLES W. JONES, of Liverpool, presided, and the room was well filled with members and friends.

Mr. PHILIP ROSCOE, the treasurer, presented the accounts, with a balance of £11 in hand. The annual subscriptions amounted to £740 9s. 6d., and he called special attention to the donations, which amounted for the year to £204 17s. 6d. They had gained 26 new subscribers, which, as the mental and moral expenditure involved did not figure in the accounts, was a pure gain. The result was mostly due to the drawing-room meetings, but as they could not continually hold such meetings, he must renew his old appeal, *Subscribe!*

The Rev. HENRY GOW, the hon. secretary, read the report of the committee, which opened as follows:—

"The committee, in presenting the seventy-second annual report, acknowledge with gratitude and admiration the earnestness and courage and patient faithfulness of the missionaries, and thankfully remember the large body of helpers gathered about them at George's-row, Rhyl-street, and Bell-street, who do so much to strengthen and extend the beneficent influence of the three missions. This good work of devoted personal service among the poor, by its very success, requires a larger measure of help; and it is with our three missions, as with the kindred work at the Mansford-street and Blackfriars Missions, the appeal has constantly to be renewed, not only for the maintenance of a sufficient financial support, but for more personal help. Fresh volunteers are needed to fill up the ranks of teachers both for Sunday and week-night service, and of helpers in the various kinds of friendly effort centred in the missions, making for thrift and self-control, for health and enlightenment, and wholesome pleasures. In many quiet ways opportunities are open for personal friendship to take a share in the bearing of heavy burdens, to carry brightness into dark places, and to overcome the evils of a hard lot among those to whose welfare the missions are devoted. The committee desire once more very earnestly to urge upon the churches which have the interest of this work at heart the need for a constant renewal of effort, both in the matter of financial support and of personal service, since the ministry to the poor must be a first charge upon their faithfulness.

"It was in the hope of extending the interest in this work and deepening the sense of a common responsibility for its adequate maintenance that three drawing-room meetings were held last year in the West, South, and North of London respectively. Two of the meetings were recorded in last year's report. The third was held at Hampstead in May, through the kindness of Miss Lister, when Mr. P. M. Martineau took the chair, and the chief address was given by Mr. C. S. Loch, of the Charity Organisation Society. Dr. Read, Mr. Roscoe, and Mr. Gow also spoke. Mr. Loch gave a lucid exposition of the nature of true charity. It was not, he said, the mere giving of what, after all,

might not nourish but only lead to further waste and degradation; it was rather a disciplined habit, which would remain considerate of the welfare of others, even were there no longer any need for the giving or receiving of outward gifts. It was, in the broadest sense, the ability in a good life to do good. On that principle the work of the Domestic Missions has been always based. Their great aim is to strengthen character, and, by personal influence, believing in the power of goodness, to bring out all that is best in the people themselves—to make them, as Mr. Loch said, “good want-fighters” on their own account. It has been the constant experience of the missions that those who come most completely within the circle of their influence are uplifted and strengthened, and rise superior to all degrading circumstances, and in their turn become helpers of their fellows. The reports of the missionaries will show in detail how much, and in what varied ways, good work is being done. They will, the committee trust, act as a strong incentive to other friends to come and take a share in it. No one can go down to help at one of the missions, even in the simplest way, without adding something to the power of its beneficent ministry.”

The report then referred to the loss sustained last year through the death of Mrs. Cash, and to the health lectures which had been given with good results at all three missions. The record of losses by death included seven other names besides that of Mrs. Cash—Mrs. Buckton, Mr. Wm. Colfox, Mrs. Sydney Courtauld, Mrs. Arthur Jevons, Mr. Rowland Lawford, Mr. J. E. Taylor, and Mr. Roby Waterall.

The report concluded with a sympathetic reference to the serious illness of the Rev. S. H. Street, who is now convalescent and is away at Sidmouth.

The reports of the Rev. F. Summers, of George's-row Mission, and Dr. Read, of the Rhyl-street Mission, together with a report of the work at Bell-street, prepared in Mr. Street's absence, had been as usual printed and circulated with the committee's report, &c., beforehand. We cannot attempt here to summarise these reports, and they should be read as a whole.

The CHAIRMAN, in moving the adoption of the report and accounts, expressed his pleasure in being there and his great interest in missionary work. He had been for forty-five years on the committee of the Liverpool Domestic Mission, so might claim to know something about the work, and it was never more needed than at the present time. Its object was stated in a resolution passed at the foundation of their Liverpool Mission:—“That the appropriate duties of the minister of the poor shall be to establish an intercourse with a limited number of families of the neglected poor, to put himself into close sympathy with their wants and feelings, to become to them a Christian adviser and friend, to promote the order and comfort of their homes and the elevation of their social tastes, to bring them into a permanent connection with religious influences; and, above all, to promote an effective education of their children, and to shelter them from corrupt-

ing agencies.” To that statement he should now have only one word to add, “an effective religious education of their children.” There was plenty of theology, and very poor theology, taught in the schools, but that was not religion. The influence of a good teacher, in any subject, was no doubt a religious influence, but the teaching of religion was a need they had to supply. In the work of all their missions they had the same difficulties to fight, and greatest of all, as they knew too well in Liverpool, was the drink evil. He saw it in his own experience as a magistrate on the Licensing Committee, and also as president of the Society for the Prevention of Cruelty to Children. He referred with indignation to the recent medical manifesto on moderate drinking, though he was himself a moderate drinker; it was most unfortunate, and he was sure it would have most mischievous results. They could see that from the use the publicans were making of it. Referring to the work of their Licensing Committee in Liverpool, he said that two years ago they had asked the Head Constable for a list of 200 of the worst houses in the city, and thirteen of the magistrates had visited them all. In one street, about 1,000 yards long, they found three enormous houses, and on inquiry found that those three in a year drew £5,000 over the counter. It was not a street that led anywhere, so that the money was drawn from the immediate neighbourhood. They could see what an immense amount of waste that meant, and they had been greatly shocked to see how many women there were in those houses, sometimes with a baby on the counter and children playing at their feet. Now they had taken strong measures to put the evil down, and they had been well backed up by the publicans themselves. In connection with that work he paid a tribute to Miss Harriet Johnson, whom in Liverpool they thought of, he said, as the saviour of the children. Even before there had been legislation, they had told the publicans on licensing day that the police had orders to report houses where children were served, and it had the desired effect, and they did not allow a single public-house to have a back door. If people wanted to drink they had to do it openly. As to Mr. Lee Jones, of the Food and Betterment Society in Liverpool, he had the best of intentions, but he was too indiscriminate in his giving; and he had written to the papers to say it was unfair to speak of the £5,000 taken by those three public-houses as wasted, for the half of it, at least, was legitimate expenditure on the part of the men, a solace which should not be grudged them. That was an unfortunate thing to say, for the fact was the men could not afford to spend all that money on drink; it was needed in their homes and for the children. In his painful work in the Society for the Prevention of Cruelty to Children he saw how much evil was caused by drink, and his advice to the men always was, to give it up altogether, as the only way. He did not care to argue as to what proportion of the evils from which the people suffered was directly due to drink. There was undeniably quite enough to make them do all they

could to stop it. In the Society they had 3,000 cases on their books, and another 1,000 under surveillance, and drink was at the bottom of nearly all of them. In their work as magistrates they had been seriously hampered by the last licensing act. They had scheduled 80 houses to be closed, but in the one year had only been able to close 35, and now they were waiting for their laggard Government to bring in a proper licensing bill. They had heard of late, to his mind, a great deal too much about theology; what they wanted was more religion, more Christian-like thoughts. If it were possible to imbue every citizen with the pitifulness of Christ they would have done the work in a week.

The Rev. E. SAVELL HICKS seconded the resolution, and in doing so he offered on behalf of his congregation, a hearty welcome to the Domestic Mission Society to Unity Church, and expressed their pleasure in seeing Mr. Gow among them again. He had read the reports and felt it to be most admirable work. It was one of the best parts of their Unitarian work. The most striking thing in the report was, to his mind, the saying quoted by Dr. Read, of a certain working man: “There are some folks whom society has got to pay for either at the beginning or end of their lives, and it is much cheaper to pay at the beginning.” They had to recognise that they were responsible for one another, and as citizens they had to make certain sacrifices on behalf of the less fortunate, and if they did not do it early, in caring for the young lives, they had to pay for it later in the workhouse, the gaol, and the asylum. The one word to insist on was *Educate*. Not only for the boys and girls, but for the men and women, to teach them how to train their own children. That was what they were doing in their missions to no inconsiderable amount. The great aim, as the report said, was to strengthen character, to bring out all that was best in the people themselves. If the Domestic Missions were really doing that they deserved the earnest support of every Unitarian in London and throughout the country. Because that was their object, and because it was so largely accomplished, he had great pleasure in seconding the resolution.

The resolution was unanimously passed.

Mr. H. G. CHANCELLOR moved a resolution of confidence in the principles of the Society and appreciation of the earnest and faithful labours of the missionaries. For two thousand years, he said, they had been preaching a gospel of love and brotherhood, but all the time a gospel of hatred had been practised. In their own country the industrial revolution had solved the problem of wealth production, but had not begun to solve the question of wise and just distribution. At the bottom of society was the large body of those who did more than their fair share of producing and too little of the consuming. Those were the people their missions tried to help. Something of what their life was had been shown by the recent exhibition of sweated industries. The conditions under which they lived made it impossible for them to raise themselves. Thrift and

temperance alone were not sufficient. One of the main objects of the missions was to bring to them some of the hope and helpfulness of religion. Much had been done by wise legislation and social arrangements, by factory acts, education, &c., to mitigate the condition of the poor, but until they restored to the people their inheritance in the land, the question of poverty would not be solved. He had hoped that more young people would be there that evening, and he would have appealed to them, as members of churches and as Christian citizens, to study those social problems and get down to the root of the evils, and so to educate themselves to be ready to remedy the evils in their midst. Their missions could not deal with those great problems, the community as a whole must do it, and they must educate and organise public opinion. And, meanwhile, their missions could go down among the people and bring into their lives fresh interest, hope, and helpfulness; and he could speak from personal knowledge of the varied and admirable work that was being done at all the missions in the spirit of comradeship and mutual help. No work in their midst was more after the mind of Christ himself. There must be no patronage in such work. What they did was done as for members of their own family. So only would they teach the people self-respect, and make them feel they had a character to guard. Mr. Chancellor went on to speak of the terrible evils of drink and overcrowding, and of the ignorance of mothers, and the evil wrought by the industrial system which forced them to such conditions of work that they could not care properly for their children, and then of what was done by means of health lectures and other means to mitigate the evil. He was glad the missions were helping in that good work, and provided an antidote to the public-house, and at the same time the inspiration of all, the teaching of religion, bringing to mind and conscience the sense of Divine Fatherhood, the Divine Presence in their lives.

The Rev. V. D. DAVIS seconded the resolution, which was passed with much heartiness, and the Rev. F. SUMMERS and Dr. READ responded. Mr. Gow also delivered a message from Mr. Street, who pleaded for more teachers for the Bell-street Sunday-school, where they had been obliged to turn children away, because they could not ask their present teachers to undertake more.

Mr. SUMMERS, referring to what had been said as to women in public-houses, reminded the meeting that it was after all only a small proportion of the women who were like that, and as a class they must not be stamped with that character. The trouble was that the conditions of their work made it impossible for them to care properly for their children. In the country it was beautiful to see a young colt in the meadow with its mother. The farmer knew it was worth while to leave the mother free from work for that time for the sake of the little one. And they wanted the young colts of humanity looked after as well as that. Something was done by properly managed crèches to mitigate the evil, but it ought to be made

possible for the mothers to nurse their own children.

Dr. READ in a very earnest address emphasised still further what he had said in his report as to the terrible infant mortality among the poor, and the sufferings entailed upon a large proportion of the children who survived by the conditions of their bringing up. When he received recently the Lord Mayor's appeal, "Will it please you to save the life of a crippled child?" he strongly felt how much better it would be to go to the root of the evil, and save the child from becoming a cripple. Much was being now done in many ways to secure better conditions of life for the children, by legislation, by municipal regulation, and the sense of responsibility was deepening. The social study circles in their churches were also a hopeful sign. If the immanence of God were a fact, it must be so in their physical as well as their moral and spiritual nature. They must work for cleanliness, decency, and self-respect among the people, and so prepare the way for higher things, and in all this remember they were fellow-labourers with God following the ideal He had quickened within them.

On the motion of the Rev. J. PAGE HOPPS, seconded by the Rev. A. A. CHARLESWORTH, the officers and committee, as advertised in another column, were appointed, and a vote of thanks to the chairman and to the congregation of Unity Church, moved by Miss ANNA SHARPE and seconded by the Rev. H. Gow, brought the meeting to a close.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

THE churches in this district have been greatly favoured by an official visit from the Rev. Joseph Wood, President of the National Conference, and the impression left behind is not likely to be soon forgotten. An itinerary had been prepared by the committee of the Association, and everything done to secure the best possible results. And in this the committee has not been disappointed, for the utmost enthusiasm has been evoked. On Wednesday, May 8, Mr. Wood preached in Gateshead to a fairly large congregation. At the close of the service a conference of members and friends was held, and opportunity taken by the president of the Association to welcome Mr. Wood into the district. A stimulating address was subsequently given by Mr. Wood. On Thursday evening, May 9, Mr. Wood visited and preached in the church at South Shields. The attendance here was somewhat disappointing, but a thoroughly helpful service was experienced by those present. Barnard Castle was visited on Friday evening, May 10, and here the occasion of Mr. Wood's visit was marked with great spirit. A short welcome meeting was held to introduce our visitor, followed by a tea, generously provided by Mrs. Brass, who had personally invited her friends and acquaintances from other churches to take tea and to hear Mr. Wood. To that invitation between 60 and 70 responded, with the result that our beautiful little church in that quiet country town was almost filled with a sympathetic congregation, who

greatly appreciated the preacher's earnest, broad-minded appeal. Large congregations greeted Mr. Wood on his visit to Middlesbrough on Sunday, and listened with delight and profit to his powerful sermons. On Monday, May 13, the Spring Conference of the Association was held, and proved one of the finest gatherings of the kind the Association has held. A report of the proceedings of the Conference tea and public meeting, which followed, is furnished by another correspondent. The addresses of Mr. Wood at both conference and meeting were hearty and inspiring.

Darlington was visited on Tuesday, May 14, and Sunderland on the 15th. It is difficult in a few words to express the value of such services as the gifted president of the Conference has been able to render to our churches in this district. A new life and a new spirit have been evoked, and the writer ventures to say that no better piece of work has been done here for the last twenty-five years. The churches have been made to feel that they are parts of a great church moved by the same spirit, and working for the same high and holy ends. And the Conference is to be congratulated on its choice of president, for by such generous and helpful services as he has been able to render, and the churches privileged to receive, the Conference ideal will best be attained, of welding our churches together and of making their influence felt on the community.

W. H. L.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

THE 61st annual meeting of the Union was held at Bridport on Thursday, May 9.

At the business meeting in the morning, the President, Mr. H. E. Thomas, took the chair, and on the appointment of officers and committee, Mr. T. A. Colfox was chosen as his successor. The accounts showed a balance of £13 in hand. On the motion of Mr. P. J. Worsley, it was decided to appoint an advisory committee.

After luncheon in the Town Hall, there was a service in the chapel, when the Rev. W. G. Tarrant, of Wandsworth, was the preacher.

In the evening a largely attended meeting was held in the Town Hall, Mr. T. A. Colfox in the chair. After the chairman, the speakers were the Rev. A. E. O'Connor, of Torquay, on "The Importance of Scripture Study;" the Rev. W. G. Tarrant, on "The Unity of Unitarians;" the Rev. W. Copeland Bowie, representing the British and Foreign Unitarian Association, on "The World Movement in Liberal Religion;" the Rev. J. H. Belcher, on "The Unity of Humanity," and the Rev. A. N. Blatchford on "Our Social Heritage." The Rev. H. S. Solly proposed a vote of thanks to the chairman, which was carried by acclamation, and the Benediction, pronounced by the Rev. Jeffery Worthington, brought the meeting to a close.

We regret that, owing to the lateness of the material placed at our disposal, we cannot do more than give this brief report, but may add that a good report of the speeches at the public meeting appears in this week's *Bridport News*.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LONDON DISTRICT UNITARIAN SOCIETY.

SIR,—As President of the London District Unitarian Society I have been asked to draw the attention of the friends of the Society and Unitarians in London generally to a generous offer which has been received of an additional subscription of £50 per annum for five years, which is made conditional upon £450 in subscriptions being raised before June 30 next.

The Committee have for some time past been desirous of appointing a Missionary or Ministerial Agent, and of organising lectures explanatory of Unitarian principles in the numerous populous districts where our message is practically unknown, but have been deterred through lack of funds.

In response to a private appeal new subscriptions amounting to £270 have been already promised, including the £50 before referred to. The Committee therefore now confidently appeal to the London Unitarian public for their support to complete the balance of £230 still needed to enable them to avail themselves of this generous offer.

Promises of new or increased subscriptions will be thankfully received by the hon. treasurer, Dr. C. F. T. Blyth, 22, Tanza-road, Hampstead, or the hon. secretary, Rev. E. Savell Hicks, 26, Marquess-road, Canonbury, N.

JOHN HARRISON.

Essex Hall, May 15, 1907.

SIR,—The report of the London District Unitarian Society just issued must, from its financial aspect, be very painful reading to all who have at heart the interests of liberal religion.

The objects of the Society are fully set out in the rules appended to the report, but they may, perhaps, be summarised by the comprehensive formula adopted by the Laymen's Club, namely, "To promote social intercourse amongst the members of the London Unitarian and Free Christian Churches, and to further the interests of liberal religious thought."

Bearing in mind the aims of the Society and the noble work it has done in the past, and is still doing towards the attainment of its objects, it would seem almost incredible, but for the fact disclosed in the financial statement, that the total subscriptions from the whole of the supporters of the London Unitarian and Free Christian Churches during the year 1906 amounted only to £210 18s. 6d.

This is surely a reproach to London.

An earnest appeal was made for increased support by the President, by Dr. Blake Odgers and others, at the meeting of the Society on Wednesday last, and there can be little doubt that if the supporters of liberal religion throughout London are brought face to face with the deplorable evidence of their indifference—as disclosed by the figures—the error of their want of

thought will be repaired by the overflowings of their heart in the future.

A. SAVAGE COOPER.

North Finchley, N.,

May 9, 1907.

WILLASTON SCHOOL.

SIR,—As a parent of one of the boys, I read your article on Willaston School in last week's INQUIRER with great pleasure. My boy has been at the school for nearly two years, and he has improved in all ways. The tone of the school is excellent, the method of teaching modern, and the physical requirements of the boys are well attended to. It is, however, the general atmosphere, and the varied interests, which are the striking features of Willaston School, and these are most important factors in character building—the end of all true education. The one need is the increase in the number of scholars, and I strongly advise parents who are seeking a school to visit Willaston, feeling confident that they will be most favourably impressed. The public school idea is indeed a fetish which it is time we ceased to worship blindly. In some circles it is considered the "correct thing" to send a boy to these schools (if the parents' purse is long enough), irrespective of other and more important considerations. I venture to assert that Willaston possesses all the advantages of a public school, without its dangers, and I sincerely hope your article will stir up Unitarians, at any rate, to take more interest in this excellent school, so that the present accommodation, ample though it is, may soon prove inadequate to the demands upon it.

W. GILL SMITH.

Evesham, May 14, 1907.

TOWARDS CATHOLICISM.

SIR,—A few weeks back a letter appeared in your columns under the above heading, which, apparently, failed to win a response from your readers, save only Monsieur Paul Sabatier, who sent a message of cordial approval to the writer. Many people in many churches long for the establishment of a truly catholic church, in which all God's children may join in common worship and service regardless of individual theological opinion. The current number of the *Hibbert Journal* opens with a trilogy on the new reformation; truly, there is a "stirring of the sap"! The difficulties opposing its realisation are immense, but surely not insuperable. It is true that we do not know "in what outward form the great consummation shall finally appear," but need we say "it is not for us to know or to ask"? One would rather think with Sir Oliver Lodge, "we have to discover, but we have also to realise." "An idea must be incarnated before it is effective . . . and upon our terrestrial activity the date of this Advent depends. It is in our power to make ready the way"; and he concludes with a sympathetic reference to the ideals of our revered teacher and leader, Dr. Martineau. May the suggestion that we take the initiative in making an inquiry into the possibility of united action be carried a step further by adding that this appears to be a work for which the National Conference is eminently fitted, and in

which it would naturally receive the support of our existing Provincial Assemblies? We can afford to build our trust where action is based on wisdom and love.

ALFRED THOMPSON.

139, Gossett-street, Bethnal Green, E.
May 12.

FOREST GATE CHURCH.

SIR,—Your report of the London District Unitarian Society's recent meeting states that "at Forest Gate . . . there was cause for anxiety." No such statement appears in the Society's own report, just issued, nor was any hint of the kind given at the above-mentioned meeting. Had there been, it would have been challenged by some who are fully acquainted with the conditions under which our worship and work are carried on at Upton Lane.

However, as one of a devotedly attached and absolutely united body of officers and members, I beg leave to assure friends, near and far, who know what kind of a ministry we enjoy, that any anxiety which disturbs our peace has reference only to ways and means—which, apparently, is the case with the London District Society, judging by its financial statements.

Our lot is the common lot of our struggling churches, but then we think our compensations are very uncommon.

ADA J. WRIGHT,

Member of the Forest Gate

35, Cranmer-road, Church Committee.
Forest Gate, E., May 13, 1907.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Accrington.—The annual school sermons of the Oxford-street Unitarian Free Church were preached on Sunday, May 12, to large congregations, by the Rev. Charles Travers, of Preston.

Belfast: All Souls' Church.—The anniversary services were held on Sunday, May 12, when the preacher was the Rev. E. I. Frigg, of Clifton. There were large congregations, and there was a special note of joy and thanksgiving, owing to the extinction of the heavy debt on the building, which has been for many years a serious hindrance to the life of the congregation. The happy event was further celebrated by a large social gathering of the congregation held in the Central Hall on Monday, May 13. Messages of congratulation were received from the Revs. Dr. Drummond (of Oxford), Joseph Wood, and Henry Gow, and short addresses were given by the Rev. E. I. Frigg and the Rev. W. H. Drummond. During the evening Mr. J. F. Milligan was the recipient of a letter and resolution to be presented afterwards in a more permanent form, expressing the cordial thanks of the congregation to him on his retirement from the office of treasurer, which he has held for the long period of 21 years. All Souls' Church, now happily free of debt, is recognised as one of the most beautiful buildings in the north of Ireland. Next year, the congregation which worships within its walls will keep its bicentenary. It has been decided to celebrate the occasion by the erection of a Lecture Hall, towards the cost of which a substantial legacy has been received recently, and by commemorating the history of the congregation and the names of its ministers on a tablet to be placed under the west window of the nave.

Belper.—Sunday-school anniversary services were held on Sunday, May 12, when Rev. T. J. Jenkins preached appropriate sermons to large and appreciative congregations. Special hymns and anthems were rendered by an augmented choir. Collections were made in aid of the Sunday school funds.

Burnley.—The annual sermons of the Burnley-lane Unitarian Mission were preached in the mission-room on Sunday, May 12. The preacher in the morning was the Rev. J. M. Whiteman, who spoke on Christ in the Temple. The preacher, afternoon and evening, was the Rev. A. Cobden Smith, of Manchester, formerly of Burnley. In the afternoon he took for his subject "There is a lad here." In the evening he spoke on St. Paul. He also expressed his pleasure at being again at the mission after an absence of eight years. The services were very well attended, the room being crowded afternoon and evening. There will only be two more Sundays in the present room. The new mission-room in Rushworth-street is to be opened on Sunday, June 2.

Halifax.—The Sunday school anniversary services were held at Northgate-end Chapel, on Sunday, May 12, when the Rev. Frank Walters, of Newcastle-on-Tyne, preached morning and evening. There was a children's service in the afternoon, with an address by Mr. Fred Sharp, of Halifax. The collections for school expenses realised £19 2s. 6d.

Leeds, Holbeck.—Successful Sunday-school anniversary services were held on Sunday last, when the Rev. C. J. Street, of Sheffield, preached morning and evening. In the afternoon a service for parents and scholars was held, when a number of scholars recited a series of selected poems from Longfellow, under the general title, *Psalms of Life*. The anthem and some of the hymns were also from Longfellow. The congregations were larger than formerly, the collections improved, and Mr. Street's sermons interested and impressed all who heard them.

London: Lewisham.—In May, 1897, Dr. Brooke Herford and other ministers and friends inducted the present minister, the Rev. W. W. Chynoweth Pope, into all the privileges and work of this newly established congregation, and every year since that date the anniversary has been kept with gratifying results. This year the usual course has been pursued, and, by general consent, the anniversary meetings were the brightest and most enthusiastic the congregation has known. In addition to the Sunday services, when there were large congregations, there was a public meeting on May 9 with an attendance of nearly a hundred. Mr. Harold Wade presided, and the friends assembled half an hour before the meeting to make his acquaintance. Several of those present had a lively recollection of Mr. Wade's father and the keen interest he took in Sunday-school work and denominational affairs. Inspiring addresses on "Theology in the Twentieth Century" were given by the Revs. Charles Roper and E. Savell Hicks, and were much appreciated.

London: Mansford-street.—Last Saturday, May 11, the Guild again entertained a hundred blind folk with their hundred guides, a substantial tea being supplemented with a feast of good music and fun. Needless to say, the pleasure was mutual; Guild members find in such acts of simple service a source of great joy and strength.

Manchester: Bradford.—The seventh anniversary of the Mill-street Free Church was held on Sunday, May 12. The Rev. Dendy Agate preached at both services, afternoon and evening. The sermon at night, "A Glorious Church," was enjoyed by a fair attendance. Special music was rendered by the choir.

Middlesbrough.—The anniversary services were conducted at Christ Church last Sunday by the Rev. Joseph Wood, President of the National Conference, who also attended the spring conference of the Northumberland and Durham Unitarian Christian Association held on the following day. At the afternoon Conference the President, the Rev. W. H. Lambelle, took the chair, and the following four papers were read:—"Our Young People and the Guild Movement," by Mr. W. Harrison, of Middlesbrough; "The Social Service Movement," by the Rev. G. A. Ferguson, of Gateshead; "The Duty of the Church in Relation to Sunday-schools," by Mr. C. M. Slater, of Newcastle-on-Tyne; and "Our Special Difficulties," by the Rev. S. S. Brettell, of Darlington. After tea a public meeting was held in the church, the chair being taken by Alderman Sir J. B. Ellis, of Newcastle, when addresses were given by the Rev. Joseph Wood and others.

Mottram.—The church has just suffered a severe loss in the death of Mrs. Hannah Shaw, a life-long friend and for many years a faithful, devoted worker. The past winter has been unusually heavy in losses to this church by deaths.

The Sunday-school anniversary services last Sunday, preacher Rev. Jenkyn Thomas, of Glossop, were attended by crowded congregations. The collections totalled about £19 10s., a little less than last year.

Poole (Appointment).—The Rev. H. Shaen Solly, M.A., of Bridport, has received and accepted a cordial invitation to become minister of the Unitarian Church here, and will enter on his duties in the beginning of July.

A MAN might as well write a treatise on the passions and affections who never felt an emotion, as talk of theology without having his heart moved with the life of God. The questions to be solved are not within his apprehension; their constituent elements are to him things unknown; and no one will ever speak a profitable or reconciling word on the deep unclosed questions of atonement, or depravity, or conversion, or the everlasting forfeitures of sin, who does not know how these questions take their rise out of his own personal relations to God, who has not trembled at the contrasts of the intreating nearness of His grace, and of the awful distance of His righteousness. It is a knowledge of the fundamental facts of all our evil and of all our good, brought into consistent relation with a Parent Spirit and with a kingdom of heaven, which can alone save any class of theologians, on the one hand, from being professional scribes and doctors of the law, living on empty traditions and speaking by rote; or, on the other, from being a mere school of sentimentalists, without a growing nucleus of positive truth. What are the fundamental beliefs, capable of being stated in a doctrinal form, and which as far as we can have a system of faith give it to us, is the great question that throws light over the whole field of comparative religion; and it was when he who is the head of that religion which, as we believe, sums up and perfects all the rest, in that discourse which contains more of affirmative teaching about God than can be found anywhere else, laid his foundations, as in the Beatitudes, on the rock of inward knowledge, on that contact of the Holy Spirit with our spirits which alone makes real ground, that the people stood astonished at the irresistible power of his doctrine, and surrendered to the authority with which he taught.—*John Hamilton Thom.*

GUARD YOURSELVES
AGAINST
MEASLES,
SMALL POX,
DIPHTHERIA,
SCARLET FEVER, &c.
" BY USING " **SANITAS** "
DISINFECTING FLUID.
FRAGRANT AND NON-POISONOUS.
1s. Pint Bottles and 5s. Gallon.
Also POWDER SOAPS, &c.
Illustrated Pamphlet sent Free.
THE "SANITAS" CO., LD.,
LIMEHOUSE, LONDON, E.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 19.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. WOODING, B.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUFF; 3.15, Young People's Meeting.
Deptford, Church-street, 11.15 and 6.30.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. A. GOLLAND, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL-HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPES.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale-road, 11 and 6.30, Rev. H. S. PERRIS, M.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11 and 6.30, Mr. G. WARD.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. S. H. MELONE, M.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, 11.30, Rev. DENDY AGATE, B.A.

The Children's Treat
A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
are pure and wholesome.
It is as nourishing as it is delicious.
Truly wholesome Confectionery
Every Packet bears their Trade Mark.
MANUFACTORY: LONDON, W.C.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. ALFRED HALL, of Norwich.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. H. BODELL SMITH.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. HUNTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Rev. JOHN HOWARD.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

OPEN SCHOLARSHIPS FOR THE NONCONFORMIST MINISTRY.—Dr. WILLIAMS'S TRUSTEES offer for open competition, Undergraduate Scholarships, tenable in the University of Glasgow only; and Divinity Scholarships for Graduates, tenable in any approved School of Theology or University. The Scholarships are open to students of all Denominations preparing for the Non-conformist Ministry. For particulars apply to the SECRETARY, DR. WILLIAMS'S LIBRARY, Gordon Square, London, W.C. before May 30.

BIRTH.

WHITAKER.—On May 13, at 99, Victoria-avenue, Hull, to Rev. W. and Mrs. Whitaker, a son.

MARRIAGES.

HIBBERT—WOOLACOTT.—On April 17, at St. Cuthbert's Church, Port Elizabeth, by the Rev. J. F. Sinden, Harold Thirkell, eldest son of Charles Hibbert, Esq., J.P., Birkenhead, Cheshire, to Nova Etelka, youngest daughter of Mrs. J. Woolcott, of Port Elizabeth.

KEATING—PULLMAN.—On May 14, at the Chapel Royal, Savoy, London, by the Rev. P. W. Wyatt, M.A., Harold Bruce, youngest son of the late John Keating, of Sneinton, Nottingham, to Julia, second daughter of the late Frederick Pullman, J.P., of Sneinton, Nottingham.

DEATHS.

BROADBENT.—On April 28, at Oriol House, Wallands-park, Lewes, James Broadbent, aged 66.

NETTLEFOLD.—On May 13, at Hallfield, Edgbaston, Birmingham, Frances, widow of the late Edward John Nettlefold, of Highgate, aged 73.

LONDON DOMESTIC MISSION.

At the ANNUAL MEETING held on Tuesday, May 14, 1907, at Unity Church, Islington, Mr. CHARLES W. JONES, J.P., of Liverpool, in the Chair, the following resolutions were passed:—

1. Moved by the Chairman, seconded by the Rev. E. SAVELL HICKS:

"That the Report of the Committee of the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

2. Moved by Mr. H. G. CHANCELLOR, seconded by Rev. V. D. DAVIS:

"That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries, Rev. F. Summers, Dr. Read, and Rev. S. H. Street, B.A."

3. Moved by the Rev. J. PAGE HOPPS, seconded by the Rev. A. A. CHARLESWORTH:

"That the best thanks of the Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1907-8: Hon. Treasurer, Mr. Philip Roscoe; Committee—Mr. P. M. Martineau (Chairman), Rev. V. D. Davis, Mrs. Enfield, Mrs. Evelegh, Mr. J. Harrison, Miss C. Holland, Rev. F. H. Jones, Mr. I. S. Lister, Mr. Wilfrid Pritchard, Rev. Charles Roper, Miss A. Sharpe, Mr. Withall; Auditors, Mr. W. Fitchett Wurtzburg, and Mr. Henry Sharpe; Hon. Sec., Rev. Henry Gow."

4. Moved by Miss ANNA SHARPE, seconded by the Rev. H. GOW:

"That the best thanks of this meeting be given to Mr. Charles W. Jones for his conduct in the Chair, and to the congregation of Unity Church for kindly allowing the meeting to be held in their building."

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

SITUATION wanted as COMPANION HELP or HOUSEKEEPER. Thoroughly domesticated, cheerful, active, reliable.—Miss JONES, 25A, Prince Alfred-road, Wavertree, Liverpool.

WANTED, a post as COMPANION HOUSEKEEPER or COMPANION HELP where maids are kept. Experienced.—F., 9, South View, Higher Woodley, nr. Stockport, Cheshire.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFOORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance; or Apartments.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciously built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

DERBYSHIRE.—Wanted, Young Lady to share Country Cottage in bracing situation. Cycling. Board residence, 18s. 6d. per week. Lessons in cookery if desired.—Apply by letter to Miss SMITH, 44, Victoria-road, Rusholme, Manchester.

HAMPSTEAD.—TO LET, furnished, July and August, roomy and convenient FLAT: 2 sitting and 4 bedrooms, good kitchen and offices. Two minutes from Heath, close to Tube station.—Apply by letter to Miss L. BROOKE HERFORD, 1A, Christ Church-road, Hampstead, N.W.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms. Bathrooms on every floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.

Telegraphic Address: "Bookcraft," London.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

The FIRST ANNUAL MEETING will be held on Thursday, May 23, at Essex Hall, at 6 p.m., for adoption of the Committee's Report, Election of Officers, and any further business.

B. KIRKMAN GRAY, Secs.
 CATHERINE GITTINS.

6, Salisbury-road, Leicester.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

NOW READY.

SECOND SERIES OF ENDEAVOURS AFTER THE CHRISTIAN LIFE.

DISCOURSES.

By **JAMES MARTINEAU.**

Paper Covers, 6d. net. Cloth, with
Photogravure Portrait, 1s. 6d. net,
postage 3d. extra.

The First Series may also be had at same
prices as above.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.
Carriage saved by ordering through Bookseller.
Trade supplied by Simpkin, Marshall & Co., Ltd.

National Unitarian Temperance Association.

President—The Right Hon. the EARL OF CARLISLE.

THE

FOURTEENTH ANNUAL MEETING

TO BE HELD AT

ESSEX HALL, Essex Street, Strand, W.C.,
On THURSDAY Evening, May 23rd, 1907.

THE CHAIR WILL BE TAKEN AT 7.30 P.M., BY
Rev. W. G. TARRANT, B.A., Vice-Pres. of the Association.

Speakers—

Rev. RICHARD BOYNTON, of St. Paul's, Minnesota, U.S.A.
Rev. HERMAN HAUGERUD, of Christiania, Norway.
Rev. CHARLES HARGROVE, M.A., of Leeds.
Rev. J. MORLEY MILLS, of Boodle.
Rev. PHILIP H. WICKSTEED, M.A.

All are heartily invited.

Further particulars of W. R. MARSHALL, Organising Sec.,
31, Birkhall Road, Catford, S.E.

NEW GRAVEL PIT CHURCH, HACKNEY. GUARANTEE FUND.

A GRAND BAZAAR AND COUNTRY FAIR

WILL BE HELD ON

JUNE 5th and 6th, 3.30 to 10 p.m., at the
KING'S HALL, HOLBORN RESTAURANT

Opens:

Wednesday, LADY DURNING LAWRENCE.
Thursday, OSWALD NETTLEFOLD, Esq.

All particulars from the Hon. Secretary and Treasurer,
Miss WHITEHEAD, 63, Clapton Common, N.E.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING AT ESSEX HALL,

On THURSDAY AFTERNOON, MAY 23,
at 2 o'clock.

Mrs. W. BLAKE ODGERS in the Chair,

Supported by

MISS TAGART, MISS RAWLINS,
Mrs. HODGSON PRATT. The Revs. H. BODELL
SMITH, R. NEWELL, and T. P. SPEDDING.

Chair taken at 2 o'clock. Tea at 4 o'clock.

Friends and supporters heartily welcomed.

Dundee Unitarian Christian Church.

AN APPEAL is made by the Com-
mittee of the above Church for Donations
towards the cost of Cleaning and Repairing
the Building, and making some necessary
alterations to the Heating and Ventilating
Apparatus. The total cost of the work will
be £250, towards which the McQuaker Trus-
tees have promised £100. The congregation,
which is wholly composed of working people,
has subscribed £45, while donations to the
amount of £30 have already been received.
Any donations towards the balance of £75
will be gratefully received by—

REV. HENRY WILLIAMSON,
13, Cowper Street, Lochee, Dundee,
or, DR. JOHN K. WOOD,
1, Aberlemno Terrace, Perth Rd., Dundee.

RELIGION WITHOUT THEISM.

Rev. F. HAYDN WILLIAMS, Whitby, will
present a copy of "ASPIRATIONS"
to anyone who sends name and address on
postcard.

ANNIVERSARY MEETINGS.

WHIT-WEEK, 21-24 MAY, 1907.

Sunday School Association.

TUESDAY, MAY 21st.

MEETING of DELEGATES of
DISTRICT SOCIETIES at ESSEX HALL,
at 11.30 a.m.

LUNCHEON at the Holborn Restaurant
at 1.30 p.m. Tickets, 2s. 6d. Delegates by
invitation.

ANNUAL BUSINESS MEETING at
Essex Hall: The President, W. BLAKE
ODGERS, Esq., K.C., will take the Chair at 3.15.

PAPER by Rev. H. D. ROBERTS (Liverpool)
on "The Right Use of Power and Knowledge
in the Sunday-school Class." The Discussion
will be opened by Miss E. DAVY (Leicester).

Afternoon Tea at Essex Hall at 4.30 p.m.

British and Foreign Unitarian Association.

TUESDAY EVENING, MAY 21st.

PUBLIC MEETING at ESSEX HALL:
The President, Mr. GROSVENOR TALBOT, will
take the Chair at 7.30 p.m. Speakers: Rev.
R. W. BOYNTON (St. Paul, Minn.), "Greet-
ings from the American Unitarian Associa-
tion;" Professor B. D. EERDMANS (Leiden),
"Greetings from Protestantenbond of Hol-
land;" Miss MARY E. RICHMOND (Wellington),
"The Unitarian Movement in New Zealand;"
Rev. CHARLES HARGROVE, M.A. (Leeds), "The
Relation of Unitarians to the Churches;"
Rev. W. H. DRUMMOND, B.A. (Belfast), "Reli-
gious Atmosphere;" Rev. JOHN PAGE HOPPS
(London), "The Silent Challenge of the Man
in the Street;" Rev. CHARLES PEACH (Man-
chester), "Religion and the Thought and Life
of the Nation's Workers."

WEDNESDAY, MAY 22nd.

RELIGIOUS SERVICE at Little Port-
land-street Chapel at 11.30 a.m. Preacher:
Rev. ALEX. WEBSTER (Aberdeen).

ANNUAL BUSINESS MEETING at
Essex Hall. The President will take the chair
at 4 p.m. Reception of the Report. Election
of Officers and Committee, Resolutions on
Education and Peace.

CONVERSAZIONE at the King's Hall,
High Holborn, from 8 to 11 p.m. Tickets 1s.,
after 21st May, 2s. Evening dress is generally
worn, but it is optional. Early application for
tickets is desired.

THURSDAY, MAY 23rd.

CONFERENCE at ESSEX HALL. Brief
Devotional Service at 10 a.m. by Rev. ALFRED
HALL, M.A. (Norwich).

PAPERS by Rev. W. G. TARRANT, B.A.
(Wandsworth), and Rev. J. H. WEATHERALL,
M.A. (Bolton), dealing with the principles and
contents of "The New Theology." The dis-
cussion will be opened by the Rev. JOHN
PAGE HOPPS.

FRIDAY, MAY 24th.

MEETING of the REPRESENTATIVES
of DISTRICT SOCIETIES to consider the
welfare of our Churches, and principles and
methods of administering grants. The ques-
tion of grouping small congregations under
one minister will be introduced by the Rev.
CHARLES HARGROVE, M.A. Chair at 10.30 a.m.
by the Rev. CHARLES ROPER, B.A. (Chairman
of the Home Mission Sub-Committee).

The Committee extend a very cordial in-
vitation to the members of Congregations and
Sunday-school Workers all over the country,
to be represented as largely as possible at the
Anniversary Meetings.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians,
Healthy situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL
FOR GIRLS
AND FOR YOUNGER BOYS.

In addition to a thorough general equipment
the SPECIAL AIMS are

The CULTIVATION of PHYSICAL
HEALTH by means of an outdoor life in
ideal surroundings, and by a well studied
dietary.

The DEVELOPMENT of FACULTY by
a careful adaption of method to individual
requirement, and by due attention to practical
work and to the formation of CORRECT
MENTAL HABITS.

For prospectus apply

Miss CLARK,
Coombe Hill School,
WESTERHAM, KENT.

WILLASTON SCHOOL, NANTWICH

The next ENTRANCE EXAMINATION
will be held at the School, on Tuesday, July 2.
—For particulars of this and of admission
on the FOUNDATION, apply to the HEAD
MASTER.

MISS DREWRY gives Lectures,
Readings, and Lessons in English
Language and Literature and kindred subjects;
reads with private pupils; examines; and helps
students by letter and in her Reading Society.
For information about her meetings for the
Study of Literature apply by letter, 143, King
Henry's-road, London, N.W.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the
Proprietors by E. KENNEDY, at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deans-
gate.—Saturday, May 18, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3387.
NEW SERIES, No. 491.]

LONDON, SATURDAY, MAY 25, 1907.

[ONE PENNY.

CONTENTS

Anniversary Week—

The Association Sermon ...	323
Sunday School Association—Annual Meeting ...	326
BRITISH & FOREIGN UNITARIAN ASSOCIATION:—	
Business Meeting ...	328
Greetings from Abroad ...	330
Paper on The New Situation ...	331

ARTICLES:—

The Religion of Unitarians ...	321
Reminiscences of Mrs. William Herford ...	334

LITERATURE:—

Literary Notes and News... ..	333
-------------------------------	-----

OUR CALENDAR	334
---------------------	-----

ADVERTISEMENTS	335
-----------------------	-----

WHIT-WEEK ANNIVERSARY MEETINGS.

"BEAUTIFUL summer weather," "perfect weather," our Whit-week record for the last two years, has not been our fortune for 1907. We had our midsummer at Easter this year, and during the present week, up to Thursday at any rate, have not quite known where we were. But that did not dim the beauty of the flowers in Little Portland-street Chapel at the Anniversary Service, or mar the "sunshine on our faces." It has been a thoroughly good week, overflowing with the constant pleasure of such a great gathering of friends, and the meetings have had the more zest from the presence of so many visitors from other lands. The greetings from America, personally delivered, have already brought to us a foretaste of what we are to enjoy in the International gathering at Boston in September.

The absence of an Essex Hall Lecture this year brought the public meeting forward to Tuesday evening, and the *Conversazione* in the King's Hall, Holborn, was on Wednesday instead of Thursday, so that the latter evening was open for the Temperance Association. Into that day, in addition to the Conference of the British and Foreign Unitarian Association, were also crowded, as usual, the Postal Mission and the Ministers' meetings, and for the first time the annual meeting of the National Conference Union for Social Service. If we survive, we shall in due time have some report of all these to give.

The annual meeting of the Sunday School Association made a very pleasant beginning of the week's meetings, and its conference, as will be seen from our report,

was on a high level of inspiration and practical helpfulness. The speeches at Tuesday evening's public meeting of the British and Foreign Unitarian Association included an address by Mr. GROSVENOR TALBOT, the President, the greetings of the Rev. R. W. BOYNTON, from the American Unitarian Association; of Prof. EERDMANS, of Leiden, from the Dutch *Protestantenbond*; and of Miss MARY E. RICHMOND, of Wellington, from the Unitarians of New Zealand; and speeches by the Revs. CHARLES HARGROVE, W. H. DRUMMOND, J. PAGE HOPPS, and CHARLES PEACH. These reflected admirably the variety of thought and of temperament in our religious communion, and furnished abundant matter for serious thought.

The anniversary sermon, by the Rev. ALEXANDER WEBSTER, of Aberdeen, appears in full in our present issue. There was a good congregation to hear it on Wednesday morning, and the service, as usual, in its music owed much to Mr. JOHN HARRISON, whose absence, and the reason for it, we so much regretted last year. Of the sermon, greatly as we honour the preacher for his strenuous and ardent work in Scotland, we are bound to say that it repeatedly raised a protest in our mind; with its fundamental claim and final appeal we are in complete accord. Revelation must indeed be widened to Nature, Incarnation to humanity, and the terms of our theology must be universalised. But the keen spirit of the fighter, who through sore conflict has won his own spiritual freedom, leads Mr. WEBSTER, as it appears to us, to do very far from justice to the older forms of religious life which have now to be left behind. He does indeed recognise in a phrase the value of the Psalms and "the ethical humanism of the regenerative prophets," but we cannot believe that the religion of Israel, and Christian Orthodoxy which he sets down as merely the successor to a false Judaism, were so void of vital religious force as one would conclude from the method of the sermon. A devout Jew, whether of the orthodox or critical school, would, we feel sure, indignantly protest against such a picture of his people's religious past. The wisdom of our progressive life surely is to recognise and take with us all the spiritual truth which quickened the older forms of religious life.

THE RELIGION OF UNITARIANS.

RICHARD ACLAND ARMSTRONG.

1843—1905.

NEARLY twenty years ago I was in Norway with my friend, Richard Armstrong. The sun had set, and the northern twilight was settling down on the mountains, and glaciers, and the lake and the fiord. No sound was to be heard save the mysterious "mighty voice" of the mountain torrents. We were not all in an equally serious mood, and some of us were indulging in trivial conversation and friendly jokes, and a song was suggested. Armstrong protested so seriously that the suggestion dropped at once; and he told me afterwards that he felt anything trivial or frivolous would have been quite as much out of place, and quite as irreverent then and there as it would have been in the midst of divine service in the church where we had worshipped together on the preceding Sunday.

Amid grand and impressive scenery, he seemed to be always distinctly and consciously in the presence of God, or at least whenever he rested from actual exertion or movement. Even in a cathedral you may stroll up and down, talk, admire, examine and even criticise; but as soon as you sit down to rest, and think, silence becomes imperative, and worship inevitable. So it was with him in nature's vast cathedral.

It was another part of that very same visit to Norway that he referred to in his sermon on "The Theism of Nature":—

"I steal along a little path on the cliff side, skirting the western margin of the fiord, and the sound of voices dies away, and I am alone with the mountains and the waters and the skies. . . . Alone with the mountains and the waters and the skies? Nay, not alone! Less alone a thousand-fold than in the chattering hotel, or in the streets of the huge cities at home. . . . Less alone there in the solitude than on any other spot of earth. For never with such enchanted voice on any other spot of earth did all the elements seem to murmur 'Our God is here. He holds us and he moulds us. Our form is from the pressure of his hand; our tints are from the fragrance of his breath. Our God is here and we in him, and he in us and in thee too whilst thou standest in this temple which we are.'"

In nature he saw a constant manifestation of the divine power and the divine love, so that in communion with nature man was really in communion with God, and with a God who had made a world

not only worthy of our admiration and love, but worthy also of his own love, and full of spiritual human life which no less than the physical life of the world was a manifestation of the divine creative power and a field for divine love.

After speaking of the witness of the natural world to God, he continues:—

"Still more eloquently persuasive, still more powerfully convincing should be contact with those who are his children, beings in his image, partakers of his life, delegates of his mysterious will power, sharers of his holy love. Of all witnesses to God before us these should be the most convincing, our fellow-men. In their presence, above every presence of,

'Mighty mountains, purple-breasted,
Peaks cloud-cleaving, snowy-crested,'
should be borne in upon us the solemn certitude, 'God is here, the God of might and love.'"

And as I have said, he interprets this world of nature and man as a worthy field for the love of God, and a source of delight to him.

"The only explanation of the universe, of the creation of the innumerable spirits of intelligent and ethical beings, lies in the thought that God has brought them into existence because to him also the fullest realisation of self consists in entering into relation with a world of souls capable of some fellowship with him. And the most reverent conception we can form of our relation to God is that it is a holy delight to him to enter into relations of love with us, to love us from the depths of his own eternal being, and to be loved by us with the sacred love of spiritual beings for their God and Father. . . . It is always with faltering lips and hesitating tones that we must apply human terms to him who is above all humanity. But yet I think we may dare humbly and reverently to say that God is glad when we do the difficult right, when we bravely, steadfastly, lovingly do the best and highest we know."

Armstrong's religion is founded in admiring love of the universe which God has created, and reverent love for God who created it, and a sense of personal communion which needs no vindication, no bridging over of any gulf, save that natural bridging over of the dividing line between two conscious beings which God Himself has provided as between will and act, so between man and man, so between man and God.

"The central, living, enduring, priceless essence of Christianity was the fellowship of man with God, the reality of the life of prayer, the truth of the communion of the human soul with the divine, as of a child with his father."

But this consciousness of direct personal communion with God never involves him in any confusion of persons. "It is absolutely essential to the balance of truth that we keep our grasp on the fundamental fact that the man's Ego, the human self, is *not* God's Ego, the Divine self, however fully the soul feels itself penetrated and permeated by the God who encompasses and sustains it." Harmony with God, union such as is possible between friend and friend, is the ideal relation between man and God. The union may be similar to that of children with their father, or even like the union of marriage—a figure

which almost startles one now, but is common enough with the Old Testament writers. But it is always union with another than self.

To Armstrong, God and the human soul are always absolutely distinct persons, and his belief in the freedom of the human will is so strong, that when confronted by the objection that if man is absolutely free God cannot always know beforehand what man will do, he accepts the limitation of the fore-knowledge of God rather than of free-will of man.

Law—the absolute inviolable law of God—reigns throughout what we call the natural world.

"And yet with all that sweep of law, so wide yet so minute, to each human soul is known one place which God himself has cleared, one spot where law itself stands back before a power other than itself, one tiny territory where God refrains from all compulsion, no longer rules with the iron sway with which he rules the seas and the hills and the stars of heaven, but only persuades, entreats, strives by love to win. For, mystery of mysteries though it be, each man finds in himself a power to say, 'I will' or 'I will not.'"

"God neither dooms the world to be for ever the prey of evil, nor will God, without man, ever sweep the evil away. It is our wonderful, awful, sublime prerogative that this—the most tremendous sphere of evolution—is given over to us. On us it is that it depends: on our faithfulness or faithlessness, on our devotion or indifference, on our urgent resolute labour or our laxity and idleness. . . . No-where else than in the will of man can we find the faintest traces of any other energies than those which are the direct working of God himself through the objects of the universe. . . . But here in man, locked up in his weak frame, you have an energy which is *not* God, the mystery and marvel of the human will, self-determining, made free by Divine decree to do or not to do. We stand *alone*, we men and women, in all the universe, so far as it is known to us, free agents by the side of God."

"And to us—to us whom God has thus made monarchs of the world—he confides this mighty task of destroying the evil and consummating the good. . . . God himself will do all else. He will keep the planets in their places. He will provide the sunshine and the rain. He will cause the seasons to roll and the centuries to pass. . . . But he will *not* without us *make his kingdom come*. He will not without us, decree that next century or in a thousand centuries, faithfulness and goodness and purity shall prevail. But to every one of us he says, 'Come, help me.' And every one of us confronts a task which he may or may not do; but on his doing or not doing depends, in the measure of his capacity, the coming sooner or later of the day when humanity shall have risen up to the full fruition of its sacred heritage."

Such is Armstrong's theism and his humanism. His doctrine of God and of man. It is a religion of personal responsibility, and of personal faith which does not shrink from the responsibility. It is a religion of manliness and strength and light, as he himself describes it in a sermon preached after the Bishop of Liverpool had spoken of the "darkness of Unitarianism":

—"The Unitarian Christian, while rejoicing to the full in the flood of light concerning God and his love revealed by Jesus both by his word and by his life, loving and honouring him with full and devout heart, longing for his spirit, seeing in him a marvellous realisation of the true relation of our human kind to the Eternal, does not believe that this is the *only* avenue lying open from the divine heart to the human. The Unitarian Christian looks out upon a world flooded with the divine light. From all quarters of the heavens, to his vision streams the light of God. There is no dark quarter. He believes that the love of God was poured out upon his children millenniums before the name of Jesus was ever spoken, is poured out now on millions who have never heard that blessed name. He finds witness of God in every branch of knowledge. In the loveliness, the splendour, nay, in the stern awfulness of outward nature, he hears whispers of the eternal voice. He finds Christs—many and many a Christ—who penetrate to the depths of the soul, in mothers nursing their children, in fathers teaching their boys and girls, in wise teachers, in great and noble books, in all the varied life and thrill of our human race; and from all of these he delights to learn more and more of God. I speak of Unitarianism at its best and highest. The Unitarian, alas! no more always lives up to the exaltation of his gospel than the Evangelical to that of his. But this, this receiving of and rejoicing in the light that floods the world from God the Father everywhere and always, is the ideal of Unitarian religion."

F. H. J.

NEWS FROM THE CHURCHES.

Carlisle (Resignation).—The congregation of the Viaduct Church met on Sunday evening after service and accepted "with profound regret" the resignation of the Rev. A. Thornhill. A resolution was unanimously passed placing on record "the high appreciation of the members of the services Mr. Thornhill has rendered to the church under somewhat trying conditions, and in especial of the work he has done in bringing the Sunday School to its present state of efficiency." Mr. Thornhill hopes after a short period of recuperation to resume active work. In memory of his late wife, Hannah Thornhill, a new church hall and class room has been formed by the removal of the vestibule screen toward the interior of the church, thus effecting a great improvement in the general convenience and appearance of the building. The work has been done at the expense of the minister, several members of the church undertaking the work of redecoration.

Horsham.—The Whit Sunday anniversary gathering was held for the 134th time, when able discourses were delivered by the Rev. Alfred Hall, of Norwich. The usual arrangements were made by Mrs. Martin and her helpers for the comfort and convenience of the guests. Rather a smaller number of visitors than usual were present. The collections for the Provincial Assembly and B. and F.U.A. were over the average.

Taunton (Farewell).—On Thursday, May 16, the Rev. F. A. Homer gave a tea to the children of the Mary-street Schools, and the men of the Bible-class also had tea later, and afterwards farewell presentations were made to Mr. Homer on his leaving Taunton. The smaller children gave him a brass letter holder and a bouquet of flowers for his wife, and the others gave him a handsome inkstand and fountain pen. The members of the Bible-class said they hoped for another occasion to make their own gift.

THE ASSOCIATION SERMON.

THE SOUL'S REST.*

THE SOUL'S REST UNDER THE EASY YOKE
AND THE LIGHT BURDEN.

By THE REV. ALEXANDER WEBSTER.

"Come unto Me, and I will give you rest."—
Matt. xi. 28.

THIS is an echo of a primitive promise, a reverberation of an ancient prophecy.

In the period of pioneering, the Hebrew leader, despairing of attainment, was cheered by the Divine declaration: "My presence shall go with you and I will give you rest."

After the dispersion from Canaan, Israel was again homeless and captive, and the spirit of comfort came with the prophetic message, "My people shall dwell in a peaceable habitation, sure dwellings and quiet resting places."

Israel's quest for rest is pathetic; the failure of it is tragic. The literature that chronicles it shows its illusiveness. The selfish vision of conquest and possession; the Messianic mirage appear in history as pious phantasms.

"Still bent to make some port, he knows
not where,

Still standing for some false impossible
shore,"

Israel appears as the perpetual wanderer seeking rest and finding none.

The discovery of myth and legend in the Bible, of inveterate chronicles, of deliberate colouring in the interest of party, is not the most important result of Biblical science. The most vital significant fact is that the Bible reveals the inherent untruthfulness and ineffectiveness of Autocratic Theology and Ceremonial Religion. Without intending it, the Biblical writers show Israel's unrest, the futile endeavour of its soul to find quietness within the yoke of an imagined Infinite monarchy, and peace under the burden of appeasing ceremony. This is the philosophic issue beyond all literary criticism, the inward spiritual tragedy which the Bible impressively discloses.

There are two acts in the revealed tragedy. The first scene assumes Yahweh, enthroned as sole monarch whose authority is absolute. His invisible presence is a terror; his demands are imperious; his wrath is insufferable. A priesthood is appointed to mediate sacrificially, and the blood of beasts flows incessantly for the Divine appeasement. The people have no access to God; they are not permitted to touch anything in which His presence is manifested.

In the second scene we see the temple rising by kingly persistence, and ceremony elaborated and established. Piety is sensuous. A moral spirit is not in existence. The glamour of monarchical magnificence is upon the people, and they sacrifice willingly. They have no civic power, but are entirely subordinate to king and priest. Their one duty is to obey and pay. There is no sense of spiritual value; even in God's sight they appear as nothing, or only as a mass of disgusting life.

In the second act, the prophet appears with moral idealism and enthusiasm.

* The Annual Sermon of the British and Foreign Unitarian Association, preached in Little Portland Street Chapel on Wednesday morning, May 22.

He impeaches the priestly rulers in their bloodiness, treats the burnt-offering as an abomination, and introduces the forces of revolution. He suggests the divineness of human nature, and touches the soul for finer issues. His main cry is for a man,—whole, capable, devoted—as an agent of the Infinite Righteousness, anointed for truth and peace.

We see the altar overturned, the priest dismissed, the temple desolate. The evicted sensuousness wails over the desolation, but the evolved spiritually rejoices in the prospect of purity of heart which will realise a holier vision.

But the prophet was not free from illusion. He dreamt so vividly of Messiah that he made his dream a doctrine. The great effort was an attempt to humanise God and gain fresh access to Him, but it was a reconfinement of God, a limitation of his inspiration to one individual, a consignment of his power to a single magnate.

The prophet was a patriot, and in his patriotism he made the chosen people supreme alone in divine favour, the centre of regard for tributary nations.

The idea was inherently selfish. The Messianic Kingdom was the old Theocracy in a delegated form. Its yoke was that of external obligation; its burden was statutory rule. Obedience was not the spiritual response of an intelligent conscience, but the submissive yielding of an overawed servility. The Messianic idea brought God near in a vicarious way, but it did not raise a sense of worth in man himself. It did not authorise conscience or endow mind. It was not democratic. The spirit was to be upon Messiah, not immanent in the mass. The people were still unmoralised subjects. There was no vivifying motive in the idea, no impulse of personal consciousness, no pressure of intelligence.

As the herald of the new era of sanctified humanity and religion of the spirit, Jesus stood announcing the easier yoke and the lighter burden, and promising the rest they had to give.

Is there any truth in his paradox of rest in labour and ease in burden-bearing? What yoke and burden did he present? Is this but a new illusion that he suggests? Another thousand years of pursuit of the impossible?

A philosopher of our day has said that "To find a legitimate satisfaction for the religious emotions is the problem of problems of our age." That problem burdens us. In an endeavour to solve it we are associated. The endeavour would be impossible had we not some restful impulse, some quiet of soul. We are sensible of a yoke deliberately entered into, conscious of a pressing burden, and we desire to be sure they are of truth. We do not seek to be unyoked or unladen, but to bear restraint easily and carry obligation joyously. How can we have this divine experience, this ecstasy of labour?

We have, first of all, as those who would be yoke-fellows with Jesus, to apprehend his ideal, to perceive what it was that he saw in his review of the theology and religion of Israel, and what was actually in his mind when he spoke of the rest for the soul.

We come upon him as an active, critical,

regenerative force in a close, sacerdotal environment. He boldly expresses his antagonism to the autocratic authority. He indignantly impeaches the priestly system, pronounces condemnation of its hypocrisy and inhumanity. The priests feel that he is their foe; the lawyers know that he disapproves of their methods; the elders realise that he lives in another world of thought than theirs. His conception of Deity is heterodox, anti-Judaic. God to him is not monarch, but parent. He discards sacrifice of life and adopts instead the sanctified preservation of it. The people realise that he has sympathy with them. He views them in the light of God's Fatherhood, and opens to them the kingdom of heaven. The old standard of wealth was *cattle*; his was *souls*. He said to those who left their boats for the discipleship: "Be fishers of men!"

His influence is invigorating, his word has power. He has a Gospel. He speaks of God as never man did before; his utterance is a surprise, his presence a charm. There is a sense of rest in his company; the stress of things is remitted, the strain of pain is relieved. The yoke of service is easy, and the burden of care is light under the spell of his faith in the perfect goodness. Trust in God is spontaneous while he speaks. Disease departs. The demons disappear, misery has no hold, heaven opens, blessedness has come.

"Was it that as he preached, the sky, the hillside, the sun-glow, the sun itself lightened, that the heart of each man and woman lightened, that the mind of each lightened, that even the white innocence of the little children grew more fair to see!"

The invitation to rest is the reflection of that experience in the soul of the people. It is an embodiment of the feeling of regeneration and elevation which comes with the renewal of mind and freshening of heart.

There is much in the Gospels that is not history, but which is better than any mere chronicle of fact. We have to deliver Jesus from materialising and metaphysical influences. His work was specifically moral and spiritual; its physical effects sprang from his enthusiasm for life. The eyes he opened were mental. The deafness he dissolved was intellectual. The death he counteracted was moral. The water he turned into wine was in the soul. The sea he walked on was in the conscience. The storm he stilled was in the heart.

We may, without doubt, credit him with the realisation of the falsity and failure of Judaism. He perceived the foolishness of its egotism and the futility of its attempts at supremacy. He detected the want of ethical warrant in its theology, the inconsistency of its sacrifice of life, the unspirituality of its ceremony. He sought to show that in the sphere of the mind itself there are means of immediate relations with God, and that, through these, first hand and direct apprehension of Him was possible.

He profoundly discerned the law of spiritual life. He recognised the necessity for constant fulfilment of thought and action. He perceived that spiritual progress up to perfection was possible for man, and set the soul for it.

He saw that a perpetuated code, an un-

alterable set of statutes, a permanent ceremonial were disallowed by the nature of things. The method of dictation, with its correlative of unintelligent unspiritual acquiescence is against the law of the mind. Therefore he sought to arouse intellectual and moral life in the common mind, to educate the spirit of the individual so as to evoke effective personal power, and have assent to righteousness made intelligent and spiritual.

It is evident that he was a naturalist and a humanist. He turned concern from synagogue and temple to nature and humanity. From roll and rite he took thought out to living things. He instituted a new line of inquiry and a new kind of speech regarding God. He took theology into the field of natural science, and brought conscience into religion. He connected himself with the poetic naturalism expressed in the sacred lyrics of Hebrew faith, and the ethical humanism of the regenerative prophets.

The revolution of thought and feeling he presented was complete. The old-time ideas were thoroughly fulfilled.

In the view of Jesus, the radical effect of the autocratic system lay in its powerlessness to produce character in the people. They had no voice or part in it. They were mere spectators—little more than stocks or stones—under it. The vicarious mediation involved in it made them of no account, they had neither to think nor act in any living way. The worship prescribed was codal, not spiritual. To Jesus, the worship of God had its spring in a sense of worth in the individual soul. A personal moral consciousness was what he aimed at as a basis for religion. He desired to have religion felt as the soul's own aspiration towards an ideal worth. He saw that there could be no life for the soul but in continuous aspiring, no rest but in persistent thought, no peace but in perpetual effort to reach the highest.

The most painful thing to Jesus was the suppression of soul he saw. There was an elaborate code, a magnificent priesthood—all the pomp and circumstance of an official religion, but no real soul life. It was a ghastly simulacrum, a terrible pretence. Under it the spirit of the people groaned and festered, full of sores that the priest did not touch.

The ritualists were more concerned for altar material than for moral spirit. When Jesus suggested that reconciliation with a brother was more essential than the temple tithe they took counsel to destroy him. His dissolution of the yoke and burden of imagined appeasing dues to an Infinite Autocrat cost him his life. His advocacy of the soul brought upon him the cross.

A primary condition for sharing the enthusiasm of Jesus in yoke-bearing and burden-bearing is readiness and integrity in labour. The rest is not preferred to idleness and burdenlessness. The boon of ease is not for libertinism, irresponsibility or separateness, but for restraint, obligation and association. The delight of lightness is not for emptiness, carelessness, or thoughtlessness, but for fulness, seriousness and strenuousness. The yoke must be glorified before it is easy, the burden must be honoured ere it becomes light.

"All ye that labour," all that welcome intellectual activity, and are willing to

continue the pursuit of righteousness, are included in the invitation to rest. Not cessation, but absence of strain; not deliverance from yokement, but the joy of its ease; not the riddance from burden, but the rapture of lightness in the persuasion of rightness are offered.

The invited are the enthusiasts of labour, who have the emotion of perfection. The self-satisfied, the shirkers, those who are pre-occupied with worldly interests are not bidden. The heedless, the unsympathetic are not called.

Nor are those asked who have surrendered their mind to any vicarious system, who have adopted a final creed and stopped thought at the bidding of a dogmatic authority. There can be no true rest for faculty unexercised. Reason suppressed is more burdensome than reason freed. The yoke of a statute laid on by dictation is more irksome than that of a principle borne by the conscience in enlightened freedom. The burden of science, by reason of its buoyant intelligence, is lighter than that of superstition.

The invitation is from a worker to workers. He has yoked himself to an ideal, he has taken up his load of compassion and thus speaks.

His invitation marks an evolutionary departure from the old-time thought and practice which was arrested. The rest he offered was not entered into. The Hebrew mind could not throw off its egotism and carnality. The autocratic theology, with its accretion of sacrificial servility, was too deeply impressed on Israel's mind to be erased at once. The priesthood had so strong a grip of the overawed soul that its power outlasted its actual presence.

The mediæval mind (which assimilated Judaism) was imperious and sensuous in its own way, and its literature and art reflect its lordly dominance and splendour. Its dogmas glorified an irresponsible absolutism, its ritual sanctified slavish homage.

Whether we take Papalism or Protestantism, we find both in the seat and garment of Omnipotence, acting as if all authority and power had been given to them from on high.

We look through the smoke of polemics and perceive that the theology which comes victorious from the struggle embodies the old autocratic and sacrificial Judaism with some unimportant modifications. The Deity is still monarch, with bliss and bale at his arbitrary disposal. The old altar, red with the blood of bullocks and goats, is merged into the mercy seat wherefrom substitutionary intercession arises. The vicariousness of sacrifice has become the vicariousness of belief. The priest is exchanged for the dogmatist; the creed takes the place of the burnt-offering; the ceremony is connected with the articles of faith. There is no essential difference between the Jewish and the orthodox Christian theologies; nor any between the Papal and Protestant. The distinction is wholly formal, it is mainly in the apparatus. What was at Jerusalem has been transferred to Rome and to Westminster, clothed, named, and organised anew.

The fulfilment intended by Jesus was arrested and turned aside. It seems as if he had spoken and lived in vain. The "chief Judaic error" has been set up as the "chief Christian verity."

More than the conversion of Jews does orthodoxy need to seek its own deliverance from Hebraism.

The history of the dogmatic period reveals the futility of the attempt to eternalise Judaism. It is being borne in upon the philosophic mind that the records of Jewish thought do not bring with them any obligation of assent and assimilation. They come, as all historic documents do, to inform and enable us to see, by the experiments they present, what the way of right is. Orthodoxy is realising, in bitterness of thought, the tremendous mistake of endeavouring to perpetuate the autocratic theology. There is now a more tragic event upon the consciences of the Churches than the crucifixion of Jesus on Calvary, viz., the suppression of his spirit in the dogmatic re-embodiment of the conception which he repudiated.

The churches have killed their Christ in a worse way than the Jewish priests did. It was but his body that was impaled on the cross; his mind has been silenced in the creeds. With the principle of evolution in our hands we can see the vitiating elements in the dogmatic period. We can see that the law of the mind implies freedom, persistent inquiry, continual review, constant evolution. We are away from the dictations of councils, and stand with the intuitions of conscience. We have emerged from the era of speculation, and are in that of science. We are released from creeds and yoked with facts. The burden of dogma is cast off, and we carry a far more exceeding weight of glory in the consciousness of universal principles.

The old ideas have no warrant for us. The old standards do not appeal to us. Our age is humanistic. We have become aware of the implications of humanity, of the power of intelligence, and of the validity of conscience. We are convinced of the benefits of freedom, of education, of progress. The old polemics lie on the ground behind us; the old speculations moulder in the surrendered forts; the old dogmas are with the owl and the bats.

We are the children, not the slaves of our fathers. They, as their great son said, "Wanted not so much other doctrine, as more latitude; not a different uniformity, but a freer variety." The necessities of fulfilment which urge us do require other doctrine, and liberty even for revolution. The pioneers of Biblical review brought more light upon the Word; we, out of a deeper need, ask for *more Word*.

"Scope for conscience, an open margin for the spirit of God, a transparent way for the soul to turn about and try the paths to God," is the meaning of our cry as of theirs, but ours has in it the pressure of a fuller intelligence and the inspiration of a more luminous faith.

Since the Nonconformists spoken of lived, nature has been interpreted anew, if not altogether discovered, and the interpretation has produced theological revolution. Forty-five years ago, Martineau said "Nature has been characteristically subordinated, not to say neglected, in Christendom." Now, by the pressure of science, nature is being apprehended, and its worth for theology discovered. In the philosophy of our age "Nature is reconsecrated as the handiwork of God; and a reverent curiosity seeks for true links of

thought by which to connect the divine order of the outer world with the divine inner laws of our humanity. Precisely, and only in proportion as the intellect has been released from the restraints of a fixed dogmatic system, has the interest in natural religion deepened, and the foresight of science been formed compatible with the insight of faith. Care for natural religion is the constant attendant on breadth of Christian faith."

That breadth is now being seen as the only state productive of soul rest. The wistful modern spirit utters the invocation: "One lesson, nature, let me learn of thee, One lesson which in every wind is blown, One lesson of two duties kept at one, Though the loud world proclaim their enmity.

Of toil unsevered from tranquillity!
Of labour that in lasting fruit outgrows
Far noiser schemes, accomplished in repose,
Too great for rest, too high for rivalry."

A new task rises before us. The spirit of our age calls us to it. "To connect the divine order of the outer world with the divine laws of our humanity."

Is its yoke easier and its burden lighter than those of Biblical connection? We have passed from canonised books to a universe, from texts to organisms, from words to facts. The study is changed, the ministry is different, the issues are altered.

The question pressed upon us by all the weight of science is not the inspiration of the Bible, but the inspiration of the universe. Is nature essentially mechanical or vital, material or spiritual? Have we to deal naturally with a power without a purpose, and the moral ability to bring life up to goodness? Has humanity any veracious significance in nature, or is man but a climber in a

"mere fortuitous hour,
Child of a thousand chances 'neath the
indifferent sky?"

These cast their yoke and burden upon us. Not the Bible dissector; not the guardian of doctrine, not the warden of ritual, but the materialistic monist, the Hæcklean journalist, the atheistic determinist are the challengers that beset us. The objects of vital theological concern are not the Gospels and Epistles, but brain-matter and soul cells. Questions such as the virgin birth and the resurrection of Jesus, though they linger in the shades of dogma, are foreign to the mind intent on essentialities. To theologians of the old school we may leave them, with some myrrh for their burial.

"When half gods go, the gods arrive."
We need a spiritual discernment, a naturalistic equipment, a humanistic sympathy. The Universe is the revelation we have to read. We have to take up with heightened interest the seed, the leaf, the flower in the spirit of Jesus to see what they reveal in the newer light. We have to let the little child come to us as he did, that we may discern the divineness of the human germ. We have to observe the soul more intently with holy psychological intuition that we may know how to save it wholly.

We are encouraged by the scientist's experience. To him nature is fascinating, wonderful, revealing. He has discovered unity in it, and law and ascension. He finds man in it as the highest expression of

its essential vitality, the incarnation of its spirit. It is the infinite reality presented to human consciousness, the Divine Being to be realised. He is yoked for its interpretation. The burden of its significance is upon him. He has his function in following the lines of its activity, delight in discerning the tendency of its curves, and eternal life in thinking the thoughts with which it throbs.

The theologian has to get hold of nature also, and find his special function in realising its soul. He is challenged to its interpretation, and must needs endeavour to produce a philosophy in accord with its character. Whatever implications are in nature he has to face them. The perplexed soul, driven out of all dogmatic shelters, comes to him for a quiet dwelling-place. The earnest thinker is haunted by a sense

"That he has not made what he should
That he has still, though old, to recommence,
Since he has not yet found the word God would.

One day, thou sayst, there will at last appear

The word, the order which God meant should be.

Ah! We shall know *that* well when it comes near,

The bond will quit man's heart, he will breathe free."

For the quittance of that bond, for that free breath, the theologian has to work. He has been trained in Greek and Hebrew for the exposition of a book; it was well enough in its day. It is impossible now to revive interest in the authorship of the Pentateuch, and concern for the writers of the Gospels will soon be superseded.

Those who deal with theological literature know how soon it gets old, and how worthless is the lumber of it. Old divinity suffers a very pathetic depreciation. We travel fast spiritually. Since Colenso discussed Deuteronomy and Robertson Smith ventured his heresy regarding the pen of Moses, we have gone through an epoch. We are in another era of thought, and have to consider radium. Questions beset us that we cannot answer by concordance and lexicon. The "Encyclopædia Biblica" marks the terminus of the old Biblical superstition, and intimates a journey of a different kind—a philosophic excursus requiring a new outfit.

The presentation of a Christology will not serve; however unctuously or magically "Christ" is said it cannot avail the soul in its quest for the ultimate. "In that day ye shall ask me nothing." The theology required must be homocentric; it must find its basis in man, in the divine essence that vitalises the human spirit, and have its circumference in the holiest qualities manifested in the great souls of the race.

Theology needs philosophic ground; but even more it requires an ethical basis. It is necessary to emphasise the immanence of God, but there is a deeper necessity for emphasising his Fatherhood. The moral relation is the essential one. To know that God's spirit is in us would be terrible if we did not realise that it is there with the inspiration of love. If the cosmic process be not the Father's purpose, our part in it cannot have the joy of worship.

As we widen revelation to nature we

must widen incarnation to humanity. We cannot acquiesce in an atonement which refers to any elect class only, nor in a Christhood which includes but one anointed ambassador.

We have to universalise all the terms of our theology and make them fit mankind. When revelation was identified with the Bible, and God was measured by Christ, the preacher's task was comparatively simple and small. He had but to marshal texts, present miracles, and the thing was done. But now, when revelation has a universal dimension, and God is seen to be more than Christ, the preacher's work has enlarged immeasurably. He has the cosmos upon him and is in league with Buddha, Zoroaster, and Mahomet, as well as Jesus. He cannot confine his attention to Palestine, nor narrow his sympathy to Christianity. Out of all the moulds of ancient thought, out of all creeds, out of all dogmatic limitations God has gone into the vast universe with its multiform life. Into that larger and sublimer sphere we have to go for him, hearing the while the Leading Voice saying:

"Yearn to the greatness of nature,
Rally the good in the depths of thyself."

Brethren in the ministry of the Universal God; fellow-workers in the faith of the Infinite Worker, feel ye not the glory of the yoke, the grandeur of the burden? Ye are out, in the freedom of truth's sanctioning, for the pursuit of the Omnipresent; you may be sure you cannot miss Him.

You think of immensity, and are for an instant appalled; but the sense of unity comes, and you are comforted by the assurance that even the nearest and minutest corresponds with the furthest and the greatest.

You see the red tooth and claw, and your declaration of goodness becomes tremulous. The "Amen" to the ravin sticks in your throat; but as you shudder you feel that under all the gore there is sympathy and security.

You are painfully distressed regarding social iniquity, economic wrong, industrial suffering, and are tempted to say: "There is no absolute goodness else these were not." Amid the din of competition, the strife of selfish interests, the swelter of impoverished labour you feel rebellious. The billows of compassion go over you, the tempest of indignation rages in you, and you are like to sink among the waves which sympathy raises. Let the sense of the trade winds which cross the wide ocean of life from eternity come over you, and you will look up into the untroubled and impassionate heaven and realise "How fair a lot to fill is left to each man still." To the sympathetic and strenuous worker for social adjustment the ease of the yoke and the lightness of the burden come. The reins of unwillingness are more galling, and the load of selfishness is more burdensome than those of eagerness and altruism. In the thick of labour for the solution of poverty, vice and misery the bridle of justice is but a scarf, the weight of righteousness is but a feather. The fervour of the fighter makes his armour easy and the pressure of the foe light.

Science has warrant for religion that superstition had not. There is more assurance in law than in miracle. The Churches shook when it was said, "John

did not write the fourth Gospel"; they are shaking now at the scepticism gathering round the resurrection. We are delivered from such terrors; till a law of nature fails we will not be alarmed; till the soul's hunger for righteousness is proved to be a false appetite we will not fear.

We are not without anxiety and responsibility. We are anxious to be unsectarian, open-minded, comprehensive; we feel the responsibility of reflecting the universe, of co-working with its forces, of assimilating its evolutionary intent. But these do not worry; to the theologian who has this vision of the general law the description applies:—

"Thou hast laboured, but with purpose hast become

Laborious, persevering, serious, firm.

For this, the track across the fretful foam
Of vehement action without scope or term
Called history, keeps a splendour due to wit

Which saw one clue to life and followed it."

Bind the soul, then, to that larger, goodlier, easier yoke with the forces of the Universe; bend and receive that greater and more solemn burden of atonement with natural laws.

The scientist marvels over the revelations of the telescope; small and great are glorious with vitality; depths and heights disclose energy and beauty. Fear not that any exploration of the spiritual realm will find it void or vile. The preacher's message should be richer, surer, more radiant than ever, with a commanding power more awful than of yore. The spirit that enlists men for truth's labour says to us: "As ye go, preach, saying the Kingdom of God is at hand." Preach it with intelligence, with wisdom, with ecstasy; perfect goodness is your Gospel, the universe your witness, God's love your yoke, His truth your burden, His immortality your rest.

Bolton District Sunday School Union.

—The annual scholars' services took place on Whit Sunday afternoon at Bolton (Bank-street) and Chowbent, and were even more largely attended than last year. At Bank-street, Bolton, there was an attendance of close upon 700. The service was conducted by Mr. Kildyard, of Leigh, and the Rev. J. Bellamy Higham gave a most admirable and interesting address to the scholars upon the value and right use of books. The service at Chowbent was conducted by Mr. H. Pilling, of Blackburn, a former secretary of the Union, and the address was given by the Rev. J. J. Wright, whose bright and practical speech kept, as it always does, even the youngest of the audience interested. The collections for the funds of the Union were up to the level of former years.

Manchester Unitarian Sunday School

Union.—The annual scholars' festival was held in the Free Trade Hall on Whit Sunday afternoon. Over a thousand scholars, representing fifteen schools, occupied the body of the hall, and the gallery was well filled with parents and friends, though the cold, dull day affected the attendance. The Rev. A. Cobden Smith (Lower Mosley-street) conducted the service and gave an appropriate and interesting address on "Faith." Mr. Oliver H. Heys conducted the choir and Mr. Arthur G. Baker, M.R.C.M., officiated at the organ. The platform was prettily decorated with plants (kindly lent by Mrs. Wallwork) and cut flowers sent by Miss Phillips and Miss Gaskell. The anthems "Lord of all power and might" and "The Lord is my strength" were rendered by the choir, and the children sang the Whit-week hymns selected from the Manchester District Sunday School Association's new number of hymns and choral song.

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE seventy-third annual meeting of the Association was held at Essex Hall on Tuesday afternoon, preceded by the morning conference of delegates and luncheon at the Holborn Restaurant. There was a capital attendance, and it was a happy beginning of the week's meetings.

THE PRESIDENT, Dr. W. BLAKE ODGERS, K.C., took the chair, and in opening the proceedings expressed their great regret that Dr. Herbert Smith, their treasurer, could not be with them, though they were happy to know that he was recovering from his serious illness.

MR. ION PRITCHARD, the hon. secretary, presented the report, and in doing so mentioned the receipt of letters of regret for absence from Dr. Drummond, the Rev. S. A. Steinthal, Mr. Hall Brooks, president of the Manchester District Association, and other friends. He called attention to several points in the report, and with special pleasure noted in the returns from the schools the increase of the number of scholars over sixteen. Whereas ten years ago there were 8,098, now the total was 9,876.

The report, pointing out the increasing importance of Sunday-school work, in view of the position of religious education in the country, noted the admirable work done by the Sunday School Union by the appointment of Mr. G. H. Archibald, an experienced and eloquent teacher, who had lectured in various parts of London and elsewhere on "How to Teach." The lectures had been of great help to teachers, and were to be continued. The testimony of the Rev. R. J. Campbell to the value of the Association's text books: "the only really critical and up-to-date manuals of the kind," was also noted, and the year's publications recorded: *Young Days*, *Monthly Notes*, the Rev. A. Hall's "Moral Teaching of James Martineau," and Miss F. E. Cooke's "The Children's Hour" (a collection, chiefly of INQUIRER children's columns). New editions of Miss Cooke's "Dorothea Dix" and of the Sunday School Hymn Book were announced, and three new books, Pastor Giran's "Jesus of Nazareth," translated by the Rev. E. L. H. Thomas, "The Practical Teaching of Jesus of Nazareth," by the Rev. A. W. Fox, and a history of the "Early Christian Church," by the Rev. A. H. Thomas, a companion to Mr. Addis's well-known manual. The work of the Oxford summer session for teachers was duly chronicled, and other conferences in which the Association had taken part, and the President's helpful New Year's letter to teachers was included.

THE PRESIDENT, in moving the adoption of the report and accounts, dwelt upon the great and increasing importance of the work. The fact that the State had now relieved them of the duty of giving secular education to the children made it the more incumbent on them to teach the elements of religion. And to that end they must teach the teachers. Nor must they neglect the children of their own congregations. They must urge that duty upon the parents and press upon their attention the books published by that Association. There was movement on every side, and men were

struggling after new truth. They must not let others outstrip them, but welcome them as comrades upon that forward, upward way.

The Rev. A. W. Fox seconded, and spoke of the report as a record of the best work done by the Association since he had known it. In their teaching the real difficulty was not books, but the use of the books. He warmly commended the teachers' library mentioned in the report, and said how much they had valued the President's new year's letter.

The resolution was unanimously passed, and the officers and committee were then appointed, on the motion of the Rev. J. E. STRONGE, seconded by the Rev. A. H. DOLPHIN. The new president is Miss Edith Gittins, of Leicester. Mr. W. Blake Odgers, jun., takes the treasurership, which his father held for twenty-five years.

Mr. Stronge, in moving the resolution, which included thanks to the retiring officers and committee, referred to the formation of the Stourbridge and District Union, formed by five schools which were close together, and felt that they wanted to be brought nearer to one another, and into direct and vital connection with that Association. He also said that for himself he was more and more of a denominationalist, and felt that in the teaching of their schools they ought to lay more stress on the theological foundations of their common Unitarianism.

The resolution of welcome to the representatives of Sunday School Societies and schools, moved from the chair, was responded to by the Rev. J. J. Wright, on behalf of England, the Rev. W. H. Drummond on behalf of Ireland, and the Rev. A. Webster on behalf of Scotland.

MR. DRUMMOND, speaking of Ireland, told of the work of their Orphan Societies, which had a local treasurer in every congregation, and had been of the greatest service in the support of orphans belonging to the congregations. They had at present about thirty cases on their books. It was an example which might well be followed in England.

The Rev. H. HAUGERUD, of Christiania, also responded, and spoke of the pleasure it was to him to be there, and what an inspiration it was for a lonely worker to be in such a gathering.

THE CONFERENCE.

After tea the Conference followed, at which the Rev. H. D. Roberts read a paper on "The Right Use of Power and Knowledge in the Sunday-school Class."

Knowledge and Power.

Any teaching, he said, is the endeavour to bring knowledge and power into vital relation. Knowledge without power is ineffective. Power without knowledge is terrible. The Sunday-school teacher is not primarily concerned with acquiring and communicating any particular branch of knowledge, not even so-called "religious knowledge," but with the cultivation of the religious sense, or of the ideal. In orthodox circles it was insisted that this could only be done in connection with a dogmatic assertion of their own views of ultimate truth, as, e.g., through the Church catechism. But after such instruction they knew that the process of unlearning had

dire results. In the endeavour to awaken the ideal slumbering within, there had, of course, to be some assertions, for vagueness did not appeal to the child's mind. To it all things were definitely divided into "true" and "untrue," "good" and "bad," "black" and "white," and they must beware of confusing those issues; they must not try to feed children with food which only grown men could assimilate.

In their desire to cultivate and foster the religious sense they were forced to some statement of what they believed to be religious truth. They should, for instance, as the basis of their endeavour, make to the children the tremendous assertion of God, the eternal validity of righteousness, the everlasting distinction of right and wrong. And just there the teacher needed knowledge, and to beware of a zeal not according to knowledge. On the assertion of God hinged the great and crucial controversy of the time. The teacher ought to be aware of that, not, of course, with the view of suggesting to children arguments for or against, but in order to be fortified with some of the best thought of the time to help him in his expositions. There was danger of belittling that august subject in the attempt to be intelligible to the child. The very first step to the ideal was a sense of *reverence*. Knowledge, unproductive of reverential awe could have little moral effect. They must give the children some glimpse of the profound wonder of the universe, of life, of the vastness of the Divine mystery behind it all and permeating it all. Make them realise that our tiny measure can by no means hold the immensity of truth. Reverent humility would never have to be unlearned. That alone was compatible with the highest conception of God.

To waken wonder and reverence for life in the child's mind was an important part of the teacher's responsibility. For that he must have knowledge, not that of the technical scientist, but that which lifted a man above the plodding attitude into a definite realisation of the splendour and mystery amid which the strange adventure of life was passed, the adventure, as they dimly felt, not bounded by the daily nightfall or that seeming darker nightfall they called death, but rather bound up with the great unifying Spirit, which permeated the universe, and spoke, when they had ears to hear, in their own souls. The greater their own reverence the greater would be their power to kindle it in their scholars' hearts.

Their great need was the power of realising common knowledge and using it. Common things were quite as wonderful as uncommon. The "birth of a rose," Browning said, was quite as marvellous as the rush of a comet. Plato imagined the breathless amazement of one who should see for the first time the marvel of the dawn. Emerson pictured the reverential wonder of men at the revelation of the city of God if the stars came out once in a thousand years. The ordered and recurrent harmonies of the universe were more marvellous than a cataclysm. If they could not see the marvel of the common, their imagination was dormant, and perhaps no sign would be given them to awaken it. It was the old story. "If they hear not Moses and the prophets neither will they

be persuaded though one rose from the dead."

As to the practical question of how to make a class share in the teacher's feeling of reverence, one thing was certain. They would never make another feel what they did not feel themselves. If they did feel strongly, the chances were they would communicate something of that feeling to others. That power lay that way was psychological truth. One person might describe or comment on some tender or tragic event, say, the martyrdom of our master Jesus. He might use exalted and ornate language, and push home the pathos of it all in realistic and harrowing terms, and yet leave you cold and untouched. And then another, using perhaps the simplest words, might tell of the same thing, and you do not notice what sort of language he is using, but with a sob in your heart and an unbidden tear in your eye, the tremendous and transcendent pathos of it all overwhelms you like a flood. You cannot help but feel it because the speaker feels it. That was the secret of power—to get into the heart of another something out of your own heart, strange and subtle influence of deep upon deep. How true the insight of the old seer who said: "Out of the heart are the issues of life."

To make the children feel, they must get back to the child's plane, see with his eyes, hear with his ears, as well as their own. And so, in conclusion, Mr. Roberts said of the true teacher: He feels with the child as a child—feels the wistful, intermittent, childish hunger, inexpressible and unexpressed. He knows as a man that the growing soul needs real food; not the mere husks of the past, but the living thought of our present day made into that which babes can assimilate, and not turn from in disgust in later days. And so, tenderly and gradually, he hushes the young soul into listening for "that apocalyptic voice, above us, below us, around," which is telling you and me and the child alike, amid the myriad voices of the world, "The Master is come and calleth for thee." All things have become possible, and joyfully possible, when once the answer has flashed forth from the awakened heart, "Here am I, Lord, send me!"

Knowledge and power! That knowledge which is not merely a list of attainments or a category of information, but which is a profound and constraining sense of reverence for life, the divine mystery within life, the awful meaning of lie; an habitual awareness of all those things which make life great—the sweet, the strong, the manly, the womanly things of life; a never-failing tenderness for the pathos, however ordinary and common-place, which underlies all life; a kindly alertness for the humour which glances through and plays over life; and an invincible and robust hope in the outcome of consummation, in the divine purposes of life. Some one has said—I think a suggestion from a Greek writer, but I forget the exact quotation: "What a vast field of idealistic impulse we leave unexploited in the young!" How true that is. We play about the shifting surface and never get down to the depths at all! An impressionable year or two, and the boy has become a man, and his idea of life is partly—perhaps greatly—what we

helped to make it. Once more I remember, in "Peter Pan," how he is left for a few moments with the tide rising around him, and there is a momentary solemnity. The boy, who would not grow up, looks out of wide eyes touched with that fathomless seriousness we do at times surprise in a child's eyes, and which makes Wordsworth's words true to us suddenly—

"Trailing clouds of glory do they come

From heaven which is their home."

He gazes over the advancing tide, and exclaims, "It will be a very big adventure—to die!"

Yes, that is true; true for all of us, and it does happen that the child on the threshold realises it at times more keenly than we to whom that "big adventure" is nearer. But, meanwhile, we want strong wise voices to sound in our children's ears, telling them not only of the wonderland of death, but the equally strange, solemn, fascinating wonderland of life. "It is a very big adventure—to live!" Above all, and at all costs, let us press that home. And then, like that other human child, who, in the lilies and the stars and the sorrowing prodigal, and the seed-sowing and growing, and all the common every-day things, came to see, as no man has ever seen, the wonder of God and of man, and brought them together into the wonder of union; our children may grow and wax strong in spirit, and be filled with the wisdom of living; and the grace of God will be upon them.

Miss E. DAVY, of Leicester, by way of opening the discussion, gave an address of the greatest practical value. Speaking as a practical teacher, she said that knowledge was indeed power, but knowledge implied assimilation; it must become a part of ourselves and so of our force. Power could only arise from assimilation of knowledge. Sir John Cockburn had recently startled many people by asserting that muscle was more important than brain. Physiologists and psychologists alike would agree with him that it was largely through muscle that the brain received impressions, and only through muscle was able to express itself. But teachers in the past had too largely confined their methods of teaching to the use of one set of muscles—those of the voice, and children had only exercised that sense which required no use of muscle, that of hearing, providing no opportunity for the child to reproduce the impression received. Yet all knowledge, and certainly that which the Sunday-school teacher tried to produce in the child as religion, must bear fruit in action, or it could not be assimilated and become part of the child's being. Their very morality could not live except by expression through muscle. Good thoughts were useless, and tended to fade away and die if not acted upon. The child should no longer be expected to be a sleeping partner in Sunday-school work; he must be made an active agent. The teacher of a class of lively boys might think that remark quite unnecessary; but the child must be active in the direction of Sunday-school work, guided by the teacher, restrained perhaps, but not stopped. The actual modes of self-expression would vary with age. With the tiny child it might be bodily action in the little hymn, acting the simple story, playing a kinder-

garten game. Modelling in clay, folding and cutting objects from paper, and drawing with coloured crayons, all might be used with children up to eight or nine, and the same *principle* should go all through the school. Every lesson should be followed by reproduction, sometimes spoken, sometimes written or drawn. Let the children tell what they remember, what they think, let them ask questions, and make suggestions for applying the ethical lesson. Children should also take more part in the services, audibly repeating the prayers, though not in set forms frequently repeated, and should be encouraged to choose hymns suited to the lessons of the day. They should also take part in the "orderly" work of the school. In the senior classes the self-expression would take the form of discussion of papers prepared at home, which might sometimes be sketches of lessons for the little ones; but this would only be possible where the training had begun in the lower classes. Their best work was in taking the children quite young, and preventing them from becoming unruly. They must make the school attractive, not by bribes of prizes and treats, but by providing teaching which satisfied the child's nature, teaching which compelled involuntary attention by appeal to eye as well as ear, and engaged the child's all-round activity. The essential of earnest Christian character in the teacher and its influence on the children by love and sympathy she had taken for granted as the *sine qua non*. What they had to realise was that the resultant blessings might be immeasurably increased by the use of good methods.

Mr. JOSEPH SHIPPEN, as a visitor from the Pacific Coast, and a lifelong Sunday-school worker, expressed his great pleasure in being present, and said the importance of the subject could not be overstated. The hopes of the future lay in the youth of the present. In the home and in the churches they felt the urgency of that duty of preparing young lives for the coming of the kingdom of God; in pressing upon them the true, the beautiful, and the good. They must not be discouraged in that work, even when there seemed little response. The memory of a chance word or a hymn learnt in school often came back in after years, and they heard of the great things effected by the school influence in the lives of men.

Miss MARIAN PRITCHARD said the work of their schools was the cultivation of the ideal, to draw forth reverent love and wonder of this beautiful life. It must be in the heart of the teacher first. If the root was sound the fruit would be good. Much depended also on the right use of discipline. The children should be made to understand that punishment was given like medicine for a sick body; then there was no sense of injustice, and it did its proper work. To build up character was the great thing. They had to use tools, the best they could get, but must always remember they were only tools.

Dr. FOATE expressed his great admiration of Miss Davy's paper, and Mr. ROBERTS made a brief response on the discussion.

The Rev. JOHN ELLIS moved, and the Rev. A. E. PARRY seconded a vote of thanks to the President, to Mr. Roberts, and to all

who had contributed to the usefulness and success of the meeting.

Dr. ODGERS, in acknowledging the vote, referred to his twenty-five years' service as treasurer, and afterwards as president. The Association, he was convinced, was doing thorough good work, and there was sterling common-sense in its management. His son was taking up the treasurer'ship, and he now went off the list of their officers, but his interest in the work would never cease, and he would also be glad to help when he could.

MINISTERS ATTENDING THE WHIT-WEEK MEETINGS.

Revs. Dendy Agate, F. Allen, Henry Austin, J. H. Belcher, John Birks, Wm. Birks, W. C. Bowie, S. S. Brettell, Mrs. Broadrick, S. Burrows, W. T. Bushrod, George Carter, A. A. Charlesworth, J. W. Cock, B. C. Constable, G. Cooper, Geo. Critchley, J. Tyssul Davis, Rudolf Davis, V. D. Davis, A. H. Dolphin, W. H. Drummond, T. Dunkerley, T. E. M. Edwards, John Ellis, D. Delta Evans, D. Jenkin Evans, John Ewart, R. P. Farley, A. Farquharson, S. Farrington, A. W. Fox, G. A. Ferguson, F. K. Freeston, R. H. Fuller, A. Golland, Henry Gow, B. K. Gray, A. Hall, F. Hankinson, C. Hargrove, W. Harrison, C. Harvey-Cook, J. Harwood, E. S. Hicks, J. Hipperson, E. R. Hodges, A. Hurn, F. H. Jones, J. Fisher Jones, Simon Jones, W. H. Lambelle, A. Lancaster, H. M. Livens, J. McDowell, H. V. Mills, P. Moore, J. S. Mummery, R. Newell, J. Edwin Odgers, A. E. Parry, G. A. Payne, J. A. Pearson, A. G. Peaston, H. Woods Parris, W. J. Phillips, C. E. Pike, W. W. C. Pope, P. Prime, H. Rawlings, Charles Read, R. S. Redfern, F. T. Reed, W. Reynolds, H. D. Roberts, Thos. Robinson, W. W. Robinson, Charles Roper, W. H. Rose, H. Rylett, G. St. Clair, W. L. Schroeder, E. W. Sealy, J. A. Shaw, A. H. Shelley, H. Bodell Smith, H. S. Solly, T. P. Spedding, W. Stoddart, James C. Street, J. E. Stronge, F. Summers, W. G. Tarrant, L. Tavener, H. S. Tayler, Felix Taylor, A. H. Thomas, John Toye, W. J. B. Tranter, Charles Travers, W. L. Tucker, E. Turland, E. A. Voysey, J. H. Weatherall, W. A. Weatherall, Alex. Webster, P. H. Wicksteed, Joseph Wood, W. Wooding, C. M. Wright, J. J. Wright; also the Revs. Dr. M. J. Savage, R. W. Boynton (St. Paul's, U.S.A.), Herman Haugerud (Christiania), H. Hackmann and A. Wollschläger (German churches in London).

EVEN now the free heart of the happy and triumphant shall be ours, in proportion as we are true to the condition of *faithful service*, which alone can make us one with them. The communion of saints brings to us their conflict first, their blessings afterwards; those who will not with much patience strive with the evil, can have no dear fellowship with the good; we must weep their tears, ere we can win their peace. This sorrowful condition once accepted, the sympathies of heaven are not slow to arise within the soul: it is the tension of sacred toil, that on the touch of every breath of life brings music from the chords of love.—*James Martineau*.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE eighty-second annual meeting of the Association was held at Essex Hall on Wednesday afternoon, the President, Mr. GROSVENOR TALBOT, in the chair.

Mr. OSWALD NETTLEFOLD, the treasurer, was unable to be present, owing to the death of his mother, and the accounts, together with the report, which had been previously printed and circulated, were presented by the secretary, the Rev. W. COPELAND BOWIE.

The PRESIDENT, in moving the adoption of the report and accounts, called attention to a number of points of special interest, and said that the Association had never done more strenuous or better work or over a wider field, and they had earnestly to call for more support that they might still receive the one annual subscription of £1,000, and maintain the work at its present high level.

The report should be read as a whole. It gave a systematic account of a large amount of work arranged under the heads of Home Mission, Publications, McQuaker Trust (for Scotland), Colonial and Foreign, Meetings and Deputations. The section on Home Mission work had the following passage on the *Unitarian Van Mission* :—

"How to reach the people with the message of a reasonable, reverent, uplifting religious faith is a question often discussed by Unitarians. The services held in public halls and in theatres, organised by the Association, were frequently successful in attracting large numbers in the great centres of population; but they proved very expensive, and they left untouched the people in the villages and country towns. The experiment made in the summer of 1906 by the Unitarian Van, provided by the generosity of Mrs. Bayle Bernard, of London, and worked with such enthusiasm by the Rev. T. P. Spedding and his fellow-ministers in Lancashire and Yorkshire, made a deep impression upon the Committee. The members of the Council at their meeting in October, were also convinced of the importance of the Van Mission. After careful consideration, and feeling assured that the Unitarians of England would provide the necessary funds, the Committee undertook the organisation and financial responsibility of the Van Mission movement, and invited the Rev. T. P. Spedding to become the Missionary Agent of the Association. Mr. Spedding accepted the appointment, and his engagement began March, 1907. The Van, along with the balance of £327, held by the Missionary Conference, was transferred to the British and Foreign Unitarian Association, February, 1907. Three new Vans, contributed by private donors have now been built, making four in all. During the summer and early autumn months of this year one of these vans will be in use in a district within easy reach of London, another in the south-west of Scotland, while two others will be employed in the Midlands, Lancashire, and Yorkshire. It has been no light task, especially in view of the large number of ministers who will be away in America in August and September, to

secure a sufficient number of men of apostolic zeal, prepared to go into the highways and byways to preach the gospel of the Fatherhood of God and the Brotherhood of Man. It is gratifying to report that Mr. Spedding has had a gratifying response to his appeal for workers."

On *Finance* there was the following passage:—

"The income for the year 1906, including a balance of £46 from the previous year, amounted to £8,319. It was made up as follows:—Subscriptions, £4,478; collections, £574; investments, £1,275; book-room, £1,772; miscellaneous, £76; transferred from investment account, £98. The expenditure for the year 1906 was £8,309. It was made up as follows:—Home Missionary work, including grants of books and tracts, £4,156; foreign missionary work, £1,038; expenses of book department, £1,949; salaries and wages of office and book-room staff, £827; anniversary meetings and deputations, £117; maintenance of hall and rooms, and postages, stationery, &c., £222. A balance of £10 was carried over to 1907, being £36 less than the balance of the previous year. It will be seen that it was necessary also to transfer £98 from the investment account. The ordinary expenditure of the year exceeded the income by £134. The losses by death, and of subscriptions which had been promised only for a specified time, amounted in 1906 to £282. Already during the present year additional losses by death of subscriptions amounting to £370, and subscriptions promised for a specified time of £265, have been sustained. The total losses thus reach the large sum of £917. Towards meeting these losses new and increased subscriptions of £300 have been paid or promised within the last few months, including £100 from Mr. T. Alfred Colfox, £100 from Miss Colfox, and £50 from Mr. Charles W. Jones. It is still necessary to raise upwards of £600 in new or increased subscriptions, in the present year (1907), if the anonymous subscription of £1,000 is to be retained."

The record of losses by death included the names of Mr. William Colfox, of Bridport, for many years the largest annual subscriber, always deeply interested in the work of the Association; Mr. Edwin Clephan, of Leeds, and the Rev. F. W. Stanley, two members of the Committee. Mr. H. Blessley, Mr. Doughty Browne and Mrs. George Buckton, members of the Council, and a large number of other supporters of the Association.

The Report concluded with the following appeal:—

"Our Unitarian forefathers were the friends, not infrequently the leaders, of educational and social movements which aimed at the betterment of the world; their Unitarian faith was an incentive to a noble and useful life. May we, with our larger opportunities of freedom, live up to their level, and serve our generation as faithfully as they served theirs!"

The Rev. RUDOLF DAVIS, who seconded the adoption of the report, said that it was in its arrangement a model of what such a report should be, crammed full of information, where often a few lines represented a great amount of patient labour. The past hundred years had seen great changes. Their present faith differed as

much from the Unitarianism of their grandfathers as that did from the theology of the Council of Nicaea. And they must not suppose, because they had liberal preaching in a few other churches, as in London and Bradford, that it was so throughout the country. That was far from being the case, and their work as Unitarians was only just begun. No church could live on the search for truth, or on freedom alone; that was the atmosphere they breathed, but the truth they had attained, their theology, which was the expression of their religion, was the food by which they must live. He urged that the Association might do a very helpful thing by sending down more men to visit congregations as special preachers; if possible, it would be good to set apart three or four men for that special work. In London and Manchester ministers might easily get exchanges, but in country districts it was very difficult, and such help would be a great gain.

The report and accounts were unanimously adopted.

On the motion of Mr. JOHN HARRISON, seconded by the Rev A. W. Fox, Mr. Talbot was warmly thanked for his services as President, and Mr. W. B. Bowring, of Liverpool, was elected President for the coming year.

The officers and committee were then elected, on the motion of the PRESIDENT, seconded by the Rev. J. A. PEARSON, of Oldham. Mr. H. Chatfield Clarke takes Mr. Oswald Nettlefold's place as treasurer, and new members of the committee are Miss Clephan, the Rev. C. J. Street, and Mr. Harold Wade.

Mr. PEARSON, in seconding, congratulated the Association on its courage in taking over the van mission, and carried still further Mr. Davis's plea for the visiting of congregations, suggesting eight days' visits by vigorous ministers, where there was need for fresh stimulus in the work.

The PRESIDENT then moved:—

"That the Association extends its sympathy and goodwill to the men and women who in all lands are striving to unite pure religion and perfect liberty; and sends hearty greetings to the forthcoming meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Boston, U.S.A., in September next."

The following were among the foreign and Colonial representatives present at the meetings (22 in all) to whom a hearty greeting was accorded:—

American Unitarian Association, Rev. Richard W. Boynton (St. Paul's, Minn.), Dr. M. J. Savage (New York); Mr. Joseph Shippen (Seattle); Protestantbond of Holland, Prof. B. D. Eerdmanns (Leiden); "Christliche Welt," Germany, Pastor Lic H. Hackmann; Unitarians of Iceland, Mr. M. Jochumsson (Aukureyri); Unitarians of Norway, Rev. H. Haugerud (Christiania); Unitarians of New Zealand, Miss Mary E. Richmond, Mr. W. F. Kennedy; Brahma Samaj, India, Prof. P. N. Chatterji, M.A.; Liberal Religious Thinkers and Workers, Japan, Mr. Z. Horikiri.

Letters were received from Bishop Joseph Ferencz, of the Unitarian Churches of Hungary; Baron F. de Schickler, Union Nationale des Eglises Réformées Unies;

and a number of others, mentioned in a separate column.

The Rev. CHARLES TRAVERS who seconded this resolution, spoke of the way in which religion in the past had separated peoples, but the new spirit of religious sympathy was drawing them together, so that every solitary liberal thinker might now feel the strength of that union in which all were working for the coming of the Kingdom.

The Rev. H. HAUGERUD made an eloquent response, telling how the message of Unitarianism came as a veritable gospel of new life to those who had drifted away from religion, after losing faith in the old orthodoxy, and then quoting Dr. Martineau's well-known declaration, in his letter to the first Liverpool Conference, on the need for missionary zeal and evangelising work in every Christian Church.

Mr. H. CHATFIELD CLARKE moved a resolution of grateful thanks to Mr. Oswald Nettlefold for his services as Treasurer for the past nine years, a resolution passed by acclamation.

The resolution of greeting to representatives of district societies moved from the CHAIR and seconded by Dr. W. BLAKE ODGERS, K.C., was responded to by the Revs. DENDY AGATE, W. H. DRUMMOND, and Mr. L. N. WILLIAMS.

The PRESIDENT then moved:

"That this meeting of the British and Foreign Unitarian Association, representing many varieties of social and political interests, but united in the deep desire that truth, righteousness, and peace should prevail throughout the world, earnestly trusts that the representatives of the several Governments constituting the Hague Conference will be untiring in their efforts to establish such a spirit of intelligent goodwill and friendly relationships as may render unnecessary the ever increasing growth of the armaments that press so heavily on the mass of the people throughout the world, and begs to assure our English representatives at the Hague of cordial sympathy and support in all wisely directed measures to this end."

That a copy of this resolution, signed by the PRESIDENT, be sent to the Foreign Office and to the Secretary of the Conference at the Hague."

The Rev. W. G. TARRANT who seconded, said that resolution made for the cause of humanity, not to say Christianity. It asked nothing impracticable, but the cultivation of intelligent goodwill, to make it clear that the nations of the earth had common interests, of which the highest was peace. It was high time that this was brought home to the so-called representatives of the people, the publicists and diplomatists, who too often seemed to be seeking ends of their own, and neglecting the real interests of their peoples.

The resolution was unanimously passed.

Mr. RICHARD ROBINSON moved, in the absence of the Rev. H. Enfield Dowson, and the Rev. CHARLES TRAVERS seconded:—

"That the members of this association in annual meeting assembled, declare their belief that in any future legislation the only satisfactory solution of the education difficulty is to be found in recognising that for distinctly religious education, the parents and the churches are alone

responsible, and that the State cannot on principle undertake the duty."

There was no time for discussion, and the meeting had greatly thinned, but the resolution was passed by a considerable majority of those who voted.

A cordial vote of thanks to the Rev. A. Webster for his sermon, to the Little Portland-street committee, and to London friends for their hospitality, moved by the PRESIDENT and seconded by the Rev. H. B. SMITH, brought the meeting to a close.

GREETINGS FROM ABROAD.

Among the greetings received by the British and Foreign Unitarian Association was a letter from Bishop Joseph Ferencz, of the Unitarian churches of Hungary; a telegram from Herr Schrader, President of the German Protestantenverein, which was also meeting this week at Wiesbaden; the Rev. A. Altherr, President of the Swiss Verein für Freies Christenthum; the Rev. E. Rochat, of Geneva, on behalf of the Union Libérale of that city; Dr. Gerold, of the Liberal Verein von Elsass-Lothringen, who mentioned that the Evangelical-Social Congress was meeting this week in Strassburg; the Rev. E. Giran, of the Walloon Church at Amsterdam; the Rev. G. Fayot, of Nîmes.

Baron F. de Schickler, of the National Union of the United Reformed Churches of France, wrote:—

We have received your cordial invitation to the Whit-week meetings with gratitude, and regret extremely that we are not able to send a delegate this year. We are still deeply absorbed in the transformation that is taking place in the position of our Churches through their legal separation from the State.

At an assembly of representatives of our Liberal Churches, held at Mazanet from April 9 to 12, we completed the organisation of our presbyterian synod by the adoption of rules for the National Synod for the internal government of our churches. Our churches will now belong to district societies, each of which will send its delegates to the National Synod, and those churches who affiliate themselves will be known as the "United Churches."

Instead of the "Délégation Libérale," which has resigned its powers, and in order to conform to the law that now regulates religious associations in France, we have elected a "Directing Committee," composed of nearly all the old members of the "Délégation Libérale," and also a few others, and of which the officers are as follows:—President, Baron F. de Schickler; vice-president, Professor Jean Réville; secretary, M. Jalabert, sen.; agent-general, Pastor Reyss. It is certain that our difficulties are great, and that, deprived of the subsidies given by the State, our churches, which do not possess the considerable resources of the orthodox churches, and comprise the Cevennes and Poitou districts, which are very poor, will have great difficulty in providing the means of daily existence. But with the help of God, and sustained by the affection of our friends at home and abroad, we are full of courage, and hope that "our labour in the Lord will not be in vain."

We know that the sympathies of our

Unitarian friends will not be wanting, and we are sincerely touched by it. Will you please thank the president, Mr. Grosvenor Talbot, for his invitation, of which, unfortunately, we cannot avail ourselves; and express our good wishes for the advancement of your Christian work and the success of your efforts.

Greetings from Iceland.

MR. MATTHIAS JOCHUMSSON, of Akureyri, though at the President's luncheon, where he spoke, was unable to be at the Annual Meeting. The following is his written greeting:—

Dear and Worthy Friends,—With deep-felt gratitude I beg leave to address this assembly of English Unitarians and other friends of liberal and progressive Christianity. I praise God that I am allowed to be present in this hall, to tender to you my hearty thanks for your brotherly aid and encouragement in many ways during the last 33 years in my endeavour to prepare the soil in my distant country for a more enlightened Christianity. Allow me to explain to you in a few words my humble work and efforts to promote this end since the first beginning of our mutual acquaintance, so that you may understand the present state of liberal Christianity in Iceland.

We Icelanders are, as you know, the fourth branch of the Scandinavian group, and the only one which has preserved the ancient common tongue, so little altered that our people can still read our famous literature from the eleventh and twelfth centuries as easily as you read your "Canterbury Tales." In the thirteenth century our old republican commonwealth came under the rule of the Kings of Norway, and a century later under the Kings of Denmark, a dependency that still exists.

At the 1,000th anniversary of the colonisation of Iceland in 1874, our late good King Christian came in person to see us, and, at the same time, to give us Home Rule. At that time we were considered to be a century behind our neighbours, but, as statistics will show, we have since materially developed in a way that many people consider remarkable.

To go back to my first visit to England, in 1873. A fellow countryman, living at Cambridge, got from Dr. Martineau an introduction to the Rev. Robert Spears, who asked me to his house, where I arrived on a dreary December night, a lonely widowed man without friends, but with your Newman's *Lead, kindly Light* in my heart, and a good acquaintance with Dr. Channing's writings. I need scarcely say that Mr. Spears proved a true brother and friend to me. He helped me to start a weekly paper at Reykjavik, which is still one of our foremost liberal journals. Afterwards, your Committee aided me liberally for three years to rent a hall where I preached and gave addresses, frequently to an audience of several hundred people. Nevertheless, I failed to establish a self-supporting congregation, and the grant was afterwards withdrawn. I continued my work somewhat on the same lines till the year 1880, when my increasing family made it necessary for me to accept a pastorate in Oddi, offered me by our Government, and with the consent of our Liberal bishop, who well knew my Unitarian views. May be the time had not fully come, for, although

in 1873 I really believed that the Kingdom of Heaven was at hand, I soon discovered that several other kingdoms were to come first. After King Christian and his gracious Home Rule came the kingdom of material and social strife, prejudice, indifference, and what not.

But, whatever my own shortcomings may have been, my aims and endeavours were always on the same lines, I have striven to give my people the fruit of my ministry; and to prepare the soil for better men to follow.

You may not have heard that in my own country I am chiefly known as a poet and man of letters. Our Government gave me in 1900 the choice of continuing as a preacher and minister of religion with a pension, or of devoting myself to literary work, for which latter a public grant of 2,000 crowns was offered me. This offer I accepted, desiring to be free from dogmatic restriction or restraint. Ever since that date, I have continued, when occasion offered, to write articles for our papers and periodicals, as well as to give addresses intended to lead the way towards higher morality and purer religion.

In spite of the reaction that set in after the death of our Bishop Petersen, I believe that the majority of my people are interested in liberal views of religion, and the Icelandic press takes my side.

On the whole, my conclusion is this, that the general tendency of thought and feeling in Iceland at present is towards a higher moral standard and a truer and more liberal Christianity.

No doubt much indifference still exists, as is always the case in a creed-bound church, but the number of those who are awakening to progress is rapidly increasing. Even the orthodox missionaries may do us some good. They are very numerous in Iceland. In my own town of Akureyri, in the far north, we have a Salvation Army station, another belonging to the Plymouth Brethren, and several preachers of the Norwegian and Danish Domestic Missions. They are all finding it rather hard work to influence a rationalistic people who read the Bible as they would any other ancient literature. But if their theology does not suit our people, they may awaken desires for better things.

I should myself like once more to attempt to establish a Unitarian or liberal Christian Mission in Iceland, and this time not in Reykjavik, but in Akureyri. Should my life and health be spared, I desire to begin regular religious services next winter, but to do so, I should need the help of an Icelandic Unitarian preacher to help me. I might take him into my own house, and then rent a hall for preaching. I have spoken to the Secretary of your Association about my plans, and he will place my suggestions before the Committee.

I would once more tender to you my heartfelt thanks, and I pray Almighty God to bless and prosper your great work, which, in the interests of religion and freedom, is concerned not only with Great Britain, but with all lands and peoples.

May 21, 1907. M. JOCHUMSSON.

"THE Third Day: A Sermon for Easter-Tide," is the title of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*.

THE ASSOCIATION CONFERENCE

THE NEW SITUATION.*

BY THE REV. W. G. TARRANT, B.A.

MR. CAMPBELL'S book, *The New Theology*, opens with a chapter on "The Name and the Situation." As to "the Name" we need say little or nothing—we have more than enough to do with names ourselves. The material subject of the chapter was "the Situation;" it was this that prompted the book. The questions for us are, how far its publication has created a new situation; how far the new situation, if any, affects us; and how far we may dutifully and with reasonable hope aim to affect it.

About the importance of the book, doubtless, there has been some exaggeration. The newspapers made temporarily what they call a "sensation" out of it. The comparative quiet that has followed comes like an anti-climax, and lends colour to the verdict of those who say there is little significance in the whole subject. Such a verdict, however, is not likely to be given by any who are adequately acquainted with the number and influence of those who, in greater or less degree, share the new views. A shrewd observer may rather detect in this sudden calm a symptom of peculiar importance, in consideration of the profound differences between the new views and the old. If we are able to avoid erroneous extremes we shall conclude after candid inquiry, I believe, that while the new theology may not be all that its missionaries fondly hope, nevertheless it implies much, and its reception implies more. At least that is the conclusion this paper is intended to support.

At the outset, let us consider the situation as it appeared to Mr. Campbell before he wrote his book. It was surely a most serious one. From his watch-tower at the City Temple he observed—what, indeed, only a very blind person could fail to see—a far spreading alienation from public worship, a profound indifference to religious observance and appeal. He also observed and reported a characteristic of modern life upon which his personal testimony, as a man with special opportunity for judging, demands the gravest attention. Not only are there these multitudes who are apparently without any religion, but among religious people themselves, he being witness, there exists an uncertainty, an inconsistency, fatal to enterprise. There is, in short, to use his own words, a "divorce between the six-days mind and the Sunday mind." The fault is not so much with a worldly laity, as with a defective ministry. "Pulpit and theological college Christianity," he says, fails to interpret life as it really is. Hence, in his opinion, the "dogmas, institutions, and ordinances," which embody that kind of Christianity are doing nothing to "save the world."

And yet, if we may say so, the world seems to be well worth saving. Mr. Campbell points to the amazing activity of men to-day in various directions, and especially in matters pertaining to science of all kinds, including Biblical research.

Still more deeply impressive to his mind is the spectacle of the vast social struggle which is going on in this country, and in all civilised countries. If in this ferment of our times Christianity is not to be left hopelessly behind, it must adjust itself, he maintains, to the fresh world-life about us. It must no longer be "an insurance policy for the life to come." What is needed is "a re-statement of Christianity in terms of the modern mind." We must dig down through the crumbling forms of doctrines no longer tenable to the "moral values" which he believes to abide beneath them. Theology must be thought out afresh in the presence of the transfiguring idea of universal evolution; the besetting materialism of the age must be overcome by an idealism that sees deity in all things and all things in deity.

With such impressions and aspirations Mr. Campbell's New Theology was brought out. To systematic completeness the work has, it must be confessed, but little claim. Probably the author would be first to admit that his own presentation is partial and defective, and that the full implications of his school of thought must be gathered from the study of many books rather than of one. He has many contemporaries who have published and are still publishing works tending in the same direction, and he has had many predecessors—as need not be said to those who remember the "New Orthodoxy" discussion of years ago, and the "Down-grade" agitations of a still earlier date. The term that serves for the title of his book was similarly used at least sixteen years ago—which is a sufficiently respectable period, now that things move so fast! But everyone will admit that Mr. Campbell has imparted a fresh aspect to this familiar story. The word "theology" he declares to be almost a misnomer for what is really a "moral and spiritual movement." What he seeks to cover by the term "New Theology" is "the religious articulation of the social movement," or, as he says again, it is "the religion of science." Similarly, one of his ablest allies, a Scottish divine, says—with a glance over the restless world of Christendom,—the "theology" is but a "part of a larger thing." Be it so, let "mere theology" have nothing more than its rights; but let it have them. It has occurred to some, in view of the indefinite, not to say chaotic character, of much that appears in Mr. Campbell's pages, that a little more of the old spirit of patient toil characteristic of the great theologians would have added to the permanent value of his work. We may warn ourselves that it is not usually those who are really versed in a science, even though it be merely the science of man's deepest thought, who most readily treat that science with contempt. But however we may feel as to that, surely none of us would ignore the deep earnestness and full-pulsing energy of many of these men; and none of us would willingly lose in narrow-minded criticisms, or sectarian bickerings, our sympathy with their feeling that a great age is dawning upon the world, an age in which it behoves every intelligent mind, every true heart to be doing its utmost. It is entirely consistent with this sympathy, it is just because we also are very much in

earnest and aim at the highest and truest that we ask how far Mr. Campbell's valiant attempt really relieves the situation he deplored. Has it any actual and abiding contribution for us? I think it has—but it may not be in the way he specially desired.

We all know that Mr. Campbell has accepted Emerson's advice and tried to "hitch his wagon to a star." The luminous thought that has led him on, and perhaps a little dazzled him, is the thought of the Divine Immanence—not as that great thought was presented long ago by our own teachers, but involved in the Hegelian type of modern philosophy. Now whether that bright particular star will serve as a trusty steed, or whether it may not already have played strange tricks with the wagoner, are points that each may consider for himself. One thing is evident to all—the wagon is quite off the old lines and must inevitably come into collision with such wagons as remain on. To do him but justice, Mr. Campbell does not shirk the collision; he means his theology to be new, and our old friend "the man in the street," though but a poor judge of rival philosophies, can have little difficulty in discerning that if the "New Theology" is anything it certainly implies a new *method* of dealing with matters of religion. People have been so long accustomed to being told that they "must thus think" about one point or another that it really takes some energy to ask "upon what compulsion must I?" None at all, says Mr. Campbell in effect; the old authorities are dethroned, the "Seat of Authority" cannot be tenanted any longer for the modern mind by Church or Scripture. Reason and conscience sit there—that "spirit of man which is the candle of the Lord." Of course this announcement is no news to us, any more than the word that the Divine is everywhere and at all times very close to man, the Life within his life. It is not the announcement but its sequel that is novel; but in order to appreciate the sequel aright let us first see some of the critical results following from Mr. Campbell's resolve to follow his "own mature judgment," as he phrases it, in matters Biblical and doctrinal.

In looking through his book in search of these critical results we cannot but feel how true it is that one man in his time plays many parts. Mr. Campbell is no exception to the general rule. On one page he appears as the rather poetic philosopher of idealism, by and by he emerges as the plain rationalist, and yet again he is evidently a wistful inheritor of traditions from which he is loth to part. Poetry and sentiment are a necessary part of every great preacher's outfit, they are prominent in Mr. Campbell's method; but when these are laid aside for awhile and his rationalism gets unimpeded scope, see what havoc he makes of the creeds! In twenty terse lines he states the orthodox belief according to "conventional theology," setting forth the Incarnation of the Second Person of the Trinity, his birth of a virgin, his miraculous powers, his death, resurrection, and ascension; the outpouring of the Third Person by the Father and the Son, and the future "grand assize" of quick and dead before Jesus enthroned upon the

*A Paper read at Essex Hall at the Conference of the British and Foreign Unitarian Association on Thursday morning, May 23.

judgment-seat. Then, having rehearsed the articles of the ordinary Christian's belief, he calmly says of it all—"Literally understood, it is incredible." Elsewhere, he just as frankly dismisses the Fall, the Infallibly Inspired Word, the Substitutionary Atonement, and Hell-fire. Clearly the appeal to the authority within, to the man's "own mature judgment" in defiance of all external pressure, has been to some purpose. The uninformed reader, it is true, ignorant of Mr. Campbell's past utterances during the lengthening years of his ministry, and in possession only of this confessedly hasty book, might hesitate to say that all these old-fashioned doctrines have been deliberately, as well as frankly cast away. But those who know how often and how consistently he has in substance anticipated the present formal statement, cannot suppose that in this respect the book represents any but the settled opinions of its author.

Well, the treatise may not exactly rank along with Anselm's "*Cur Deus Homo*"—(Dr. Horton never said it did; what he said was that "if it proved to be true" it would so rank, and later reflection on his part seems to have led to extreme doubt as to the "if.") But here the book is, we may say, before the whole English-reading world, and translated into I know not how many other languages. It repudiates with a directness and with a reverberation never attaching before to any specimen of the "New Theology" literature, that which for generations and centuries has been held as the creed necessary to salvation. Surely the effect of these negations—which, be it remembered are those of an extending school of preachers and writers, not of an individual, however prominent—cannot be evaded. The man in the workshop and the woman by the hearth will hear Mr. Campbell's "No" much more plainly, I think, than his "Yes." "The evil," writes an eminent Welsh divine and author, "lies not in what Mr. Campbell's book teaches, but in what it denies." Of course, we all know that now and again the traditionalist supervenes, or tries to supervene, on the rationalist in Mr. Campbell, and nowhere does his new theology seem so weak, so confused and confusing, as where we see him trying to snatch something, if he only might, from the débris of the creeds that lie shattered around him. "In a sense," he says, the Virgin birth is "true." In what sense the plain man asks, wondering how a fact can be and not be at the same time. Was there once a child in Jewry who was born of only one human parent? No, that is "literal," and it is "incredible," as was said before. But the doctrine, we learn, sets forth "the truth that the emergence of anything great and beautiful in human character and achievement is the work of the Divine Spirit operating within human limitations." Is this really what Christians generally, from Irenæus to Bishop Gore, from the martyrs of the Roman amphitheatres to the lasses of the Salvation Army, have understood by the phrase "born of the Virgin Mary"? Is it using language fairly, honestly, to stretch phrases in this way? Again, says Mr. Campbell (to take but one more illustration of a tendency that weakens the book in many places) the

doctrine of the Fall is true, not indeed in the sense that man was first made perfect and then succumbed to temptation—but, *mirabile dictu*, the Fall is true in the sense that the Eternal, being originally infinite, takes on Himself finite conditions. If I may quote from Mr. Campbell himself at this point a few admirably apposite words occurring in another part of his discussion of the same subject—"it is impossible to square the circle in this way, and to contrive to get the doctrine of the Fall in by the back door, so to speak." One can almost hear the rough critic of the market-place say, "Is not this form of new theologising, with its 'literally false' and its 'true in a sense,' suspiciously akin to sharp trading? I ask for what the shopkeeper doesn't happen to have in stock—for reasons of his own—but wishing to oblige me if he can, he offers me something else under the same label." The modern mind is considerably less alert than it thinks itself, or than Mr. Campbell gives it credit for being, if this kind of re-statement of Christianity is going to satisfy it long. Would not a more thorough-going policy prove more helpful to the world than this can ever do?

Some have suggested that the New Theologians are "trimming" in regard to these things, and especially in regard to their Christology. I do not think it for a moment. I believe that, unable to hold on the old grounds doctrines that have been long dear to them, they are honestly seeking to transform the doctrines to suit the new grounds. But such re-statements cannot deceive many. That there is in the New Theology a very definite departure, not on minor doctrines, but as regards matters of life or death to the Old Theology, none of us, at any rate, can doubt. The full significance of the new situation can only be duly appreciated when we notice how typical men other than ourselves have estimated the breach that has been made. Mr. Campbell assuredly does not minimise it himself. True, he has deprecated in advance the verdict that he means Unitarianism; but he has deprecated very much in vain. Of course, we see the difference between his presentation of Christianity and ours; some of us would be very sorry if Unitarianism were held responsible for the slippery language and hazy philosophising that too greatly characterise the system he offers to the world. But many of those who know of us Unitarians chiefly what we deny, hearing substantially the same denials from the New Theologians, may be excused if they conclude that we cannot be very far apart. However that may be, and on whatever new continent of thought, neither Unitarian nor Trinitarian, but somehow both, these men may stand, it is difficult to see how, on its old principles, orthodoxy can admit kinship with them. Dr. Meyer, for example, perceives that there must result "an irreconcilable break" between Mr. Campbell and evangelicalism. "Whatever this is," says another authority, Dr. Fitchett, the Australian Methodist, "it is not Christian doctrine." Another witness (whether competent or not), Mr. Blatchford, of the *Clarion*, declares that he, "Nunquam," is as much a Christian as Mr. Campbell. How the learned and sometimes courteous heads of colleges have

dealt with their erratic friend and critic may be read in the denominational chronicles under the headings, "Barrett," "Marshall," "Forsyth," and "Fairbairn." In many a gathering of earnest evangelicals there have been grave searching of hearts and shaking of heads, and to hear a word of cheer we have to turn (as frequently) to the brethren across the Atlantic. Dr. Cuyler, of New York, says he has "witnessed the funerals of seven New Theologies, and the hearse awaits to take this last to the Aceldama of defunct heresies." That is all very well for America, but matters are, with good reason, felt to be more serious here. The Evangelical Alliance, with Sir Robert Anderson to the fore, is about to flood church and home, so far as possible, with literature intended to counteract a poison felt to be so deadly and so widely diffused. Bishops have already given battle to the new foe, and not without effect. Meanwhile Dr. Clifford says: "Mr. Campbell's utterances represent the high-water mark of change of the thought of God which has taken place during the last forty years."

Yes, the change has been long preparing, and, as was admirably said by the Chairman of the Congregational Union a few days ago, the flames would not have spread so rapidly if the heather had not been already dry. Mr. Campbell's New Theology, seventh or eighth of the dynasty as it may be, has struck the public mind with all the more force by reason of their labours who, year by year have been fling away, as it were, at the old fetters of thought. Now he and his allies fling those fetters defiantly away, and ask who shall prevent them doing so—who, in the churches or out? For this seems to me to be the new Situation—Heresy, open, loud, even boastful, whatever may happen to orthodoxy, is *not going to be driven out of the pale*. I do not think there is as much disposition now as once there was to drive it out, and in that we see a very remarkable sign of the times. Were this otherwise I am convinced it is too strong, too vigorously and widely rooted to be expelled. Look at the demonstration of the eminent Scottish ministers who have been writing recently in the *Glasgow Herald* in urgent behalf of Creed Revision. Different in many things from the new theologians of Mr. Campbell's type, they are one in asserting the rights of the inner authority, conscience and reason—rights at least to be heard, if not always to override the august traditions of the Church. But neither he nor they are "coming out," nor can one see who will put them out. We Unitarians may be allowed a smile as we remember how zealously we were kept out of the Free Church Council; we should be profoundly grieved, I venture to affirm for all, if the new movement led to schism in that truly remarkable federation.

But what we have seriously to attend to is how the new movement affects us and our work. We Unitarians know well how prevalent is that popular alienation from the churches to which Mr. Campbell's opening chapter points. That symptom of modern life is not going to be cured by one book or twenty, still less by our criticisms of one another. We only criticise in order to discover the truth that shall at last conquer and win men to itself. Are we content to let Mr. Campbell's, or anyone

else's, *hindered Unitarianism* be the last appeal of the rational, reverent mind to the people at large? Must not our recognition of the defects in the form of his appeal move us to do better if we can? It seems to me that we Unitarians have of all men a special duty imposed upon us as the heirs of a long line of earnest thinkers who never allowed themselves to "palter with language in a double sense," but who at all costs, and sometimes at great costs, sought the honest truth for themselves, and tried to express it in the unambiguous language of simplest veracity. To name only one of them who but a little while ago used to stir us to the depths by his firm, clear, manly words, what would our honoured and beloved Richard Armstrong counsel us to do in such a crisis? Writing in the *New World Review* fourteen years ago, in that measured, quiet manner of his which embodied the more trenchant force, he said: "This movement, which has won for itself the name of the 'New Theology' or the 'New Orthodoxy,' may be either thorough or the reverse. That is to say, it may stand steadfastly by its principles, or it may, from time to time, at convenient places, slur them away. In the former case I venture very diffidently to believe the result is hopeless self-contradiction, in the latter it is a hazy vagueness which lulls the intellectual conscience, and can afford no real intellectual help to anyone." Surely the duty of every Unitarian to-day is, to the extent of his power, to stimulate in all brotherly sincerity, our friends the New Theologians to that "thoroughness" in the application of their rational and critical principles which will reveal to themselves the false positions they seem to us to have taken up, and lead them to a firmer fulcrum from which to try to move the world.

But whatever may be our duty with regard to this particular group, and however engrossing may be the problem, to us as spectators, which besets the federated Free Churches now that such a startling leaven is working in their midst, the time is not one when we can rest and be thankful. Opposed to all Free Churches, and especially to those churches which are clearest in their ideas of freedom, are time-tried forces that will not let us off cheaply. Sacerdotalism is strongly entrenched, use and wont fortify it, and the men who espouse it are sometimes very able and very often in dead earnest. The old claimants to authority will not surrender without a struggle—a long and stern struggle we may be sure. Well, we know our part in such a struggle. It is not the part of those who seek a party victory. Our cause is the emancipation of the minds of men from the yokes that hinder all their best life. We have not only to protest, but to demonstrate, and no demonstration will be so effective as a vigorous, helpful, religious life in our congregations, schools, and families, a living proof that to think freely does not imply to think negligently. It is only by such a practical proof that we are good for something effective in all this seething life of humanity, with its problems, and tears, and sins, and longings for better things, that we can make out any right to exist as a religious community. And if not above all, certainly amidst all our work, we must be incessant in *teaching*. It was well said a generation

ago that ultimately all churches are reduced to two—the church of the priest and the church of the schoolmaster. Let us "give ourselves to our teaching," whether by pulpit, or class, or newspaper, or book, or pamphlet, or—van. If we believe in the paramount claims of truth, let us remember the simple lines:—

"Truth has failed, will fail again,
If not backed by truthful men."

The victory of spiritual independence for all men is far from being won; and it will be long, I fear, before the simple, healthful religion of Jesus of Nazareth triumphs over the artifices and subtleties that have so long held the field of Christendom. The longer the task before us, the sooner let us get to work.

LITERARY NOTES AND NEWS.

THE article on the New Stoicism by Professor Sonnenschein in the current number of the *Hibbert Journal* has called attention to the relationship between some modern forms of Christian teaching and the higher pantheistic thought of the Roman Empire. In the circumstances it may not be amiss to mention some of the books which are available for a further study of the question.

In addition to Dill's *Roman Society from Nero to Marcus Aurelius* and Caird's *Evolution of Theology in the Greek Philosophers*, which are mentioned by Professor Sonnenschein, we may recall specially Bishop Lightfoot's essay on St. Paul and Seneca, and the long and interesting account of the teaching of Epictetus in Dr. Abbot's *Silvanus the Christian*. It is no discredit to the New Theology that it reaches out a hand to some of the noblest teachers of the ancient world. Incidentally it seems likely to revive reverence for the Stoic and interest in his word and speculative ideas.

* * *

Readers who are interested in contemporary religious thought should not miss a small book by Dr. Horton on "The Holy Spirit," published at the Kingsgate Press. It consists of five sermons delivered to his own congregation. Slight as it is in texture and in the treatment of a difficult theme, we do not hail it as in any sense a permanent contribution to religious thought. It is intended to help the present distress of many earnest minds to face with traditional theological terms which have lost their meaning, and it does so along the lines not of dogmatic iteration, but of radical re-interpretation in the light of religious experience.

* * *

This is not the place to discuss Dr. Horton's arguments on the adequacy of the new language which he proposes to substitute for the old. We are not satisfied with it ourselves, and it strikes us that when Dr. Horton has thought out clearly all the implications of his position, he will have to face a far more radical breach with traditional evangelical theology than he proposes at present. "In one sense of the word 'person,'" he writes, "you cannot say that there are three persons in God. If we are to say that there are three in God, we must find another word than 'person' to express our idea. If we use the language of to-day, if we get the knowledge that we have acquired from the

systematic investigation of the human personality during these last twenty-five years, I think we shall say, not 'There are three persons in one God,' but 'The Personality of God is, humanly speaking the relationship of Father and Son.'" He tells us that this relationship makes the universe. "Everywhere, from the beginning, world without end, *worlds* without end, the Spirit, God, the paternal-filial relation, lives, creates, works and achieves." Language like this marks a decisive breach with traditional orthodoxy. It is not the language of the creeds, and it does not mean the same thing. Whether we agree with it or not it is the expression of thought which moves.

* * *

Mr. Frederic Harrison's "The Creed of a Layman," has a twofold interest. It is partly autobiographical, an *apologia pro fide mea*. It is also a popular account of the Positivist group and their teaching and activity. Mr. Harrison has included in his volume a number of addresses delivered by himself at the meetings at Newton Hall on special occasions. This religion without God does not attract us; and the attempt to preserve some elements of Christian ritual and commemoration without the central spiritual impulse of the Gospel is curious rather than inspiring. But here is Positivism at its best, and those who want to understand the thought and the corporate activity of a company of remarkable men of the last generation cannot do better than read Mr. Harrison's eloquent pages. Their social and political idealism and their noble advocacy of freedom, justice, and peace have made us all their debtors.

* * *

Messrs. A. R. Mowbray & Co. have added two new volumes to their excellent series of "Leaders of the Church during the Nineteenth Century," namely Dr. Pusey, by Mr. G. W. E. Russell, and Frederick Denison Maurice, by Mr. C. F. G. Masterman. Previous volumes have dealt with Dean Church, Bishop Wilberforce, Dr. Liddon and Bishop Westcott. For readers who are without the time or the inclination to immerse themselves in big biographies they offer just what is needed. Our only complaint is, that the term "Church" is interpreted in a strictly Anglican sense. It is a pity not to let our dead prophets speak from a more inclusive platform and in company with other leaders of religion.

* * *

A guide to the Mediæval Room in the British Museum has just been issued by order of the Trustees. It is a substantial volume of 300 pages, admirably printed and illustrated with a wealth of beautiful pictures of the objects described. It is to be purchased for the modest sum of eighteen-pence. In these days of cheap books it is a marvel of cheapness, for, like its predecessors, it is a popular manual full of information based upon the best expert knowledge. Here the curious reader may wander at will through the social customs and the minor arts of the Middle Ages. Whether he is concerned with the astrolabe, or backgammon, or armour, or ivory carvings, or engraved gems, or domestic utensils, he will find something to his taste.

W. H. D.

REMINISCENCES OF MRS. WILLIAM HERFORD.

BY SOME OF HER OLD PUPILS.

THERE are many of us who were pupils at Brook House, Knutsford, between 1860 and 1870, who are now dwelling with mingled feelings of affection, gratitude, and sorrow, on the strong and lovable character of one who helped to mould our unconscious youth and became a valued friend in after life.

Miss Louisa Carbutt took up teaching as a profession in early life, not because she needed to earn money, but because she loved young people and felt that she had a message to give them. The enthusiasm and energy which enabled her to work cut her purpose, spite of many difficulties and discouragements, made itself felt by all who came into touch with her vivid and original personality.

She was intensely in earnest and absolutely sincere, in small matters and in great. The indifferent were stimulated into interest, the easy-going were made ashamed of their slackness by contact with her vigorous mind. You might grumble and protest, but you could not ignore her quickening influence, which found a warm response in many young hearts.

She was keen alike to arrive at the truth and to convey it to others. The impression left by her teaching was that we learnt together; she was so entirely humble in acknowledging her ignorance or her mistakes, and so exhaustively thorough in working out with us every detail of the lesson, even to an extent that sometimes wearied quicker or shallower minds, who would have gladly taken more for granted.

In looking back we can see that one of her most uncommon and effective characteristics was the fearless and direct simplicity with which she could speak to her pupils on matters of serious import, or on the minor moralities which she held to be the foundation and the outcome of life's larger laws. Sometimes the occasions were as painful to her as to us. Her's was a sensitive nature, but she never flinched because of her own feelings; and though the timid might shrink, or the conventional affect to be shocked, the truths thus simply expressed went home with never-to-be-forgotten force; all the more so that they were constantly tempered with quaint humour,

"Sword of common sense!

Our surest gift: the sacred chain
Of man to man."

One of her earliest pupils and latest friends writes of Miss Carbutt: "Her word—even her wish—if we did but know it, was law to us. We really *hated* to have done or said anything she disapproved, and I have no recollection of any punishment." "In greater matters her own high aims and deep feeling carried her girls along with her, so that to this day there are many women past middle life who consciously measure not only their aims, but their practical problems by the test of her attitude and counsels."

The school, under her influence and Mr. William Herford's, was before the time in many ways. One notable feature was the

study of hygiene: We all had to learn human physiology. Outdoor games were encouraged, and a high standard of fresh air and exercise, soap and water, and wholesome food was kept up in the school régime.

Miss Carbutt taught us from Theodore Parker's writings, before he was admitted among orthodox Unitarian literature, at a time when "an apology was needed for reading him, and his books were not left conspicuous on the table. Her mind was always open to the "forward view," and this was the secret of much of her sympathy with young people. Who can tell fully of her large, warm heart and generous appreciation of others, her demonstrative expression of feelings which encouraged the diffident and endeared her to pupils, teachers, and servants? Wherever her path through life has taken her there have been neighbours, friends, and humble acquaintances cheered by her hearty, homely greetings, and her kindly, humorous words which have made them feel their common humanity and sent them on their way refreshed with a pleasant or a merry thought.

Of her most truly might be quoted George Meredith's beautiful sonnet:—
When I remember, friend, whom lost I call,

Because a man beloved is taken hence,
The tender humour and the fire of sense
In your good eyes: how full of heart for all,

And chiefly for the weaker by the wall,
You bore that lamp of sane benevolence;
Then see I round you Death his shadows dense

Divide, and at your feet his emblems fall.
For surely are you one with the white host,

Spirits, whose memory is our vital air
Through the great love of earth they had: lo, these,

Like beams that throw the path on tossing seas,
Can bid us feel we keep them in the ghost,

Partakers of a strife they loved to share.

BEAUTY is the chief mediator between the good and the true; and this is why the great poets have been also prophets.—
W. R. Inge.

"SANITAS" BEST OF ALL DISINFECTANTS.

Clean.
Fragrant.
Non-Poisonous.
Does Not Stain Linen.

FLUIDS, POWDER, SOAPS, &c.

1/- Pint Bottles and 5/- Gallon.

Sprays to fit the Bottles, 2/6 each.
"SANITAS" now enjoys general favour.

—Lancet.

HOW TO DISINFECT. Book Free.

The "SANITAS" Co., Ltd.,
LIMEHOUSE. LONDON, E.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 26.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. C. ROPER, B.A.

Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. EDGAR DAPLYN, and 6.30, Mr. SIDNEY SPRAGUE, "The Bahai Movement: A New Revelation from the East."

Croydon, Free Christian Church, Wellesley-road, 11, Rev. V. D. DAVIS, B.A.; and 7, Musical Service.

Deptford, Church-street, 11.15 and 6.30.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Ilford Assembly Room, Broadway, 7, Mr. STENSON J. HOOKER, M.D.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL-HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. JAMES HAWWOOD, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.

Peckham, Avondale-road, 11 and 6.30.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.

Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worples Hall, 7, Rev. W. A. WEATHERALL.

THE MODERN WOMAN.

The modern woman has modern ways and adopts modern methods—In her house you will be sure to find the "Dalli" or "Dallinette" (a smaller "Dalli"). To use these irons is the best, most simple, and most comfortable way of ironing. Self-heating with non-inflammable fuel without noxious fumes, therefore no risk from fire. Healthier and safer than any other iron.

The "Dallinette" is a smaller "Dalli." Really excellent for light work and travelling. For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity, every description of ironing can be done with it.

Price of the "Dalli" 6/6, price of the "Dallinette" 5/9. "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 4 and 6, Moor Lane, London, E.C.



Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, 11.30, Rev. P. H. WICKSTEED, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. W. E. WILLIAMS, B.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. SHAW BROWN.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. N. ANDERTON, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. HUNTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK, and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Rev. DAVID RHOSLWYN DAVIES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY required as HOUSEKEEPER for the West Central Temperance Hotel, Well educated and of good address. Age preferred 30 to 45, and abstainer. Good salary and comfortable position.—Apply by letter for application form to FREDERIC SMITH & SONS, West Central Hotel, Southampton Row, London, W.C.

WANTED, for Bolton, a Lady, as LADY HELP or Nursery Governess. Good needlewoman essential.—Full particulars, B. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

EXPERIENCED NURSERYGOVERNESS required to take entire charge 3 children (9, 6½, 4½).—Apply, stating details, salary required, with photo, Mrs. E., "Wellford," Birchington, Kent.

HOUSEMAID and Part-Companion to Widow Lady (in Kent); salary £18.—Apply, with references, age, and experience, to X., INQUIRER Office, 3, Essex-street, Strand, W.C.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 153 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

CHARLES ROPER, President } of the
 C. J. STREET, Hon. Secretary } Fellowship.

BIRTHS.

CURRY.—On May 17, at 5, Denham Green Place, Trinity, Edinburgh, to Mr. and Mrs. Arthur E. Curry, a son.
 MARTEN.—On May 16, at 37, Lyndhurst road, Thornton Heath, to Charles Joseph and Margaret Marten, a son.

MARRIAGES.

FORRESTER—LAW.—On May 16, at the Wilbraham-road Church (Unitarian), Chorltoncum-Hardy, by the Rev. James Ruddle, assisted by the Rev. W. Edward George, M.A., William James Holden, second son of Robert Forrester, of Wilmslow, to Constance, youngest daughter of Robert C. Law, of Stretford.

HARDING—BECKMAN.—On May 20, at Djurs-holm, Sweden, Charles Copeley, only son of the late Charles Harding and Mrs. Charles Harding, of Knutsford Lodge, Edgbaston, to Louise Vittoria, second daughter of Ernst Beckman, M.P., of Stockholm.

RIVIERE—OSLER.—On May 22, at Rosslyn Hill Chapel, Hampstead, Clive Riviere, M.D., son of Briton Riviere, R.A., to Henrietta Maria (Hetty), daughter of Thomas Osler, and grand-daughter of the late T. Smith Osler, of Hampstead.

WELCH—LAWRENCE.—On May 20, at Unity Church, Islington, by the Rev. J. J. Marten, cousin of the bridegroom, Marten, only son of Mr. S. D. Welch, of Crouch Hill, to Edith, eldest daughter of Mr. E. C. Lawrence, of British Columbia, and late of Winchester.

DEATHS.

LLOYD.—On May 12, at Gloucester, the Rev. Walter Lloyd, for 16 years minister of the Barton Street Chapel, aged 62.

SMITH.—On May 16, at 1, Victoria Crescent, Eccles, Catherine Smith, aged 61, fifth daughter of the late John Smith, of Old Clough, Worsley. Was interred (after cremation) at Monton Church, May 18.

SMYTH.—On May 13 (suddenly, from home), Margaret Amelia Coppin Smyth, The Sheil-ing, Much Hadham, Herts, second daughter of the late Rev. Thos. Smyth, formerly of Glenarm, late of Raloo, Co. Antrim.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for July, August and September.—Apply, Rev. C. J. STREET, 125, Rustlings, Sheffield.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
 Manchester City News: "Health and comfort carefully considered."
 Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
 Send to WARDEN for Prospectus.

ILFDOR.—Comfortable Home for Lady or Gentleman; 15 minutes from City, nice garden, near station.—Mrs. BULL, 20, Northbrook-road.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.

TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central, Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

**Callard & Bowser's
BUTTER-SCOTCH**

are pure and wholesome.
 It is as nourishing as it is delicious.



*Really wholesome
Candy*
 Every Pocket bears
 their Trade Mark.

MANUFACTORY: LONDON, W.C.

The Inquirer.

A JOURNAL OF LIBERAL RELIGIOUS THOUGHT AND LIFE.

ANNOUNCEMENT OF FORTHCOMING ARTICLES: ON THE RELIGIOUS CRISIS IN FRANCE.

A Monthly Article. By **M. PAUL SABATIER**, Author of "The Life of St. Francis of Assisi," "Disestablishment in France," &c.

ON THE CONDITION OF THE REFORMED CHURCHES IN FRANCE.

By **Professor JEAN RÉVILLE**, of the Collège de France, Paris.

LITERARY NOTES AND NEWS.

A Fortnightly Article. By the **Rev. W. H. DRUMMOND, B.A.**

Other articles on Liberal Religious Movements in America and on the Continent, and especially with reference to the International Council of Unitarian and other Liberal Religious Thinkers and Workers in Boston, U.S.A., in September.

Full Reports of the Boston Meetings, and of other important meetings, including the Summer Meeting of the National Conference Union for Social Service at Manchester College, Oxford, July 8 to 13.

TERMS OF SUBSCRIPTION.

PER QUARTER ... 1s. 8d. | PER HALF-YEAR ... 3s. 4d. | PER YEAR ... 6s. 6d.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

"THE PASSION HUMANE."

By Rev. J. B. Morton Barnes, B.A.

Contents:—Introduction: I. The Passing, the Permanent, and the Progressive in Religion with reference to the New Theology; II. Robert Blatchford's Determinism; III. The Moral Relation between God and Man; IV. "Before the Abyss" or "What is Wrong?"; V. The Culture of the Race; VI. The Passion Humane: Epilogue.

This book, which aims at the abolition of the selfish motive in all human affairs and a pure racial culture, may be obtained from the writer post free, 2s. 9d. — Address, **The Universal Truth Mission**, West View, Ellison Road, Streatham Common, London, S.W.

NEW GRAVEL PIT CHURCH, HACKNEY. GUARANTEE FUND.

A GRAND BAZAAR AND COUNTRY FAIR

WILL BE HELD ON

JUNE 5th and 6th, 3.30 to 10 p.m., at the
KING'S HALL, HOLBORN RESTAURANT

Openers:

Wednesday, **LADY DURNING-LAWRENCE**.
Thursday, **OSWALD NETTLEFOLD, Esq.**

All particulars from the Hon. Secretary and Treasurer,
Miss WHITEHEAD, 63, Clapton Common, N.E.

RIVINGTON CHAPEL.—The Annual Sunday School Sermons will be preached on Sunday, June 2, 1907, by the Rev. **W. COPELAND BOWIE**, of London. Services at 3 o'clock and 6.30 p.m. Tea in the interval in the schoolroom at a charge of 6d. each.

SAMUEL JONES FUND.—The Managers meet annually in October for the purpose of making Grants. Applications must, however, be in hand not later than June 15, and must be made on a Form to be obtained from **EDWIN W. MARSHALL**, Secretary, 38, Barton Arcade, Manchester.

GENERAL BAPTIST ASSEMBLY.

(CONSTITUTED 1653.)

THE CONIGRE CHAPEL, TROWBRIDGE, WILTS.
June 4 and 5, 1907.—TUESDAY, June 4, at 4.30 Tea at 5.45. Committee of Whole Assembly, on "Forward Movement"; address, Rev. W. Harvey Smith. At 7.30, Annual Assembly Sermon, by Rev. Walter Reynolds, B.A.; Devotional part of Service by Rev. F. Teasdale Reed; brief Communion Service at close. WEDNESDAY, June 5, at 10.35, President's Address, by Rev. J. A. Brinkworth. At 11, Annual Business Session; 1.15, Luncheon. At 7.30 p.m., Young People's Meeting; Chairman, Rev. J. Wain. Speakers—Rev. C. A. Giniver, B.A., J. A. Brinkworth, Walter Reynolds, B.A., S. Burrows, Geo. Lansdowne, and J. H. Smith. **C. A. HODDINOTT, Secretary.**

Dundee Unitarian Christian Church.

AN APPEAL is made by the Committee of the above Church for Donations towards the cost of Cleaning and Repairing the Building, and making some necessary alterations to the Heating and Ventilating Apparatus. The total cost of the work will be £250, towards which the McQuaker Trustees have promised £100. The congregation, which is wholly composed of working people, has subscribed £45, while donations to the amount of £30 have already been received. Any donations towards the balance of £75 will be gratefully received by—

REV. HENRY WILLIAMSON,
13, Cowper Street, Lochee, Dundee,
or, **DR. JOHN K. WOOD**,
1, Aberlemno Terrace, Perth Rd., Dundee.

DEAN ROW CHAPEL, WILMSLOW.

SERMONS will be preached by the
Rev. CHARLES HARGROVE, M.A., of Leeds, on
Sunday, June 2, at 10.45 a.m. and 6.30 p.m.

Collections in aid of the Sunday School.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A., Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WILLASTON SCHOOL, NANTWICH

The next **ENTRANCE EXAMINATION** will be held at the School, on Tuesday, July 2. —For particulars of this and of admission on the **FOUNDATION**, apply to the **HEAD MASTER**.

MISS DREWRY gives Lectures, Readings, and Lessons in English Language and Literature and kindred subjects; reads with private pupils; examines; and helps students by letter and in her Reading Society. For information about her meetings for the Study of Literature apply by letter, 143, King Henry's-road, London, N.W.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss **CECIL GRADWELL**, **ALEXANDER W. LAW-**
F. H. A. HARDCASTLE, **RENCE**.
F.S.I. **Miss ORME.**

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. **DEPOSITS** received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to **EDITOR**, The Parsonage, Mottram, Manchester.

RELIGION WITHOUT THEISM.

Rev. F. HAYDN WILLIAMS, Whitby, will present a copy of **"ASPIRATIONS"** to anyone who sends name and address on postcard.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN ...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series

Printed by **UNWIN BROTHERS, LTD.**, 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by **E. KENNEDY**, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, **JOHN HEYWOOD**, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), **JOHN HEYWOOD**, Deansgate.—Saturday, May 25, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3388.
NEW SERIES, No. 492.]

LONDON, SATURDAY, JUNE 1, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	337
LEADER :—	
Our Common Work	344
ARTICLES :—	
The Restatement of Catholic Thought in France	339
In the Crow's Nest... ..	343
MEETINGS :—	
National Unitarian Temperance Asso- ciation	341
National Conference Union for Social Service	342
National Conference	342
The Van Mission	344
British and Foreign Unitarian Associa- tion	345
The Association Conference	347
Central Postal Mission	349
LITERATURE :—	
The Social Gospel	340
Christian Life	340
The Wagner Stories	341
Short Notices	341
NEWS FROM THE CHURCHES	350
OUR CALENDAR	351
ADVERTISEMENTS	351

NOTES OF THE WEEK.

AN article on "The Restatement of Catholic Thought in France," by M. Paul Sabatier, with special reference to the work of M. Le Roy, appears in our present issue. This is the first of the series of monthly articles on the Religious Crisis in France, which, as we have already announced, M. Sabatier has been good enough to promise us for the INQUIRER.

THE second Bulletin of the International Congress of Religious Liberals, to be held at Boston, Mass., September 22 to 27, is issued as a supplement to this week's INQUIRER. It will be seen that the programme of the week's meetings is taking shape, but we shall have to wait a month or two before full particulars are in our hands. Tremont Temple is to be the chief meeting place, and there on Monday the American National Conference of Unitarian and other Christian churches will compress its meetings, which usually occupy much more time, into one day, so that it may have a place in the larger International programme; and then Tuesday, Wednesday, and Thursday are devoted to hard work for the International. Thursday, we are very glad to see, is to be a Cambridge day, when the Congress will be welcomed to Harvard by President Eliot, the father of Dr. Samuel Eliot, who is president of this fourth International as well as of the American Unitarian Association.

THE list of honorary Vice-Presidents of the Congress is of the greatest interest. It is a most welcome token of the widespread sympathy which this International

meeting has evoked in America. It proves that the ideal of the Congress, as being by no means a sectional Unitarian gathering, is there, at any rate, clearly appreciated. Of public men who have thus signified their goodwill and sympathy, we note especially the names of the Hon. William H. Taft, United States Secretary of War, and the Hon. John D. Long, former Governor of Massachusetts and ex-Secretary of the Navy. Literature is represented by Samuel L. Clemens (Mark Twain), Professor C. E. Norton, Richard W. Gilder, editor of the *Century Magazine*, and Edmund Clarence Stedman; the Universities by President Eliot of Harvard, President Schurman of Cornell, and many others; while it is delightful to see also the names of such veterans as Dr. Edward Everett Hale, Thomas Wentworth Higginson and Goldwin Smith. The inclusive representation of religious liberals is marked by the names of Dr. Lyman Abbott, Dr. T. T. Munger, Dr. J. M. Whiton, and Henry W. Wilbur, secretary of the Friends' General Conference, Philadelphia. On the executive committee, as we have already noted, is Dr. George A. Gordon, the leading liberal Congregational minister of Boston.

WE understand that a supply of membership tickets for the International Congress has been received at Essex Hall, and intending visitors from this country can now be supplied, on payment of the necessary dollar. It will also be good news to our friends on this side that 106 members, of whom over 50 are ministers, have now booked their passage, and thus the promised reduction of fare is secured.

GIPSY SMITH is reported by some interviewer as saying that Boston was the most difficult centre for his Mission; that he had to face all the pride of intellect; that the religious teaching that is influencing the town is mainly Unitarian. Such statements do not add to one's knowledge; a man who had remained three thousand miles from Boston and depended merely on vague rumour could say as much. More definite is the statement: "I had three hundred letters from minister in and around Boston telling me what God had done for them during the Mission. Many ministers told me they had entered into a new experience and had begun for the first time to preach Christ crucified." Those who waited so long before preaching Christ crucified were probably not the Unitarians.

BEFORE this paper sees the light the one hundredth anniversary of Primitive Methodism, which dates from May 31,

1807, will have been celebrated. There was the meeting at Mow Cop, which began not long after sunrise and continued till sunset. Preaching, praying, singing, all in irregular fashion, but full of enthusiasm and life, were going on all the time. No living man can exactly reproduce the scene of that day. In the absence of the surviving memory we have to look up written records of the movements of the men who, expelled from the Wesleyan body for persisting in holding these camp meetings, became the founders of a rival Methodist Church. Someone has said that the early Primitive Methodists were the Salvation Army of their time. And those who have seen one of the early Primitive hymn-books, with its choruses:

"I'm glad I ever saw the day,
Sing glory, glory, glory," &c.,
will easily admit the resemblance.

A COMPARISON of the character, say, of Hugh Bourne with that of the "General"; a comparison also of the discipline of the Primitive Methodists, and their methods, with those that distinguish the more modern movement, the announcements of the one and the war cries of the other, might furnish suggestions valuable to the religious historian. Primitive Methodism, one hundred years after its birth, is found to have gained much in culture, yet to have retained much of its enthusiasm. Bent still on saving men's souls, it takes its due part in enlightening their minds; it preaches the Gospel, but it also expounds the Scriptures. Above all, as Mr. Redfern has said, it remains "splendidly democratic in its sympathies, its aspirations, and its programmes."

MOW COP is a hog's back, rather more than 1,000 ft. in height, running north and south on the borders of Stafford and Cheshire. Here the centenary was celebrated by a renewal last Saturday, Sunday, and Monday, of the camp meetings, to which "Primitives" flocked in thousands from all parts of the country. Professor Peake, of Manchester, and Mr. W. P. Hartley, M.P., it will be remembered, are leading members of the Primitive Methodist Connexion, and they both took part in the closing meeting of the celebration on Monday evening at Tunstall.

THE *British Congregationalist* of May 23 contains an interesting article on Japanese Students and Christianity which is well worth consideration for the subject of which it treats. But we draw attention to it in this place because of an inaccurate remark which has little to do with the

proper subject-matter, and is a gratuitous if not calculated offence to some of the writer's own countrymen. The remark is this: "*The result in certain sections is the deadness always characteristic of Unitarianism, a want of desire to preach the gospel they hold.*" We should be the last to assert that all Unitarians have life abounding, but we doubt whether our critics would be so eager to find fault with us if we were all dead or likely to die. The gospel of Unitarians may not commend itself to our contemporary, but such gospel as we hold we are not slow to preach. The Unitarian Vans may shortly convince those who doubt our zeal that, so far from declining, it is more eager than ever to preach the gospel to the people. Mr. Frank Lenwood, M.A., the writer of the article, is among the more instructed members of his Church, and ought to have known better, and we enter a mild protest against this attempt to kill us by innuendo.

THE foreign mission bodies have just been celebrating the Centenary of Protestant missionary effort in China. Those meetings in Shanghai were attended by some 1,000 delegates, native and foreign, including visitors from the West. The early progress was almost incredibly slow, and more than half a century of pertinacious evangelisation resulted in only the gain of 1,000 members. But recently the growth has been more rapid, and since the year 1900 about 50,000 converts have been added to the church roll. The number is small when compared with the vastness of the population, but it must prove an encouragement to the missionaries who for so long had worked against hope. Dr. Griffith John, indeed, with the splendid buoyancy of old age, sees signs of China becoming a Christian country. "Christianity," he says, "is moving among them, Christian ideas are taking possession of them, and they are putting on Christian civilisation with a rapidity which seems to some of us simply astonishing." In curious proof of this thesis, Dr. John continues: "Think of their great educational scheme, including schools for female scholars, of the prohibition of opium, and the suppression of foot-binding, of the granting of a Constitution to take the place of absolute despotism, of the rapid multiplication of newspapers, all discussing public subjects and advocating reform, of the flooding of the country with translations of Western books on all conceivable subjects by the native press, and of the introduction of the railway, the telegraph, the Imperial postal service, and other Western inventions and appliances. All these things are new in China and distinctly Christian."

THE problem of the town church is always with us, and while that is the case there is need for such conferences as that reported in the last week's issue of the *British Congregationalist*. The meeting was held in connection with the Association of Town Boards, to which we have previously called attention. It is sought in this way to draw together the forces of Congregationalism so that they may with the more effect act in the densely crowded districts of our cities. Interesting particulars were given of the growth of these

Town Boards in Newcastle, Hul', Manchester, Leeds, and other centres, where we read of amalgamation of churches, funds for new buildings, the provision of joint ministers, &c. One of the influences against which this new movement for closer co-operation has to contend is what some of the speakers referred to as "exaggerated independency." Incidentally we note the statement that in Newcastle district, with a population of half a million, the Congregational churches count only 2,000 members. The figures are a startling reminder of the small hold which even a powerful denomination has upon the modern democracy.

A CORRESPONDENT who heard Mr. Page Hopps's Whit-week speech on "The Man in the Street," sends us the following suggestion:—

"Perhaps some simpler course than renting a popular theatre to which to tempt this coy personage might be practicable. Why should not the evening services in the chapels be specially adapted to meet the case of the Man in the Street? Who would object to his presence there? Or who would object to treatment in a direct homely way, and in a Christian spirit of the everyday topics in which the man is really interested? What if each minister of a Unitarian chapel made it known throughout his district that it was intended, as a rule, to deal in his evening sermon with the 'humanities' in which the working man is interested, and with a view to that took measures to put himself in touch with the minds of the men? It could be very simply done. A small basket, placed on some convenient spot in the chapel, in which the most modest hearer might drop a note of any question he wished to ask, or of any topic he desired to be discussed, might let the minister know what the thought condition of his audience was, and suggest to him how to choose his subjects and mould them into acceptable shape. Such sermons might be made to serve the purpose of a course of Applied Christian Ethics, in which the real teaching of the real Jesus could be brought home to the mind and heart in a way and with an effect that does not seem to be possible otherwise. The addresses need not be laboured; the homelier and simpler, the more like the Master's parables the better, spoken right off from conviction and the heart, without any manuscript to divert the eye of the preacher from its proper focus.

"There is another advantage which might accrue from such a method. Unitarian congregations are often widely scattered. The minister must have difficulty in keeping in mental touch with his people. The basket might often be used as a convenient means of letting the minister know of the state of mind of many a timid inquirer who would shrink from closer personal communication."

THE *May Atlantic Monthly* contains a very interesting article on the late Thomas Bailey Aldrich by Bliss Perry, concluding with Aldrich's last sonnet, of which the closing lines are:—

"In years foregone, O Soul, was all not well?
Still lovelier life awaits thee. Fear not thou!"

THE fiftieth anniversary of the stone-laying of the present New Gravel Pit Church, at Hackney, is to be celebrated by the grand bazaar, to be held, as advertised, in the King's Hall, Holborn, on Wednesday and Thursday next. The proceeds are to go to the Guarantee Fund which the congregation is engaged in raising, and the help of friends in and about London is earnestly invited. The Gravel Pit congregation has a fine history, with which the names of Priestley, Price, Belsham, and Aspland are connected, and its present duty in a crowded quarter of London, under greatly changed conditions, it is facing with steadfast faithfulness. There will be no raffling at the bazaar, for which friends in all parts of the country have been sending contributions. Now what they want is plenty of buyers.

At the semi-annual meeting of the Connecticut Valley Conference of Unitarian Congregational churches, held at Springfield, Mass., May 14 and 15, the following resolution in reference to the recent death of the Rev. John Cuckson was adopted:—"That this Conference desires to record its appreciation of the high character, the exceptional ability as a preacher, the faithfulness and devotion as a pastor, and the affection, wisdom, and loyalty as a friend, of Rev. John Cuckson, formerly pastor of the church of the Unity and a member of this Conference, whose recent sudden death at Plymouth, where he was pastor of the Pilgrim Church, has brought serious loss to our body and cause. As a preacher he was eloquent, stimulating, and inspiring, as a pastor he won and held the love and respect of his people, as a man his character held our admiration, as a friend he bound others to him by cords that death hardly can break. He was a Unitarian from study and conviction, finding in our free atmosphere the best opportunity for the expression of his profoundly religious nature and his firmly and clearly held convictions. In a ministry of many arduous years, both in England and in this country, he served liberal Christianity well."

At the monthly Postal Mission Conference to-morrow (Sunday) at College Chapel, Stepney Green (advertised in another column), "Peace" will be discussed. Mr. Chas. Weiss will introduce the subject, and Mr. C. E. Maurice, of the International Arbitration and Peace Association, has kindly consented to take the chair.

TO CORRESPONDENTS:—Letters, &c., received from C. B., R. W. B., C. G., E. S. L. G., J. C. G., J. P. H., W. H., E. M., E. S., H. S. S., P. T.

THE primal duties shine aloft, like stars;
The charities that soothe, and heal, and bless

Are scattered at the feet of man like flowers.—Wordsworth.

THE repose of honest victory can only follow the strife of noble conflict: and the true peace of God is the appointed pension of "the good soldier of Jesus Christ."—James Martineau.]

THE RESTATEMENT OF CATHOLIC THOUGHT IN FRANCE.

"The question has been stated, and it will avail no one to deny it."—EDOUARD LE ROY.

I REJOICE to devote my first article in THE INQUIRER to the consideration of a book which marks an epoch in the history of the thought of the Church. I refer to M. Le Roy's "Dogma and Criticism."*

I am far from meaning that M. Le Roy has suddenly disclosed a new system of philosophy. Rather does the importance of his work consist in making manifest that it is the result of a long evolution and of a combined effort. The ideas to which he invites our attention were in the air, or rather in the minds of men. His special merit consists in having been able to express clearly and compactly what many of us were thinking more or less vaguely and incompletely.

Viewed in this light he is eminently an historian, and an historian whose gaze is directed towards the evolution of present day thought. He sees, he examines, and he reports, advancing a little ahead of us with his light. But at no moment, as we follow him, do we experience any of that sensation of extra-human or purely verbal dizziness that so many systems of philosophy engender in us.

The beneficent radiance of these pages, the quality which gives them their power and beauty, consists in their truth, their sincerity, and their searching force. M. Le Roy is not content to be merely nominally a Catholic. He aspires to be a Catholic in reality, with all his heart and soul and mind. He would invest his Catholicism with an element of virility. He is less concerned about receiving from the Hierarchy the ribbons and good marks, with which, after the manner of some mothers, it rewards the obedience of its babes, than he is concerned to be able to receive for himself the satisfaction of the witness of a life lived in and for the Church. The Government is not the Fatherland, nor is the Hierarchy the Church. But so soon as I perceive beyond the sway of the Government, which claims my submission, the sway of the Fatherland, my allegiance undergoes a transformation; it assumes an unwonted grandeur and scope. My allegiance becomes intelligent. I obey not by right of force, as a slave, but by constraint of love, as a citizen. It is in the direction of such a complete obedience as this—an obedience which converts every religious man into an increasingly conscious fellow-labourer with the Divine Will—that all M. Le Roy's thought has been setting.

Seeing that many believers are daily becoming more isolated, establishing themselves on positions that no one any longer dreams of refusing to them, he unhesitatingly avails himself of the situation, whilst we are speedily reassured, by his calm bearing, as to the strength of his hopes and faith. He begins by establishing that the intellectualist conception of dogma proffered by certain Catholics as alone

orthodox is irrevocably condemned by modern thought. Indeed, to say that it is condemned is doing it too much honour, for it has become absolutely foreign to our methods of thought.

Those who have grieved over this conception, and doubtless reproached themselves for finding it unintelligible, and void of anything that they could assimilate, will be grateful to him for the sober vigour with which he places upon record its irretrievable bankruptcy.

In a few luminous, measured, and delightfully discreet pages (pp. 6-13) he summarises all that has been said against this conception of dogma. He brings all this artillery to bear, marshalling it in battle array, and employing it to the highest advantage; and over against it he shows us a redoubt already dismantled, and where there is to be found henceforth nothing but a garrison which will defend itself with the admirable—but blind and fruitless—daring of the desperate.

But perhaps the question was wrongly put? Is the indefensible redoubt on which unwise adherents have erected the Church's standard, is this really the Catholic conception of dogma?

This is the question which M. Ed. Le Roy, with all respect, puts to authority. For a Catholic authority is, in fact, alone entitled to answer it from a theological point of view. But there is nothing to forbid a layman to examine the answer that may be offered on grounds of fact and history. Now, from this point of view, the answer is not open to doubt. "The conception of dogma, condemned and re-proved by the modern conscience, is not the Catholic conception of dogma."

"A dogma," says M. Ed. Le Roy, "has, in the first place, if I mistake not, a negative sense. Its concern is rather to exclude and condemn certain errors than to determine positively what is true. . . Consider a given dogma, such as 'God is a person.' I do not in any wise see in this statement a definition of divine personality. It gives me no information whatever about this personality, it does not reveal His nature, it furnishes me with no explicit idea of Him at all. But I do see quite clearly that it tells me that 'God is not an impersonal being,' that is to say, that God is not a simple law, or formal category, or ideal principle, or an abstract entity, any more than He is a universal substance or some cosmic force or other inherent in all things. In short, the dogma 'God is a person' conveys no new positive conception, nor does it guarantee the truth of any one of the particular systems that the history of Philosophy shows to have been successively advanced, but it notifies me that all given forms of Pantheism are false and must be rejected."

"The same may be said of the dogma of the Real Presence. It in no wise declares any theory about this Presence, not even enlightening me as to what it consists in. But it does very explicitly tell me that it is not to be understood in this or that sense that has at some time or other been advanced, and that, for example, the consecrated host is not to be regarded solely as a symbol or figure of Jesus" (pp. 19-20).

This is, in fact, one of the aspects of dogma, and the history of the Church makes clear that the decisions of councils do not

constitute, in general, declarations of philosophic theorems, but are catalogues of errors to be avoided.

"Hence it arises that dogmatic formulas frequently borrow expressions from diverse philosophies without going to the trouble of welding together and harmonising these heterogeneous terms. There is nothing objectionable about such a proceeding, as there is nothing objectionable about the employment of concepts originating in different quarters, so long as the dogmas do not tend to constitute in themselves a reasoned theory or an intelligible system of positive affirmations, and so long as they confine themselves to opposing pleas in bar to certain theories and conjectures of the human mind; while it is natural, on the other hand, that every dogma should assume the point of view proper to the doctrine it interdicts, so as to strike home beyond the risk of doubt" (pp. 22-23).

And M. Ed. Le Roy concludes this first part of his study by making it clear that the true method of studying dogmas is the historical method.

Nevertheless, dogma has not solely a negative sense. It has more particularly a practical sense.

"God is a person" means "Let your attitude to God be such as is your attitude to human personality." Similarly, "Jesus was raised from the dead" means "Be in your relation to him what you would have been before his death, and what you are in relation to those who live now." "In the same way, again, the dogma of the Real Presence means that it is needful to assume in relation to the consecrated host, an attitude identical with that which we should assume were Jesus to become visible" (pp. 25-26).

I cannot hope to have given even a faint idea, through this meagre summary of mine, of the force, vitality, and energy of these pages. The attacks which they have called forth from one quarter of Catholicism they are now about to call forth from certain Protestant as well as Free-thinking quarters. The Conservatives of the right, as well as of the left, will combine once more to contend with this marplot that claims to tell them that they are committing the same error. But in pointing out wherein consists the identity of thought in men who are otherwise opposed to each other, the new philosophy will very shortly bring about a new combination in the intellectual orientation of the churches. People who believe themselves to be and call themselves Free-thinkers, strict Calvinists, and zealous Papists, will really find themselves constrained to disclosed their intellectual fraternity; whilst those who come from every point of the compass, the poor in spirit, and those who hunger and thirst after righteousness, and those who have reached no finality in religious development, will readily comprehend that the dogmas of the past constitute neither final truths nor coarse errors, but are the utterances of a people of stammering lips, of a human society ever striving to give expression to its moral and religious will.

Those who, after having read the work of Edouard Le Roy, will raise their eyes to see, will find that on all sides, in the Church as well as outside the Church, are coming

*In 12mo, of xviii and 390 pages, Librairie Bloud, 4, Rue Madame, Paris VI. (fr. 50). This volume contains, in the first place, the famous study "What is a Dogma?" which appeared in the *Quinzaine* of April 16, 1905; and, in the second place, it contains M. Edouard Le Roy's replies to his chief critics.

to light works inspired by the self-same spirit, and those who will listen to the echo of these labours in the most varied quarters will find no trouble in comprehending that the present Catholic Reformation possesses nothing in common with those spasmodic fits of Liberalism which history has placed on record in the course, for example, of the nineteenth century. It is no mere consequence of external events that we see before us, but, far otherwise, it is the manifestation of a profound and heart-searching effort, against which nothing can prevail, for it is the manifestation of a living force.

The Giovanni Selvaggi are legion, as M. Fogazzaro has so well expressed it, and such a quite external indication as the following is evidence of the strength of their position. Some years ago a Catholic bookseller would not have been able, with the best will in the world, to offer for sale a book in which views, mistakenly regarded as traditional, would have been called in question. And here, to-day, is the great firm of Bloud flinging its doors wide open to a work by M. Le Roy. I congratulate them most sincerely upon it. They have comprehended the irresistible force of the movement which is hurrying Catholicism towards new horizons.

And I trust that this has been comprehended in other quarters also. The article, "What is a Dogma?" appeared in the *Quinzaine* of April 16, 1905. That is, therefore, more than two years ago. It was immediately denounced to ecclesiastical authority by a host of journalists and amateur theologians, who daily fly to the rescue of the Church. M. Ed. Le Roy and his friends were accused, as usual, of being Protestants in disguise or covert Rationalists.

This agitation gradually subsided, and the whole hubbub raised by the purveyors to the Index and to the Holy Office has not yet succeeded in drawing these congregations from their attitude of reserve. Perhaps Rome has delayed so long only to strike better? Or has she, perhaps, on the contrary, learnt to understand the sincerity and the fidelity of these sons of hers, who worry her a little by their ways, but whose invaluable spiritual worth she now perceives?

At any rate, until there is evidence to the contrary, I shall live in hopes that she is making salutary reflections, and beginning to feel disquiet at seeing herself surrounded by too many of the kind of people "who regard orthodoxy in the light of a monopoly or of a flag, and who are found for ever the same, snapping at the heels of any man who dares to think" (p. viii.).

PAUL SABATIER.

Assisi (Umbria, Italy), May 8, 1907.

IN most of the relations of life we find it a tough lesson—yet we are far the more robust for learning it—to be content to do good for the doing of it only. One has achieved heroic self-conquest when one's habit of mind takes it as a thing of course that the best life is to be one of unthanked self-denial. That is a discovery which we all have to make, in the economies of beneficence, if we have any persistent plan of unselfish living.—*Austin Phelps.*

THE SOCIAL GOSPEL.*

THIS volume is one of the Crown Theological Library, and well sustains the reputation of this excellent series. Germany is to be congratulated on having professors who have studied the social problems of their country so thoroughly, and can write upon them so lucidly. The first essay was read by Harnack at the Evangelical Social Congress held in 1894, and is marked by the painstaking thoroughness of good German scholarship. It starts with a recognition of the fact that the duty of Christian charity is no longer a problem with which the individual can deal, and that the object of the Congress is to take counsel for joint action. Its general tone is hopeful, with generous recognition of what has been already accomplished, and of the fact that the new duties now felt to be urgent are a sign not of decay but of healthy growth. Harnack strikes the religious note strongly and clearly, saying: "The Gospel is the glad tidings of benefits that pass not away. In it are the powers of eternal life; it is concerned with repentance and faith, with regeneration and a new life; its end is redemption, not social improvement. Therefore it aims at raising the individual to a standpoint far above the conflicts between earthly success and earthly distress, between riches and poverty, lordship and service. This has been its meaning to earnest Christians of all ages, and those who are unable to appreciate this idea, fail to appreciate the Gospel itself. The indifference to all earthly affairs which proceeds from the conviction that we possess life eternal, is an essential feature of Christianity." Hence are derived two principles, the one urging men to resignation, the other urging to renounce the world and live for something new, this latter principle sometimes leading to strenuous endeavours to abolish the existing order of things. But the Gospel which preaches indifference to the world also insists on another principle, "Love thy neighbour as thyself." This is an active, social principle, drawing no distinction between the wants of the body and those of the soul; "sickness is always sickness, and want is always want." So, with the advent of Christianity, religion had to embrace a two-fold duty—to scorn earthly misery and earthly prosperity alike, and yet to relieve distress of every kind; and it has succeeded only as it has fulfilled this two-fold duty. Harnack is clear that Christianity has no economic programme, and that a set of self-consistent economic precepts cannot be taken from the New Testament. He asks, "May a Christian never settle vexed questions of inheritance? Is it right for him to make large outlay, as in the Gospel story, only on ointments; or is this always justifiable?" And, again, "An age in which capital was almost always hoarded in a useless way, as a dead thing, cannot be compared with an age in which it is the greatest economic power; and an age which believed the end of the world approaching is not to be compared with one which recognises as sacred the duty of working for the future." So far, Harnack speaks clearly and strongly, and he takes another step with equal decision.

* "Essays on the Social Gospel." By Adolf Harnack and Wilhelm Herrmann. Translated by G. M. Craik. (Williams & Norgate. 4s. 6d.)

He notes how the early Christians urged the Government of their day to enforce the abolition of practices that were offensive even to a heathen conscience—"privileged unchastity, secret murder, exposing of children, and wholesale prostitution." He considers that religion should undertake a similar task to-day with regard to duties which are felt to be imperative on the modern conscience, but he does not think it is for Christianity to take the lead in economic reform. He says: "It is enough if religion prepares men's minds for great economic changes and revolutions; if it foresees the new moral duties which these impose; if it knows how to adapt itself to them, and perceives the right moment at which to step in with its forces and do its work. A religion which aims at saving the soul and transforming the inner man, and which regards a change in outward circumstances as but a small matter in comparison with the power of evil, can only follow in the wake of earthly changes and exercise an after-influence; it is not qualified to lead the way in economic developments."

Harnack's next chapter contains an admirable historical retrospect, and he then concludes his essay with one dealing with the social mission of the Church to-day. Here we have found less of practical interest to ourselves; perhaps because of the difference between our two countries. It leads up to the recognition of three great duties—the defence of the Evangelical faith, the relief of distress, and the encouragement of education and culture. Good, but some of us want to go a little further than this.

His next essay, a paper read May, 1902, deals with the moral and social significance of modern education, and is full of accurate observation and suggestive thought, and we regret that we have not space to notice it at length. The last essay is by Dr. Herrmann, of Marburg, who also contributes a preface, and is on "The Moral Teachings of Jesus." Its main purpose is to liberate Christian disciples from a slavish obedience to the precepts of their master, and make them feel that only in a life of free and willing obedience can they render him the required service. With what is said about the spirit of Jesus most of us would find ourselves in full accord, especially when we remember that the German "Evangelisch" is mainly used in contradistinction to "Katholisch," and does not convey all the implications of its English translation, "Evangelical."

H. S. S.

CHRISTIAN LIFE.*

IN attempting to deal with the simple things of the Christian Life, we are not sure that Dr. Morgan has done well at the outset to perplex his young reader with the subtleties of Christ's conversation with Nicodemus. The things said to Nicodemus were spoken as to an expert teacher who needed to be puzzled and humiliated. But how shall we aid the Christian who is not expert, and who needs to be instructed and guided, by telling him that "No man

* "The Simple Things of the Christian Life." By G. Campbell Morgan, D.D. (Jas. Clarke & Co. 1s. 6d. net.)

knows God by his first birth, and because of his ignorance he is at enmity with God?" ?

One of the least profitable mental exercises a young Christian could engage in would be the attempt to divide human beings into the once born and the twice born; only one exercise would be worse, a constant worrying to find out which of the two classes he belonged to himself. Such profitless exercises are distinctly suggested by several statements in Dr. Morgan's first essay. The other chapters, dealing with Holiness, Growth, Work and Temptation, are not worthless, but they are calculated to make one sympathise very deeply with the Rev. R. J. Campbell's effort to re-state the truths of Christianity. They need to be stated in simpler terms, and to be followed by healthier advice than is here given. "It is absolutely important that you begin the day with God's Word. Man's words will be crowding upon your soul all day. Prepare it then with the Word of God, that you may measure and estimate rightly the words of men, accepting or rejecting them according to their relation with God's great Word."

It is made perfectly clear on the next page that God's great Word means the Bible. Why inculcate this piece of private ritual? Why speak of the Bible as if it were altogether unlike the other gifts of God's providence, as if it had a constant and uniform value, as if it were not merely relatively beautiful and helpful, but absolutely essential? There are a few happy thoughts in these pages. The turn given to the saying, "My Father worketh hitherto," if arbitrary, is suggestive. But on the whole we may wish the young Christian the fortune of meeting with some teacher who, while earnest and arousing, will be less narrow in his thought and less antiquated in phraseology than the author of this little volume. J. R.

THE WAGNER STORIES.

In writing poems for his own music, Wagner followed closely, or adapted freely, or modified largely the legends and sagas which had fastened upon his imagination, as it suited his dramatic purpose. In the present volume,* Mr. Filson Young gives the Wagnerian versions. We had almost described the book "told by Young for the young," for, with a few changes by way of simplification, the tales would be welcome to our boys and girls. In fact the author confesses in his introductory note that to ply the novice to the Wagner operas with information about leading motives and musical characterisations is too formidable a process of initiation. The first essential is to know what the operas are about. This he provides in a narrative form which is smooth, persuasive, and beguiling. "Once in that world which never was, but which is and always will be—the world of myth and fantasy—there lived," so he begins, and takes us on through the stories of the operas, from "The Flying Dutchman" to the "Mastersingers," which last he regards as "the greatest and perhaps the ultimate expression in music of a sane, mature joy in life and the world" (p. 283). Then follows an account of the Trilogy of the *Nibelung's Ring* and of "*Parsifal*." The

* "The Wagner Stories." Told by Filson Young. (Grant Richards. 5s. net.)

value of the work is enhanced by the inclusion of successful translations of some of the lyric songs by Eric Maclagan. The author is deep enough in love with Wagner to have been able to communicate to his story-telling something of the spirit of mystery that belongs to the music of the great master. Now that we have the stories in so pleasing a form, we are ready for the interpreter. Mr. Fripp began the work in a series of happy sketches published some years ago in the *Seed-sower*; and in his "*Nibelung's Ring*" Mr. W. C. Ward attempted a study of the inner significance of a portion of Wagner's music-drama. And when the exposition of the parable comes along, we have no desire for a more graceful style than characterises the volume under review.

J. TYSSUL DAVIS.

SHORT NOTICES.

Monothelism, Hebrew and Christian, by R. B. Girdlestone, M.A. If Canon Girdlestone thinks that by this feeble little effort he is going to batter down the walls of Judaism, that for all these centuries have defied the assaults of the Trinitarian Christian, he is likely to be much mistaken. The Jew who repeats daily, "Hear, O Israel, The LORD our God, the LORD is One," does not need a Christian to come and tell him what he really means by it. And when he finds that the exposition of its meaning includes the doctrine of the deity of Christ, he will smile a wise smile, as who should say, "I thought it would come to this." Why do not the Jews get up a society for the conversion of Christians? Some Christians need it! (Longmans, 3d. net.) R. T. H.

The third volume of the *Poems of George Crabbe* completes the fine edition edited by Dr. A. W. Ward, the Master of Peterhouse, in the "Cambridge English Classics" series. This volume contains the rest of the "Tales of the Hall," a number of posthumous tales, and nearly fifty fragments of tales and miscellaneous verses not previously printed. The Bibliography at the end, compiled by Mr. A. T. Bartholomew, of Peterhouse, shows that Crabbe has found translators into German, Dutch, and Russian. (Cambridge University Press. 4s. 6d. net.)

The Old Faith Re-stated, by the Rev. James Hyde, of the New Church, maintains that the Second Advent of Christ was accomplished in the middle of the eighteenth century. It took place in the spiritual world, and reasons are given why the Lord could not appear in person on the earth in his second advent. What he did was to send a servant whose name is Emanuel Swedenborg. The great seer has sore need to be delivered from the house of his friends. (Fredk. Warne, 1s. net.)

The Garrisoned Soul, by the Rev. C. E. P. Antram, consists of meditations on Bishop Bickersteth's hymn "Peace, perfect peace." Evangelism, with pathetic persistence, due to reverence for the sacred letter, still talks, in Mr. Antram's language, of "the whispering blood of Jesus, the speaking blood of the Lamb." To appreciate the meditations one requires the penetration to peer through the terminology of an objectionable symbolism into the depth of earnest meaning below. (James Clarke & Co., 1s.)

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE fourteenth annual meeting of the Association was held at Essex Hall on Thursday evening, May 23, the Rev. W. G. TARRANT, one of the vice-presidents, presiding in the absence of the President, the Earl of Carlisle.

The meeting opened with hymn and prayer by the Rev. J. C. STREET, after which Mr. J. BREDALL, hon. sec., read the report. Under the heading "Literature" it was noted that with Mrs. Armstrong's kind consent a sermon by the late Rev. R. A. Armstrong on "Drink, Greed and Slavery," had been reprinted; and another sermon, "Let us alone," printed for the first time. The committee was also about to issue six pamphlets published by the Unitarian Temperance Society of Boston, U.S.A. The report stated that 146 of our ministers are known to be abstainers. The appointment of Mr. W. R. Marshall as organising secretary has been amply justified.

Mr. F. A. EDWARDS presented the accounts, which showed a balance of £26 15s. 6d. in hand, though subscriptions both of affiliated societies and of members had fallen off. There were liabilities for printing which would very soon make away with their balance. A collection made at the meeting amounted to £4 16s.

The CHAIRMAN moved the adoption of the report and accounts, and regretted that their President, the Earl of Carlisle, was not there to see the increased attendance at that meeting. He was glad to see so many young people present. Referring to their work he quoted a saying of W. R. Greg's, "A large part of the time and the energy of the wise was spent in undoing the efforts of the good," but added that of all efforts for social amelioration the one in which they were engaged was the freest from such suspicion; and certainly they were not wrong in bringing up all young people as abstainers. They might indeed injure sales, but they would be all the better if the trade were swept out of the country. They were making steady progress, and he hoped that soon it would be felt to be as unreasonable not to have a Band of Hope connected with a church as not to have a Sunday-school. The aim was to train up the young people in the habits of personal virtue, abstainers not only from one form of vice but with all the forms of vice associated with it. The remembrance of that meeting would be an encouragement to them all, it would be a stimulus and a stay to them in their own efforts. No discouragement would keep them from putting all their efforts into that work for the benefit of mankind.

The Rev. CHARLES HARGROVE seconded the resolution, and made a powerful plea for abstinence on the ground that none of them could claim to be safe who was a moderate drinker. What was the harm of drinking a little, they asked. And he pictured the man now in a Scotch prison cell, with the thought of his own ruined life, and 22 deaths, as the result of his having for once just overstepped the line of safety—because the weather was cold and inconsiderate people had treated him. He was not drunk, but he had just enough to cloud his judgment, and so the catastrophe hap-

pened. No one in any rank of life was safe. They knew cases of men of the finest gifts and unblemished reputation, ministers held in high respect, who yet, because they were moderate drinkers, one day unawares passed the line of safety and went down to ruin. For the sake of all they most valued the only sure way was to be a total abstainer.

Mr. W. B. BOWRING, who was very cordially greeted as the new President of the British and Foreign Unitarian Association, supported the resolution, and said he was glad to encourage all efforts to put down that most terrible evil. He was himself a total abstainer, though he had not always been so, and he was all the better for it. As a magistrate it had been terrible to him to see the inroads that pernicious habit of drink made on the morality and the humanity of their fellow-citizens. They were told that drink was a legitimate trade. Lawful, no doubt, it was; but he did not think that any trade which created so much misery could be called legitimate. He assured them that the Association he had the honour to represent would do all it could to further the noble object they had at heart.

The resolution was unanimously passed, and the officers and committee were then elected, on the motion of the Rev. P. H. WICKSTEED, seconded by Mr. GEORGE JENKS. At the suggestion of Mr. H. G. CHANCELLOR Mr. Bowring's name was added to the list of vice-presidents.

The Rev. P. H. WICKSTEED, in moving the resolution, said that every year's experience, every new connection with his fellow-creatures, or change of residence, deepened his sense of the importance of that question. None of them could dare to say that they were teetotallers merely for the sake of example to others, for none of them were safe. The customs of hospitality, which had been lamented since Shakespeare's time, were so penetrating that it was most important to dwell upon that danger. While drink did damage all round there were comparatively few who had a craving for drink and were determined to get it; an enormous number wanted to keep off it, but could not resist when it was offered, and made almost uncivil to decline. It required a little courage to break the custom of the supposed claims of hospitality. He urged them to go far enough in that matter to make themselves uncomfortable; they could all do their part to show that there could be good fellowship without drink.

The Rev. R. W. BOYNTON, who had been for about five years secretary of the American Unitarian Temperance Society, said that the general pressure of American life was having a profound effect on the exercise of temperance. You could not ride a bicycle and be drunk, nor an automobile, and no man known to be a moderate drinker would be allowed to run a locomotive. The drinking men were being steadily weeded out. He described the work of the National Anti-Saloon League, which was started in Ohio, and had great influence over the legislature in the various states, working through the people, who influenced their representatives. There had been a great advance in education also, through the alliance led by the late Frances Willard. Indeed, many teachers

felt that the effort had been overdone in the schools, and he had found himself unable to go all the way with Mrs. Mary Hunt in her zealous work. He recalled a stirring message of the late R. A. Armstrong, and said that it was fitting that their week of religious fellowship should close with that outpouring of spiritual and moral earnestness in a great cause.

The Rev. H. HAUGERUD also gave an eloquent address, and called attention to the improvements on the Gothenburg system which they had made in Norway.

Miss H. M. JOHNSON moved, and Mr. F. ADKINS, of the Band of Hope Union, seconded a resolution, which after some little discussion was modified in its last clauses, and finally adopted as follows:—

“That this meeting desires to express its great disappointment at the non-introduction of the Licensing Bill promised in the King's Speech, and respectfully urges that it should be proceeded with without further delay, and, as promised by the Prime Minister, should be a ‘comprehensive measure,’ and that it should include a provision for preventing the sale of intoxicants to young people under eighteen, and for excluding children under the age of fourteen from the common bars of licensed premises.”

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

THE first annual meeting of the Union was held in Essex Hall, on Thursday evening, May 23, and was well attended, the numbers indeed necessitating an adjournment from the small room originally allotted to the large hall. The Rev. P. H. Wicksteed, President of the Union, was in the chair. The report of the committee described the work already accomplished, and referred to various projects in hand, among them the preparation of syllabuses for the study of social subjects, the issuing of a lecture list, and the arrangements for a “Summer School” in Oxford in July. The president in moving the adoption of the report, emphasised the fact that the Union was still in process of organisation, and was therefore open to receive, and ready to assimilate any suggestions that would lead to its practical usefulness, and expressed the earnest hope that the Oxford meeting would prove a real help and guidance to those seeking for means of wisely and efficiently serving their generation. The resolution was seconded by the Rev. A. Hall, and supported by Mr. Richard Robinson, Mr. Capleton, Rev. J. C. Street, Rev. F. H. Jones, and Mr. Hecht, of Hampstead, who gave, as an instance of practical outcome from a reading circle for social study at Rosslyn Hill, the formation of a special branch of the Hampstead Health Society to deal with the question of infant mortality. A resolution appointing the officers and committee of the Union was moved by Rev. H. W. Perris and seconded by Rev. John Ellis. The Rev. H. Rawlings moved that it be an instruction to the committee to reprint the address on “Three Requisites for Social Amelioration,” given by Mr. Wicksteed at Oxford during the Triennial Conference last year, which was carried, and the meeting closed with a hearty vote of thanks to him both as President and as Chairman.

NATIONAL CONFERENCE.

A MEETING of the committee was held in London on Thursday, May 23. The chair was occupied by the President (Rev. Jos. Wood), and twenty-six other members were present. Apologies had been received from eleven members who were unable to attend.

Among other business transacted, the following items will be of interest.

A motion expressing deep regret at the death of the Rev. F. W. Stanley (a member of the committee, and formerly one of the hon. secretaries of the Conference), and sincere sympathy with Mrs. Stanley and her daughter, was adopted, all the members standing.

The Rev. J. H. Weatherall, of Bolton, was unanimously co-opted to fill the vacancy on the committee.

The treasurer presented his accounts, and further contributions from congregations and a District Association were reported. A draft circular was approved to be circulated with the annual statement of accounts.

The visits to churches made by the President, and further arrangements already planned were reported, and Mr. Wood related some of the impressions he had gained. Warm appreciation was expressed by representatives of the districts which had been visited, and the report presented was felt to be so valuable by the Committee that it requested it should be printed. Mr. Wood acceded, and said he thought the visits would be more helpful if he could be accompanied by some well-known and influential layman. At the request of the committee, Mr. John Harrison undertook to join the President in his visits as far as he could.

The following resolution was unanimously adopted:—

“That this meeting of the Committee of the National Conference rejoices in the growing attention which the Peace movement is attracting throughout the civilised world, and earnestly hopes that by the coming meeting of the representatives of the great Powers at the Hague further steps may be taken in arranging for the settlement of disputes by arbitration and in limiting the range and minimising the interests of war. It also trusts that the vital question of the arrest and limitation of armaments may receive due consideration, and that, at least, some preliminary steps may be taken in that direction.”

The Rev. H. D. Roberts introduced a scheme intended to secure more effectual help for poorer ministers and congregations. After some conversation the further consideration of the matter was postponed until the President and Mr. Harrison had extended their visits.

It was agreed that the next meeting of the committee be held at Oxford on Tuesday, October 15, at 11.30 a.m.

THE Beautiful is essentially the Spiritual making itself known sensuously, presenting itself in sensuous concrete existence, but in such a manner that that existence is wholly and entirely permeated by the spiritual, so that the sensuous is not independent, but has its meaning solely and exclusively in the spiritual and through the spiritual, and exhibits not itself, but the spiritual.—Hegel.

IN THE CROW'S NEST.

It is a splendid thing to be a little boy, especially if you have a brother. Before the influenza came and made Four-year-old cough so much, it was simply glorious to romp in the deep snow; to bury each other in it, and make caves in it, and roll and swim in it like a new kind of fish, and then to come home all woolly with frozen whiteness, so that mother laughed and cried to see you, and peeled you in a cold place for fear of your getting wet before your over-clothes were off, and gave you soup. But when you can only take him out with you now and then, under solemn promises that cut off nearly all the fun, it is really rather dull; for not one of the other little boys can speak a word of any comfortable language. Whether you try English or German, they only say "che discht?"

But sometimes there comes a day of days. To wake up at five o'clock and see father by your bed—father! at five in the morning!—to be dressed in a sort of dream and find yourself breakfasting, to be wrapped in all your warmest things and hurried out to the post-office, lifted into a big sledge, off and away,—that is a good beginning. And then, to find father for once so perfectly reasonable!

Four-year-old wants to know if this is going to be a pic-nic; but you are in your seventh year, and have seen the uniforms on the box.

"I think this must be the Chiavenna post," you say.

"You are right, my son."

"Will there be time to ride as far as Silvaplana, before I have to go back to Herr Lehrer?"

"You need not go to Herr Lehrer to-day."

"Oh! Four-year-old, I need not go to Herr Lehrer! We shall have time to see Flock." Four-year-old beams congratulation.

We glance back on the glittering white valley, with Samaden, Ponte and Madulein looking so near, and Munt Baselgia at the end, reigning over all; and now we are winding up through larch-wood into St. Moritz.

"Father, may we go further than Silvaplana? All the way to Maloja?"

Father and mother smile at each other, and father says yes!

We halt, and are off again, and reach that point where suddenly the first stretch of the Inn, with the lakes of Campfer, Silvaplana and Sils, comes into view. In summer it is the loveliest landscape, the friendliest, the most graciously royal that can be dreamed of. Even now, when the lakes are mere white plains, it is hardly less beautiful.

"Father"—very wistfully—"may we go further than Maloja—right down the precipice?"

Father says yes!

At Silvaplana we renew acquaintance with a big dog. He is very haughty, but we forgive him; first, because he is a Dogge, which makes him almost English, and secondly because he is called Flock, like the colley in our house. And now we have crossed the plain to Sils Maria, and are under way again for Maloja.

"Father, may we go as far as Vicosoprano?"

And again father says yes.

Over the rim we plunge, out of the Engadin. Down we wind in twelve marvellous zigzags upon the face of the mountain-wall, from pine-land towards chestnut land. Half-way down we meet a heavy-laden train of freight-sleighs coming up, and it takes some minutes to arrange a passage. We creep along outside, and all the drivers cling to our sledge, to prevent it from taking a short cut to the underworld. And now we are down, and are waving good-bye to the castle on the Maloja crest.

"Oh, father, if we are quite good all the way to Vicosoprano,"—the young voice shakes—"may we go on and on, into Italy?"

And mother says, "Yes, dear, we are going into Italy, and Four-year-old is going to grow well and strong again."

Italy! Two little boys look into each other's soul in silence.

But at Casaccia such a strange thing happens, that two little boys find very voluble tongues. The sledge suddenly rattles over naked stones. "Alles umsteigen!" cries the guard, and two minutes later we are rumbling forward on wheels! After that, what is impossible? Here is a river of real, unfrozen water, laughing along like the Lynn at Water's Meet. Here is a patch of brown grass amid the snow. A shout from Six-year-old announces a marvellous waterfall—not made of ice, but really and truly falling—in a gloomy ravine; it is the Cascata dell'Albigna. Four-year-old describes a chestnut tree, the vedette of a mighty battalion. And now the fields are nearly all brown, with just a few islands of white; and now the snow has retired up the mountain-side. We alight at Vicosoprano.

When we start again, after lunch, we do not put on our heaviest wraps. It is mother who spies the first flower, a lovely white crocus, and we almost upset the coach in crowding to see it; then there are more, the fields are sprinkled with them, and some are violet. Walnut trees appear among the chestnuts. The rocks draw together; we clatter through a narrow passage, sweep round under a ruined castle, and are at Promontogno. And here the trees are actually budding, and cowslips peep through grass that is almost green.

Excitement grows tense; we hardly notice the new trees that meet us—mulberries, father says, and figs—nor even the vineyards, in which women are already busy, for the next village is Castasegna. We rattle into its street, stop a few moments at the post-office, make forward again over the bridge across the Lovere, pull up at the Dogana, alight, and are treading the soil of Italy.

How the sun shines, the Italian sun! How thickly the vineyards cluster about us, as we slip down to Chiavenna! We can no longer keep count of the trees and flowers. Almost at once, before we lose sight of the Dogana, a butterfly wavers across the road.

As we enter the old fortress-town, Six-year-old turns from his window and holds something out to mother.

"Violets! How did you get them?"

"A nice little boy gave them to me. See, there he is, running along beside us."

Father laughs, and fumbles for a ten-centime piece.

Then we change into an electric train, and whirl down the long, narrow plain between the mountains, through ever so many tunnels, past a lake of blue water, over the Adda (where we can see far into the vine-clad Val Tellina), under the frowning ruins of Fuentes, the labour and grave of so many Spaniards, and are at Colico. Lake Como flashes into sight and out again, as we dive through rocky galleries; Dorio is past, and Dervio; here at last is Bellano. We sleep in a room which overlooks the laughing lake, amid palms and almond-blossom.

Two days later the greatest miracle of all happened. The air turned into water, fell glittering and whispering on the trees, roofs and pavement, and made a million dimples on the face of the lake. Rain! We had not seen rain for seven months.

That was all weeks and weeks ago. But even now two little boys can tell you the names of all the steamers on Lake Como, and which of them have a rake to their funnel, where the road-tunnels are between Dervio and Varenna, and which have boy-traps, opening on the water; can describe the Orrido at Bellano, the churches that were so dark and dreadful on Good Friday, and so gay on Easter Sunday, many a village on the strand, the cove where Four-year-old had his picnic, Chiavenna and its Paradise (where father saw the snake, but they only saw lizards, which father said was a parable), and can tell you ever so much more about Italy—though as they crossed the Splügen on the way back, and found three metres of snow on the summit, and on the Swiss side the very telegraph-wires were covered, it all seemed like a sunny dream.

E. W. LUMMIS.

No man, I affirm, will serve his fellow-beings so effectually, so fervently, as he who is not their slave; as he who, casting off every other yoke, subjects himself to the law of duty in his own mind. For this law enjoins a disinterested and generous spirit as man's glory and likeness to his Maker. Individuality, or moral self-subsistence, is the surest foundation of an all-comprehending love. No man so multiplies his bonds with the community as he who watches most jealously over his own perfection. There is a beautiful harmony between the good of the state and the moral freedom and dignity of the individual. Were it not so, were these interests in any case discordant, were an individual ever called to serve his country by acts debasing his own mind, he ought not to waver a moment as to the good which he should prefer. Property, life, he should joyfully surrender to the state. But his soul he must never stain or enslave: From poverty, pain, the rack, the gibbet, he should not recoil; but for no good of others ought he to part with self-control or violate the inward law.—*Channing*.

THE constructive task which lies before the next century is, if I may say so without presumption, to spiritualise science, as morality and art have already been spiritualised. The vision of God should appear to us as a triple star of truth, beauty, and goodness.—*W. R. Inge*, 1899.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 1, 1907.

OUR COMMON WORK.

WE complete this week our report of the Whitsun'ide anniversary meetings, with the exception of two speeches at the public meeting of the British and Foreign Unitarian Association, which we reserve for special attention next week. As a result, if we ask what are the chief impressions which remain from the crowded week of conference and fellowship, we find two convictions as to our common work most strongly holding us.

The first is of the need, as essential and urgent as ever, of loyalty to the ideal of church fellowship, for the strengthening of the bonds of union, the deepening of the spirit of reverence and of communion with the Unseen, to secure for us all the central peace and the truest inspiration for a faithful life. And the second is that from the church, the home of our faith, we should go out into the world, with a new consecration of purpose, not with professions of faith, but by every means in our power to make the quickening and healing influence of religion more deeply felt. We are to declare, by the simple testimony of a reverent and earnest life, humble yet fearless in witness for the truth and right, and in the spirit of sincere brotherhood, the power of religion, the purpose of God in our human life. We are simply to be true men and women, whatever our place of service may be, and so preach that best of all Gospels, which is life itself; and this we shall do most fully and persuasively, when we know that God is with us, and that it is the FATHER'S will we are to do. We are to preach the Gospel in every place, and in our daily avocations; and beyond this, in many ways, the opportunity does come for testimony to the joy and strength of our religion. In any helpful service of brotherly kindness, in the many activities of our churches and city missions, in public efforts of social reform, or of fellowship in common life, earnest and self-forgetting effort will be preaching the Gospel; and now as a new form of service, in which many may take part, we have the re-

newed and enlarged opportunity of the Van Mission, of which some account follows this article.

The object of this Mission is distinctly to preach the Gospel. The aim is not theological controversy, but religion. Our men are once more to go out to the people, as they did last summer, to speak frankly of the real things of life, to make the power of an earnest faith truly felt, and if any who come to hear wish to argue, to show them plainly in what light we regard religion as life with God, in the power of CHRIST'S ideal of brotherhood. We have seen a booklet of "Memoranda for Missioners," prepared for their use by the Rev. T. P. SPEDDING, and it is instinct with this spirit. It lays stress on the catholicity of spirit which must characterise the Mission, and on the supreme importance of the devotional element in the meetings. The address, it says, should always emphasise the fact that Unitarian Christianity is a religion of life, full of joy and hope for man.

There are four vans going out this summer, and the Mission should have the strenuous support of our people as a whole. It should help effectually to demonstrate in new fields what our religion really is, and what it can make of men.

THE VAN MISSION.

THE Van Mission opened on Tuesday evening of this week at Bradford, Manchester, and by the time these notes appear operations will have begun at Stamford, and on Monday next the Scotch and Midland vans will be at work. Owing to the Whitsuntide holidays it was arranged that the Mission should open a fortnight later than last year, and the delay has proved a fortunate one in view of the multiplicity of details which required attention. It was found impossible to complete the three new vans within the specified time, and it transpires that varnish dries very slowly in Whit-week! It is a little difficult also to find convenient dates for a team of between sixty and seventy missioners, and to arrange supplies for their respective pulpits on the Sunday of their absence. That, however, has now been satisfactorily accomplished, and, with the exception of two or three weeks, all the vans have their full complement of men. With those who are assisting for odd nights or acting as chairmen, it is likely that a hundred ministers will participate in the work. A number of laymen also have been enrolled, including one gentleman from Ireland, who will travel at his own expense for two or three weeks. Students from both Colleges assist, two or three of them for a month each, and Mr. KISS, from Hungary, and Mr. Kennedy, from New Zealand, will also have practical experience of the work. Several disappointments happened after the apparent completion of arrangements in regard to lay-missioners, but ready helpers have been forthcoming, and the final selections are likely to prove eminently satisfactory.

Mr. Bertram Talbot's efforts last summer contributed so greatly to the success of the Mission that it is a good thing to be able to say that men have been found who are likely to prove efficient colleagues.

Fortunately the Mission has had scarcely anything but well wishers from the first. It has escaped a good deal of criticism, probably because it started out with very few theories. It was conceived as a tiny agency to lend a hand in the practical and everyday salvation of our time. It wasn't designed so much in the interest of a particular "ism," as with the notion that a Church is never the worse for doing a little bit more, and here was a way in which some of its members could help. There may be many more perfect schemes than this, but it does at least afford scope for the earnestness of a hundred men, and the sympathy of a whole community. It will be worth striving for, therefore, that it shall enjoy the suffrages of the whole of that community. So far the only drawback has arisen from the fact that the necessity for the widest possible support has not quite been understood. Several promises are to hand from friends who look forward to helping when the van is "in their district." That seems a fair attitude—loyalty to one's own home and church and district. It prepares for any larger service that may offer, and that one may have grace and strength enough to render. There, indeed, is the implication of our little movement. But it interprets the terms in no narrow spirit. A theological "ism" merely is a poor ideal to strive for! And from the point of view of the Mission geographical limitations are as much to be avoided. Quite unintentionally this district-ism, if it is to prevail, will do harm, because practically no district could efficiently provide for itself in work of this kind. Here the whole country is our parish, and our missioners in every instance leave the decision as to where they shall work to be determined by the van itineraries. It is pointed out also that as the vans will constantly be travelling over new ground a preliminary acquaintance with open-air services will be useful to the missioners, who will be called upon for special service at a later time.

It is interesting to find that about ten of the Unions and Societies are co-operating in the Mission during the coming season. Many valuable suggestions have come from them, and it has been found possible to arrange for visits to nearly all the places which have been especially mentioned. The next important point is that in most of the towns and villages where no church exists to which we can look for assistance, it is pretty certain that Unitarians would be found if we only knew where to look for them. The names of a few of these isolated fellow-believers have been sent in, and it is expected that the missioners will be glad to call upon them. An earnest request is now made for the utmost assistance in this direction. Names should be sent in to the missionary agent, who will forward them to the various centres and, if possible, report afterwards as to whether a visit was paid. A list of places upon each route is

No. II.]

BULLETIN

OF THE

Boston (Fourth) International Congress of Religious Liberals

TO BE HELD IN BOSTON, MASS., U.S.A., SEPTEMBER 22 TO 27, 1907

Purpose: "To open communication with those in all lands who are striving to UNITE PURE RELIGION AND PERFECT LIBERTY, and to increase fellowship and co-operation among them."

Issued as a Supplement of the *Christian Register*, *Universalist Leader*, and the *Inquirer and Christian Life* of London
Also at 25 Beacon Street, Boston, Mass.

The International Council of Unitarian and other Liberal Religious Thinkers and Workers was organized at Boston, U. S. A., on May 25, 1900.

The International Council seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims, the historic liberal churches, the liberal elements in all churches, the scattered liberal congregations and isolated workers for religious freedom and progress in many lands.

It aims to be a source of encouragement and strength to them in their struggles against dogmatic intolerance and ecclesiastical tyranny.

It cultivates large and fraternal relations with the great liberal movements in religion now going on under various names and auspices throughout the world.

To promote these ends it holds a biennial Congress in some acknowledged seat of religious enlightenment and freedom, the general arrangements for which are intrusted to the liberal bodies and communities which have extended the invitation. Such Congresses have been held in London, Amsterdam, and Geneva, attended by from 500 to 1,000 members, representing 15 nationalities and 24 religious fellowships.

The Executive Committee consists at present of the following persons:—

Prof. G. BOROS, D.D., Kolosvár, Hungary.
Rev. W. COPELAND BOWIE, London, England.

Prof. J. ESTLIN CARPENTER, D.D., Oxford, England.

Rev. SAMUEL A. ELIOT, D.D., Boston, U.S.A.
Prof. B. D. EERDMANS, D.D., Leiden, Holland.

Rev. P. H. HUGENHOLTZ, Jr., Amsterdam, Holland.

Prof. E. MONTET, D.D., Geneva, Switzerland.
Prof. H. OORT, D.D., Leiden, Holland.

Prof. OTTO PFLEIDERER, D.D., Berlin, Germany.

Prof. JEAN RÉVILLE, D.D., Paris, France.
Rev. G. SCHOENHOLZER, Zürich, Switzerland.
Rev. CHARLES W. WENDTE, Boston, U.S.A.

For the years 1905-07 Prof. E. Montet is president and Rev. Charles W. Wendte the general secretary of the Council. The secretary's address is 25 Beacon Street, Boston, Mass., U.S.A.

BOSTON INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS 1907.

Freedom is re-created year by year;
In hearts wide open on the Godward side.

—James Russell Lowell.

EXECUTIVE COMMITTEE.

<i>President</i>	SAMUEL A. ELIOT, D.D.
<i>Secretary</i>	CHARLES W. WENDTE
<i>Treasurer</i>	GEORGE WIGGLESWORTH
GEORGE A. GORDON, D.D.	PAUL REVERE FROTHINGHAM.
President FRANKLIN C. SOUTHWORTH.	FREDERICK A. BISBEE, D.D.
EDWIN D. MEAD.	

"The more international friendship rises to the sense of human brotherhood, the more it feels how much better is peace than strife and love than hatred, the wider will it extend the range of its benevolent influences."—Ambassador James Bryce.

The Fourth International Congress of Religious Liberals will be held in Boston, the city in which this movement for the federation of religious liberals originated, on Sept. 22 to 27, 1907. It is intended to make this gathering a notable occasion in the annals of religious thought and fellowship.

A cordial invitation is extended to all who are in sympathy with the general purposes of the Congress. *No assent to any formal dogma or adhesion to any particular Church is required for membership.* All who desire to increase religious enlightenment, freedom, and tolerance, and to make the world better, are cordially invited to participate.

There would seem to be especial fitness in the assembling of the Congress in Boston, the city in which the International Council itself was born, seven years ago, a community prominently identified with religious freedom and social reform, the home of Dr. William Ellery Channing, Ralph Waldo Emerson, and Theodore Parker, Hosea Ballou, John Greenleaf Whittier, and Phillips Brooks.

The spiritual descendants of these and other eminent representatives of liberal Christian faith are numerous and influential in the religious and public life of Boston. Harvard University, Tufts, and other colleges spread the light of science and the humanities among its citizens. Several liberal fellowships—the Unitarians, Universalists, Liberal Friends, the Christian Connection, the Free Religious Association, the Congress of Religion, New York State Conference of Religion, as well as independent, broad-minded men in all the sects—unite in extending this invitation and in welcoming our guests.

An interesting programme is in preparation, including many speakers from foreign lands,—scholars, thinkers, and orators of ability and reputation,—who will deliver addresses on themes of pre-eminent interest to liberal minds. The years which have elapsed since our last, or Geneva, Congress have not only witnessed deplorable exhibitions of reactionary intolerance, but remarkable manifestations also of religious independence and progress, brave and successful resistance to hierarchical pretension and the emancipation of communities and peoples from erroneous dogmas and priestly misrule. These will furnish fruitful themes for the speakers we are to listen to.

The Inquirer



PRINCIPAL J. ESTLIN CARPENTER
President of the First (London) International Congress

ENTERTAINMENT AND HOSPITALITY.

To all delegates from foreign countries who give previous notice, the hospitality of the Boston Committee during the days of the Congress (September 21-27) is freely extended.

All excursions and social gatherings of the Congress (including the banquet) will also be free of cost to delegates from abroad who shall enroll themselves as members, paying the Congress fee of one dollar.

The *Hotel Bellevue*, 23 Beacon Street, next door to the Unitarian Building, the headquarters of the Congress, is recommended. Meals à la carte.

Close by are *Young's* and the *Parker House*, also hotels of the first rank. Meals à la carte. The *Hotel Commonwealth* (less expensive). Other hotels and lodgings will be recommended, and information given by addressing the Committee at 25 Beacon Street, Boston, Massachusetts, U.S.A.



PROF. DR. H. OORT
President of the Second (Amsterdam) International Congress

It is believed that the influences radiating from this Congress will advance at home and abroad the interests of "pure religion held in the spirit of perfect liberty," encourage and inspire our fellow-workers for religious truth and progress in all lands, and promote that federation of religious liberals throughout the world which is the aim of the Council.

On the last page of this circular will be found an outline of the work and recreation of the Congress, so far as we are able at present to announce it. Later additions to the list of delegates and speakers will be duly made public.

Our committee cherishes the hope that many of those to whom this Bulletin is addressed may be in sympathy with its aims and endeavors, and may be able to participate in the coming Congress in Boston.

Should they come in their private capacity, they will be most welcome. If they come as the delegates of a church or other religious fellowship, they will be still more so. In the latter case we ask them not to fail in bringing some official credential of their appointment.

If they cannot attend in person, they may yet greatly encourage and aid our efforts to federate the religious liberals of this and other countries by enrolling themselves as members of the Boston Congress, and sending us a written expression of their personal sympathy with its purposes, and, if possible, the good will also of the church or association they represent.

Application for membership may be made at any time to the Secretary, Rev. Charles W. Wendte, 25 Beacon Street, Boston, Mass., U.S.A., enclosing the Congress fee of one dollar. Membership entitles one to participation in the Congress and admission to all its meetings, including the reception to delegates. For the banquet and excursions special tickets must be obtained. Towards delegates from foreign countries a large hospitality will be exercised.

It is manifestly too early to know definitely the number and names of the delegates from foreign countries we shall have the privilege of entertaining at the Congress. A journey to America is a more formidable matter than a trip to Amsterdam or Geneva, and requires greater deliberation. But from information already received we may count on a delegation of at least 100 persons from Great Britain. A special fund has been created in that country with which to aid clergymen in the payment of steamship fares. The travel arrangements are in the hands of Thomas Cook & Son, who have issued a booklet giving detailed information respecting the reduced fares secured on various Atlantic steamship lines, dates of sailing, etc.

Among the eminent British speakers whom we may hope to hear at the Boston meetings are Rev. John Hunter, pastor Trinity Congregational Church, Glasgow; Rev. W. C. Bowie, secretary of the British and Foreign Unitarian Association; Rev. C. J. Street of Sheffield; Rev. W. G. Tarrant, Rev. V. D. Davis, editor of the *Inquirer*, London; Rev. A. Webster of Aberdeen.

From Holland will come a strong delegation of modern theologians, including Profs. B. D. Eerdmans and H. J. Groenewegen of the University of Leiden, Prof. Meyboom of the University of Groningen, Rev. F. C. Fleischer, Rev. P. H. Hugenholz, and other representatives of the Dutch Reformed, Baptist, Remonstrant, and other churches.

From Germany we are able to announce the coming of Prof. Otto Pfeiderer of the University of Berlin, Prof. Martin Rade of Marburg University, Rev. Max Fischer of Berlin, and others. Prof. R. Eucken of Jena will send an important paper.

From Switzerland will come Prof. E. Montet, dean of the Theological Faculty of the University of Geneva and president of our International Council, together with Rev. E. Rochat, pastor in Geneva, Rev. G. Schoenholzer of Zürich, and Rev. L. Ragaz, minister at the Cathedral of Basel. We hope also for the presence of Rev. L. Maystre, president of the Synod.

From Florence, Italy, will come the pastor of the French-Italian Evangelical Church, Rev. Tony André.

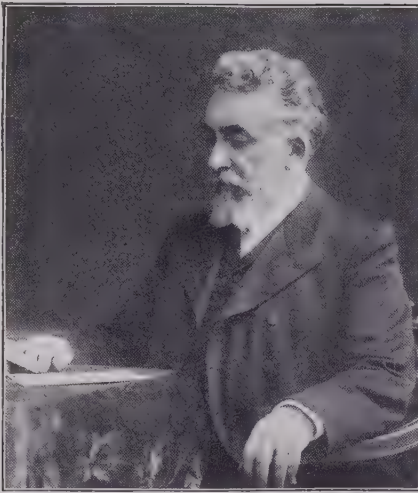
France sends us Prof. Bonet-Maury of the University of Paris, Prof. Jean Réville of the College of France and editor of the *Review of Religious History*, Abbé A. Houtin, and we hope also Prof. Paul Sabatier and Rev. Charles Wagner of Paris, author and preacher, whose addresses were an important feature of our third congress in Geneva.

From Hungary we expect to welcome Prof. Dr. G. Boros, head of the Unitarian College at Kolozsvár, Transylvania, and Rev. N. Jozan of Budapest.

From Austria we are to receive a message through Prof. T. G. Masaryk of the University of Prague.

Sweden sends us Prof. F. O. Lindberg of Gotheborg; Denmark, Mr. Theo. Berg of Copenhagen, editor of *Lys over Landet*. From other European countries and from Australia, India, Japan, we hope to welcome representatives of liberal religious faith.

The Inquirer



PROF. DR. E. MONTET
President of the Third (Geneva) International Congress

Honorary Vice-Presidents of the Boston International Congress

The following distinguished leaders in the religious, educational, industrial, and civic life of the United States have accepted the invitation of the committee to act as honorary vice-presidents of the Congress. They represent all parts of the country, many different religious fellowships, many different organizations for social reform and public righteousness. While not all of these friends will be able to attend the meeting, its purpose has their sympathy and good will.

Rev. LYMAN ABBOTT, D.D., editor of the *Outlook*, New York.
Rev. JOHN COLEMAN ADAMS, D.D., minister Universalist Church, Hartford, Conn.
Prof. FELIX ADLER, Ethical Culture Society, New York.
Mrs. LOUIS AGASSIZ, Cambridge, Mass.
Pres. EDWIN A. ALDERMAN, president of the University of Virginia, Charlottesville, Va.
President JAMES H. BAKER, president of the University of Colorado, Boulder, Col.
Rev. GEORGE BATCHELOR, editor of the *Christian Register*, Boston, Mass.
Mrs. HENRY W. BELLOWS, Boston, Mass.
Hon. HENRY N. BLAKE, Helena, Mont.
Rev. AMORY H. BRADFORD, D.D., president of the American Missionary Association, Montclair, N.J.
SAMUEL BOWLES, Esq., editor of the *Republican*, Springfield, Mass.
Hon. WILLIAM E. CHANDLER, ex-United States Senator from New Hampshire.
SAMUEL L. CLEMENS, Esq., author, New York.
Rev. ROBERT COLLYER, senior pastor of the Church of the Messiah, New York.
Gen. SELDEN CONNOR, ex-Governor of Maine.
FRANCIS CUTTING, Esq., Oakland, Cal.
Hon. W. MURRAY CRANE, United States Senator from Massachusetts.
Hon. HORACE DAVIS, former member of Congress, ex-president of the University of California.

Prof. SAMUEL C. DERBY, ex-president of the University of Ohio.
Hon. WILLIAM L. DOUGLAS, ex-Governor of Massachusetts.
Hon. EBEN S. DRAPER, Lieutenant Governor of Massachusetts.
President CHARLES W. ELIOT, president of Harvard University, Cambridge, Mass.
Dr. EDWARD W. EMERSON, Concord, Mass.
President W. H. P. FAUNCE, president of Brown University, Providence, R.I.
JOHN FRETWELL, Esq., Boston.
Principal HENRY B. FRISSELL, principal of Hampton Institute, Hampton, Va.
HORACE HOWARD FURNESS, Esq., author, Philadelphia, Pa.
Hon. JAMES R. GARFIELD, U. S. Secretary of the Interior, Washington, D.C.
Hon. PARIS GIBSON, ex-United States Senator from Montana.
RICHARD WATSON GILDER, Esq., editor of the *Century Magazine*, New York.
President DANIEL C. GILMAN, president of Carnegie Institute, Baltimore, Md.
Gen. A. W. GREELEY, United States Army.
Mrs. FREDERICK T. GREENHALGE, Lowell, Mass.
Hon. CURTIS GUILD, Jr., Governor of Massachusetts.
President ALMON GUNNISON, president of St. Lawrence University, Canton, N.Y.
Hon. WALLACE HACKETT, Portsmouth, N.H.
Mrs. C. B. HACKLEY, Tarrytown, N.Y.
Rev. EDWARD EVERETT HALE, D.D., Chaplain of the United States Senate.
Rev. FRANK O. HALL, minister of the Church of the Divine Paternity, New York.
President G. STANLEY HALL, president of Clark University, Worcester, Mass.
President FREDERICK W. HAMILTON, president of Tufts College, Medford, Mass.
President GEORGE HARRIS, president of Amherst College.
HENRY L. HIGGINSON, Esq., Boston, Mass.
Col. THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
Dr. EMIL G. HIRSCH, Rabbi of Temple Sinai, Chicago, Ill.
Gen. OLIVER O. HOWARD, Major-General United States Army, retired.
Mrs. JULIA WARD HOWE, Boston, Mass.
Hon. CHARLES E. HUGHES, Governor of New York.
CHARLES L. HUTCHINSON, Esq., Chicago, Ill.
President WILLIAM DEWITT HYDE, president of Bowdoin College, Brunswick, Me.
Hon. JOHN P. IRISH, Oakland, Cal.
Rev. CHAS. E. JEFFERSON, D.D., pastor of Broadway Tabernacle, New York.
Pres. RICHARD H. JESSE, president of the University of Missouri, Columbus, Mo.
Rev. JENKIN LLOYD JONES, Abraham Lincoln Centre, Chicago, Ill.
President DAVID STARR JORDAN, president of Leland Stanford Jr. University, Palo Alto, Cal.
Hon. WILLIAM W. JUSTICE, Philadelphia.
Mrs. HENRY P. KIDDER, Boston.
Hon. HIRAM KNOWLES, Missoula, Mont.
Hon. MARCUS P. KNOWLTON, Chief Justice of the Supreme Court of Massachusetts.
Hon. HENRY W. LAWRENCE, Salt Lake City.
HENRY C. LEA, Esq., Philadelphia, Pa.
Hon. JOHN D. LONG, former Governor of Massachusetts and ex-Secretary of the Navy.
Miss ALICE M. LONGFELLOW, Cambridge.
Hon. WILLIAM CALEB LORING, Justice of the Supreme Court of Massachusetts.

Miss EMMA C. LOW, president of the National Alliance of Unitarian Women.
Rev. CLAY MACAULEY, Boston, Mass.
St. CLAIR MCKELWAY, Esq., editor of the *Brooklyn Eagle*.
Prof. GEORGE F. MOORE, D.D., Theological Faculty, Harvard University.
Hon. THOMAS J. MORRIS, United States Circuit Judge, Baltimore, Md.
Hon. JAMES M. MORTON, Justice of the Supreme Court of Massachusetts.
Rev. PHILIP M. MOXOM, D.D., minister of the South Congregational Church, Springfield.
Rev. THEODORE T. MUNGER, D.D., New Haven, Conn.
Prof. CHARLES E. NORTON, professor emeritus in Harvard University, Cambridge, Mass.
Hon. THOMAS W. PALMER, ex-United States Senator from Michigan.
Hon. GEORGE C. PERKINS, United States Senator from California.
President HENRY S. PRITCHETT, president of the Massachusetts Institute of Technology.
Hon. FRANK S. ROBY, judge of the Appellate Court of Indiana.
JACOB H. SCHIFF, Esq., New York, N.Y.
Prof. NATHANIEL SCHMIDT, professor of Semitic Languages and Literature, Cornell University, Ithaca, N.Y.
President JACOB G. SCHURMAN, president of Cornell University, Ithaca, N.Y.
President L. CLARK SERLYE, president of Smith College, Northampton, Mass.
President WILLIAM F. STOCUM, president of Colorado College, Colorado Springs, Col.
ALBERT K. SMILEY, Esq., Lake Mohonk, N.Y.
Hon. GOLDWIN SMITH, Toronto, Canada.
EDMUND CLARENCE STEDMAN, Esq., New York, N.Y.
Hon. OSCAR S. STRAUSS, United States Secretary of Commerce and Labor, Washington, D.C.
Rev. JOSIAH STRONG, D.D., president of the American Institute of Social Service, New York.
Rev. J. J. SUMMERBELL, D.D., Dayton, Ohio.
President JOSEPH SWAIN, president of Swarthmore College, Pa.
Hon. WILLIAM H. TAFT, United States Secretary of War, Washington, D.C.
President JAMES B. TAYLOR, president of Vassar College, Poughkeepsie, N.Y.
President CHARLES F. THWING, president of Western Reserve University, Cleveland, Ohio.
Dr. BENJAMIN F. TRUEBLOOD, secretary of the American Peace Society, Boston.
President CHARLES R. VAN HISE, president of the University of Wisconsin, Madison.
Judge REUBEN E. WALKER, Justice of the Supreme Court of New Hampshire.
Hon. WILLIAM D. WASHBURN, ex-United States Senator from Minnesota.
Rev. JOHN B. WESTON, president Christian Biblical Institute, New York.
President BENJAMIN I. WHEELER, president of the University of California, Berkeley, Cal.
Hon. ALFRED T. WHITE, Brooklyn, N.Y.
Dr. JAMES M. WHITON, president New York State Conference of Religion.
HENRY W. WILBUR, general secretary Friends' General Conference, Philadelphia, Pa.
Hon. WILLARD A. WHITE, Boise, Idaho.
Mrs. ROGER WOLCOTT, Milton, Mass.
Hon. CARROLL D. WRIGHT, president of Clark College, Worcester, Mass.

The Inquirer



REV. SAMUEL A. ELIOT, D.D.
President of the Fourth (Boston) International Congress

Provisional Programme of the Boston (Fourth) International Congress of Religious Liberals

September 22-27, 1907

The headquarters of the Congress will be at the American Unitarian Association Building, 25 Beacon Street. Delegates are requested to report and enroll themselves, leave their credentials and addresses, secure membership, excursion, banquet, and other necessary cards, and obtain information as to homes, hotels, meetings, etc. The headquarters will be open from 8 A.M. to 10 P.M. during the days of the Congress. Committees will be present to welcome guests from out of the city and extend them any courtesies in their power.

SUNDAY, SEPTEMBER 22.

A.M. Preaching Services in different city and suburban pulpits by visiting delegates.

4 P.M. Organ Concert at the First Church (1630).

Excursions and drives in and about Boston will probably be arranged for, with visits to some of the places of historic interest.

8 P.M. Opening of the INTERNATIONAL CONGRESS at Symphony Hall.

Public meeting. Organ and chorus choir. Addresses by prominent delegates on "The Greeting and Message of the Congress of Religious Liberals." 1. Glory to God in the Highest! 2. Peace on Earth! 3. Good will to Men.

MONDAY, SEPTEMBER 23.

9 A.M. Morning Prayer in King's Chapel (1686).

10 A.M.-12.30 P.M. Tremont Temple. Session of the National Conference of Unitarian and Other Christian Churches. Reports by the officers of the Conference and addresses by President Charles W. Eliot, and Rev. Dr. George A. Gordon.

N.B.—It is the custom of this Conference to hold every second year a convention extending over several days. On this

occasion, however, it will occupy but one day, devoting the remaining time to the International Congress of Religious Liberals. It cordially invites its guests from abroad to attend the sessions of the Conference. As it is intended to give these an interdenominational character, they should be of especial interest to Europeans.

2-4.30 P.M. Continued session of the National Conference of Unitarian and Other Christian Churches. Addresses by Rev. W. W. Fenn, Dean of the Harvard Divinity School, Rev. Marion D. Shutter of Minneapolis and others.

2-6 P.M. Excursion of the International delegates to Concord, Mass. (home and burial place of Ralph Waldo Emerson, Nathaniel Hawthorne, Bronson Alcott, Thoreau, and other liberal thinkers).

8 P.M. Reception tendered the INTERNATIONAL CONGRESS and NATIONAL CONFERENCE delegates by their Boston hosts at the Hotel Somerset. Brief introductions of delegates and addresses. Music. Refreshments. Admission by membership card.

TUESDAY, SEPTEMBER 24.

9 A.M. Morning Prayer in King's Chapel.

10 A.M.-12.30 P.M. Tremont Temple. First session of the INTERNATIONAL CONGRESS. President's address. Secretary's report. Reports from delegates.

2-4.30 P.M. Tremont Temple. Second session of the INTERNATIONAL CONGRESS. Addresses and papers.

3.30-5 P.M. Department meetings.

8 P.M. Arlington Street Church (1730). Religious service. Sermon before the INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS, by Rev. John Hunter, D.D., pastor of Trinity Congregational Church of Glasgow, Scotland. Other visiting clergymen will participate in the services.

WEDNESDAY, SEPTEMBER 25.

9 A.M. Morning Prayer in King's Chapel.

10 A.M.-12.30 P.M. Tremont Temple. Third session of the INTERNATIONAL CONGRESS. Addresses and papers.

2.30 P.M. Reception of the INTERNATIONAL CONGRESS at the Massachusetts State House, Boston, by the Governor of Massachusetts.

3.30-5 P.M. Department meetings.

8 P.M. Old South (Third) Church (1669) and Second Church (1649). Fourth session of the INTERNATIONAL CONGRESS. Addresses and papers.

THURSDAY, SEPTEMBER 26.

Cambridge Day.

9 A.M. Morning Prayer in King's Chapel.

10 A.M.-12.30 P.M. Sanders Theatre, Harvard University, Cambridge. Fifth and final session of the INTERNATIONAL CONGRESS. Welcome by President Charles W. Eliot and Prof. F. G. Peabody. Papers. Business.

1 P.M. Lunch at the Harvard Union and First Church Parish House. Admission by membership card.

2-5 P.M. Personally conducted visits to the University grounds, buildings, museums, etc. To Mount Auburn Cemetery, Channing's, Longfellow's, and Phillips Brooks's graves.

8 P.M. Banquet at Somerset Hotel. Music. Addresses. Admission by special ticket. Close of the Congress.

FRIDAY, SEPTEMBER 27.

Delegates and guests are invited to an excursion to Fairhaven. A special train is placed at their disposal. Luncheon will be served at the Parish House of the Memorial Church followed by brief addresses.

SATURDAY, SEPTEMBER 28.

Excursion to Plymouth. Addresses at the First Church and visits to places associated with Pilgrim history. On the return a stop will probably be made at Hingham to visit the oldest church building now in use in the United States.

NOTES.

The final programme with the definite announcements of the appointments of meetings at the different places will be issued about August 1.

A Bulletin will be issued during the summer, containing portraits and biographies of prominent delegates to the Congress and such further announcements as may be needed.

The speakers, invited guests, and delegates from Europe and Asia will be entertained in Boston. American delegates will follow the usual custom of the meeting of the National Conference which precedes the meeting of the Council. The usual announcements in regard to transportation, hotels, etc., will be issued very soon.

Fees for membership in the Congress at \$1 are payable to the secretary, Rev. C. W. Wendte, 25 Beacon Street, Boston. Subscriptions for the hospitality fund and for the expenses of the Congress can be sent to the treasurer of the executive committee, George Wigglesworth, Esq., 53 State Street, Boston.

The Department Meetings announced in the provisional programme will give opportunity for members of the Congress interested in special topics to meet for conference and debate. These meetings will be held in churches and halls close to headquarters on Tuesday and Wednesday afternoons. The departments will include the following: Church Extension Work, Pastors and Churches, Religious Press and Periodicals, Religious Art and Music, History and Memorials, Education of the Young, Women's Work, Public and Social Service, and the Training of Liberal Ministers. The Department of History will hold its session at Plymouth, the Department of Religious Art and Music at Fairhaven, in connection with the excursions to those places.

Excursions planned by the committee will permit of visits to Cambridge, Concord, Plymouth, and Fairhaven and of drives or walks to the places of historic interest or of beautiful outlook in and about Boston. No excursions to more distant parts of the country will be arranged, but it is understood that a number of delegates propose to visit New York, Philadelphia, and Washington during the week after the Congress. The delegates of the British and Foreign Unitarian Association, Messrs. Bowie, Street, and Tarrant, are to hold meetings in the Unitarian churches of Canada during the weeks of September just preceding the Conference.

appended, and although changes are possible, the programme will very likely be followed through.

One of the best features of last season's work was the readiness of churches and schools all along the route to lend a hand. Not one failed us. The choirs were in attendance with anthems and solos, the ministers took the chair, sometimes active workers spoke, or spontaneously gathered in the free-will offerings, and did all in their power to make the meetings a success. There are signs of a similar willingness during the next few weeks, and high hopes are entertained that the missionaries will have the pleasure of welcoming crowds of Unitarians to the vans and the meetings.

The Mission at Bradford (Manchester) began a day late on Tuesday. The van arrived about tea-time, and took up a position in front of the Mill-street School, where such a splendid piece of work is being done by Rev. W. E. Attack and his friends. The district is one of the poorest in Manchester, and the air in the whole neighbourhood is vitiated by the great chemical works, beyond the vacant land on which the van stood close by the uninviting yard of a marine store dealer. The night, unfortunately, was bitterly cold, and so, while many people came up to the meeting, few of them remained for any length of time, and it was seldom that the adult attendance exceeded 50, though it was scarcely ever much below that number. Mr. Attack presided, and the missionary, Rev. A. Cobden Smith, of Lower Mosley-street, delivered a really admirable address. Mr. Spedding also took part, and Mr. Whittaker presided at the harmonium. The arrangements were in charge of Mr. Arthur Barnes, the lay missionary, one of the teachers at the Stockport School, and Mr. Bertram Talbot was present for the one night prior to his departure for Stamford to take over the duties of the London van. It was a modest beginning, but the meeting had results. The Bradford friends suggested that the van should perambulate the streets before the next night's meeting. A call was accordingly made upon a dealer in the neighbourhood who had horses to hire and who had been seen at the meeting. He promised to provide a horse, and to supply one to take the van to Ashton on Thursday. "How about terms?" came from one of the missionaries. "Oh, I won't charge anything." "Why, are you a Unitarian?" "No, but I believe in the work they are doing over there," pointing to the school, "and I drop in occasionally."

The following places are likely to be visited during the season:—

No. 1 Van.—Bradford (Manchester), Ashton, Mossley, Greenfield, Delph, Huddersfield, Mirfield, Thornhill, Ossett, Normanton, Castleford, Pontefract, Doncaster, Bawtry, Retford, Worksop, Shirebrook, Bolsover, Dronfield, Beauchief, Sheffield (Heeley, Tinsley), Masbro', Mexbro', Darfield, Barnsley, Silkstone, Penistone, Hadfield, Mottram, &c.

No. 2 Van (Scotland).—Thornhill, Sanquhar, New Cumnock, Old Cumnock, Auchinleck, Mauchline, Ayr, Prestwick, Loans, Kilmarnock, Dreghorn, Crosshouse, Irvine, Stevenson, Saltcoats,

Ardrossan, Seamill, Fairlie, Largs, Skelmorlie, Springbank, Wemyss Bay, Gourock, Greenock, Port Glasgow, Kilmalcom, Johnstone, Paisley, Glasgow.

No. 3 Van.—Stamford, Peterboro', Yaxley, Huntingdon, St. Neots, Sandy, Biggleswade, Baldock, Hitchin, Luton, Dunstable, Berkhamstead, Hemel Hempstead, St. Albans, Hertford, Hoddesdon, Waltham, Enfield, Edmonton, Tottenham, Walthamstow, Ilford, Barking, Forest Gate, Highgate, Stepney, Canning Town, Woolwich, Erith, Dartford, Orpington, Bromley, New Eltham, Hither Green.

No. 4 Van.—Oakham, Melton Mowbray, Syston, Loughborough, Coalville, Burton, Lichfield, Rugeley, Stafford, Stone, Longton, Stoke, Newcastle, Hanley, Burslem, Tunstall, Crewe, Sandbach, Winsford, Northwich, Knutsford, Wilmslow, Stretford, Eccles, Tyldesley, Walkden, Pendlebury, Hilton.

Arrangements May 27 to June 8:—
No. 1 Van, Bradford (Manchester); missionaries, Revs. A. C. Smith and W. Holmshaw; Ashton, Rev. A. C. Smith; Mossley, Rev. J. E. Stead; Greenfield, Rev. A. H. Dolphin.

No. 2 Van (June 3), Thornhill, Revs. W. H. Lambelle, J. Forrest, M.A., E. T. Russell, B.A.

No. 3 Van (May 30), Stamford, Revs. H. B. Smith and E. C. Pike, Peterboro', Rev. H. B. Smith; Yaxley, Rev. G. Lansdown.

No. 4 Van (June 3), Oakham, Rev. C. E. Pike; Melton Mowbray, Rev. W. C. Hall.

THE *June Quiver* appears in festive garb, to celebrate the issue of its five hundredth monthly number. As a weekly sheet it had been appearing some time longer. Former editors tell of their happy connection with the magazine and with the house of Cassell. There is also the last story written by Ian Maclaren, and a touching little sketch by Allen Raine, with a portrait of her, and a picture of her Cardiganshire home.

THE Second Church at Brooklyn already contains a memorial of Samuel Longfellow, who ministered there for some years. Now a beautiful bronze tablet has been erected near the pulpit, to the memory of its late minister, with the following inscription by his life-long friend, William Channing Gannett:—

JOHN WHITE CHADWICK.

OCTOBER 19, 1840—DECEMBER 11, 1904.
MINISTER OF THIS CHURCH FOR FORTY YEARS. 1864-1904.

A tireless seeker for truth.
A revealer of the best in literature.
A joyful interpreter of the Immanence of God in Nature and Soul.
A prophet of the faith of Evolution.
A fearless preacher of Freedom, Fellowship, Character, and Service as the essentials in Religion.

A poet of the life that is and that is to be.

A tender friend in the gladness and sorrow of our homes.

ERRATUM.—In last week's *INQUIRER*, p. 330, col. 3, line 12, for "ministry" read "minstrelsy."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PUBLIC MEETING.

THE public meeting of the Association was held in Essex Hall, on Tuesday evening in Whit week, which was left free this year by the omission of the Essex Hall Lecture.

MR. GROSVENOR TALBOT, President, took the chair at 7.30, and in his opening address referred to the changes of religious thought, which had been great during the past hundred years, and would give them in the future a truer faith, a greater belief in God, a purer idea of Christ, and of the essentials he had brought to them, and a truer reverence. As to the "New Theology," he did not think it differed much from their Unitarianism, except perhaps that it was slightly more mystical and more difficult to understand. If its advocates thought it best and in the interests of Christianity, he hoped they would stay in the churches where they were and do their work there. But if they came over to them freely and willingly, they would welcome them as they welcomed any who came searching after the truth. It was said there was a need for a revival of religion. Revival services were spasmodic and passed away. They had seen it in the case of the Salvation Army, which began with great excitements, but now were coming on to practical Christianity, doing all they could to help their fellow-creatures, with very little show of the emotions outside, and the Army had become a vital force in the country. There was indeed need for the renewal of religion in their midst, and of clearer moral discernment. Much had been done, and the members of their churches, their philanthropists, had taken a large part in combating certain forms of immorality. For years they had had societies for the suppression of cruelty both to animals and to children, and there had been a noble work done in the matter of drink. They wanted the whole tone of morality to be raised, and a strenuous effort against the evils of gambling, which was undermining the manhood and womanhood of the country. They, as Unitarians, had in the past cleared the way for the broadening of knowledge, now they should lead the van, to bring home to the country the necessity of a purer morality, a higher idea of good. If only they could establish that purer ideal they would have done more than the Unitarian body had ever done in the past, and would help to make England a Christian country, not merely in name, but in reality, so that the people might follow Christ, might believe in him, and show their faith by their lives. That, he trusted, would be the future course of Unitarianism.

GREETINGS FROM THE AMERICAN UNITARIAN ASSOCIATION.

THE Rev. R. W. BOYNTON (St. Paul, Minn.) said it was his great privilege to bring to them greetings from the American Unitarian Association, and he could assure them they were greetings from the heart. He also brought by special commission the personal greetings of the President of the Association, Dr. Samuel Eliot. They were the greetings of friends and fellow-

workers. In spite of the stories he had heard of Americans in London, he was persuaded Americans were like Englishmen, and Englishmen were like Americans. There had constantly been in his mind since his landing the felicitous and beautiful words of Hawthorne: "Our old home." His ancestors left England in 1638, and on Sunday last he attended service in a church near Manchester, and he was told by the gentleman who showed him round afterwards that the founders of that church left the parish church in consequence of the Act of Uniformity in the year 1662. He was proud he could also say he was a citizen of no mean city, and could point to the fact that the church in Dorchester, Mass., in which he grew up was formed in 1629, and had maintained a continuous existence since 1630. He came bearing a commission to ask them to visit their new home. They in America gloried in the ministers that had been sent them from England, and in the temporary presence among them of Mr. Wood and Mr. Freeston. There was a large amount of preparation going on in Boston for the great meeting which was to be held in September, and they were ready to extend a most royal welcome to their friends from England. He did not bring greetings merely in the tone of superficial optimism, but he hailed them as the Lord's army in England from the Lord's army in the United States; they were engaged in the same fight. And not only from the great body of Unitarians, but from the far greater body of Unitarians in liberal sentiment, he hailed them as fellow-workers, and called down in reverence and trust God's blessing on their work.

GREETINGS FROM THE DUTCH PROTESTANTENBOND.

PROFESSOR EERDMANS said he was commissioned by the Dutch Union of Liberal Protestants to present to them the cordial greetings from their fellow-workers in Holland. Ever since the successful International Meetings in London in 1901 they had felt that there was power in international friendship. They in Holland had not forgotten that the success of the International Congress at Amsterdam in 1903 was largely due to the prominent part English Unitarians took in those meetings. It was a pleasure to meet their delegates at several of the annual meetings of the Protestantentbond. They in Holland read the weekly publications of the English Unitarians, and had often been encouraged by the words of their eminent leaders. He brought not only the cordial, but also the joyful greetings of many friends, for there was reason for liberal thinkers in both countries to rejoice. Religious liberals very often supposed themselves to be only a small minority, but the present position showed that on both sides of the North Sea the number of liberal-thinking people largely exceeded the number of people who dared to admit their Unitarianism. Some months ago he heard a sermon preached in Westminster Abbey which they would not have been surprised to hear in a Unitarian congregation. If all congenial spirits would only set themselves free from their present ties for only one day it would show that liberal religion was the religion of a majority and not of a minority. They did not belong to a denomination in order

to work for the glory of their own party, but they belonged to it for the sake of promoting certain religious opinions, and, above all, in order to deepen their religious life. And they could only rejoice if they saw the principles which were dear to them held by others who arrived at them by various ways, and who liked to use different names. It encouraged Unitarians and made them more conscious that they possessed, at any rate, a part of the eternal truth.

THE UNITARIAN MOVEMENT IN NEW ZEALAND.

MISS MARY E. RICHMOND (Wellington) said she was there as a delegate from the Unitarians of New Zealand, and, although sixteen thousand miles of sea separated New Zealand from the mother country, yet she personally claimed a special bond of sympathy with London and Londoners, for both her parents were born within sound of Bow Bells. She was not there as a newly made convert to the great cause of truth and freedom. Her grandfather, Mr. Christopher Richmond, was a London barrister, and became early in his career a convinced Unitarian. He was professionally connected with the Union of Unsubscribing Churches, and her father used to tell them that one of his earliest recollections was of seeing her grandfather ready dressed to wait upon the Duke of Wellington with the draft copy of the repeal of the Test and Corporation Act in his hand. But although she grew up in an atmosphere of religious liberty she did not realise the need or use of Unitarianism as a separate profession of faith until she visited England some ten years ago, and had the privilege of attending the small and ancient Unitarian chapel at Crewkerne, Somerset. It was quite a small congregation, chiefly composed of working-people, and there she understood for the first time the power and value of the Gospel they proclaimed. Absolute sincerity, the fearless but reverent pursuit of truth, conferred a patent of nobility upon the humblest. Intellect was sustained and elevated, the will set free from the bondage of custom and mean fear, and the emancipated affections flowed out upon practical life. Those things she witnessed in action, and seeing, understood the wonderful work modern Unitarianism had in hand. Turning to the Unitarian movement in New Zealand, she said that the first Unitarian church was founded in Auckland some years ago owing to the extraordinary energy, industry, and practical organising power of Mr. Jellie, the minister sent out by that Association. They built themselves a stone church; they had a fine organ, and, financially, she believed were in an excellent position. The Auckland Council had appointed her to represent them at that meeting, and on their behalf she begged their English friends to accept a very hearty greeting from the other side of the world. They in Wellington felt that their friends in Auckland had set them an inspiring example; they were the pioneers, and she noted especially the leading part Mr. Jellie was taking in the literary endeavours of the city. The citizens had formed a large and active Shakespeare Club, of which Mr. Jellie was president, and she had no doubt that was but one of many activities in which Mr. and Mrs. Jellie took part.

At Wellington, before Mr. Hargrove's visit, they had a small meeting of 30 or 40 people, and formed a branch of that Association. She had herself been doubtful, with others, as to such a step, as a mere emphasising of the lines of division in the world of religion; and one gentleman had urged that their needs as liberals were already supplied by preachers in the city. Then one of the women present rose and said very quietly, "There is only one question for us—Are we Unitarians or not? If we are, then an Association should be formed." And it was formed. They had been deeply grateful for Mr. Hargrove's visit, and since the arrival of Dr. and Mrs. Tudor Jones a new era had set in. A thorough modern philosophical training, and a genius for exposition, added to and illumined by Celtic fire and enthusiasm, formed an unusual and striking combination in Dr. Tudor Jones, and in consequence the movement so far had met with an unexpected success. But they felt they were still in extreme infancy, and hardly knew what they were yet, till the sifting and solidifying work of time had tried and tested them. There was no place for boasting; they looked back with grateful hearts on what had been done for them in the past, and forward to the future, to what they must do themselves, with humility indeed, as became them, yet with courage and unextinguishable hope, because they believed that all the great spiritual forces of the world were on their side.

As to the general condition of religious life in New Zealand she noted three points: (1) There was no established national Church; (2) they had for many years had a national, secular, free and compulsory system of education; (3) they had an industrial democracy, with manhood and womanhood suffrage, and the will of the people took effect more immediately and directly on the legislature than in this country. Their labour laws were supposed to be the most advanced in the world, and were much admired by all visitors. It was possible with them to grow up in complete ignorance of the Bible. They had already brought up one generation without any Bible teaching, but happily the personelle of their teachers, who gave examples of a noble, unselfish, strenuous life, went far to mitigate the result of the lack of religious teaching. Yet the want of reverence was everywhere felt, want of reverence for the past of history, for the old age of individuals, and for the still small voice of conscience. That meant blindness to those great moral and spiritual beacons which were the very light of all their seeing. Unitarians had always been educators, and in their Sunday schools she could not help feeling they had the work which was going to change the world. She had seen the Crewkerne Sunday school in session; it was being taught with a zeal, courage, and fidelity most inspiring to witness, and she took it as a type of what was being done elsewhere, and was filled with hope. Every vital reform must begin at the beginning; if they purified the spring at the sources the stream of national life would run crystal clear. It did not matter if many of their chapels were poor and small, so long as their Sunday-schools were full. That power Unitarians seemed to possess over the young led her to believe there was a

great future open to the movement in the Colonies, but they would have to work hard for it. At Wellington their need at present was for a church, and they hoped soon by energy and persistence to obtain it. Their hope was in the children. They had already a Sunday school of between 50 and 60 intelligent children, capable of being filled with enthusiasm for the cause, ready to receive through the teaching of experience the fruitful truth that only through corporate action was the fullest personal life possible. They could not explain to children the mysterious fact that only in a social order was it possible to develop the highest character; that personal worth and content grew with personal service and devotion to social ideals. But by placing them in the right kind of society, by inculcating from their earliest days self control and self reverence, duty to the community, and to the individual, they would unfold in a balanced order of development, full of harmony and beauty, and when the day came for the full self knowledge of the mature man or woman such an education did indeed "lead life to sovereign power."

I believe, said Miss Richmond, in conclusion, a great future opens before Unitarianism in the Colonies; a free religion fits a free people. That is why I think this Association has done well to remember us, and send missionaries amongst us. That is why I should like to see Unitarian churches founded in the four principal cities of New Zealand, and founded soon. That is why I should like to see the chief effort concentrated on the children, because from amongst them will come our future rulers; and unless we can fill those destined to govern us with a living faith in God and in goodness, we shall have corruption everywhere. Every man in sober earnest will have his price. I do not mean that there will not remain a remnant in Israel who have never bowed the knee to Baal, what I mean is that these fastidious persons will be driven out of public life. This has happened to a large extent in America,* it will happen with us, and soon—very soon. The problem in America is so vast and complex, it is impossible to foresee immediate results; the British nation can only look on and wonder at the Titanic scale of the struggle, and have faith in the ultimate triumph of right against might. But with us, we are small and young, and we belong to you; there are not quite a million of people in the whole country. If we could fill these open ears with the words of truth—if we could show these keen eyes the vision of the city of God, a city not made with hands, but founded on the spiritual rock of honesty and labour and love—if we could do this—then surely, when our time comes, we may depart in peace, secure in the conviction that when politics and religion are one, the Kingdom will be come upon earth.

I thank you in the name of the Unitarians of New Zealand for all you have done for us. We are not ungrateful.

Other constellations burn above us,

Wonderful new stars arise and shine;
Yet our hearts beat true to those who love us,

Though we watch the heavens across the line.

The Rev. CHARLES HARGROVE'S address on "The Relation of Unitarians to the Churches," we must keep to print in full next week, and also the Rev. W. H. DRUMMOND'S address on "Religious Atmosphere."

The Rev. J. PAGE HOPPS had for his subject, "The Appeal of the Man in the Street." The man in the street, he said, was indifferent to the chapels and churches and what was going on in them. He foresaw the time was coming when the great multitudes in our large towns would almost entirely pass by church and chapel, and leave them out of their calculations. That was what they had to face, and that was his trouble, because the man in the street that he was thinking of was not really irreligious; he was not merely indifferent; he certainly was not bigoted; he did not beat his wife; he was not a drunkard, and he was not in that sense of the word a scamp. The man in the street of to-day was a very good fellow, he was a very thoughtful, quick-witted man. During the last few years a great many things had tended to give us an entirely new man in the street. He had a vote, had had it for some time. The son of the man in the street had a father who had a vote, and that made him think, gave him a feeling of freedom. He was a trades unionist of the good sort. The trades unionist of to-day was one of the sharpest men in the community, and in many ways the man in the street was the man who was best worth reckoning with in relation to what was going on in the country. He believed the man in the street was the man who was going to take possession of the nation; he was going to be the governing power, and he (the speaker) was not sorry for it. He believed in the man in the street, but he was very sorry he was in the street all the time, and never in the chapel. It was not only Unitarians that were suffering in this matter, but the churches of all denominations all over the country, and that was what they had to face. The man in the street was a silent challenge. What they had to do was to go out to the people and meet them on their own ground, and on that account he rejoiced that the vans were going out. And he told of a project he had of taking one of the largest theatres in London for Sunday evenings, in the neglected neighbourhood of St. Pancras. The churches were few and ill-attended, and there were next to no chapels. The people there wanted the Unitarians, and the Humanitarians, and he believed they could help them.

The Rev. CHARLES PEACH (Manchester) gave the last address, on "Religion and the Thought and Life of the Worker." It was all very well, he said, to go to the man in the street and say, "I will prove to you that God is love by my love for you." Mr. Hopps' man in the street asked him to do something more; he asked him not to be a perpetual camp-follower, repairing the defects of society, patching up the waste in our social life. He said, "Prove God to me by His world and by the possibility of a social order where a noble life can be lived." The labour movement, the movement of thought and feeling among the working classes of to-day, was

a movement of aspiration and a protest. It was an aspiration after a higher life, and a protest against the present low ideals of life, an indignant protest against the things that we were content to honour, and the ways in which we were content to honour man. It was a movement which was making for peace, for international peace. What that movement was making for was the essential central thought of our religion, first the brotherhood of man, and secondly that the man's life was not in his possessions, that there was something higher and better and nobler than man's possessions, and that was to be found in the sense of comradeship amongst men and also in their capacity to enter into and enjoy the simple and beautiful and natural things of the world. The great demand of the labour movement to-day was that we should realise that the community as a whole had one organic life, and that it did not matter what was the service to which one might be called; it was the way in which he served and not the position in which he found himself, that should be the standard of our esteem and honour. It was not a low ideal that was pulsating through the labour movement; it was the revolt from low ideals; it was the revolt from things that they were not satisfied with. They felt the horrible shame of the situation that set man and man in competition the one with the other, and made a man feel that too often his gain and his good were at the cost of another's tears and sorrow. The real labour movement was not a mere desire to increase wages or shorten hours, and any man who said or thought that knew absolutely nothing of it. The labour movement was a great protest on behalf of two truths which were vital to Unitarians, the truth of their brotherhood, and that the dearest thing in life was brotherhood and comradeship. This was God's world, and therefore if the order was wrong it was our fault, and it was our work to try and set it right.

THE ASSOCIATION CONFERENCE.

THE NEW THEOLOGY.

THE REV. J. H. WEATHERALL'S PAPER.

THE Conference of the British and Foreign Unitarian Association was held on Thursday morning in Whit-week. A service of devotion was conducted by the Rev. Alfred Hall, of Norwich, and at half-past ten the chair was taken by the President, Mr. GROSVENOR TALBOT.

The Rev. J. H. WEATHERALL, of Bolton, read the first paper on "The New Theology," and selected three points to be dealt with—(i.) Mr. Campbell's method; (ii.) the good side of his results; (iii.) their bad side.

(i.) The method was that of free inquiry, and construction thereupon, as opposed to the mere exposition of an external authority. And a passage from Chapter XI. of Mr. Campbell's book was quoted, including these sentences: "The true seat of authority is within, not without, the human soul. We are so constituted as to be able to recognise, little by little, the truth of God as it comes to us. . . . Why should we be afraid of trusting the human soul to recognise and respond to its own truth? All truth is one, and all

* At the close of Miss Richmond's address the Rev. R. W. Boynton rose for a moment to say that he believed never before had there been so much religion and idealism thrown into politics in America as at the present time.

earnest truth-seekers are converging upon one goal." Thus, said Mr. Weatherall, they had that common basis of agreement with the New Theology, that history, reason, and experience were accepted as chief and sufficient guides in the journey towards truth, and they need not part company with Mr. Campbell at the very beginning, as they were obliged to part with the Roman or Anglican Catholics, or the Evangelicals, who could not long talk to them without claiming their allegiance to an external standard, in which, they were assured, and in which alone, the only truth which mattered for the world had been for ever revealed.

(ii.) It was highly significant that the results of Mr. Campbell's free inquiry were distinctly a Theism, and a Christian Theism. It fortified one's own results to find much the same elements at the end of an independent thinker's inquiries. Mr. Campbell's theology postulated a reality both for God and man, and interpreted the drama of existence in terms which involved the activity of both. It took thought not only for the life that now is, but the life to come, and found on moral and spiritual grounds the conditions by which life rose from lower to higher, from less to more, and the human reached out to and attained the divine. Righteousness, holiness, sin, moral responsibility, salvation, judgment, the indwelling of the divine within the human; the function of sacrifice; the solidarity of the race; those so familiar terms all re-appeared as fundamentals in that newest attempt to interpret the mystery of existence in relation to human life. The contents of those ideas were, indeed, developed on unconventional lines, but the categories of theology remained constant. The map of theology received no new territories, but the colouring was different. And it was a Christian Theism they had in Mr. Campbell's results. In the New Theology Jesus Christ received a unique place as revealer of the nature of God. Mr. Campbell recognised the principle of the continuity of historical tradition, and the values introduced into the world's consciousness by the rise and development of Christianity. His example might serve to remind them of the truth to which Dr. Martineau once recalled them: "A religion that declines to be united with the past will hardly avail to combine men in the present; in ceasing to be historical, it loses its best hope of becoming social."

(iii.) The idea singled out by Mr. Campbell as the master-motive of the New Theology was the Immanence of God. In the light of that principle he was scornful of the popular theology; only in so far as it accorded with that idea did he accept anything from the Christian tradition; because of their apparent accord with that doctrine he was hospitable to the conceptions of physical science. The idea of immanence was, of course, nothing new, but it was only lately that theology had been open to any far-reaching acceptance of it. In 1876 Dr. Martineau, referring to the conceptual changes necessitated by the developments of scientific theory, spoke of the need of emending current theology, and affirmed that among Unitarians, for the most part, the emendation had long been made. Among them

he said, "God is conceived, not as 'First Cause' prefixed to the scheme of things, but as *Indwelling Cause* pervading it, not excluded by 'Secondary Causes,' but coinciding with while transcending them; as the One ever-living Objective Agency, the modes of which must be classified and interpreted by science in the outer field, by conscience in the inner." The change he noted as due to the lessened prominence of mechanical ideas, and the advance of physiology to a dominant position, substituting "the thought of life working from within for that of transitive impulse starting from without."

But it is one thing to grant the value of and a necessity for the idea of immanence in a theistic interpretation of the universe (from this point we give Mr. Weatherall's paper *verbatim*); it is another thing to make it the single formula to unlock the mysteries of time, space, and Personality. That in God we live and move and have our being is a statement of daily Christian confession, but the immanence it involves does not exclude the personality of created minds. Now, the obvious criticism of Mr. Campbell's application of his immanence formula is that in any sense worth mentioning Personality disappears, from which a multitude of evils follows.

Here we proceed from abstraction to abstraction; but one must try to give a reason for this criticism. Mr. Campbell, it so happens, is a disciple in a philosophical school which takes the fact of consciousness as the basis of reality. This is what Mr. Campbell means when he tells you (and you wondered what he meant), "I can think of existence only in terms of consciousness; nothing exists except in and for the mind." "The universe is God's thought about Himself"; and so on. You may recall the consequences to which the vigorous and rigorous application of this principle leads, and how the recent psychology of the subconscious mind is worked into the service (it really points the opposite way; the subconscious mind is not the deeper, but only the flabbier mind), and how at length the larger self of John Smith is defined as "a perfect and eternal being integral to the being of God."

Thus, by the use of the conception of the supreme reality of consciousness, Mr. Campbell is able to reach his doctrine of the identity of God and Man. From this error flows all the individual peculiarities of Mr. Campbell's theistic construction—the peculiarities, for instance, that would prevent his book from being looked on as an exposition of Unitarianism. Existence being reduced to a form of thinking, the selfhood of man and of God disappears; free will is reduced to an illusion; moral responsibility is wiped out; sin is only the absence of more abundant life—a blunder, not a crime; and individual immortality, in any intelligible sense, is impossible.

The difficulty which the ordinary reader, unused to philosophical terms, feels in the attempt to translate these individual peculiarities into working thoughts is a real difficulty, and neither the school from which Mr. Campbell derived it nor Mr. Campbell himself can state the doctrine in a form which is free from obscurity and ambiguity. The school itself has but a small following; its failure to commend itself to other thinkers qualified

to test it is perhaps a hint of the destiny that waits its translators into the theological gnosticism of the New Theology.

Personality is wider than consciousness, and the reduction of Personality to any one manifestation of it necessarily leads to error. Mr. Campbell tries to get rid of the ordinary trichotomy—Reason, Feeling, and Willing; but he is obliged to differentiate the unity he has taken such pains to secure, in his acceptance of the division body, soul, and spirit. It is not the only case where he gets in by the back door from what he has previously thrown out of the window. (Another case is where, after overleaping logic to allow some free will, he withdraws it in the words, "Whatever our moral freedom may be, it must consist with the all-directing universal will.") But consciousness by itself is not willing, and it is not feeling; and it is because the contents of religion so largely pass beyond knowing into these other regions that they require terms for their interpretation which the category of consciousness cannot supply. No juggling with the conception of consciousness will justify the translation of the conceptions of higher and lower, of more or less, of deeper and surface life, into *moral terms*; no self-limitations of the infinite could ever represent themselves as manifestations of ethical or emotional realities like righteousness and love.

Mr. Campbell's own native ethical passion is sufficient to secure for himself a religion; and in everything he speaks or writes it enables him to produce a strong religious impression. It is for this reason that the New Theology has made a deep mark upon his public. It is manifest that he supposes his intellectual constructions supply him with the ethics he enforces so vigorously; and he is not conscious how his evisceration of Personality, his reduction of moral responsibility to a shadow, his Emersonian doctrine of sin, must cut the nerves of moral endeavour in those where affections are not pre-engaged on the side of the angels. We, like him, realise the urgency of the intellectual demand for unification; and for theology we envy the success of the scientists in resolving the myriad phenomena of the universe into manifestations of an inherent unity. But the reduction of all existence to a drama of consciousness is not a procedure which commends itself to us; nor, in spite of Mr. Campbell's disclaimer, can we differentiate his results from Pantheism. And on such a basis the very essentials of religious life must disappear in fact, if not in form. The consciousness of sin, the possibility of choosing the better way and leaving the worse, the thirst for a living God who is not simply an extension of our own finiteness, but an objective Personal Reality by whom, indeed, we live and move and have our being, but yet from whom, through moral transgression, we may be at times remote as well as near—these demand a justification which, from the first to the last page of "The New Theology," we seek to find, but ever seek in vain.

Mr. Weatherall's paper was followed by another, on "The Situation," by the Rev. W. G. Tarrant, which appeared in last week's INQUIRER.

THE DISCUSSION.

The Rev. J. PAGE HOPPS, who opened the discussion, said that the two most thoughtful papers to which they had listened would be extremely useful. Yet he was sorry that the New Theology was so much associated with Mr. Campbell's name. It was only the enterprise of certain newspapers that had made the popular commotion. A little more attention should go to the fact that before the New Theology was in the City Temple it was in Westminster Abbey, and had been preached and printed by Archdeacon Wilberforce for years, and before that in Little Portland-street Chapel by Dr. Martineau. The other day it was called the New Thought, now the New Theology. One word expressed it, and that was Evolution. There was a splendid truth in that idea, now so much emphasised, that the Universe was a manifestation of God, that all the life in the Universe was produced by what one might dare to call the heart-throbs of the Everlasting Father. But when they said that, beautiful and true as it was, they were at once landed in tremendous troubles. For many manifestations of the universe were ugly, so ugly that some had difficulty in saving their religion when they tried to be true to facts. This he illustrated by describing a wonderful little maggot, with its "devil head" ingeniously glued on to a lovely rosebud, ready to devour it when the time came. It was a symbol, he said, of what was going on in London and America, wherever there were sweaters and millionaires. The old theology had professed to know too much about God; the new theology spoke of religion as the soul's response to the universe. To that he agreed, and laid emphasis on the truth that all sin was selfishness. They had to learn to work in harmony with the flow of life in the universe. That was religion, and the contrary was selfishness.

The Rev. P. H. WICKSTEED said he had a strong impression that the moving spirit, the driving force in Mr. Campbell's work was not theological, speculative, or philosophical; it arose from social and ethical passion of an extreme sincerity. He was intensely conscious of Dives and Lazarus; and the question of supreme interest was, What next? They had all at one time or another wakened to that contrast. It inspired them with a sense of something of supreme significance not to be acquiesced in. Mr. Campbell had got hold of the star. The question was, could he hitch his wagon to it? There was nothing new in his experience, but would anything new come of it? The immediate reaction was to say, "what the churches stand for is sympathy and brotherhood. The theology taught by the churches is absolutely irrelevant." Then came the real point, What next? As to the progress of thought, they could not escape historical continuity. It did not require looking after. What they were most in earnest about was continuity of labours. There were two great thoughts at the root of the matter, the sense of the unity of the universe, and the sense of personality. Those were the two ruling motives, and there were no others. Every great man who had stirred the world was religious with those two things in vivid

consciousness. Aquinas and Augustine were as pantheistic as any, but theistic as well. Their friend Herbert Rix, who for years had been trying on metaphysical lines to get at some harmony between the two, said to him a few hours before his death, "Man must always be dualistic. Monism is for God." Mr. Campbell was pantheistic and monistic in his theory, but he was theistic and dualistic when he felt the stirring of the social passion and wanted to fight with all his might against the evil. The great experiences of life were being constantly renewed. Man was stirred to his very depths by two passions, the sense of unity, which justified and glorified the whole of life, and the love of justice, which made him fight to the death against things which his philosophy of religion declared to be a revelation of God.

The Rev. C. A. GREAVES agreed with Mr. Hopps's plea for more reticence. Even for the maggot on the rose there might be something to be said. Hereafter from a higher standpoint we should understand more of the mysteries of life.

The Rev. A. A. CHARLESWORTH thought the two papers had taken that movement much less seriously than it deserved from the intellectual point of view. Mr. Campbell's philosophy was not his own particular production, and had as its exponents some of the finest and profoundest minds of modern times. After Aristotle there was no mind with a profounder grasp of reality than the mind of Hegel, and in England to-day he held that the profoundest tendency of thought had its origin and inspiration in Hegel. That was true also of America, where no thinker was more illuminating than Royce. He was himself in sympathy with the point of view of Mr. Campbell. Those who took a position contrary to that of Hegel, Caird, and Haldane did not give them an alternative, and gave them no help to solve that most difficult of all problems, of the one and the many.

Mr. A. G. PEASTON, said that as rational beings they must rest in dualism. The human mind could not grasp the absolute.

The Rev. C. HARGROVE added a word as to the nature of freedom of speech in religion, which was something more than freedom of thought.

The Rev. H. RAWLINGS for the consolation of those who were not expert philosophers quoted Mr. Bradley's definition, who said that philosophy was the finding of bad reasons for what you believe an instinct; but the finding of those bad reasons was also an instinct. What they had to do was to make a choice between the instincts, and lay the chief stress upon those deeper instincts for which they tried to find reasons. They would not, as Mr. Wicksteed had so powerfully shown, get a perfect systematisation of instincts. The difficulty was to keep a balance between them. In their congregations there were those who always dwelt on the pantheistic instinct, which led to quietism; but, on the other hand, there were those whose only interest was in the more definite, and, as they said, the practical questions of life. The great problem was to harmonise the regard for those two deep instincts; but they ought not to let the difficulty trouble them over much.

The PRESIDENT in bringing the con-

ference to a close humorously declined the task of summing up the discussion, and expressed their warm thanks to the two readers of the papers.

CENTRAL POSTAL MISSION.

ANNUAL MEETING.

THE annual meeting of the Central Postal Mission and Unitarian Workers' Union was held at Essex Hall on Thursday afternoon in Whit week.

Mrs. W. BLAKE ODGERS presided, and in her opening address spoke of Postal Mission workers as ministers to a scattered flock, who were constantly cheered by letters from those to whom they ministered and made to feel that it was a very real help they were giving to hungry souls. The quiet work done by the mission at many centres was helping wonderfully to spread far and wide the simple faith they held so dear.

Miss FLORENCE HILL, the hon. secretary, read passages from the report, which had been printed and circulated. It recorded a large amount of work done, both by the Central Postal Mission and fifteen other missions, including Bombay and Melbourne, affiliated to the central society, and told of the progress of the Suffolk Village Mission at Bedford. There was also a report of the work in Denmark and Holland.

Miss ETHEL LAKE presented the accounts, which showed £30 4s. 2d. transferred from the general fund to the Suffolk Village Mission account. That brought the total of the general expenditure up to £121 3s. 7d. and there was a balance of £12 16s. 5d. in hand. Annual subscriptions amounted to £117 7s. 6d.; subscriptions to the Village Mission Fund amounted to £56 3s. 6d.; donations to £21 1s. 9d.; grants from the British and Foreign Unitarian Association for Bedford and Framlingham, £40; expenditure £157 1s.

The adoption of the report and accounts was moved by Mrs. JOHN LEWIS, of Pontypridd, and seconded by Miss CLARA LUCAS, who congratulated the society on its achievements, and especially because it was a women's ministry, embracing a church of some 2,000 souls, and, as the correspondence showed, a universal and cosmopolitan church. It had also this advantage over other ministries, that all the members were interested.

Miss TAGART, the president, said that year after year they had the same things to say, but with an ever-widening sphere and a growing interest. When they found that they were giving help and comfort to human beings, they felt it to be invaluable work of which they could not grow tired. She referred with special satisfaction to the Postal Mission work Mr. Shinde and Mr. Sukhtankar were doing in India, and to Mr. Shinde's mission to the depressed classes of his countrymen. She also referred to the Van Mission as likely to be of great help. At Bedford they saw what the Village Mission could accomplish in the lives of the people, and she hoped it would soon be not the only mission of its kind they had to support.

Mr. R. NEWELL, the village missionary, appealed for further help towards the building of the new room at Bedford, for which £22 had come in. It would cost

much more than that. The social and educational work in the village was greatly appreciated by the people.

Miss O. M. RAWLINGS told of the work of the Liverpool Postal Mission, and the steady increase of applications for literature, which showed how much the work was needed. The correspondence often revealed pitiable circumstances, especially of the poverty of ministers unable to buy books, and deeply grateful for the literature they were able to send. They very soon discovered when correspondents had ulterior motives. The great majority were genuine seekers for light and sympathy. The best part of the work was often through the personal touch with their correspondents. The warmest appreciation was expressed of the literature, and with those who had drifted away from orthodox moorings, what was clutched at as a plank of deliverance proved to be a veritable lifeboat, which bore them safely into the desired haven of rest.

The Rev. C. ROPER called attention to the transfer of £30 from the general fund to the Bedford Mission. He thought the money given for Postal Mission work should all be used for that purpose. As to the Village Mission, what was the Eastern Union doing?

Miss HILL explained that "other practical and pioneer Unitarian missionary work" was distinctly included among the objects of the society, and while money specially given for the Village Mission could not be transferred to general purposes, the general fund was certainly legitimately used for that special work. It was not lack of money that hindered the extension of their Postal Mission, but lack of workers.

The Rev. J. BIRKS, on behalf of the Eastern Union, expressed high appreciation of the Postal Mission work, and especially of the mission work at Bedford.

Miss EMILY SHARPE suggested that a classified list of the books most in demand among the people would be helpful to have.

The resolution was unanimously passed.

On the motion of the Rev. J. B. HIGHAM, seconded by Mrs. H. RUTT, the officers and committee were appointed.

Miss H. M. JOHNSON, in the absence of Mrs. Hodgson Pratt, who telegraphed that she was prevented from being present as she had hoped, moved:—

"The members and friends of the Central Postal Mission and Unitarian Workers' Union assembled at this meeting, welcome the forthcoming second Peace Congress of the Nations at the Hague as a further step in the direction of international goodwill and understanding. They heartily congratulate the Premier and the British Government on their desire to secure a discussion upon the vital topic of the limitation of armaments by international agreement.

"In accordance with the humane principles of religion, they call upon their members, and supporters, to strengthen the hands of those who are striving to substitute the reign of law and moral force, for reliance on physical force, in cases of international misunderstanding and dispute."

She said that in this matter even small steps forward were worth while. The war fever was the most catching of all. They had to find out the causes of it, as doctors

did with other fevers, and so prevent it. One great cause was distrust among the nations, for which the newspapers were largely responsible. They could at least avoid the papers which traded in exaggerated sensations, which led directly to the war fever. Much was being done to overcome the old prejudice of nationalism. At an international congress on temperance last year, in Boston, she had seen in Tremont Temple the beautiful motto, "No more strangers and foreigners," and had noted its effect upon the delegates gathered there from many lands. Women could help especially in the home, if not in school, to infuse a more humane and religious spirit into the children. They who believed in the universal Fatherhood of God should be leaders in that great work for peace among men.

Mrs. TUCKER seconded, and Mr. J. SHIPPEN supported the resolution, which was unanimously passed, and after the concluding vote of thanks, moved by the Rev. T. P. SPEDDING, tea was served.

NEWS FROM THE CHURCHES.

Acton.—The anniversary services last Sunday, May 26, conducted by the Rev. A. HURN, were well attended. On Wednesday evening a social meeting was held to celebrate this first anniversary. After a sociable prelude, with tea and coffee, the chair was taken by Mr. John Harrison, President of the London District Unitarian Society, who, after an opening hymn, gave a sympathetic address. The Revs. W. C. POPE (Lewisham), Felix Taylor (Richmond), and A. HURN also spoke, the speeches being interspersed with songs by several friends. A vote of thanks, moved by Mr. B. Athawes, and seconded by Mr. J. A. Barnes, and the benediction, pronounced by Mr. HURN, brought the very interesting and encouraging meeting to a close.

Bolton: Bank-street (Appointment).—Mr. Felix Holt, B.A., of Manchester College, Oxford, has been appointed assistant-minister, and will enter on his duties at the beginning of July.

Chatham.—The Hamond Hill Literary and Dramatic Society has just concluded a very successful session of study of the English poets. At the weekly meetings papers have been read on selected authors, followed by recitals from their works; a portion of every evening was devoted to elocutionary practice, the class enjoying the privilege of assistance from a trained elocutionist, Mrs. Montague; while another feature has been exercise in the creative imagination by the production of original brief contributions under the editorship of Mr. Drury. Mr. A. E. Crawshaw has ably served as general secretary. The Rev. J. Tyssul Davis, who is now giving an interesting course of evening sermons on the plays of Shakespeare, has just been made the recipient of a beautiful black silk gown from a member, the event coinciding with another gracious gift of a microscope and a microscopic camera from the Emerson Correspondence Class, with members in every part of Great Britain, of which for some years Mr. Davis has been the presiding genius.

Derby.—At the recent annual general meeting of the Friar-gate congregation, Mr. J. Larratt, the warden, presided, and a satisfactory report was presented. Recent improvements had involved a considerable debt, which it was hoped soon to wipe out. The occasion was taken to make a presentation of a tea and coffee service to Mr. and Mrs. W. D. Fritchley, in recognition of Mr. Fritchley's long and faithful services to the congregation. The Rev. E. S. Lang Buckland, who made the presentation, said that he had been to them an excellent and most competent treasurer. Mr. F. Bullock and Mr. James Harwood also spoke, and Mr. Fritchley made a suitable response.

Godalming.—The annual school festival and flower services at Meadow Chapel were held on Sunday week. The preacher, afternoon and evening, was the Rev. Priestley Prime, of Brighton, and the string band assisted in the

music. A hamper of flowers, gathered by the children, was afterwards sent to the East London Hospital for Children. On the following Wednesday the string band concert of sacred music was held in the chapel, and there was a large and appreciative audience.

Manchester: Longsight (Farewell and Presentation).—On Sunday last, May 26, the Rev. H. J. Rossington preached his farewell sermon, marking the close of a pastorate extending over a period of nearly six years. At a social gathering held the following evening in the Gaskell Hall, opportunity was taken of presenting him with framed copies of Raphael's "Sistine Madonna," and Millais' "The Huguenot." Each of the pictures bears a tablet testifying the regard and esteem in which Mr. Rossington is held by his Longsight friends. Mr. John Heys made the presentation, and Mr. Rossington suitably responded.

Newcastle-on-Tyne.—The services at the Church of the Divine Unity last Sunday were conducted by the Rev. Gertrud von Petzold, of Leicester, who spoke in the morning on "The Power of the Spirit," and in the evening on "The Religion of Martineau." Miss von Petzold has returned from her visit to Berlin, where one of her lectures appears to have been followed by a somewhat hysterical outburst on the part of a male fanatic, and other orthodox protests.

Newcastle-under-Lyme.—The anniversary services of the Old Meeting House Sunday-school were held on Sunday last, the Rev. G. Pegler being the preacher. Special hymns were sung by the children. In the evening the congregation was a large one, and the collections showed considerable advance on last year.

Newport, Mon.—Last Sunday the services were conducted by Mrs. Page Hopps, whose visit attracted good congregations, the evening attendance being well above the average. Mrs. Hopps' discourses were so acceptable as to lead many who heard her to express their desire that our pulpits should be more frequently occupied by lady preachers. Next Sunday Dr. Bimal Ghosh, M.A., will pay a return visit to the Newport Church.

Yorkshire Unitarian Union (Resignation).—The Rev. Henry Cross, the assistant district minister of the Yorkshire Union, has intimated his decision to terminate his engagement at the end of September. Mr. Cross will be free to consider a new appointment.

GUARD YOURSELVES
AGAINST
MEASLES,
SMALL POX,
DIPHTHERIA,
SCARLET FEVER, &c.

BY USING

"SANITAS"

DISINFECTING FLUID.
FRAGRANT AND NON-POISONOUS.
1s. Pint Bottles and 5s. Gallon.
Also POWDER SOAPS, &c.

Illustrated Pamphlet sent Free.

THE "SANITAS" CO., LD.,
LIMEHOUSE, LONDON, E.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.
It is as nourishing as it is delicious.

Wholly Wholesome Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 2.

Acton, Crofield-road, 11.15 and 7, Rev. ARTHUR HURN. Evening subject, "The Oxford Movement."
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON. Sunday School Anniversary, 3, Mr. JOHN HARRISON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. H. W. PERRIS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. J. H. WICKSTEED, M.A.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Mr. A. J. CLARKE.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL-HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. C. E. MAURICE, Address on Peace.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. A. PHARAON, and 6.30, Mr. T. ELLIOT.
 Wandsworth, Unitarian Christian Church, East Hill, 11, Sir THOMAS E. FULLER, K.C.M.G., and 7, Mr. EDWARD CAPLETON.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, 11.30, Rev. W. G. TARRANT, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. Prof. L. P. JACKS, M.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. HUNTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Changing Views of the Changeless Christ," and 6.30, "A Growing Church," Mr. G. WARD.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

CHANGE OF ADDRESS—REV. W. G. TARRANT (from 4, Geraldine Road) 53, Westover Road, Wandsworth, S.W.

Situations.

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, for Bolton, a Lady, as LADY HELP or Nursery Governess. Good needlewoman essential.—Full particulars, B. H. INQUIRER Office, 3, Essex-street, Strand, W.C.

HOUSEMAID and Part-Companion to Widow Lady (in Kent); salary £18.—Apply, with references, age, and experience, to X. INQUIRER Office, 3, Essex-street, Strand, W.C.

"ENTENTE CORDIALE," 15, Boulevard, Saint Germain, Paris.—Young Parisian Lady, best Society, seeks situation in English family *au pair* three months. Pupil Ecole Beaux Arts, Paris, she could give drawing lessons, as well as French conversation. Understands English. References: Pasteurs Roberty, Stapfer, Réville.

DEATH.

MITCHELL.—On May 24, at Hulme Barracks Hospital (whilst on furlough from India) Corporal Harold Newman Mitchell, age 30, King's Shropshire Light Infantry, son of the late Rev. William Mitchell, of Sale, and Mrs. Mitchell, of 64, Palmerston-street, Moss Side, Manchester.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for July, August and September.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence throughout simplicity and exquisite taste."
 Manchester City News: "Health and comfort carefully considered."
 Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
 Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

THE "CLIFFS HEALTH RESORT," near Folkestone, receives Patients and Visitors. The house overlooks the sea and Warren. Quiet rest and medical care. Prescribed dietary (including uric-acid-free diet). Large private grounds; golf, tennis, billiards. Delightful rambles and walks. Sea bathing, fishing, and boating. For prospectus and terms apply Medical Superintendent.

SOUTH DOWNS.—Front Bed and Sitting Rooms offered for Summer Season. Charming village, containing Unitarian Chapel. 1½ miles from Station.—Mrs. ANDREWS, Northfield, Ditchling, Hassocks.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

NEW GRAVEL PIT CHURCH, HACKNEY.

A BAZAAR AND COUNTRY FAIR

WILL BE HELD ON

JUNE 5th and 6th, 1907, from 3.30 to 10 o'clock,

AT THE

KING'S HALL, HOLBORN RESTAURANT (Newton Street Entrance)*To celebrate the Jubilee of the present Church and in aid of the Guarantee Fund.*

The BAZAAR will be opened on WEDNESDAY, JUNE 5th, at 3.30, by

LADY DURNING-LAWRENCE,*Chairman: Dr. W. BLAKE ODGERS, K.C.*The National Anthem will be sung by **MADAME MARIAN MCKENZIE.**

On THURSDAY, JUNE 6th, at 3.30, by

OSWALD NETTLEFOLD, Esq.*Chairman: JOHN HARRISON, Esq.*The National Anthem will be sung by **MISS LILIAN TURNBULL.**

A splendid selection of Plain and Fancy Goods, Pottery, Foreign Curios, and Silver on Sale at reasonable prices. Frequent Concerts and Entertainments, Lightning Sketches by Miss A. M. ODGERS. Mr. CLAYTON'S Orchestra. Dutch Auctions, &c.

PRICE OF TICKETS:—June 5th.—3.30 to 6 p.m. ... 2/6 (admitting on 2nd day also). After 6 p.m. ... 1/-
June 6th.—3.30 to 6 p.m. ... 1/- After 6 p.m. ... 6d.To be had from the Hon. Secretary and Treasurer. **MISS WHITEHEAD, 63, The Common, Upper Clapton, N.E.,** or any of the Stallholders.**JOHN PAGE HOPPS' MONTHLY.
THE COMING DAY.**

ENLARGED. PRICE THREEPENCE

Contents for JUNE.

A Little Portland Street Discourse.
The Bible or God?
Mr. R. J. Campbell's Teachings.
Christ on the Frontier.
An Ideal Religion for Schools.
Frederic Harrison's New Book.
The Suffrage for Women.
The Colonial Offer—A Sham.
Thoughts for To-Day.
Notes by the Way.
Gems "of Purest Ray Serene."

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

Dundee Unitarian Christian Church.

AN APPEAL is made by the Committee of the above Church for Donations towards the cost of Cleaning and Repairing the Building, and making some necessary alterations to the Heating and Ventilating Apparatus. The total cost of the work will be £250, towards which the McQuaker Trustees have promised £100. The congregation, which is wholly composed of working people, has subscribed £45, while donations to the amount of £30 have already been received. Any donations towards the balance of £75 will be gratefully received by—

REV. HENRY WILLIAMSON,
13, Cowper Street, Lechee, Dundee,
or, DR. JOHN K. WOOD,
1, Aberlemno Terrace, Perth Rd., Dundee.

GENERAL BAPTIST ASSEMBLY.
(CONSTITUTED 1653.)

THE CONIGRE CHAPEL, TROWBRIDGE, WILTS. June 4 and 5, 1907.—TUESDAY, June 4, at 4.30. Tea at 5.45. Committee of Whole Assembly, on "Forward Movement"; address, Rev. W. Harvey Smith. At 7.30, Annual Assembly Sermon, by Rev. Walter Reynolds, B.A.; Devotional part of Service by Rev. F. Teasdale Reed; brief Communion Service at close. WEDNESDAY, June 5, at 10.35, President's Address, by Rev. J. A. Brinkworth. At 11, Annual Business Session; 1.15, Luncheon. At 7.30 p.m., Young People's Meeting; Chairman, Rev. J. Wain. Speakers—Rev. C. A. Giniver, B.A., J. A. Brinkworth, Walter Reynolds, B.A., S. Burrows, Geo. Lansdowne, and J. H. Smith. C. A. HODDINOTT, Secretary.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

AN APPEAL.

GLANRHONDDA WELSH UNITARIAN CHAPEL,
PENTRE, RHONDDA VALLEY.

THE above Chapel was built in 1895, as a result of the Missionary efforts of the Rev. Wm. Griffiths, Ph.D., B.D. The cost of the building was £860, of which the sum of £260 was collected at the opening, leaving a debt of £600; a mortgage for this amount was obtained. In 1902, with the help of the Twentieth Century Fund, this was reduced to £450.

The Congregation is almost entirely composed of miners.

The Church in its early career was ministered to by the Revs. Ivor Davies and D. G. Rees, now of Bridgend, and up to December, 1905, by the Rev. D. Rhoslyn Davies.

I visited the members on December 1st last, and after due enquiry I was convinced that until this heavy debt was removed it was utterly impossible for the friends at Pentre to make satisfactory progress.

The Congregation has held together bravely under very trying circumstances, and with a full knowledge of the position I unhesitatingly appeal to the Unitarian Public for help to place this promising outpost on a firmer basis.

LEWIS N. WILLIAMS,
President of the South East Wales
Unitarian Society.

List of Donations will appear in next week's issue.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE,
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

RIVINGTON CHAPEL.—The Annual-Sunday School Sermons will be preached on Sunday, June 2, 1907, by the Rev. W. COPELAND BOWIE, of London. Services at 3 o'clock and 6.30 p.m. Tea in the interval in the schoolroom at a charge of 6d. each.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WILLASTON SCHOOL, NANTWICH

The next ENTRANCE EXAMINATION will be held at the School, on Tuesday, July 2. —For particulars of this and of admission on the FOUNDATION, apply to the HEAD MASTER.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

CLYDE HOUSE SCHOOL, Oxford-
road, Reading. Boarding and Day School for Girls, Preparatory Class for Little Boys.

Principals—The Misses SKINNER.
Sound Education. Careful Moral Training.
Preparation for Examinations.

Gymnastics and Physical Drill.
Prospectus on application. Half Term June 11.

LILIAN PHILLIPS, L.R.A.M., ex-
Student R.A.M., teaches PIANOFORTE and HARMONY. Highest testimonials.—80, Windsor-road, Forest Gate, E.

CENTRAL POSTAL MISSION CON-
FERENCE, College Chapel, Stepney Green, E. Sunday Afternoon, June 2nd, five o'clock. Subject: "Peace," introduced by Mr. CHAS. WEISS. Friends and inquirers heartily welcome.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 1, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3389.
NEW SERIES, No. 493.]

LONDON, SATURDAY, JUNE 8, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	...	353
LEADER :—		
An Immediate Need	...	360
ARTICLES :—		
In the Crow's Nest...	...	358
President Samuel Atkins Eliot, D.D.	...	358
A French School of New Theology	...	360
The Relation of Unitarians to the Churches	...	362
Experiments in Socialism—IV.	...	363
Puritanism in the Abbey...	...	365
MEETING :—		
Association of Irish Non-Subscribing Presbyterians	...	365
CORRESPONDENCE :—		
London Sunday-School Society Country Holiday Movement	...	364
Manifestation not Revelation	...	364
The Church of the People	...	364
"The Man in the Street"...	...	365
LITERATURE :—		
Articles in the Reviews	...	354
Literary Notes and News	...	355
Pressing Social Problems...	...	355
An Urgent Problem	...	356
THE CHILDREN'S COLUMN...	...	359
NEWS FROM THE CHURCHES	...	366

NOTES OF THE WEEK.

Two specially disappointing announcements were made this week as to forthcoming legislation. There will be no relief, apparently, to passive resisters until an inclusive Education Bill can be introduced, which is impossible this year. Mr. McKenna hopes to introduce a Bill before long to free teachers' colleges from religious tests, but for the rest we must possess our souls in such patience as we have. The question of licensing, also, is found to be too large to be dealt with this year, and so far as new legislation is concerned the "Cry of the Children" must go up without avail at present. If we could be sure that in each case the law to be made will be a thorough-going measure of reform, we might all be gainers by this delay. Let us hope it will be so.

THE action of the Preston Town Council in forcing upon the schools a syllabus of religious teaching which is undisguisedly of a "Church" character looks like precipitating a severe struggle, and it will be seen whether Mr. McKenna can, or really cannot, find a remedy. The local Non-conformists are banding themselves together to resist, not passively. It is felt that submission to the scheme laid down by the council would entirely subvert the intention of their schools, and there is talk of closing these for a lengthened period—a policy which, if carried out, would at any rate be deplorable from the point of view of the local education authority and probably from that of the parents. The intolerable character of the Acts at present

in force could ask for no plainer demonstration. Teachers are practically informed that they must accept the sectarian syllabus or go elsewhere, and the party that happens to be in a majority is supposed to be doing right if it takes public money for its denominational advantage. Of course, we pointed this out as a danger when the Acts were being framed; to-day the wrong is a glaring reality. Perhaps Preston will force the supiner friends of religious liberty to realise what is at stake.

Good can scarcely fail to result from the visit of British journalists to Germany. The guests have been welcomed with the warm and friendly hospitality which characterises our neighbours in their private life, and the highest official sanction is credited to this mission by its reception by the Emperor. From city to city, from Berlin in Prussia of the north, to Bavarian Munich, so famed for its city brewery, in the south, have the journalists of Britain moved, saying good to and hearing good from the journalists of Germany. And now the editors and leading writers of many papers will count friends among the writers of the sister land, so that they will be stronger to show the current of hate which pours out from the baser newspaper offices of London or Berlin, or the other cities. The German people, as we know, have no quarrel with us, and the English people are not enemies of Germany. Every action is to be welcomed and widely chronicled which enhances the power of the men of goodwill in either land.

ONE of the most significant events at the Friends' yearly meeting was the proposing of a new minute by Seebohm Rowntree, author of "York: a Study of Town Poverty." For those of our readers who are not well acquainted with Quakers' procedure, we may preface this suggested minute with an explanation. The minutes are twelve in number, and deal not only with specifically religious, but with such secular matters as the making of wills, and one of these is read out by the clerk of each local meeting once a month, at the close of the worship. Now for the new suggestion:—"Is the condition of the poor around you a matter of solicitude on your part? Do you realise that it is contrary to the will of your Heavenly Father that so many of your fellow-creatures should be living in conditions which debar them from spiritual, mental and physical growth, and are you doing your duty in social work?" There was opposition to the proposal, and, according to the custom of the Friends, no vote was taken upon it, and the query was deferred. But it served to

give point and solemnity to the social discussions which were such a feature of the yearly meeting.

THE various reports of those who attended the Mow Cop centenary meetings of the Primitive Methodists agree very well in regard to the immense numbers gathered together, the spirit of cheer and enthusiasm among the people, and the historic vindication which the founders of Primitive Methodism have received, by the mere possibility of such a celebration. If, at the same time, we are reminded by the very features of the celebration itself of the danger of which the Wesleyan Conference apprehended from the camp meeting; if some things reminded one of a religious picnic, the other things—the shows, and the shooting galleries that took advantage of the crowds and the excitement—rather suggested the Vanity Fair which the true spirit of Methodism has always opposed; the decision of the Conference is not thereby justified. The danger lest his work should be confounded with that of Beelzebub never held back the hand of Christ; the disadvantage of being slandered as a man of doubtful company and worldly habits never checked his sociality. He trusted God and defied the demons. Who can do better?

A LETTER in the *Methodist Times* concerning the Methodist ministry in Canada, contains several suggestions and statements that are of interest only or mainly to the Methodist public. One item may be worth a moment's consideration to others. We quote the exact words of the letter with the curious parenthesis as we find it printed: "The Methodist ministry here closes its doors on the man who smokes a little (I have never yet felt free to condemn a man for not smoking); but when a brother possesses the other necessary qualifications, and is refused on this ground alone, then the idea becomes monstrous. They have no use for him—no use for such men as the late princely orator Charles Haddon Spurgeon, or loving, eloquent Peter Mackenzie!" The silly season not having yet set in we have no intention of starting a controversy on the question of smoking. But the criticism which the English writer has made on the Canadian custom does suggest the unsatisfactory nature of all merely negative tests when we are dealing with Christian work and Christian workers. Our churches in particular ought never to forget that they are engaged in the work of a great reformation; that the re-statement of Christianity which they are trying to make involves the profoundest distinctions; that the application of Christianity, as they present it, to politics

and to every day life will involve the most sweeping reforms that can well be conceived; and that the main questions to be settled in choosing friends and fellow workers are these: can they help us to formulate and to explain the Christianity we wish to teach; can they do anything to bring about the reformation we seek to establish? Seeking first the kingdom of God, we shall be less liable to make any very bad blunders in regard to the smaller details of life and conduct.

THE London Missionary Society is passing through one of the periodical financial crises which have long been accepted by the directors as a part of their settled policy. The secret of the difficulty is a very simple one, namely, that the interest felt by the churches at home in foreign missions does not expand equally with the liabilities which are incurred. In the past this practice of allowing debt to accumulate and then of obtaining enhanced subscriptions by fervent appeals has enjoyed a momentary success, and there is little doubt but that the deficit of the present year (some £12,000) will be wiped off. But the affairs of the society are becoming seriously embarrassed, as may be judged from Sir Albert Spicer's declaration that whatever happens the society must not be suffered to become bankrupt. However, for the meantime, the directors have refused to reduce expenditure, which would mean reducing the number of missionaries, and an amendment by Rev. A. J. Viner, in favour of prudent finance, was defeated. Still the disconcerting fact remains that the interest on debt already consumes funds that might provide three new missionaries.

THE *Christian World*, which bears its age so buoyantly, does not yield to any of our religious periodicals in vigour and interest, perhaps because it is an interdenominational rather than a denominational organ. Just now a series of articles is appearing in its columns to which we direct attention of our readers. The writer is T. E. Ruth, of Liverpool, and his subject, "The Congregational Revolt against Independency." The difficulties of weak churches, the misery of tenuous ministerial stipends, and kindred topics are discussed, and a plea is put in for a "Christian communism," as a return to primitive Christian ideals. But not only is it urged that there should be common action between churches of the same name, but further amalgamation of denominational interests:—

"It is, perhaps, too soon to urge it yet, but surely the time is coming when both sections of Congregationalism will amalgamate. I may be too sanguine, but it seems to me that there is a *modus operandi* honourable to both denominations. The Baptists would regard faith in Jesus Christ as the door of admission into the church and give to baptism its true spiritual significance of individual loyalty, and Congregationalists would not use water in connection with their service of infant dedication, in which they so beautifully recognise the sanctity of human life. Against a united Congregationalism no enemy could stand. Within it no problem could long remain unsolved. Before it there would be glorious service and certain victory."

ARTICLES IN THE REVIEWS.

THE June *Contemporary* opens with two articles on Germany and England which ought to be of real service in counteracting the evil influence of the mischief-makers between the two countries, and there is the second of Mr. Wybergh's articles on "Imperial Organisation and the Colour Question." This is his conclusion:—

"Without justice the Empire will inevitably collapse; without the freest national and racial developments it will not be worth preserving. No nation worthy of the name was ever yet built upon the exploitation of lower races: the system of a white aristocracy and a coloured working class of non-citizens has failed wherever it has been tried, and will always fail if anything beyond the mere production of wealth is required. The admission of coloured races to citizenship and social equality in a democracy is no less disastrous, and there is no future for a race of half-breeds. The alternative is, first, segregation to be achieved at any hazard and at all costs; but to be carried out under the most various conditions and by the most various means. Then come correlation, adjustment, and specialisation, and then the birth of the true World-State as a self-conscious organisation, no longer great by reason of its mass alone. No doubt this condition cannot be brought about without great effort and self-sacrifice, and no doubt the bare idea of such a scheme will be labelled impracticable and visionary by the faint-hearted, the lover of precedent, and the self-interested; yet the Empire is built upon effort and sacrifice, not on self-interest. But in this greater matter, as in the details of the South African problem, objections and fears are useless and even ridiculous; we must find a way or perish. They who temporise and try to evade the difficulty, no less than they who say it is insoluble, are unworthy of the race to which they belong, and of the Empire which the valour of self-sacrifice of better men than themselves have given them for an heritage."

Note, also, Mr. Chiozza Money's brief article on "The Investments of the Masses."

Dr. Hastings Rashdall contributes a most interesting article on "The Alleged Immanence of God," which will be useful to all loose thinkers, and talkers without much thinking, on this subject. Those who are prone to take the name of Hegel on their lips when speaking of religion should consider what Dr. Rashdall says on p. 858. Yet, notwithstanding Dr. Rashdall's criticism of certain forms of the doctrine of immanence, we are convinced that the fundamental fact of Divine Immanence must be for ever the basis of spiritual religion.

In the *Nineteenth Century and After*, the first three articles deal with India, the first by an enlightened Mohammedan, Ameer Ali, late judge of the High Court in Bengal, on the meaning of the present unrest in that country of many races. Baron Kikuchi, in his article on "Japanese Education," gives the following translation of the Imperial Rescript, which is read at the opening of every term and on other occasions of special significance in all schools throughout the country:—

"Know ye, Our subjects:

"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters, as husbands and wives be harmonious, as friends true; bear yourself in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers."

"The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue." (October 30, 1890.)

The *Albany Review* (formerly the *Independent*) has an article by Mr. F. W. Hirst, "At the Hague," in anticipation of the coming Peace Conference, and there are studies of two very different personalities, the late Ferdinand Brunetiere and Father Ignatius. Mr. T. H. S. Escott tells the story of "The Times."

The *World's Work* prints President Roosevelt's letter to Mr. Carnegie on the Peace Conference, and as frontispiece has a portrait of King Edward as "The Peacemaker." Two other full-page portraits are of Lord Cromer and Sir Eldon Gorst. One of the most interesting of the fully illustrated articles is on "Hawaii, the Cross-Roads of the Pacific." Two other articles we note: "The Failure of the Church as a Career," and "The Anti-Gambling Crusade in Australia."

The June *Cornhill* has the conclusion of "Fraulein Schmidt and Mr. Anstruther," by the author of "Elizabeth and her German Garden," which was published last month in book form. Does Rose-Marie in letter lxxvi. really justify her action in taking up the correspondence again after the catastrophe of December twelve-month? This number has some pleasant verses by the President of Magdalen at Oxford, sent with a copy of his brief history of his college to Mr. A. C. Benson, at Magdalen College, Cambridge. There is also another of Mrs. Richmond Ritchie's Blackstick Papers on "Mabys," the "Metropolitan Association for Befriending Young Servants," and Mrs. Nassau Senior.

THE Rev. Robert Collyer, writing May 25, says he is to sail for this country Aug. 7, and return to America Oct. 3rd.

LITERARY NOTES AND NEWS.

AN interesting announcement has appeared recently to the effect that the text of the Vulgate is to be revised under Papal authority. The preliminary work has been committed to the Benedictines, who are to undertake the textual investigation upon which the revised translation must be based. This study of readings will be of special interest to scholars, and it is quite possible that nothing further will be attempted at present. It is the traditional policy of the Roman curia to be very cautious where popular faith is concerned, and Cardinal Rampolla has spoken already of waiting for the propitious hour before the complete revision can be issued. In this connection we may mention that the eminent textual critic, Dr. Eberhard Nestle, issued a revised version of the Vulgate last year. It is printed in a very convenient and attractive form with his critical Greek text on alternate pages. The compact little volume contains, also, Jerome's letter to Damasus and the spurious Epistles to the Laodiceans. It is beautifully printed on thin paper, and will fit into a very small space in the bag of the travelling scholar.

The publishers announce the completion of the new translation of the New Testament into modern German, with notes under the direction of Professor Johannes Weiss—"Die Schriften des Neuen Testaments neu übersetzt und für die Gegenwart erklärt." The last part includes Hebrews, by G. Hollmann; St. John's Gospel, by W. Heitmüller, of Göttingen; and the Epistles of St. John, by O. Baumgarten, of Kiel; there is also a full index to the whole work. It is very satisfactory to learn that the whole of the large first edition was subscribed for before publication. A second edition has begun to appear, and the publishers have decided to keep the original subscription price open till the end of June.

Messrs. Williams & Norgate announce for immediate publication a companion volume to "The New Theology," by the Rev. R. J. Campbell. It will be entitled "New Theology Sermons," and will include an introduction giving the history of the New Theology Movement up to the present date. Probably nothing can explain Mr. Campbell's theological position better than these carefully selected sermons, which have actually given rise to the whole controversy.

Two other books, dealing with the same subject, which have just appeared, may be mentioned. The first is called "The Old Faith and the New Theology," and is described as "a series of sermons and essays on some of the truths held by Evangelical Christians and the difficulties of accepting much of what is called the New Theology." Among the contributors are such well-known Congregational ministers as Dr. Goodrich, Dr. Forsyth, Dr. Barrett, Dr. Adeney, and Dr. Horton. It has a little too much the air of an authoritative manifesto, though any such intention is disclaimed. The course of religious truth at the present crisis will not be served best by the organisation of

rival camps, and claims to speak for the majority. The second book is "The New Evangel, Studies in the New Theology," by Dr. Warschauer. It is written with vigour, and it will be read with the caution which is the tribute which wise men offer to the work of a very recent convert, who has shown a remarkable gift for theological changes.

Equo ne credite, Teucri! Quidquid id est, timeo Danaos et dona ferentes.

Messrs. Macmillan have just issued "Israel in Europe," by Mr. G. F. Abbott. The author's object is to present a readable sketch of the part played by the Jews in European history from the earliest times to the present day. The Jewish question he points out, is a question than which none possesses a deeper interest for the student of the past, or a stronger fascination for the speculation on the future; a question compared with which the Eastern, the Irish, and all other vexed questions are but things of yesterday; a question which has taxed the ingenuity of European statesmen ever since the dispersion of this Eastern people over the lands of the West."

"A younger race," Mr. Abbott continues, would have yielded to the influence of environment, a weaker race would have succumbed to oppression, a less inflexible or unsympathetic race might have conquered its conquerors. But the Jews, when they first came into contact with Europe, were already too old for assimilation, too strong for extermination, too hard in their peculiar cult for propagandism. Even after having ceased to exist as a state Israel survived as a nation; forming the one immobile figure in a perpetually moving panorama. The narrow local idea of the ancient Greek state was merged into the broad cosmopolitanism of the Macedonian Empire, and that, in its turn, was absorbed by the broader cosmopolitanism of Imperial Rome. But the Jew remained faithful to his own olden ideal. Monotheism superseded Polytheism, and the cosmopolitanism of the Roman Empire was succeeded by that of the Roman Church. The Jew still continued rooted in the past. Mediæval cosmopolitanism gave way to the nationalism of modern Europe. Yet the Jew declined to participate in the change. Too narrow in one age, not narrow enough in another, always at one with himself and at variance with his neighbours, now, as ever, he offers the melancholy picture of one who is a stranger in the land of his fathers and an alien in that of his adoption."

The *Bookman* for June is full as usual of varied interest. The leading article and most of the illustrations are consecrated to the memory of Joseph Addison. Here we may call special attention to two articles on Ian Maclaren, by Dr. William Wallace and Dr. James Moffatt respectively. Dr. Moffatt deals more particularly with his stories. He points out that even the larger books are collections of stories, not novels in the proper sense of the term. His skill lay in the delineation of individual character, rather than in the weaving of a

plot. "He was not a novelist," is Dr. Moffatt's verdict, "he had not the powers of dramatic construction necessary for such work. . . . It is in other directions that one must look for the virtues and the prototypes of his stories."

"They are obviously," he continues, "the stories of a born raconteur, who has always a story to tell, and falls off the further he gets away from it. The author has the rare knack of seeing the vital, sparkling points in a situation, and the salient characteristics of a personality. These he manages somehow to disentangle from the mass of subordinate, conventional, and less telling details which an inferior writer would think it necessary to reproduce; and it is by means of this insight borne of a zest for life in its odd variety and originality, that he writes stories, which, judged from the literary standpoint, are superior to the more conscientious labours of men who take a wider, deeper survey of the field."

The current number of the *Book Monthly* falls into a curious error in announcing a new edition of Newman's *Dream of Gerontius*. It speaks of it as a beautiful hymn, and adds that it was the favourite hymn of Gladstone, and was sung to him just before he died. The writer is evidently unaware that the hymn "Praise to the Holiest in the Heights," to which the description applies, is simply one of several religious lyrics which are woven into the dramatic texture of the poem. Such are the pitfalls which beset the unwary steps of those who write literary notes without the qualification of literary omniscience! Only there are some things which every writer should know, and that the *Dream of Gerontius* is not a hymn is one of them.

W. H. D.

PRESSING SOCIAL PROBLEMS.*

"You see, ma'am, there is another world a-coming, where we shall be dealt by more justly, for we never gets our fair due here!" So replied an old worn-out working man to the authoress of "Britain's Hope," whose book is full of practical suggestions for bettering the lot of the toilers upon whom Britain's prosperity rests.

First and foremost she places the prohibition of all child labour (half-timers), and reclaiming the married women from factory work, including factory home-work.

One hundred and twenty thousand babies died last year in England and Wales, largely owing to the mothers being also the bread winners. The book is an earnest plea for the children, and a touching story is told of a bargeman's little daughter of eleven, who was doing a man's work in unlocking and relocking canal gates; and on being sympathised with replied, "Lor, sir, I have been a-doing this ever since I were nine!"

In the matter of "labour colonies" we are reminded that the name is a mis-

* "Britain's Hope." An Open Letter concerning the Pressing Social Problems to the Rt. Hon. John Burns, M.P. By Julie Sutter. (James Clarke & Co. Price 1s. 6d.)

translation. "Arbeiter-colonien" means "colonies of workers," which has a very different sound to the ears of the classes these colonies are intended to benefit.

"To have a badly chosen name is like dwelling under a shadow," say the Chinese. Miss Sutter is strongly in favour of colonies of workers, and considers that every town should have its own. There should be training given there to boys in farming and trades, and to girls in cooking, hygiene, and the management of infants. There should also be training colonies for the unfit, and graded colonies to form a ladder out of the slough of workless unfitness into the fitness of capable manhood. The chapters on colonies, telling us how these are managed in Germany, are full of interest.

Miss Sutter believes that the British Poor Law has had its day, for it is utterly inadequate to cope with the difficulties that press for solution. She would like some enterprising city to be set free from the existing Poor Law, for, say, three years, and allowed to work out its own solution, while the nation looked on.

Much is said about the lamentable overlapping of charitable agencies, and the possible formation of a Charity Board as a Government Department affiliated to the Local Government Board, to which every charitable society must submit its accounts. The idea is not the submitting to dictatorship, but the joining of all good agencies throughout the country, and the strength that union would give.

The Old Age Pension Scheme, as at present conceived, is condemned, and a system of national insurance, like that in force in Germany, is described and recommended in its stead.

The raising of large sums for the relief of the unemployed is also condemned, and the practical suggestion made that the existing canals of the country should be remade and others opened for trade traffic, thus finding work for the workless, and at the same time providing cheaper transit than the railways do for trade and market produce. Germany spends huge sums on this object yearly, with markedly beneficial results to trade.

The nationalisation of railways is strongly urged, and the remarkable fact given that the German railways, which were bought up by the State in 1879 and brought under central management now make a profit of 7 per cent., a gain to the exchequer (in Prussia alone) of some ten million pounds yearly.

Education, the right of towns to hold property, and of the poor to own their own bits of land, are all touched upon in an interesting manner, and the way these things are managed here and in Germany is again and again contrasted and compared, and one cannot help seeing that "the Fatherland" is in many respects a true father to its children, "ever considering the people, well knowing that a thriving peasantry is the best foundation on which national greatness can build securely."

Miss Sutter is British born, German bred, but England is the country of her adoption, and she pleads with England to learn from Germany before it is too late, and not to let herself be eclipsed by a Continental rival.

VIOLET SOLLY.

AN URGENT PROBLEM.*

MANY people must have been looking for the appearance of some such book as this by the Professor of the Philosophy of Religion in the University of Chicago. Unable to sit acquiescent among the ruins of old creeds, where criticism has made a desolation and calls it a peace; equally unable to pretend that they are content with any pale simulacrum of abstract religion which foregoes all claim to permanent validity and confesses that it, too, may pass to be forgotten to-morrow; they are now asking, as Prof. Foster says, not What is permanent and what is passing in the Christian religion? but whether there be any permanent or not. "Will the study of the various religions yield the scientific conclusion that Christianity is the absolutely perfect religion, or, perhaps, that up to the present time it is but the relatively highest among the religions? Is Jesus final, or may some new Master arise in the evolutionary development of the race who shall supersede Him, as He superseded Moses, for example? Can Christianity be bound to an historical, therefore relative, personality of the distant past, and yet continue to be the ideal religion of our forever-advancing humanity?" In comparison with questions like these, the dusty old contests between a miraculous and a non-miraculous Christianity fall quite into the background, and the profounder searchings of many hearts are revealed. Prof. Foster discovers to us an immense controversy that has for some years past been waging in Germany over this vital frontier of the faith, the prominent names in it being Troeltsch and Kaftan; and now he has brought up the whole subject in a most comprehensive way which may be expected to dictate the lines on which the investigation will be pursued in English for some time to come. The ramifications of the inquiry are extremely numerous and extensive, for the philosophy of knowledge, and the whole nature of religion, as well as the most recent results of New Testament criticism, have to be brought under review; but Prof. Foster nowhere stints his labour, and the impression made upon the reader is that of a great new attempt to recast the whole problem of Christianity in a more heroic mould. Of this encyclopædic programme not even the outline can now be sketched, but our whole attention must be given to the main outcome of the argument.

The first pre-supposition of our author's position is that Authority - Religion (Supernaturalism) has been effectively dissolved and disposed of by the collective endeavours of modern thinkers and scholars. But much more besides authority - religion has been "dissolved." "The old soul, the old God, the old world," are gone. "All the multitude of static entities, excluding each other, have widened out into process." According to the old religion (both the orthodox and the rationalistic) "reality—i.e., matter, soul, God—was subsumed under the category of *substance*, which was thought to be *static*. The static was

authoritative in science and morality and religion. Being static, it was final, absolute. Thus the finality, the absoluteness of the Christian religion could be easily held in that old world of the static absolute." But now we have changed all that! Reality now means "process, evolution, becoming." Psychic activity is thus "cut loose from a soul-substance; God-activity from a God-substance." But here is the difficulty—"the very peculiarity of Christianity is that it exalts psychic internality to a self-dependent world, and makes this world the centre of all reality. If this internality is not the goal, but the secondary by-product, of cosmic processes, the ground is taken away from under Christianity." The problem, therefore, takes this form: "Is the finality of the Christian religion tenable in this new world of ours, where the fixed has yielded to flux, being to becoming, absoluteness to reality, force to ideals? Having seen that Christianity is no longer absolute as a religion of authority in a world of static entities, can it be shown that it is absolute as a religion of ideals in a world of evolution and immanence?" The answer is "Not if there be no ideals. And there are no ideals if there be no personalities."

The inquiry, therefore, passes into the region of philosophy, and we are conducted over the great modern battlefield where Naturalism and Personal Idealism have fought. "If the fact and right of personality cannot be maintained over against the conception of reality as thought, and that thought as deterministic process," then religion and morality must perish. Prof. Foster's critique of naturalism is most illuminating. Here his great principle is the "undeniability of the spiritual," its activity and spontaneity. Personality thus having been secured, its rightful place in the world-view, as against mere "relativism," it becomes possible to understand how the personality of Jesus can be regarded as the culmination of historical developments. "To Christianity it is the individual that is of decisive worth, in whose eternal destiny and consummation Christianity has faith. According to the speculative philosophy, the movement of historical life, emerging from the All, returns into the All; according to Christianity, an eternal kingdom of personal spirits is formed in history." Just as personality throws its light upon the whole cosmic process, so Jesus, as the highest reach of human attainment, explains humanity. In two points, indeed, Christian faith holds a different view from that of the Hegelian hypothesis. (1) Its facts do not warrant the idea of "an ortholinear progressive development." "There is so much that is perverse, retrogressive, abortive," contradicting the idea of a steadily ascending progress where the highest always must necessarily be the last. (2) Philosophy reckons only with the logical necessity of development, while Christianity regards history as the acts of free persons. But apart from these exceptions, the idea of Jesus as the supreme expression of personal goodness in history is quite in keeping with the modern idea of development. In particular, and especially, the sudden-

* "The Finality of the Christian Religion." By G. Burman Foster. (Chicago; and T. Fisher Unwin, London, 1906. 18s.)

ness and (from a naturalistic point of view) inexplicableness of the appearance of Jesus in history, with all that his consciousness comprised of eternal and supreme worth—all this constitutes a creative spiritual epoch for which a place must be found in any theory of development that is to satisfy our deepest requirements.

All this philosophy of personality, however, proves nothing to the point unless it can be shown that Christianity does actually give us that "eternal and supreme worth" which alone can claim "finality." From philosophy, then, to history. "Weinel's striking phrase, 'After Jesus, it is his religion or none,'" suggests to us that we must make a fresh attempt to discover what the religion of Jesus really is. Here, again, we are in the thick of great fights—Harnack, Loisy, Pfleiderer. Finally, the whole thing reduces itself to the "problem of method," i.e., method in historical inquiry. There is the idiographic method (Windelband-Rickert) which values facts just as facts, for their own individual worth, and for the degree in which they contribute to the whole of knowledge. There is also the nomothetic method (Dilthey-Wundt) which traces universal laws in history just as natural science does in the physical world; it is monistic while the idiographic method is pluralistic, and is favoured by minds which have "a passion for causal explanation." Out of all this discussion we draw certain leading lines of treatment by which to seize the "essence" of Christianity. But "popular as the word 'essence' now is, it is yet a bad word. It is a survival of the mediæval conception of substance and attribute—a fixed and self-identical core with properties." We must hold fast, then, to the modern principle that "Christianity, like all reality, is process, becoming, life." To define a thing we have to tell how it arose and what it does. Thus, it is not a mere question of what Jesus did and thought in the few recorded years of his life. "The beginning of any form of life is not an adequate criterion for the measurement of that life in its perfection." Again (with Harnack), "a complete answer to the question, What is Christianity? is impossible so long as we are restricted to Jesus Christ's teaching alone." But, on the other hand, we must not be of those who cannot see the wood because of the trees—we are not to be lost in a mere multiplicity of historical details barely threaded together by causal explanations: we have to seek for the unfolding and working-out and bodying-forth of a principle. Not anything that has been done in the name of Christianity is necessarily Christian. Once more, we are not to identify the truths of Christianity (Unitarians, perpend!) with "the truth of natural religion, or with a universal conception of religion." Mindful of all this methodical preparation, our author now passes to his chapter on the "Sources of the Life of Jesus," where he relies mainly on Wernle's book (recently given to English readers by Mr. Lummis). This enables him, last of all, to gather up in a chapter on Jesus what seems to him the whole pith and meaning of Christianity as the highest efflorescence of the world-

development. The religion of Jesus is religion at its purest and profoundest. Perfect universality is here together with perfect individuality. For the religion of Jesus is personality-religion. "The form of his faith in God, the God-idea, may be changed, but the content will hardly be surpassed."

How far, then, does this brilliant, lucid, powerful book carry out its programme? There is, the preface hints, another volume to follow. So far, however, Prof. Foster has given us the materials for a true theory rather than the theory itself. The very extensive preparations in philosophy and in the discussion of method above described do not bring to us an adequate harvest of results at the end of the present work. And the results, so far even as they go, are not quite consistent with some of the premises. Thus, e.g., if we accept Mr. Weatherall's criticism of Wernle's book ("Its defect is . . . in its postulate, that the only significant sources for our knowledge of the life of Jesus are the historical fragments imbedded in the Synoptics"), we shall not be satisfied with those of Prof. Foster's results that come from his almost literal dependence upon Wernle. And, as we have seen, his own methodic principles should have prevented him from dismissing Paul and John "as unimportant mythologists." The fact is, the author has never really disentangled himself from the old-world notions of static "essence," against which he has written so effectively. It is one thing to say that the essence of Christianity "is the content of the religious fundamental reality which is never finished and never closed so long as it is living, and belongs to history, a content revealing itself in its historical manifestation. . . . a self-developing spiritual principle." It is quite another thing to apply this dictum with consistency to the explanation of Christianity. How great, e.g., is the failure to do this in the following:—"Faith is directed only to that which is of a timeless character, which can disclose itself as immediately present to anyone anywhere." Anyone? Anywhere? If timeless, what about the "historical manifestations?" Much to the same effect is a great deal of the author's inveighing against the presentation of Christianity as a religion of *historical facts*. In all this Prof. Foster is really still under the old naturalistic obsessions which, in theory, he has so brilliantly dispersed; in practice, he delivers "history" over, bound hand and foot, to natural science, and really loses all right to speak of *spiritual* history.

If one suggestion may be permitted, the most hopeful line of thought seems to be that which falls in with some remarks quoted from Kaftan (p. 47). Discussing the view, that we are compelled by the general historical *method* now everywhere in favour, to regard the Christian religion as only one of a series of religions that have emerged upon the scene and will in due time give place to others, he points out how precarious are these wide generalisations founded merely on considerations of "method." It was just such a procedure that led its advocates to declare with overwhelming confidence that materialism was the pure and necessary result of the

natural science method. "Thus, too, there was a time when they believed that they could transform morality into a natural science on the basis of statistics." In short, "method of itself alone cannot determine what is true and what is not." We may admit, then, a certain scientific value in the "method" which places Christianity in its place as one item in a historical series. But when the inference is suggested that *therefore* Christianity itself will be superseded, we have to point out that this goes beyond the sphere of facts within which the said method has relevance and use. This sphere of facts is the sphere of religion *as such*, religion at its best, in its most realised form. (Just as, to take a similar case, any discussion about human evolution must deal with evolution as coincident with the conditions of *man's* life, and becomes unreal as soon as conclusions are attempted as to an imaginary superman.) Now, by religion *as such* it will be found, on consideration, that we really mean Christianity in some developed form of it—it matters not whether or not that form has as yet appeared. It is Christianity, indeed, that has given us the very idea of a developing series of religions, for they all point forward to it as to goal. The idea of a religion that should gather up the imperfect tentative efforts of all the rest is Christianity's own. And to ask whether Christianity will be superseded is to ask whether we shall ever have anything more religious than religion; which, again, is like asking, in discussions on the "superman," whether the race will develop into anything more human than men. Certainly, men may become something other than religious; just as conceivably men may develop into something higher than human. But that is not the question. W. WHITAKER.

THE APPEAL OF THE CHURCHES FOR PEACE.—A Memorial from the Churches in favour of peace, prepared by a committee appointed at a public meeting held at Exeter Hall on May 6, is being largely signed, not only in this country, but also in America and in the various countries on the Continent. It is proposed to present all the memorials simultaneously to the representatives of the various nations assembled at the Hague this month. These memorials are being signed not only by clergymen and ministers, but by laymen who are in any way representative of various churches, either as office-bearers or otherwise, by the representatives of the various missionary societies, and by peace workers generally. As the time is short, and there is a difficulty in obtaining the names and addresses of many who would be willing to sign, the Hon. Sec., Mr. Chas. Stevenson, 15, Leadenhall-street, London, E.C., and 9, Albert-square, Manchester, will be happy to forward a copy of the memorial for signature to anyone on application.

"So far as the reports go," writes the Rev. T. P. Spedding, "they are first class, and despite bad weather, good audiences have attended our Vans—highest number present, 300." He will supply a sketch report next week.

IN THE CROW'S NEST.

I AWOKE with a vague sense that something unusual was going to happen; not exactly a wedding, nor yet an interview with the dentist, but between the two. Then I remembered. I must preach my first sermon.

First, of course, only in a sense. I had preached several times already; but that was years ago, in another land and another language. Now I must preach in German. It was not really a German Sunday, they occur only once in three; but in consideration of my little skill in Romanish a slight variation in the order of languages was allowed.

It came about thus. Three parishes at the back of beyond had held three solemn Gemeindeversammlungen, and had elected me their Pfarrer. They speak a little language of their own, which has also a tiny literature, but as they never by any chance get a Pfarrer who understands it, they make it a rule to know one or two languages more, such as Italian and German. Then the new Pfarrer can always begin in one of these, and spend a few months in learning the Münstertalerladin before he tries to preach in it. I had never been within seven hours' journey of the nearest of them, but they had nevertheless shown so much trust in the report of a friend as to elect me their minister; for which I am very grateful to them. They had also written to him to ask me to let them know how much I should like to be paid, and would I please remember that they were poor. If I cared to visit them they would be very glad to see me, and they hoped I should like their valley.

The confidence of these mountain herdsmen touched me poignantly, all the more so as I had, up to the moment of my election, never preached even in German. It is a language which has several pitfalls for the unwary, and, though opportunities had offered themselves, cowardice had politely declined them. But now—now I really must, if only to assure myself that I can.

So I hunt up my sermon notes, and search them through. Many are unintelligible, most are no longer so suggestive as I once found them, almost all are, for some reason or another, unfit for use in these Bündner valleys. I have not that splendid outfit of written sermons, adapted to any and every emergency, which some of my brethren possess. King William's College, in the Isle of Man, undertook, in my time, the pastoral charge of Derby Haven, a village near Fort Island, about which a little book, "The Fishers of Derby Haven," has been written. One Sunday afternoon, during the organ recital which followed service in the college chapel, the Principal passed a note along to my stall, "Will you take the service for me at Derby Haven to-day? I will give you a book." The book contained nothing that I liked, so on my way to the mission chapel, along Castletown Bay and the Race-course, and over the roof of Lang Ness, I thought out a little address, which was my very first sermon. The text was, "Work out your own salvation." Years afterwards, in my ordination week at Bishop Auckland, I heard Archdeacon Watkins say, "Before the Restoration no clergyman was so lazy as to read his sermon,"—and I determined

not to be lazy. I spent a week at Tyne-mouth excogitating a highly scientific discourse, with A, B and C, and little α 's and β 's, α 's and β 's, Roman and Arabic figures in beautiful subordination. The skeleton covered a sheet of foolscap—which I left, by a fortunate mischance, in my coat-pocket when I changed into my cassock. Thus the second of my first sermons were also perforce preached without manuscript, and I said to myself, "Since I can do this, I will." When the third of the series took place in the Church of the Saviour, I never thought of encumbering myself with notes on the rostrum. Shall I begin now? Away with the thought! I will preach extempore in German, or not at all.

I found something to say. It was about the life of the family, so rich in opportunities of love, pure-heartedness and strength, in Swiss highlands as in English slums. The Pfarrer lent me a liturgy, and I picked out, with the same difficulty which we so often find in English liturgies, a form of words which I could use without constraint. The morning dawned.

A difficulty arose before I left the house. It was April 28, and the snow on our balcony was a foot deep, and still it snowed. Bündner Pfarrers walk to church in their talar—if necessary, under an umbrella. I do not possess an umbrella, and it is not possible to wear an overcoat over a talar. A stern domestic edict forbids me to venture forth without some defence against the weather. In the end, I muffle myself in a pélerine, which is shorter than the talar, so that my upper parts are those of an Italian brigand, and only the last foot or two present a clerical appearance.

Observant of the local customs, I wait till five minutes after the advertised time for the service before setting off to church. On the way I overtake a venerable dean—the emeritus predecessor of my Pontresina friend—who waves me back. "You are too early! Walk slowly! Let our colleague overtake you!" So I wait, and am overtaken. The sexton sees us coming, and sounds the bell. The women are already within; the men wait about outside until I have entered.

I walk up to my seat under the pulpit. The men file in. The Lehrer at the harmonium announces a tune, either sire or son to Hursley, and, all seated except the choir, we sing two verses of a hymn.

I mount the pulpit. All stand. I read a prayer and the Paternoster. All remain standing. I search for a Bible, and find Bibles enough, but all in Romanish, so that I cannot read the few verses I had intended to give from one of the Psalms. "Liebe Gemeinde, meiner heutigen Abhandlung lege ich die Worte zu Grunde, die sich in Ps. lxxviii. 6 befinden, und also lauten." The text is announced; the congregation sit; I have begun.

I have finished my sermon, and have not broken down. True, I have had occasion to allude to the head of the family, and have made him masculine, when he ought to be neuter. But this solecism is my only mishap.

"It stands alone," Like Adam's recollection of his fall," and as yet I am blissfully unconscious of it. The congregation are standing, and I read a concluding prayer. My active

part in the service ends with what I still feel as something rather strange—a kind of post-dated benediction. "After we have sung a song of praise, go in peace. The Lord bless you and preserve you."

I descend. We all sit, except the choir. The last two verses of our hymn are sung. The women file out. I follow them. The men follow me.

"Alles ist ganz gut gegangen," says my friend the Pfarrer. "Die Predigt hat mir sehr gefallen"—and adds a kind epithet.

In the afternoon I have a visitor, who brings note-book and pencil. "Do, please, repeat to me, slowly, so that I can take it down, what you said about love in the family."

Celerina.

E. W. LUMMIS.

PRESIDENT SAMUEL ATKINS
ELIOT, D.D.

PRESIDENT OF THE FOURTH (BOSTON)
INTERNATIONAL CONGRESS.

WE are indebted to the Rev. C. W. Wendte for the following account of the President of the coming Boston congress:—

The fourth International Congress in September, 1907, will be presided over by Rev. S. A. Eliot, D.D., president of the American Unitarian Association and chairman of the Boston Executive Committee of the Congress. There is a peculiar fitness in this selection, for it was at the initiative of Dr. Eliot that, seven years ago in Boston, the International Council of Unitarian and other Liberal Religious Thinkers and Workers was called into existence. The occasion was the celebration of the seventy-fifth anniversary of the founding of the American Unitarian Association, which was attended by a number of representative liberals from foreign countries. Among them were Revs. W. Copeland Bowie and Charles Hargrove of England, Rev. Prof. George Boros of Hungary, Professor George Oppert of Germany, Rev. James Hocart of Belgium, Rev. Kinzo Hirai of Japan, and Protap Chunder Mozoomdar of India. The foreign delegates and a number of American Unitarians in sympathy with the movement, at a meeting in Channing Hall, on May 24, 1900, presided over by Dr. Eliot, responding to his suggestion, organised an international federation of religious liberals, electing Professor J. Estlin Carpenter, of Oxford, England, as its first president, Rev. Charles W. Wendte of Boston as its secretary, and sixteen other gentlemen, representing nine nationalities, as an executive committee. This was the modest beginning of an international movement of liberals, which now includes over sixty religious associations throughout the world belonging to some fifteen nationalities and twenty-five religious fellowships.

Samuel Atkins Eliot was born in Cambridge, Mass., August 24, 1862. His grandfather, whose name he bears, is well remembered as a public-spirited citizen of Boston, and for three terms mayor of the city. His father is President Eliot of Harvard College. Mr. Eliot was educated in the Boston schools, and graduated at Harvard in 1884. After a short journey in Europe Mr. Eliot entered the Harvard Divinity School, and took the degree of Master of Arts in 1889. Meanwhile, he had spent a year in active missionary work, being the first minister

of the newly gathered Unitarian church in Seattle, Wash. He was ordained minister of the Unitarian church in Denver, Col., on November 10, 1889, and had there a prosperous ministry of four years. He was quickly drafted into public service, and was associated with many of the benevolent and educational enterprises of Denver, holding, among other offices, that of the president of the Associated Charities. The National Conference of Charities met in his church in 1892.

In 1893 Mr. Eliot was called to the First Unitarian Church of Brooklyn, New York, and served there five years. Here, also, he took an active part in public affairs, and was in demand as a public speaker on civic occasions. He was president of the Free Kindergarten Association, vice-president of the Bureau of Charities, secretary of the New England Society, and a director in the Long Island Historical Society.

In the fall of 1897, Mr. Eliot was elected secretary of the American Unitarian Association, of which he had been a director for four years. In 1900 he was elected president of the Association, and has since been the executive chief of the National Association of the Unitarian Churches.

MR. JOHN CUMMINGS HAYNES, a generous Boston layman, who died early in May, in his 78th year, was a friend and parishioner of Theodore Parker. One of his grandsons, the Rev. John Haynes Holmes, is now colleague of Robert Collyer. In the *Chicago Unity* of May 16, the Rev. Jenkin Lloyd-Jones writes of him thus:—

“John Cummings Haynes leaves Julia Ward Howe and Colonel Higginson almost alone among the venerable and heroic founders and supporters of the Free Religious Association. Mr. Haynes, through the long and busy years of a successful business career, was true to the vision which came in his youth, ever loyal to his great pastor, Theodore Parker. One of the last of many acts of generous beneficences was the contributing of \$11,000 towards the publication of a worthy memorial edition of Theodore Parker's works, which edition is now in process of preparation under the auspices of the American Unitarian Association, and the editorship of George W. Cooke, Colonel Higginson, and Samuel A. Eliot, president of the A.U.A. Mr. Haynes went into the employ of Oliver Ditson Company, music publishers, when but 15 years of age. Step by step he ascended the commercial ladder until for many years he was president of the large and flourishing corporation of Oliver Ditson & Co. He was one of the men of whom there are all too few, who in acquiring great wealth did not forget the upper chambers of his soul. Dollars did not crowd out ideas in his life, and consequently when he grew old his dollars were potencies and his life was serene and happy. He found joyful communion with philosophers, bards and prophets. In the contemplation of such a life one takes new hope for commerce and commercial men. If Oliver Ditson taught John Cummings Haynes the way of successful business, Theodore Parker taught him how to consecrate both the ability and the result of that ability to their higher uses and the usefulness was happiness to him.”

THE CHILDREN'S COLUMN.

LEGENDS OF THE SAINTS.

III.—ST. HELENA.

THE story of St. Helena is a particularly interesting one, especially to English people. She was the wife of Constantine Chlorus, and is important in history chiefly because she was the mother of the great emperor Constantine.

She did not die for her faith as St. Margaret and St. Catherine did, but she was made a saint after her death because of all she had done. It is difficult to know anything very certainly about her early life or her parents, but her husband and son were both rulers of Britain, and it is thought by some historians that Helena was British herself. More than this, it is said that “Constantine married Helena, the daughter of Coel, or Coilus, a British king,” who was none other than the famous Old King Cole we know in nursery rhymes.

Little is really known of Helena until she was sixty-four years old, when she first became a Christian. It was about the year 325 that she made a pilgrimage to Jerusalem to try and trace out the places where Jesus had been. Helena's son Constantine, though he had become a Christian, and was a great ruler, had done many things which were terribly cruel, and this good mother thought that if she went on this pilgrimage, it might win God's forgiveness for his faults. In those days people thought that a journey to Jerusalem, and prayers uttered in the actual places where Jesus Christ had lived and died, were more likely to be answered than any others. Some people went when they had led a sinful life and had repented, others if they were ill or crippled in any way, but the Empress Helena went to pray for her son. We can only admire her courage and devotion, now that she was getting old, in setting out on such a long and difficult journey, for travelling was a much harder task in those days than it is now.

When St. Helena reached the Holy Land, she found a great deal to do. She had a church built on Mount Calvary, and another on Mount Ascension, and she had the Holy Sepulchre, where tradition said that Christ's body had been laid, cleared from all the rubbish and earth that had gathered there during the passing years. She founded convents, and one account says, that she travelled far and wide: “scattering blessings on the poor and hungry, and releasing captives from their chains.”

The travelling probably wearied her greatly, for she did not live long after her return from the pilgrimage.

Many curious stories are told of her travels in the Holy Land, but the one that is the best known, and which you will most often see in pictures, is about how she found—“the True Cross.”

We are told that on Mount Calvary she found the remains of three crosses, and then a great difficulty arose as to which was the cross of Christ, and which were the crosses which had belonged to the thieves. To try and find out, St. Helena went to the house of a noble lady who was lying very ill. The legend says, that after earnest

prayers, the crosses were held one by one over the dying woman, and as the last one was lifted over her bed, she suddenly became quite well again, making everyone feel sure that this must be the cross of Jesus who had healed so many sick people when he was alive.

It is said that St. Helena had a dream which made her long to find the Cross, and in our National Gallery there is a picture called “The Vision of St. Helena,” by Paul Veronese. She is sitting on a kind of balcony, her head resting on her hand, and her eyes closed as if she was asleep. The artist has made her look like a young and beautiful woman and not old, as she must have been. Over her head you see what she is dreaming about, some little angels bearing a cross towards her.

In the British Museum, very carefully kept under a glass case, there is an illuminated book written in Italy in the fifteenth century, which at one time belonged to the church of Santa Croce at Florence. On one of the pages is a brilliant illumination of the story of St. Helena discovering the true Cross, rich in all the wonderful colours which the Florentine artists knew so well how to use. The scene is a kind of hall, and through the doors you can see waving trees. The sick lady is just sitting up in her straight wooden bed, which does not look a very comfortable resting place, in spite of the gorgeous scarlet and gold coverlet which is thrown over it. Two men are holding over her the cross which has just given her back her strength, and the crosses of the two thieves are lying on the ground. A number of people are on the right, and on the left you see St. Helena kneeling, and behind her the train of friends and servants who accompanied her to the East.

There were said to be three nails in the Cross, which St. Helena took for herself. Two of them she sent to her son, hoping that the sight of such precious relics would help him to lead a better and holier life. The third one, it is said, she threw into the Adriatic Gulf to still a terrible storm which was raging, and was threatening to cause many shipwrecks. This is only a legend, but, curiously enough, for a long time afterwards, the sailors in that part of the world used to consider that the water in the Adriatic was sanctified, and they never launched their boats without a prayer and a hymn of praise.

Some time later, in the eleventh and twelfth centuries, a great desire to guard all the places where Christ had lived and taught, arose in the hearts of many people, and lead to the crusades which we read about so often in history. But as this story will tell you, St. Helena was the very first to go to the Holy Land, and see for herself that the sepulchre was kept in order.

The church of St. Helen's, Bishopsgate, was dedicated to this saint. It dates from about 1210, or perhaps earlier, and there are many curious old monuments in it. You will often see her name on streets and buildings in the neighbourhood of the church.

In pictures St. Helena is generally painted crowned and with a cross, the crown to show she was empress as well as saint, and the cross to show how she made her name famous.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 8, 1907.

AN IMMEDIATE NEED.

WE wonder if the hundreds who attended the recent Whitsuntide meetings at Essex Hall, and the thousands who read the report of those meetings, realised the gravity of the financial position of the British and Foreign Unitarian Association. Few certainly could forget that during the last four years a certain number of subscribers, at the challenge of one generous and anonymous donor, have liberally increased the resources of the Association. The means thus placed at the disposal of the executive have enabled them to undertake operations on a scale wider than ever before, and this increased work is in great part of such a nature that if it be allowed to cease now, the effect of what has been done must itself be much impaired.

There is serious danger, unless funds promptly and liberally come forward that something like a catastrophe will occur. The report just issued shows (p. 28) that, in consequence of the cessation of some donations which were promised for a certain period only, and losses by death, the subscription list has actually diminished over £900 in the past twelve months. This is bad enough, but worse remains. The "Anonymous Donor," whose secret seems to be very well kept, is evidently not only an exceptionally benevolent man, but also a man of firm resolution; and he holds to his demand that the subscription list must at least be kept at the level recently reached before he will hand over his £1,000. As a matter of fact, the munificent sum just named has usually been paid in early in the year, but here we are with the year almost half gone, and the treasurer is so much the poorer still.

A few, comparatively, amongst our Unitarian families are ever ready to help. Their names are familiar in our mouths as household words, and they are so continuously helpful that a petitioner might well be ashamed to beg of them. Some of these have already stepped forward into the breach, and have assured about a third of the additions required to the subscription list. But there still remains upwards of £600 to be subscribed; if it is not raised,

the diminution in the Association's means, it must be remembered, will be not £600, but £1,600. Can we say anything to quicken the enthusiastic zeal of our people to avert such a disaster?

There certainly never was a time when the fields were whiter to harvest for willing labourers. The *débacle* of the old creeds, of which the so-called "New Theology" movement is but a symptom, the conspicuous success of that liberalism which finds expression in the open council of the *Hibbert Journal*, the rising level of intelligence in the masses, rendering them less than ever disposed to be content with the old presentations of Christianity,—these are features of life in our time, the significance of which is truly beyond expression. Either the minds of men must be supplied with the elements of rational religion or they will be spiritually starved. Irrational religion they will less and less care for. The activity of agencies that break down all forms of religious faith is without precedent. While men sleep, while the Unitarian of a certain type is lazily dreaming that the whole world is coming round to his opinions, the fact is that young men and women by the thousand, whole families indeed, are simply learning to do without the last relics of religious culture. We speak of "disaster" to an Association's purse—what is that, or the concerns of all such societies together, compared with the disaster to society itself if the well-spring of noblest thought is allowed to dry up?

The real question for Unitarians is whether they shall find life in losing it. While all around them are companies of earnest men and women, of this communion or that, unselfishly giving of their substance and themselves to the service of God in the service of man, and often out of slender worldly resources raising really great sums for this service, we are in far too many cases content to end our giving when it begins ever so slightly to narrow the range of our luxuries. As the good old Christian writer says, "My brethren, these things ought not so to be." Let us provoke one another to better things. Here are we going out, at last, literally into the highways and byeways, to take our message to the great unchurched. It would be fresh stimulus to our self-denying Van evangelists if they could go out knowing that Unitarians at home were at least not letting the central missionary organisation, which has made itself responsible for all the expenses connected with the four Vans, droop for lack of support.

A practical word may be useful in conclusion. Undoubtedly the help of large subscriptions is needed; but let no one who is moved to give hesitate because he cannot give on a large scale. The appeal is urgent, and every hand held out in aid will be welcome.

As we write, our good friend ROBERT COLLYER informs us that the American brethren have answered to an appeal for 150,000 dollars (say £20,000) with all that sum and "fifteen dollars over." Our newly appointed treasurer, Mr. HOWARD CHATFIELD CLARKE, has a heavy task before him; may his labours be lightened by a spontaneous and speedy response from a wide circle of supporters

A FRENCH SCHOOL OF NEW THEOLOGY.*

FIDEISM or Symbolo-Fideism is the name under which a New Theology has sprung up in France. It originated in Paris with Prof. E. Ménégoz and the late Prof. Auguste Sabatier. Prof. Sabatier was responsible for the first half of the dual name, and Prof. Ménégoz for the second half. The somewhat cumbersome form of the expression gave rise to the usage of the second as the better half, and it is under that name, Fideism, that Pastor Hector Haldimann sustained as his thesis for the degree of Bachelor of Divinity, the central doctrine of the Parisian New Theology, which found its expression in the words of Prof. Ménégoz, "Salvation by Faith Independently of Beliefs." This central doctrine was enunciated by Prof. Ménégoz, the head of the Faculty of Protestant Theology in Paris, as far back as 1879. It was set forth in his "Reflexions sur l'Évangile du Salut," and all that he has published since has been merely the development, the exposition, and application of his doctrine. Pastor Hector Haldimann, as a whole-hearted disciple of Prof. Ménégoz, makes the defence of his thesis a labour of love. He expounds it, and defends it with remarkable simplicity, clearness, and fervour. Two great questions preoccupy every thinking man; the question of *truth* and the question of *salvation*. On the one hand the painful sense of ignorance and error awakens the need for *truth*. On the other hand the grievous sense of sin and suffering gives rise, in the Christian consciousness more particularly, to the need for *salvation*. The condition for salvation is the forgiveness of sin. *Faith* is the absolute and only condition for forgiveness and salvation. Faith is the consecration of the soul to God, or, as Prof. Ménégoz later more definitely expressed it, "Faith is repentance, and the gift of the heart to God." This is the teaching of Jesus. Is it in harmony with our own consciousness? Yes, for it makes us feel sin to be a rupture of the soul with God, and salvation the return of the soul to God. This return is a free act, a personal act, an act of the entire *self*. This act is *faith*. Where the return is sincere, God forgives. He exclaims: "My son, give me thy heart." The heart's response is faith, and the work of faith salvation. The testimony of Jesus and of our own consciousness is supported by that of the prophets and the apostles. And we can thus trace step by step the history of the

* "Une Triple Distinction Théologique." Par E. Ménégoz. Paris: Librairie Fischbacher, 33, Rue de Seine, 50c.
"Le Fidéisme." Par Hector Haldimann. Paris: Librairie Fischbacher.

dogma of the justification by faith in the series of successive testimonies in the Scriptures. These steps are thus summarised from the days of Moses to Jesus.

1. Salvation by *obedience to the law*.
2. Salvation by *the fear of God*.
3. Salvation by *repentance*.
4. Salvation by *FAITH*.
5. Salvation by Faith *without the works of the law*.
6. Salvation by Faith, *and not by good works*.
7. Salvation by Faith, *independently of beliefs*.

In this simplification of terms is seen the most adequate expression of the thought of Jesus. The proclamation of this *faith* constitutes the glad tidings to men. "Ah! how great is the joy of him," exclaims M. Ménégoz, "who is assured that an error of thought cannot condemn him, and that God requires of him but one thing, so as to receive him into His grace—his heart." Fideism needs to steer clear of two dangers. On the one hand it must keep clear from an "orthodoxy" which requires consent to the belief in a certain number of dogmas, and on the other hand it must keep clear of a "liberalism" or "rationalism" which lays no stress on the idea of a need for forgiveness; and which is therefore not truly a religion. Fideism is "for mankind as for the individual the divine message of peace, freedom, happiness, salvation. It is the centre and heart of religion. It contains the promises of this life and of the life to come. Let us preach this Gospel to every creature; he who gives his heart to God is saved, whatever his beliefs may be; but he who will not give his heart is lost, be he never so orthodox." Such is a glimpse of the teaching of Prof. Ménégoz as he propounded it some thirty years ago. The name by which this new tendency in theology has come to be known may not be all that an æsthetic fancy could desire; new names very seldom are ingratiating, and they may even be considered "villains noms," but they denote a clearer and healthier religious atmosphere. The atmosphere denoted would be equally sweet by any other name, but until the sweetest names, such as "Christian" and the "Church of God" come to their own again, these make-shift names are only too necessary. As long as we know what is intended to be meant we need not exercise any other virtue but that of gratitude to the authors of them. Aug. Sabatier called his theology *religious symbolism* (as touching its principles) and *critical symbolism* (as touching its method). On this, M. Ménégoz (M. Sabatier's friend and fellow-labourer and fellow-struggler for long years) grafted his "Fideism." *Symbolo-Fideism* founded on history and psychology was enabled to reconcile science and faith. It makes it possible "to reconcile a veneration for traditional symbols with an independence of mind, by leaving believers free to assimilate them and adapt them to their own experiences." Speaking at the funeral of M. Sabatier, M. Ménégoz summed up Sabatier's work in these words, and they express his own position likewise: "He broke, on the one hand, with the authoritative and scholastic method of traditional orthodoxy, and on the other hand with the

tendency, more philosophic than religious, of rationalistic radicalism, and he opened up the way to a new, powerful and emancipating theology, founded on an absolutely historical and scientific independence and loyalty, and on that inner testimony which the Spirit of God reveals in the religious consciousness of man, and of which Christ has left us the purest and intensest manifestations."

In the little brochure entitled "Une Triple Distinction Théologique," which is reprinted from the "Revue de Théologie et de Philosophie," and which was read last November before a theological society of ministers in Paris, Prof. Ménégoz offers certain helpful observations on the connection of religious faith with science, history, and philosophy. A believer can only express his faith in the language of his time, hence it is needful to distinguish between faith itself, which constitutes the substance of the religious life, and the accidental and transitory form which faith assumed at any given point of history. The substance, as to its nature, remains always the same; the form is variable and is subject to the laws of evolution. Sacred writers and authors of confessions of faith have not only spoken of religious things; there are in their writings as well, scientific notions, historical statements, and philosophical conceptions, that is to say, elements of a non-religious order which it is not allowable to assimilate with elements specifically religious, and which no one has a right to erect into articles of faith. But this is exactly how religious confusions have arisen. People have confounded science and faith, history and faith, and philosophy and faith. It is against this triple confusion that Prof. Ménégoz would warn those whose concern it is to study religious and theological questions. In the concluding section, entitled "The New Theology and the Old Gospel," M. Ménégoz says, "We have this New Theology, and we profess it. Following the example of the Prophets and the Apostles, the Fathers of the Church, and the Reformers, we adapt, resolutely, our religious knowledge to the conception of the world of our contemporaries. We are reproached with being rationalists, but wrongly, for we found religion not on the premises of reason, but on the immediate action of the Spirit of God present in the spirit of man, and on the religious and moral consciousness which is an effect of this inner divine action. This is the firm rock on which we would establish our life, our beliefs, our theology. This inner testimony of the spirit of God leads us to Christ who draws us by a spiritual affinity as the magnet attracts the iron. Hence the authority of the word of Christ over our souls. Our religious consciousness *feels* what is religious, and our reason *feels* what enters into the order of things scientific, historical and philosophical. For my part," says Prof. Ménégoz, "I am more persuaded than ever that the doctrine of salvation by faith alone, that is to say, by repentance and the gift of the heart to God, is the true Gospel of our Lord Jesus Christ, *i.e.*, religion *par excellence*, and that just as our correct beliefs have no meritorious virtue before God, so neither are our doctrinal errors a cause of reprobation in His eyes; in a word, that we are

saved by faith independently of beliefs. This conviction liberates our conscience from the claims of the scientific, historical, and philosophical notions which orthodoxy offers as constitutive elements of Christian faith. And whilst making us free from these factors it strengthens our religious faith, and gives us a joy and peace which contrast singularly with the agonising trouble that doubt produces in a mind dominated by the principles of orthodoxy. . . . I desire to communicate my happiness to all those who, as I once was, are tormented by these doubts, and I would imbue their soul with the feeling of certainty that, according to the eternal Gospel, there are no other conditions of salvation, but the inner avoidance of sin and the approach of the self to God, and that, according to the spirit of this Gospel, we are absolutely free in respect of the scientific, historical and philosophical notions of the Bible and of traditional theology.

"When men at once religious and cultured are penetrated with these truths, the path that leads to the Gospel will be effectually cleared, and the Church of Christ having recovered its place at the head of men's enlightened movement will resume its conquering march in the world, and will struggle more victoriously than ever against her only and eternal enemy, sin. Then the conflict between religious faith and non-religious thought will be appeased, and the essential organs of our spiritual life will have regained their inner harmony, and will lend each other a mutual aid towards the moral health of individuals, and the prosperity of every social and national combination."

E. L. H. THOMAS.

Postscript.

Eighteen years ago, at the end of my college course, I chanced to meet Dr. Martineau at the door of University Hall, London, and was drawn into one of those easy conversations that made intercourse with him so pleasant, in spite of a kind of awe that suggested flight and a Levitical or Priestly disposition to pass him by on the other side. He had heard that I had not yet finished my education, and that I was turning my thoughts to France. He wanted to know what I was going to do there—*theologically*, of course. I am afraid I began by saying something about first polishing up my French and then going in for a little French polish, and then I alluded to the Sorbonne, and to the motto of the University, "*Omnia docet*." All of which seemed to impress him. But, as Oliver Goldsmith says, "unequal combinations are always disadvantageous to the weaker side," and I think Dr. Martineau must have seen in me a budding Moses, Moses Primrose, of course. He seemed prophetically to see me returning to my English Alma Mater, and on being asked by her what I had brought back for my three pounds five shillings and two pence, exclaiming, like that cherub, "Dear mother, a gross of green spectacles with silver rims and shagreen cases," only to be greeted by my irate Alma Mater with "A murrain take such trumpery! The blockhead has been imposed upon and should have known his company better." To prevent such a catastrophe,

and to forestall destiny, Dr. Martineau suggested the probable wisdom of joining the quite diminutive Faculty of Protestant Theology in Paris, and of making the acquaintance of Professor Ménégos, the principal of the college, of whom he spoke with warm admiration. And all in good time I did so, although unable to resist a disposition occasionally to prowl about the ancient and modern Sorbonne, and to aspire after the omniscience proffered at the gates of the University.

I made the acquaintance of Professor Ménégos under various circumstances, generally as a listener to his lectures. Once I heard him preach in German—for he was an Alsatian—in a gloomy German church in Paris. Once I was at a student's soirée, where he was present; and on one occasion I partook of a most frugal (almost ascetic) meal with the principal and his students. A few of us afterwards retired to M. Ménégos's study (or perhaps tutor's room) and asceticism relaxed into cigars and a *gloria*,—*scilicet*, a diminutive, but delightful cup of coffee, touched with the merest suspicion of cognac, like Matthew Arnold's religion, "morality touched with emotion." And all this and much else, through a casual contact with Dr. Martineau in Gordon-square. *Felix qui potuit rerum cognoscere causas!* E. L. H. T.

THE RELATION OF UNITARIANS TO THE CHURCHES.*

BY THE REV. CHARLES HARGROVE, M.A.

"The relation of Unitarians to the Churches," what does it matter to them, or even to us? Is not our relationship that of an insignificant and unorganised group of politician to the Imperial Parliament, or of a small body of ill-trained volunteers to a disciplined battalion? We have been accused of forming a "great denominational chorus of self-laudation," and I have been told that I was myself a prominent performer. But I do not think any of us have our eyes closed to the great disadvantages under which we labour, or are ignorant of the immense superiority of other denominations in certain respects in which we try and greatly fail.

We are wanting in numbers, in funds, in enthusiasm, in unity. We have about 350 chapels, and if membership be taken among us to imply regular attendance and real attachment to our cause, I would rather not make a guess at what it may amount to.

Our Association has an income of £8,000 a year. Our Sunday scholars are 35,000. To compare ourselves with, let us say Wesleyan Methodists, of whom I happen to have last year's statistics—they have 2,658 ministers, nearly 20,000 lay preachers, more than a million scholars, and half a million members, and spent in one year, £200,000 on mission work at home and abroad and £437,000 on chapel building in Great Britain. Think of what this means, the faith and self-denial and energy and oneness of aim, and remember, that more or less similar accounts could be given of a dozen great religious bodies in the United Kingdom, and you will probably be inclined to take a very humble place in

the list of the Christian denominations of our country or of the world, and instead of asking what is our relation to them, inquire how we may profit of the example they set us.

Yet there is another side to the question of our relative position, and painfully conscious as I often am of our failures and shortcomings, I am constantly reminded of the wise words of that mysterious person Agur, the son of Jakeh, which are recorded in the thirtieth chapter of the Book of Proverbs:

"There be four things which are little upon earth,

But they are exceeding wise;

The ants are a people not strong,

Yet they provide their meat in the summer;

The conies are but a feeble folk,

Yet make their houses in the rocks;

The locusts have no king,

Yet go they forth all of them in bands;

The lizard thou mayst hold in thy hand,

Yet is he in king's palaces."

Now if we disclaim the doubtful translation "exceeding wise" and prefer to read "are reckoned among the wise," we may surely be permitted to rank ourselves with the ants and rabbits, the locusts and the lizards, and claim something of their lowly merits and success. Not ours the majesty of lion or keen sight of eagle or endurance of horse, but we are possessed of more than the ordinary measure of prudence and stability, and united action in perfect freedom, and more by far than what we are entitled to by our numbers are we represented in the palaces of industry and government and law.

So we take our humble seat at the foot of the table, although no voice bids us come up higher, yet is it not altogether presumption to cherish the belief that we have a faith and a mission high out of all proportion to either our success or our deserts.

So we lift head and look around us, unabashed to be dissenters from dissenters and excluded from the communion even of the excommunicate. There, at the high table sit my lord bishops, tracing their spiritual pedigree back to Augustine and the Apostles, and crowding on them the representatives of the august see of Rome. Beneath, not held undeserving of occasional recognition are the Trinitarian sects, conspicuous, some of them, by their numbers and zeal. And here, out in the cold, shunned of all, sit we, our right to seats at all at a Christian feast seriously questioned or openly denied.

And what is our relation to these, all our brethren, whether they will it or not, our superiors in so many respects as we willingly own? Why are they united to condemn us, though they differ among themselves more widely than we differ from many of them? It is not that we deny this or that doctrine which they are agreed on. Holding to our fundamental principles and proclaiming them, we should still be outsiders even if we used Trinitarian formulæ and prayed to Jesus as the Son of God.

The difference between a Romanist and a Protestant consists essentially not in the things the one believes and the other denies, but in the motive of belief. The belief of the one rests upon the authority of the Church; that of the other on the Prayer Book or the Fathers or the Bible, or all

three together. "I believe all things whatsoever Holy Church believes, and teaches," that is the profession which makes a man a Catholic. He may be ignorant of almost all the things; he may think them quite other than they are, yet if sincere in his profession, he is a member of the Church, while the learned theologian who agrees with the Church's teaching simply because it commends itself to him as reasonable and true, remains still outside.

Now, there is just a similar difference between the self-styled "orthodox" Christian of whatever denomination he be and the Unitarian by whatever name he call himself. It is the very idea of Orthodoxy which we reject—the implication that there is a certain belief which accords with a definite and authoritative revelation, and consequently that to believe otherwise or to disbelieve is a sin against God, whose word we reject and whose way we refuse to walk in.

"Whosoever will be saved, before all things it is necessary that he believe, and, if he do not, without doubt"—well, it is and will be the worse for him. That is the preamble of all forms of Orthodoxy. That is what we—and no doubt with us the great bulk of mankind in the past and present—deny.

So we have come to this, that our quarrel with those whom we regard as in many respects our dear friends and allies, however they may fear and frown upon us, is not that they believe what we do not, but that they attach to belief an importance which we deny to it. For us it is not a duty, it is not even a merit, to believe or to disbelieve; it is a duty, and a duty inconsistent with any obligation of belief, to seek the truth and hold by and profess it.

"Brethren," we say, to the elder and the greater churches as to the newest and least, "you put us to shame often enough by the devotion and learning and good works and power of winning souls which in various degrees are conspicuous among you. In this you fail, as it seems to us, that you set faith above truth, that you start with assuming what you set about to prove, that your answer is ready and obligatory on you ere you durst ask the question, "What is truth?" You are not really free, you have bound yourselves or allowed yourselves to be bound. You dare not, or you do not ask, "Is this which I have been taught true?" prepared to find that it is not.

So, as men poorly dressed we sit below our betters, but cannot refrain from a certain satisfaction—which we are often reproached for feeling and giving utterance to—that we are free, while our nobly clad friends are heaped with gilded chains, and those more like ourselves make it a boast that they, too, are not wholly unencumbered. If they have not thirty-nine articles to avouch, they have at least "essentials" and "fundamentals" to maintain, which suffice for a certain grim adornment.

We have none; and if we have inherited a name which sounds dogmatic, and might seem to impose upon us a certain theory of the Godhead, we disown the obligation. "If there be something better than Unitarianism that too is Unitarianism," wrote one of our most earnest ministers not long

*An Address at the Public Meeting of the British and Foreign Unitarian Association at Essex Hall on Tuesday evening, May 21.

ago. The words are paradoxical, and were ridiculed by one who should have understood them, but they are wise and sober and rest upon an historic foundation. For Unitarianism is a principle and not a doctrine, and it embraces whatever may be after us approved as true, or truer than what we now accept.

Yet, we do quite wrong to suppose that only we of the Unitarian churches are free, or even that we are altogether free, and that no silken cords of tradition and custom and prejudice hinder us in the pursuit of truth. In other churches there are men who claim freedom and who exercise it, often at no little cost to themselves. If ministers they are at times forced to give up their pulpits, or if supported by the devotion of their congregations they have to put up with the desertion of old friends and the reproach of men who once esteemed them, all the harder to bear because they themselves have not changed in their esteem for their former elders and comrades.

What is our relation to such as these? There are some among us who insist that such men are really Unitarians, that they ought openly to take the name and join the body, that they are not honest in calling themselves Congregationalists or Baptists, and that they hold on through fear of loss of popularity or income.

To others of us all such talk seems to be simply a paraphrase of the disciples, "We forbade him, because he follows not with us." It comes of the original sin of sectarianism or communal selfishness which besets every organisation and makes its adherents prefer its welfare and advantage to the very cause which it advocates. They are honestly seeking the truth and are openly speaking what they believe to be true, but they are fain to claim truth as a monopoly of their body, and forbid the acceptance of it to those who are not willing to join their ranks.

Such men would indeed be welcome among us and a source of renewed life and energy, but why should they take a name with which they have no associations, a name which many of the most eminent among us put up with rather than approve of? Why should they disown the connection which tolerates if it does not approve them? Would it advance the cause of freedom and progress in religion which we profess to have at heart if they were to exchange large congregations for small ones, and sacrifice the great influence they possess in their own denominations? Do they offend against the trust deeds of their chapels? But if the trust deed is admitted to the rank of a moral obligation and is to be literally and legally interpreted, we should find it hard to defend our own right to our older foundations. Do they conceal their real belief? On the contrary, the charge against them is they declare it only too frankly.

We should welcome them then as our allies and fellow-workers, fighting under another flag and wearing a different uniform, but for the same cause which we uphold; and if our good brother, Mr. Campbell, had come to lecture to us to-night, I doubt not but that we should have given him such a reception as would have assured him of the hearty and unsectarian sympathy of our association in his present labours and trials.

EXPERIMENTS IN SOCIALISM.

IV.*

THE CHRISTIAN REPUBLIC.

THE socialistic experiment which seems to have impressed the world more than any other was that of the Jesuits in South America. The strongest opponents of Socialism are fain to admit that the "Christian Republic" was a wonderful success. Even Voltaire, with all the rancour of his prejudice against everything that called itself Christian, frankly admitted that this community seemed to represent the very triumph of humanity. But then, say the individualistic commentators, it was a purely artificial system of things, entirely created and maintained by the Catholic priesthood. When the Jesuits were turned out of it the whole thing collapsed like a house of cards.

Now that is perfectly true. It was a very artificial system indeed, and from beginning to end it was directed and governed by priests under the virtual dictatorship of the Jesuit superior at Candelaria. And it is true, also, that when, after 150 years of priestly control, that control was suddenly withdrawn by the total expulsion of the Jesuits from Paraguay, so little vitality was there in their social system, and so little manly independence had their paternal government engendered in their people, that the whole thing literally vanished. The "Christian Republic" broke up; the people dispersed, and to a large extent lapsed back into the barbarism in which the Jesuits had found them, and the whole of their twenty or thirty settlements crumbled into ruins. Nevertheless, it was a most curious and interesting experiment, and though it need hardly be said that under the Jesuits there was a good deal about it that few of us to-day would have at any price, there were points in the system that may well be considered both for suggestion and caution in our social speculations at the present time.

It was really a wonderful achievement, and shows what may be done, even with savages, by getting back to first principles in religion and sociology. At the very time that Lord Bacon was writing his "New Atlantis," setting forth his ideal society, and while the Pilgrim Fathers were painfully hammering out some sort of method of living together in Massachusetts, a little group of Spanish missionary priests had actually developed in the wilds of South America a society which seemed to embody most of the philosopher's fantastic dreamings, and many excellent features of which the Pilgrim Fathers were probably quite incapable of conceiving even in their dreams. It was not a small society either, or of very brief duration. The Jesuits landed on the coast of Brazil in 1608, and by the middle of the century they had 100,000 people living under conditions which, to the superficial observer at least, seemed as near perfection as this troublesome world had ever attained to since Eden was disparked. The 100,000 people were not massed together in one large town; nor, on the other hand, were they very thinly scattered. They were grouped in settlements or "reductions," as they were called, of somewhere about 5,000 each on an average, thus avoiding the dangers of

* The earlier articles in this series appeared April 13, May 4 and 11.

congested centres on the one hand, and the dulness and want of interest of isolated country life on the other. Of these settlements the most captivating accounts have been given. "It was a model of order and regularity," writes a distinguished American of one of them. "Perfect uniformity was observed in its long, comfortably built rows of houses, and the small circuit of the towns afforded every facility for preserving its domestic tranquillity, or ensuring a ready defence against outside danger. The great square was the centre-point, the public resort, and the general rendezvous of the people. Upon it were erected the church, the college, the arsenal, the stores, the workshops of carpenters, joiners, weavers and smiths, together with other important public buildings. . . . The reduction moved and had its being, as it were, with the precision of clockwork. The people prayed and toiled and slept so long and no longer; from one duty or employment they passed to another, like soldiers changing guard, equally participating in the changes of the day, each one undergoing his measure of fatigue for the one and common family." Of the whole "Christian Republic" another writer says an equal balance of mind and health of body was the ideal of the Jesuit Fathers, and this ideal they attained to a marvellous extent. "Regulated liberty, abundant supplies of all the necessities of life for each family; a tiny home indeed, but large enough for all purposes; peace, union, concord, chastity, soberness, and calm enjoyment of life prevailed among the people of Paraguay. The cultivation of music and the dance at festivals, martial processions and tournaments, with prizes for the victors, provided innocent amusement. Religious pageants on special occasions were held to satisfy the craving for novelty and sensuous enjoyment among the people, and to keep before their eyes symbols of higher ideals."

Now these 100,000 people of the "Christian Republic," when the Jesuits found them, were merely savages, living in caves and woods, and subsisting by the chase. They were, it is true, apparently a good deal more gentle and docile than many of the savages of our own big towns; but, compared with the great mass of our own poor, it is difficult to believe that the material with which these Jesuits set themselves to deal at the beginning of the seventeenth century, and which by a marvellously tactful combination of gentleness and firmness they shaped into a society perfectly ideal in some respects—it is difficult to believe that the raw material of their society was easier to deal with than our own would be found to be, if only we could go the same way to work. A great deal has been made of the childlike simplicity and amiability of these South American Indians, and some good people have seen an almost diabolical cunning and astuteness in the doings of the Jesuits on behalf of their Church. One cannot, however, help feeling that if our own church people would display a little similar astuteness—diabolical or otherwise—and could approach our own poor savages in a similar way, they would very likely attain similar results. And if, instead of conducting their operations in the good old fatherly fashion of the Tories of all churches and all ages, they would respect

the manhood and womanhood of the people, and be their guides and leaders instead of their autocrats, as the Jesuits were, their work would have the permanency in which, when the test came—though it came only at the end of 150 years—this Jesuit work proved so conspicuously wanting.

After all, what did these churchmen do that our own churchmen could not do if they all really wished to do it and could all unite together in the advocacy of a great work of practical religion, involving the health and happiness of nothing less than the great mass of the people? The Jesuits, when they went out across the Southern Atlantic in the trail of the Spanish conquering expeditions, found a people engaged in a daily fight for a precarious living, exposed to the harassing of enemies stronger than themselves, with no homes worth speaking of, no peace or comfort or security—nothing but a hard life of struggle and privation, of difficulty and anxiety: not altogether unlike our own poor savages, surely it must be admitted. But how did the Jesuits commend their Church and their religion to these poor people? In a very few years we hear of all the children in these settlements rising at daybreak and flocking into handsome churches to be instructed and catechised; of the whole adult population turning out to Mass at sunrise; then to their daily labours and the closing of the peaceful and prosperous day with the music of the vesper bell and the voice of united prayer. Our churches cannot “get hold” of the people. How did the Jesuits manage it? Was it by the supernatural power of the abstract truths they taught, or the fervid devotion of their own lives? Nothing of the kind. There *was* power in many of the truths they taught, and their own self-devotion seems sometimes to have risen quite to the heroic, and thus they won the confidence of the people; but we have the same truths—and purer and better, too—and among our religious teachers there is a self-devotion that wants only the same scope and opportunity to rise to the same high level.

The fact is that the Jesuits made the crucifix they held aloft amid these harassed South American savages the symbol not only of peace with heaven, but of a regenerated earth. They identified themselves with all the people's interests. Worried by native enemies and foreign invasion, these poor Indians wanted peace and security, and their new teachers gave them arms and drilled them and taught them to fortify themselves. They wanted homes, and the Jesuits gave them tools and helped them to cut down trees and build themselves comfortable cabins. They were dependent on the chase for their living, and the Jesuits explained that God had spread abroad the land as the one great source of all food for men and animals alike, and they taught them agriculture.

Here again we get back to the same inevitable point. The Jesuits represented the conquerors of the country, and the Kings of Spain were their Suzerains. They were absolute masters of the land, and could do with it as they pleased. If they had not been, and could not have got access to it, they might still have drilled

the people into an army; and though they might have been secure against aggression, the more they were drilled the poorer they might have become. They might have taught the people to build houses and churches, and to make clothes and furniture, but for food they must have been absolutely dependent on their ability to find some market for their surplus production of these things, and we know too well what that means for a very large proportion of our own people. But they had free access to fine expanses of fertile land, and out of this, by very rudimentary agriculture, they fetched abundance of food by an amount of labour which still left them leisure not only for religious services, for ample rest and amusement, but for making everything they required for their own use, and such a surplus for export that their masters, the Jesuits, through whom all outside trading was, of course, conducted, were accused of living in luxury and even splendour—though it was supposed to be a communism, and a republic ruled by a representative assembly. The representative council was said to be only a pious fraud, and it is more than likely it was. But, however that may have been, the “republic” grew rich, and the people were happy and contented. They had common lands tilled for the common good—including the treasury of the King of Spain, and, of course, the amplest provision for Mother Church. But, besides these communal lands, every man had his own “small holding” and his own herd of cattle. On such a basis of productiveness, and with a people under the powerful dominance of a religion the truth of which seemed to be guaranteed by its practical effect on all the interests of life, how could these hundred thousand people fail to be prosperous, whatever the real form of their government may have been? And how could the churches of England fail to “get hold” of the masses if they got hold of the same principles, and in the same way, *mutatis mutandis*, brought their religion to bear on the lives of the common people?

GEORGE F. MILLIN.

DREAM not of a heaven into which you may enter, live here as you may. To such as waste the present state the future will not, cannot bring happiness. There is no concord between them and that world of purity. A human being who has lived without God, and without self-improvement, can no more enjoy Heaven than a mouldering body, lifted from the tomb and placed amidst beautiful prospects, can enjoy the light through its decayed eyes, or feel the balmy air which blows away its dust. Immortality is a glorious doctrine; but not given us for speculation or amusement. Its happiness is to be realised only through our own struggles with ourselves, only through our own reaching forward to new virtue and piety. To be joined with Christ in Heaven, we must be joined with him now in spirit, in the conquest of temptation, in charity and well-doing. Immortality should begin here. The seed is now to be sown which is to expand for ever. “Be not weary then, in well-doing; for in due time we shall reap, if we faint not.”—*Channing*.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LONDON SUNDAY-SCHOOL SOCIETY COUNTRY HOLIDAY MOVEMENT.

SIR,—May I appeal to the generosity of your readers to help us with our Country Holiday Fund, for which at least £30 are still required *before the end of June*, if we are to be able to give the contributions for which the London schools are looking to us. Many of last year's subscribers have most generously come to our aid again this year; but there are some whose subscriptions have not yet reached me, and I should be very grateful if they would send me their gifts as soon as possible. May I also appeal to other friends for help? The fund is collected to contribute a portion of a scholar's holiday for a fortnight. The object is surely one which should appeal to all who are themselves hoping shortly to enjoy the relaxations of the country or the seaside.

ELSA L. PEARSON.

Redington Lodge,
Hampstead, N.W., June 3, 1907.

MANIFESTATION NOT REVELATION.

SIR,—In your report of my remarks at the Conference on the New Theology, I am represented as saying that man's love of justice makes him fight against what his religious philosophy declares to be a “revelation” of God. I may have used the word “manifestation,” but hardly “revelation.” I take it that any Pantheist, Theistic Determinist, or believer in the Immanence of God must philosophically regard all things that are as in some sense a manifestation of God; but, on the other hand, everyone who appeals to the Divine aid for support and inspiration in the conflict with evil, must feel that the will of God is revealed to him as righteousness and love, and that it bids him fight against all wrong. Many, and I take it Mr. Campbell is one of them, are conscious of both these trends of thought and emotion, whether they can formally reconcile them or no; and such must feel within them the command of God to fight against things which their creed nevertheless represents as in some sense a part of the Divine will, or manifestation of the Divine power. But I cannot understand any sense in which a man could feel moved to fight against what he regarded as a “revelation” of God.

I will not trouble you with other corrections, but shall be glad if you can find room for this.—Yours, &c.,

PHILIP H. WICKSTEED.

THE CHURCH OF THE PEOPLE. 7

SIR,—Your “Correspondent” evidently does not know what has happened. But can he really think that we have neglected the very elementary attempts he indicates? Let me tell him what happens. For years we shut up the Great Meeting in Leicester for all the winter months, and went to a huge hall only a few hundred yards away. The audience at once rose from 150 to

2,500. When, at the end of the season, we went back to the chapel, and held precisely the same kind of service, with precisely the same teaching, we went back to the old 150, with a few, a very few, additions. The same thing happened years before in Sheffield and Glasgow. The same thing happened in Croydon; and probably the same thing will happen in London if, as is probable, I go out once more to "the man in the street."

The matter goes immeasurably farther down than your "Correspondent" with his "basket" indicates; and the real question, is whether we are prepared to face facts and act accordingly. It may not be possible, but we ought to try.

Heartily yours,

June 1.

J. PAGE HOPPS.

"THE MAN IN THE STREET."

SIR,—Apropos of the suggestions of your "Correspondent" who heard the Rev. J. Page Hopps on "The Man in the Street," I received a letter a few days since from a working man (to whom I had lent a book), expressing some opinions which may be interesting. Referring to this book he says: "One thing that strikes me in a very pleasing way, and makes me feel on friendly terms with the writer, is the way he tackles social and political questions. I suppose I ought not to criticise educated men, but so many ministers seem to me to leave the social side of life completely in the background. Perhaps, if they spoke more about this, the working classes would find their way into the churches in greater numbers than they do. You see, so many workmen talk politics, municipal and national, during the week, and it seems to me if the preacher on Sunday were to intermingle social and political affairs with so-called religious affairs, the worker would naturally have in mind a considerable part of the preceding Sunday's sermon, and would bring it out in conversation with his mates.

"If the preacher, on his part, will not connect the every-day life of the worker with his religious life, he should not blame the worker for not bringing religion into his every-day life. I feel rather strongly on this matter, and though I cannot express myself well I can speak from and understand the workman's point of view.

"I think it would have made a lot of difference to me if I had known how to connect the religious teaching I received with my every-day life. But it seems to me, looking backward, that they were entirely separated."

Does not this seem to be evidence that if we are to gather these intelligent, if not educated men, into our churches, something of the kind indicated must be done?

L. BISHOP.

156, Smedley-road, Cheetham.

THE fourth of Mr. G. F. Millin's articles on "Experiments in Socialism" appears in our present issue. We were asked the other day what books Mr. Millin had written. A shilling popular edition of his "Commerce and Christianity" was published two years ago by Messrs. Sonnenschein & Co., in whose Social Science series two other books of his are included, "The Social Horizon" and "The Village Problem."

PURITANISM IN THE ABBEY.*

THE brief rule of Puritanism in our cathedrals, abbeys, and parish churches is an intensely interesting subject which has never yet received adequate treatment. It would involve some painstaking research. Not only must the State Papers of the period be read and digested, but also the local records and registers of Wells, Worcester, Yarmouth, Romsey, St. Albans, Westminster, and other places. Mr. Boseley, in the work under notice, speaks of "much important information culled from the Guildhall, Dr. Williams', and other public libraries, as well as from the archives at Somerset House," but he does not show much evidence of this "extensive research." Such second-hand sources as Dr. Stoughton's work appear to be relied upon, and the author never seems to think it necessary to give the precise source of his quotations for possible verification. This is not the way to write history, nor is Mr. Boseley's temper that of the historian. An enthusiastic believer in the Divine right of Independency, he appears to think that party could do no wrong. "Though a minority in Parliament"—and, our author might have added, in the nation—"they became so strong in the army as to rise to supreme power in the State. . . . They were contending with traitors rather than with aliens, and their supreme concern was to learn the Divine Will, and at all costs to obey it" (p. 54, 55.)

That is certainly what this powerful minority claimed; but then, the majority, consisting of Anglicans, Presbyterians, Catholics, and others, also claimed the very same thing, and they were not traitors, because they objected to the rule of this minority.

The piety which raised those noble structures, the abbeys and cathedrals, to the glory of God, and the reverent delight of future generations must be contrasted with the zeal which walled off goodly nave and aisle and chancel into the chapels of separate sects.

Wells Cathedral was "divided into two parts by a brick wall." It was ordered "that the chancel" (of St. Nicholas Church, Great Yarmouth) "should be closed in with main walls where needful and fitted up for a Church House."

Fortunately, we must say, the Puritan ascendancy in these buildings was of brief duration. This does not lessen its interest, nor its claim to adequate treatment at the hands of some competent historian.

It must surely be a printer's error which gives the year 1631 as the date for Wat Tyler's rebellion; but why the author should consider it necessary to make random statements which have no connection, or only the very remotest, with his subject, is not easy to determine. It must be a very erroneous printer, for we are also told that "On December 29, 1657, Sir Nicholas Bacon, Kt., Lord Keeper of the Great Seal of England, delivered an oration in the Star Chamber against Papal intrigues." It is not a mere error in figures which states that the Rev. Samuel Lee was ejected by the *Rump Parliament*,

* "The Independent Church of Westminster Abbey (1650-1826)." By Rev. Ira Boseley, late Acting Chaplain to H.M. Forces, &c. The Congregational Union of England and Wales, Memorial Hall.

after "Dr. Wilkinson" (the name should be Wilkins), by conforming, had been made Bishop of Chester. According to Calamy, he was "ejected and silenced by the Bartholomew Act."

After its expulsion from the Abbey, the Independent Congregation made a home for itself in the shadow of St. Bartholomew's Church, and the connection of this most ancient of London's churches with Nonconformity is interesting. Mr. Boseley's book is interesting. More accuracy and less diffuseness might have made it valuable.

C. E. P.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS.

SUNDAY-SCHOOL CONFERENCE, NEW-TOWNARDS.

ON Saturday, June 1, a conference of persons interested in the religious training of the young was held in the First (Old) Presbyterian Church, Newtownards. The weather was treacherous, but there was an attendance of about 350.

THE PRESIDENT (Rev. W. H. Drummond) said this Sunday-school conference was fast becoming one of the most important and largely attended meetings of Non-subscribing Presbyterians in Ireland. After two resolutions, moved by consent—one in favour of a scheme for the better training of scholars in Bible knowledge, and one in favour of accepting an invitation to the conference to hold the assembly in Larne in 1908, Rev. EDGAR LOCKETT read a paper, the subject being "The Purpose and Ideal of the Sunday-school Teacher." Among other conceptions of the object of the Sunday-school, he selected that which regarded it as a supplement to the Christian church. The great purpose of the Sunday-school was to bring the children and the young men and maidens to a knowledge and experience of the redemptive love of God. This being so, the purpose of the Sunday-school teacher must be to endeavour by the influence of his personality and teaching to communicate the power and wisdom and love of God to his scholars. With the saving power of God's love in his own heart he is to seek to save those entrusted to his care from the evils which beset their path. Christianity had always been a missionary religion, a religion of redemption. Its living head was and is a Saviour from sin, and the disciple of Christ was sent in his spirit to do the same work that he did, to be a witness to the power of God unto salvation. The speaker took the word "witness" to illustrate the purpose and qualification of the teacher. A true teacher was one who knows and imparts his knowledge to others. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and trust me and understand that I am He, and beside me there is no Saviour." These words from Isaiah, he said, described the essential elements of witnessing on God's behalf, namely, personal knowledge and trust in Him as a Saviour. It was the mark of a true witness that He delivereth souls, and such a witness could come only from one who himself knew and trusted the soul's deliverer. The teacher could not effectually teach religion until he had a per-

sonal experience of religion. He said that this witnessing for God as the result of knowing Him and being known of Him rested upon faith in the reality of the Holy Spirit—the presence and power of God working in and with man. They wanted a deeper and richer spiritual life. If they were to have religion taught in their schools—and how great was their need of it!—they must, as teachers, know what religion meant by a personal knowledge and experience of it. He was convinced that this was their crying need. They might possibly require reorganisation of method or material, but their great need was not reorganisation but regeneration in the Holy Spirit.

In the discussion that followed the paper, Rev. CHAS. THRIFT, Rev. J. A. KELLY, M. J. KELLEHER, Miss MELLONE, and the chairman took part.

Rev. Dr. MELLONE proposed a vote of thanks to the chairman and Mr. Lockett and the hosts of the day.

Rev. ALFRED TURNER seconded the vote which, being carried by acclamation, the CHAIRMAN and Mr. LOCKETT replied, as did Rev. R. M. KING on behalf of his Newtownards congregation, and those of Greyabbey and Ballyhenchin. The company were afterwards entertained to tea, and the proceedings throughout were felt to have been as successful and satisfactory, as well as useful, as any conferences of previous years.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bermondsey.—The flower service and anniversary of the Sunday-school was held at Fort-road Unitarian Church last Sunday. Mr. John Harrison should have addressed the children in the afternoon, but was prevented by an engagement in Paris. The address was accordingly given by the minister. In the evening the Rev. Jesse Kipperson addressed the children, teachers, and friends in turn from 1 Chron. iv. 23. The address was illustrated by original parables from Nature. The thanks of the Sunday-school teachers are due to Mr. F. Nettlefold, of Streatham-grove; Mr. F. Ruck, Maidstone; Mrs. Ellis, Guildford; Mr. Evershed, Clapham, and others, for floral contributions.

Blackburn (Appointment).—The Rev. E. W. Sealy, M.A. (Oxon), has been offered and has accepted the pulpit of the Blackburn Unitarian Church. The movement was started in November, 1905, and after a successful existence of eighteen months, the committee felt justified in recommending the congregation to appoint Rev. E. W. Sealy as the first resident minister. A recognition meeting will be held on Saturday, June 15, when it is hoped that various ministers of the district will be present.

Cardiff.—The services at Westgrove Church last Sunday were conducted by Mrs. John Page Hopps, who took for the subject of her discourse in the morning: "Concerning the Bearing of Burdens"; and in the evening, "Where the Spirit of the Lord is there is Liberty." There was a large congregation present, both morning and evening.

Lewes.—After the evening service on Sunday, 3rd inst., the choir at the Westgate Chapel gave H. E. Nichol's cantata, "The Prodigal Son," before an appreciative congregation, which included a number of friends of other denominations. The solos were rendered by Miss Hopper, Miss E. Broadbent, Mr. F. J. Wells, and Master Stanley Broadbent, Miss Funnell presided at the organ. A collection was taken in aid of the choir fund.

London: Hackney.—Wednesday last was the first day of the Bazaar and Country Fair

held at the King's Hall, Holborn Restaurant, by the Hackney congregation. At the opening the sun shone, and Dr. W. B. Odgers, on taking the chair, had a good company before him. He alluded to the long and honourable history of the congregation, dating practically from the time when Dr. Spurstowe resigned the rectorship of the parish church of the then village of Hackney, and gathering, in the course of time, associations with the names of many distinguished men—Priestley, Price, Belsham, the Asplands, and others. Lady Durning Lawrence, in declaring the bazaar open, expressed in a few kindly and well-chosen words, her cordial sympathy with the object of the bazaar, and her good wishes for its success. A vote of thanks to Lady Durning Lawrence and Dr. Odgers was proposed by Rev. H. Rawlings, also to Madame Marian McKenzie, who sang the National Anthem and "Come, lasses and lads." These proceedings over, the company dispersed to the stalls, which looked very pretty and were well supplied with goods. Business was at first on a generous scale, then, however, came heavy rain, which probably much reduced the evening attendance. Mr. Oswald Nettlefold opened on Thursday, and at the close it was found the bazaar had been highly successful.

Midlands.—The 759th monthly meeting of Protestant Dissenting Ministers of Warwickshire and neighbouring counties was held at Evesham on Wednesday, May 29. Service was held in the chapel at 12.15 p.m., the preacher being the Rev. J. C. Street, of Shrewsbury. At the business meeting held at the close of service, the secretary was requested to convey to Mrs. Lloyd a resolution of sympathy with her in the great loss she has sustained. Luncheon was provided in the schoolroom, Mr. Geoffrey New being in the chair. The usual toasts were proposed and responded to, amongst the speakers being the Rev. Dr. Odgers, of Oxford, and Mr. Barnard, of Ceylon. Later the members adjourned for tea to Wortley House, at the kind invitation of Mrs. Cliff.

Stannington (near Sheffield).—The Sunday-school anniversary services were celebrated at Underbank Chapel last Sunday, June 2. Principal Gordon, of the Home Missionary College, Manchester, conducted the service, and preached both afternoon and evening. The sermons, plain practical discourses on the Will and on the Greatness of Christ, were much appreciated, that in the evening evoking decided enthusiasm in the crowded congregation. As usual the choir, conducted by Mr. G. Vickers, was augmented by several friends from the outside, including some from our neighbours the Wesleyans; and the singing was accompanied by a small band of musical instruments. The day, though not in a strict sense fine, was less unfavourable than previous indications had led us to expect; and the collections, since augmented by generous contributions from friends in Sheffield, have given much encouragement to the working members of this remote, but not unimportant, congregation.

Swansea.—A flower service was held on Sunday, the first since the departure from the town of Dr. Tudor Jones. Numerous scholars brought with them various tinted blossoms, which, when piled tastefully together, presented a very pleasing spectacle. A satisfactory sign, showing that the church feels a pulse of interest in the work among the young people, was afforded in the attendance of many adults. The scholars recited, and three members of the choir contributed solos. A valuable address was given by Miss Brock, who deeply interested the children by her nature stories.

Miss E. L. PEARSON's appeal, in another column, for funds to send children into the country for a breath of pure air is one that needs no pressing. Very little imagination is needed to suggest what "the country" means for our city bairns; no pleasanter or wiser gift could easily be devised.

THESE (Truth, Beauty, Goodness) are the three objects of all human aspiration; and our hearts will never be at peace till all three alike rest in God.—W. R. Inge.

A MINISTER writes:—"An American, who gives the names of well-known Unitarian ministers in U.S.A., is endeavouring to obtain names of Unitarian ministers and laymen in London. At present he is in the Hampstead district. May I inform anyone he calls upon that I have fully investigated his case a fortnight ago. The American Society in Southampton-row has offered to render help if the case is a deserving one. The man has the address of the office, and also a letter sent to me asking him to call there. This he has failed to do so far, but says that the American Society won't help him (which is incorrect). He is a well-educated man, medium height, moustache, and well up in facts concerning American Unitarianism."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 9.

Aoton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. GORDON COOPER, M.A.; 7, Rev. V. D. DAVIS, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Mr. E. C. HIGGINS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL-HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

"SANITAS"

BEST OF ALL
DISINFECTANTS.

Clean.
Fragrant.
Non-Poisonous.
Does Not Stain Linen.

FLUIDS, POWDER, SOAPS, &c.

1/- Pint Bottles and 5/- Gallon.

Sprays to fit the Bottles, 2/6 each.

"SANITAS" now enjoys general favour.

—Lancet.

HOW TO DISINFECT. Book Free.

The "SANITAS" Co., Ltd.,
LIMEHOUSE, LONDON, E.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11 and 7, Mr. W. R. MARSHALL.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. F. COLLECOTT; 6.30, Mr. G. J. ALLEN.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, 11.30, Rev. Dr. CARPENTER.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVEER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. HARVEY COOK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. JOHN W. BROWN.
 MERTHYR TYDFIL, Thomas-street, 11 and 6, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

VAN MISSION.—Delph, 10th-12th, Slaithwaite, 13th-16th, Rev. A. H. Dolphin. Sanquhar, Cumnock, Rev. W. E. Attack, Rev. J. Forrest, M.A., Rev. E. T. Russell, B.A. Huntingdon, 10th-12th, Rev. G. Lansdown. St. Neots, 13th-16th, Rev. A. Hurn, Syston, 10th-12th, Rev. W. C. Hall, M.A. Loughborough, 13th-16th, Rev. J. M. Mills.

LOVE ISN'T EVERYTHING

Even temper and no worry contributes an equal share to domestic happiness. Ironing days upset the temper and cause worry if you do not use the "Dalli" Box Iron or the "Dallinette" (a smaller "Dalli"). To use them is the best, most simple, and most comfortable way of ironing. Self-heating with non-inflammable fuel without noxious fumes, therefore no risk from fire. Healthier and safer than any other iron.

The "Dallinette" is a smaller "Dalli." Really excellent for light work and travelling. For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity, every description of ironing can be done with it.

Price of the "Dalli" 6/-, price of the "Dallinette" 5/9. "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 4 and 6, Moor Lane, London, E.C.



LONDON SUNDAY SCHOOL SOCIETY.—The Elder Scholars' Annual AGGREGATE SERVICE will be held at Essex Hall, Essex-street, Strand, on Sunday, June 16, at 3.15 p.m. The Service will be conducted by the Rev. FRANK K. FREESTON, of Essex Church, Kensington. Friends are cordially invited.

COTTAGE or YACHT PIANO.—A lady living in Hampstead would be glad to have the care (with occasional use) of small piano, for a few months or a year or two.—Write to X.Y.Z., c/o Hewetson's, Stationers, High-street, Hampstead.

BIRTH.

PRENTICE.—On May 12, at Woodfield, Woodstock, Cape Town, the wife of Edward Prentice (née Kate Agate) of a son, who survived his birth only a few hours.

MARRIAGE.

BUTCHER—ALDRIDGE.—On June 5, at St. James's Church, Gravesend, Edward Richard, eldest son of Edward Butcher, of Brockley, to Edith Sarah, eldest daughter of Arthur William Aldridge, of Gravesend.

DEATHS.

COLFOX.—On June 3, at Westmead, Bridport, Anna Elizabeth, widow of William Colfox, aged 84.

LOFTUS.—On Wednesday, the 5th inst., at 37, Thornhill Gardens, Sunderland (the residence of his daughter, Mrs. Fred Perris), Alfred Loftus, aged 80 years.

LYDGATE CHAPEL.

A NEW Sunday School is urgently needed, estimated cost £1,050, to be named the Oliver Heywood Memorial. Contributions will be acknowledged by Mr. Job Lee, Muslin Hall, Thongsbridge, Huddersfield, or by Rev. J. H. Green, Lydgate Parsonage, New Mill, Huddersfield.

The following donations, &c., are gratefully acknowledged:—

	£	s.	d.
Previously received	...	298	12 0
Miss J. Meade King	...	1	1 0
Mrs. Price	...	3	0 0
Miss G. Martineau	...	1	1 0
Miss E. L. Lister	...	2	2 0
Mrs. Anthony	...	1	0 0
Grant from Yorkshire Unitarian Union (Conditional)	...	250	0 0

Situations,

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, for Bolton, a Lady, as LADY HELP or Nursery Governess. Good needlewoman essential.—Full particulars, B. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

HOUSEMAID and Part-Companion to Widow Lady (in Kent); salary £18.—Apply, with references, age, and experience, to X., INQUIRER Office, 3, Essex-street, Strand, W.C.

"ENTENTE CORDIALE," 15, Boulevard, Saint Germain, Paris.—Young Parisian Lady, best Society, seeks situation in English family au pair three months. Pupil Ecole Beaux Arts, Paris, she could give drawing lessons, as well as French conversation. Understands English. References: Pasteurs Roberty, Stapfer, Réville.

WANTED, LADY TO HELP with young children. Nurse - Housemaid kept.—Apply to Mrs. BENNETT, 28, Victoria-road, Penarth, Glamorgan.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P., Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A. Miss CECIL GRADWELL, ALEXANDER W. LAW. F. H. A. HARCADISTLE, RENCE. F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 153 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST Gateacre, Liverpool, the Hon. Sec. of the Bureau.

CHARLES ROPER, President of the C. J. STREET, Hon. Secretary } Fellowship.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.

It is as nourishing as it is delicious.



Wholly wholesome Confectionery. Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

PRAYERS: NEW AND OLD.

With a Brief Note on Prayer, a Selection of Collects and a Table of Bible Readings.

By P. E. YIZARD.

Third Edition, revised, price 1s. 6d.

"The Prayers are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and man."—INQUIRER.

"The compiler's aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been very successful."—LITERARY WORLD.

PHILIP GREEN, 5, Essex-street, Strand, London.

pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

*. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

Pentre Chapel Appeal.

DONATIONS
PROMISED AND RECEIVED.

	£	s.
British and Foreign Unitarian Association (conditionally) ...	50	0
Pentre Congregation ...	50	0
H. Woolcott Thompson, Cardiff ...	25	0
Sir John T. Brunner, Bart. ...	25	0
Lewis N. Williams, Aberdare ...	25	0
D. J. Jones, Aberdare ...	10	10
F. Nettlefold, London ...	10	10
Gomer L. Thomas, Merthyr ...	5	5
Lieut.-Col. Thomas Phillips, Aberdare ...	5	5
Rees Llewellyn, Aberdare ...	5	5
Wm. Thomas, Aberdare ...	3	3
John James, Aberdare ...	2	2
Mrs. Russell Martineau, London ...	2	0
The Misses George, Aberdare ...	1	1
J. L. Howlands, Aberdare ...	1	1
John Watkins, Aberdare ...	1	1

Per Mr. J. D. JENKINS, M.O.H., Lampeter:—

Dr. J. D. Jenkins, M.O.H., Lampeter ...	10	10
J. Spencer Lloyd, Pentre ...	10	0
Captain W. Davies, Llandysul ...	2	2
Unitarian Friends, New Quay ...	2	2
Rev. Thomas Thomas, J.P., Llandysul ...	1	0
Rev. Wm. James, B.A., J.P., Llandysul ...	1	0
Dr. Evans, M.O.H., Lampeter ...	1	0
E. J. Thomas, Swansea ...	1	0
John J. Guppy, Swansea ...	2	2
M. B. Williams, Swansea ...	1	1
T. T. Wood, Swansea ...	2	2
Miss Hannah Jones, Llanwenog ...	2	2
Rees Lloyd, Caerau ...	1	0
Sums under £1 (Names in further list) ...	16	8

Yorkshire Unitarian Union.

THE ANNUAL MEETINGS will be held on Saturday, June 15th, 1907, at Leeds.

The proceedings will be as follows:—2.30 p.m., Committee Meeting; 3.15 p.m., Annual Business Meeting; 4.0 p.m., Service at Mill Hill Chapel, conducted by Rev. CHARLES HARGROVE, M.A., Sermon by Rev. A. W. FOX, M.A., of Tojmdorden; 5.30 p.m., Tea; 6.30 p.m., Public Meeting: Chairman, GROSVENOR TALBOT, Esq.

Addresses by Rev. CHARLES HARGROVE, M.A., Mrs. W. SINCLAIR, and Rev. C. J. STREET, M.A., LL.B.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bed-room, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFOED, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for July, August and September.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.
Sheffield Telegraph: "Imagine a house spaciously built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.
Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

THE "CLIFFS HEALTH RESORT," near Folkestone, receives Patients and Visitors. The house overlooks the sea and Warren. Quiet rest and medical care. Prescribed dietary (including uric-acid-free diet). Large private grounds; golf, tennis, billiards. Delightful rambles and walks. Sea bathing, fishing, and boating. For prospectus and terms apply Medical Superintendent.

SOUTH DOWNS.—Front Bed and Sitting Rooms offered for Summer Season. Charming village, containing Unitarian Chapel. 1½ miles from Station.—Mrs. ANDREWS, Northfield, Ditchling, Hassocks.

ABERYSTWYTH: SEASON 1907.—APARTMENTS found. Assistance given visitors. Stamped envelope early.—SECRETARY, New Street Meeting House.

SHERINGHAM.—TO LET, furnished, S Semi-detached House. 3 Reception, 6 Bedrooms, Bath h. and c., Kitchen and other offices, Bicycle Shed. Easy access country and sea; golf links. Terms according to length of tenancy; less for June and July.—Miss MACE, 43, Newmarket-road, Norwich.

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WILLASTON SCHOOL, NANTWICH
The next ENTRANCE EXAMINATION will be held at the School, on Tuesday, July 2. —For particulars of this and of admission on the FOUNDATION, apply to the HEAD MASTER.

CLYDE HOUSE SCHOOL, Oxford-road, Reading. Boarding and Day School for Girls, Preparatory Class for Little Boys. Principals—The Misses SKINNER. Sound Education. Careful Moral Training. Preparation for Examinations. Gymnastics and Physical Drill. Prospectus on application. Half Term June 11.

LILIAN PHILLIPS, L.R.A.M., ex-Student R.A.M., teaches PIANOFORTE and HARMONY. Highest testimonials.—80, Windsor-road, Forest Gate, E.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

SAMUEL JONES FUND.—The Managers meet annually in October for the purpose of making Grants. Applications must, however, be in hand not later than June 15, and must be made on a Form to be obtained from EDWIN W. MARSHALL, Secretary, 28, Barton Arcade, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

PER PAGE	£	s.	d.
HALF-PAGE	3	0	0
PER COLUMN...	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 8, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3390.
NEW SERIES, No. 491.]

LONDON, SATURDAY, JUNE 15, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	369
LEADER :—	
Religious Atmosphere	376
ARTICLES :—	
The Old Order Changes	372
Professor Edouard Montet	374
True Spiritual Worship	376
Experiments in Socialism—V.	378
A New Earth	379
In the Crow's Nest	380
MEETINGS :—	
The Van Mission	381
General Baptist Assembly	382
CORRESPONDENCE :—	
An Urgent Problem	373
The British and Foreign Unitarian Association	374
LITERATURE :—	
The Growth of Christianity	371
The Gospel According to St. Paul and Others	371
The Jesus Family	372
OBITUARY :—	
Mrs. William Colfox	374
THE CHILDREN'S COLUMN	375
NEWS FROM THE CHURCHES	382
OUR CALENDAR	382
ADVERTISEMENTS	383

NOTES OF THE WEEK.

WE are desired to urge all who propose attending the meetings of the International Council at Boston in September, and who have not already booked their berths, to make speed, as, owing to the large number of Americans who will be returning home, several of the steamers have no vacant places left. Copies of the Booklet giving particulars of sailings may be had on application to Essex Hall or at the offices of Messrs Thos. Cook & Son. Mr. Fred Maddison, M.P., who is connected with the Unitarian church at Wandsworth, has been invited to take part in the proceedings, and has expressed his willingness to do so. Fifty-eight Unitarian ministers from this country will be present, and about the same number of the laity have booked berths. The President of the British and Foreign Unitarian Association, Mr. W. B. Bowring will attend the meetings.

OUR last week's leading article on the urgent need of the British and Foreign Unitarian Association brought a prompt and characteristic response from Dr. C. A. Greaves, whose welcome letter will be found in another column. It was a pleasure to pass on his £10, and also £5 from Mr. Frank Evers, of Stourbridge, to the treasurer of the Association, and we are glad to hear that other subscriptions have been sent to the treasurer direct. The committee of the Association have just been encouraged by a donation of £100 from Sir James Kitson, and they will be sending out an appeal immediately, ask-

ing for the necessary addition to the Association's income to retain the £1,000 subscription, on which the continuance of so much good work depends. New and increased subscriptions should be sent direct to the treasurer of the Association, Mr. Howard Chatfield Clarke, at Essex Hall.

MANY friends throughout the country will join in heartiest congratulations to Mr. David Martineau, who on Wednesday last celebrated his eightieth birthday. On that day the committee of the British and Foreign Unitarian Association, of which he has been a member for fifty years, sent him a message of congratulation. At the meeting of the committee two other veterans of over eighty years, Mr. Stanton Preston and Mr. S. S. Tayler, were present, and it was at the suggestion of the latter that the message was sent.

THE delegates to the second Peace Conference are gathering at the Hague this week, and are to be formally welcomed by the Queen of the Netherlands, at the Huis-ten-Bosch, the scene of the meeting of the first Conference in 1898. At the present Conference nearly every country of the world that has a settled form of government and is in touch with civilised usage, will be represented, and the friends of peace and humanity will follow the proceedings with the profoundest interest, and hope that substantial progress may be made in the great cause. Baron von Biberstein, the chief German delegate, before leaving Berlin for the Hague, said :—"The assembly of representatives of thirty-six or more States, in such circumstances, is an event of high importance in the history of the world, and whatever its political result may be, it is sure to have a great moral effect."

"THE great event of this month," writes Mr. F. W. Hirst in the *Albany Review*, "is the assembling of the second Hague Congress. It is an event great in itself apart from its results. . . . The idea of international co-operation as a means of lessening the dangers and mitigating the brutalities of warfare, of improving the laws and customs that regulate international intercourse, and finally of reducing the awful and ever-growing burden of competitive armaments is not new. Dante dreamed of a model emperor under whose wise control all nations would dwell in peace. Marsilio of Padua thought of a universal democratic church, whose œcumenical councils might reflect a republican union of states. Erasmus marvelled how Christians,

'members of one body, fed by the same sacraments, attached to the same Head, called to the same immortality, hoping for the same communion with Christ, could allow anything in the world to provoke them to war.' . . . The dreadful wars of the Reformation converted at least one calculating statesman into an idealist. The grand design of Henry the Fourth sprang, in all probability, from the brain of Sully, in whose Memoirs it stands recorded, as an imperishable monument of political sagacity. A treaty 'done at the Hague,' between Henry of Navarre, Elizabeth, and the Dutch Republic, was clearly intended to pave the way for this great League of Peace. Twenty-two years later Hugo Grotius was imprisoned in the Dutch capital, and afterwards taking refuge in France, prepared and published his immortal work on the Law of War and Peace."

At the annual meeting of the American Unitarian Association, the following resolution, moved by the Rev. J. H. Holmes, of New York, was adopted :—

"Resolved, by the annual convention of the American Unitarian Association, composed of ministers and lay delegates representing the Unitarian churches of America, held in Boston, Mass., May 21, 1907, on the eve of the second Hague Conference of Peace, that this Association herewith records its unqualified and enthusiastic endorsement of the resolutions adopted by the recent National Arbitration and Peace Congress, held in New York, April 14 to 17, 1907: first, that the governments of the world should provide that The Hague Conference shall hereafter be a permanent institution, meeting periodically for the regular and systematic consideration of the international problems constantly arising in the intercourse of the nations; secondly, that The Hague Court should be open to all nations; thirdly, that a general treaty of arbitration for ratification by all the nations should be drafted by the coming conference, providing for the reference to The Hague Court of international disputes which may hereafter arise; fourthly, that the time has arrived for decided action toward the limitation of the burdens of armaments.

"Resolved, that the Association respectfully requests and urges the government of the United States to instruct its delegates to the coming Hague Conference to support, with the full weight of our national influence, one and all of these propositions.

"Resolved, that a copy of these resolutions be sent to President Roosevelt, to Secretary Root, and to each of the United

States delegates to the coming Hague Conference."

"I AM commanded by his Majesty to express his confidence that the inhabitants of the Orange River Colony will continue to enjoy in an increasing measure under the new Constitution the prosperity and contentment which have distinguished their country in the past." The new Constitution consists in the grant of Parliamentary Government. The Legislative Assembly, consisting of 38 members, is to be elected by the suffrage of every white male British subject over 21 not on full pay in the King's forces, and not subject to disqualification from such causes as crime or pauperism. The debates are to be conducted in Dutch or English. Thus the work of the restoration of a free national life to the peoples of South Africa, commenced in the Transvaal, is carried one important stage towards its completion.

LAST Sunday 600,000 inhabitants of the south of France, men, women, and children, with bands and banners, assembled in Montpellier. Rarely, if ever, can a vaster popular demonstration have been held, and it was but the climax of many other gatherings of the wine-growing peasants of the land of sunshine. These people are used to incessant toil, but refuse to suffer in silence, while their means of livelihood are taken from them by ingenious methods of wine adulteration. There are many strange features about this agitation which give us much to think about. The peasants are refusing to pay the State taxes; the mayors are destroying their symbols of office; the municipalities are dissolving; the troops drafted in to awe the strikers are cheering as the processions pass by. What the end will be it is not easy to forecast, but the French Government is faced by a serious problem. It would be interesting to speculate on the influence which Roumanille, Mistral, and the rest of the *Félibres* may have exerted on this upheaval. The modern Provencal literary movement has certainly fostered feelings of solidarity in this southern land, and one knows not which is most wonderful, the spontaneity or the corporate vigour of this strange movement.

THE one hundred and eleventh annual Conference of the Methodist New Connexion, the last Conference which the Connexion will hold as a separate organisation, was opened on Monday at Huddersfield. The President, Principal Clemens, of Ranmoor College, in his opening address, referred to the struggles of early years, went on to allude to the more important of the Connexion's missionary activities, and then, in a tone in which a certain inevitable regret was blended with hope and good cheer, spoke of the coming change. "It is a great thing which we are essaying to do. With two other Methodist communities of a willingness like our own we are to give practical effect to that sentiment in favour of Church Union which has found copious expression for years past, is growing in intensity in various directions, and has elsewhere issued in most important results. We are taking one step at any rate in the great work of healing the divisions of

Methodism in our own land, of gathering into one those that ought to be one. Our hope is that this movement will be attended with such conditions and influences as to make for and not retard this desirable consummation." Concerning the Methodist controversies of the past, he remarked, "There is a duty of forgetting belonging to churches and denominations, just as we have to forget in our domestic and national histories." He expressed his confidence that the new united church would be definitely evangelical and at the same time liberal; it would not be unfriendly to new knowledge, or ignore the great amount of intellectual activity that obtains in our day in the regions of religious thought. "We must not be satisfied with making shibboleths of phrases and formulas; we must set forth our faith in language that will command the attention of the modern man. As a matter of fact the modern man is much the same as the ancient man in his need of a Saviour."

It is said that at present the three uniting denominations use three Sunday-school hymn-books; and four hymn-books are in use in their chapels; the fourth being the (Wesleyan) Methodist Hymn-book, which is used in some Methodist New Connexion congregations. For the present these seven hymnals are still to be used, and will bear the general title of the United Methodist Church with a distinctive name as sub-title. Doubtless, such an arrangement will be but temporary. Those who have decided to work together and to live as one religious family will certainly wish to sing the same hymns from the same book. The question of the style and price of a representative magazine for the United Methodist Church is still under consideration.

THURSDAY'S *Tribune*, devoted more than a column to the account of an interview with Professor L. P. Jacks, M.A., editor of the *Hibbert Journal*, who spoke with the greatest satisfaction of the success of his recent visit to America in the interests of his review. The *Hibbert*, which has now a circulation of close upon 10,000 copies a quarter, has a paying circulation of 2,000 in America, and this was what Mr. Jacks said to his interviewer on that subject:—"The *Hibbert Journal* is going to represent an intellectual alliance of England and America in regard to the highest objects of human thought, and in that way will possess a significance beyond its immediate purpose. I have formed an American editorial board, composed of leading thinkers in all the principal sections of the country. The final control will, of course, be on this side: Our general policy remains absolutely unchanged. We keep an open door for all seriously-held opinions, and we conduct the journal not in the interests of people who want to write, but in the interests of those who want to read and who know what is worth reading. Roughly, the contents of the journal in the future will be two-thirds British and one-third American origin, and the value of each element will be increased by the co-presence of the other. The existence of a great audience on both sides of the Atlantic will react favourably

on the contents of the journal itself. The habit of writing to a narrow and professional audience has had a bad influence on theological writers. It has caused obscurity, dulness, and a disregard of great issues. By bringing theological discussions before the bar of educated public opinion we humanise them, and writers find themselves insensibly forced to avoid what is irrelevant and deal with essentials. One of the most noteworthy facts of the present day is the influence of public opinion in theology. This influence in the past was reserved for politics. Theology was exempt from it. The seat of judgment used to be in the study of the expert. It is now transferred to the public conscience. This is the greatest change in the religious world, but professional theologians are slow to see it. By our American enterprise we hope to give a vast extension to the area over which this influence will make itself felt."

FOR what Mr. Jacks said on other questions of American life our readers must refer to the *Tribune*. We quote only one more passage:—"I was struck by the ethical forces that seem to prevail in the universities among the younger men especially. I recall a group of professors round a dinner table—physicists, mathematicians, economists, and theologians. They gave me the impression that the main concern with all of them was that of sending young men into the world with a sound ideal of public duty. One has heard the American universities informally criticised on this side, but the conclusion forced on me was that as ethical forces they are counting far more in the life of America than the old universities do here. It is there that the great problems of American civilisation are being thought out and the men trained who are to solve them."

MR. W. B. BOWRING, President of the British and Foreign Unitarian Association, was unable to take the chair at the first meeting of the committee since his election, on Wednesday, because on that day he was engaged in handing over to the Lord Mayor of Liverpool the deeds of the Roby Hall estate, which is his gift to the city. The estate is henceforth to bear the donor's name, and will thus happily commemorate two lives of devoted public service. It is just fifty years since the late Charles T. Bowring entered the Liverpool City Council, and his son, Mr. William Bowring, who served as Lord Mayor in 1893-4, has worthily followed in his footsteps. On the morning following the presentation, the editor of the *Liverpool Daily Post* wrote as follows of his gift:—

"The 'Bowring Estate' will keep Alderman Bowring's name alive in the annals of Liverpool, but it is only the present generation who will realise the modesty, and the kindness, and the graciousness with which the donor of the estate has bestowed his property upon the people of Liverpool. The Lord Mayor yesterday very happily eulogised the munificence of Mr. Bowring, and paid a cordial tribute to the generous spirit in which, during his lifetime, he has added

to his great personal services to the city by bestowing upon his fellow citizens so noble a gift. With characteristic confidence in his fellows, the donor has avoided the imposition of any restrictions upon the estate—he has transferred to the city. It is for the city's good, and he is content to leave those in whom the citizens of the future place their confidence to determine the use to which the estate shall be put."

On the first day of anniversary week in Boston the Ministerial Union met in Channing Hall, under the presidency of the Rev. P. R. Frothingham, who spoke with much feeling of the loss sustained by the death of the Rev. John Cuckson. The Rev. George Batchelor, who had been associated with Mr. Cuckson for many years followed with reminiscences of him, and offered the following memorial which was adopted:—

"It is fitting at such a moment as this, when at our meeting here we miss, for the first time in two years, the presence of the man who has presided over us, to record an expression of gratitude for the service he has rendered us, and our sense of loss, now that he is taken away. We join with his many friends, at home and abroad, in recognition of the excellent gifts which as a preacher and a man he brought into our ministry. More truly than of most men, it may be said of him that he lived openly, showing without hesitation the contents of his mind and heart. He was inexpert in the art of concealment, and in his preaching was openly impatient with anything like apology for crooked ways or unrighteous deeds. To his mourning family and friends, and to the church he served with such signal success in Plymouth, we, the members, send sorrowful greetings and the assurance of our heartfelt sympathy and affection."

THE National Education Association is doing excellent work in reminding people that there is an education question apart from the vexed theme of religious instruction, and especially in showing how very meagre our provision is in the matter of secondary education. The debate that took place in the House of Commons last month had the good effect of eliciting several statements and promises from Mr. McKenna which are well worth the emphasis placed upon them in a circular issued by the Association. Secondary schools, which accept popular control and freedom from denominational tests, and where at least 25 per cent. of the places are open for the paid admission of public elementary scholars, are to have special grants in aid. But the real crux of the business is not in Parliament, but in the local areas of government. Where the chief consideration is to keep down the rates the schools will suffer. What is needed is a vivid sense of the national destinies that depend on the rising race; they must learn to live, or they will live to lose.

THE Treasurer of the Ministers' Pension and Insurance Fund has received a cheque, value £100, in payment of a legacy bequeathed to the Fund by the late Mr. Hodgson Pratt;

THE GROWTH OF CHRISTIANITY.*

DR. PERCY GARDNER has now followed up his "Historic View of the New Testament" by a sketch of the history of Christianity down to Protestant times. These lectures, originally intended to be delivered in a London church, are a symptom of the steady advance of liberal thought into all branches of religious study. Whereas readers of Church history, and of Christian development as a whole, have hitherto had to go to orthodox writers for the general presentation of the facts, and then make their own deductions and interpretations, Dr. Gardner leads the way in writing the story from a frankly liberal point of view, and we may hope to see his example followed in large and detailed studies inspired by the same broad church principles. The difficulty is that two requisites for this work are not, as yet, often found in combination. These are, as Dr. Gardner says: "The strong belief in spiritual, as distinct from what I call materialised Christianity, and an acceptance of the evolutionary views of the history of the Christian society." Liberal Christianity cannot be said to have established its case until it has rewritten Christian history in the light of its own perceptions; and up to the present it has been prevented from doing this partly by a notion that the Christian centuries were mostly filled with "corruptions of Christianity"; and partly by what we may call a Romanticist view of Jesus. An example of the latter will be found in Dr. Peabody's article in the *Hibbert Journal* for July, 1903. Any such explanation of Jesus, or any which regards him as standing (however majestically) outside the great normal line of development of the world's religion, as a mighty personality whose influence has come only as an occasional and accidental visitant to sweeten the main stream of "Christian" history, must render us powerless to discover that "identity of Christianity amid all its changes" which Dr. Gardner holds to be "much like the identity of a nation or a person at various stages of their lives." Merely to emphasise into antagonism the earlier and later stages of any development gives no help; e.g., our author points out that "there is no justification of the notion that St. Paul so translated Christianity as to make of it practically a new religion. There is no ground for supposing that he could, under any circumstances, have originated a religion. The spirit of Christianity worked in and through him; but he was the conduit, not the fountain." It is true, again, that "but few of the ideas and beliefs of historic Christianity are to be found in the teaching of the Founder and his apostles." But "they were taken over by Christianity, baptized, as I would put it, into the name of Christ." Thus, Dr. Gardner "represents Christianity, not as a system revealed entire, but as a principle of life and growth." Among other illustrations of the gradual assimilation, by this "principle of life and growth," of ideas and beliefs contributed by other religions, is the profound influence exercised on Christianity by the mystic religions of Asia, Babylon, and Egypt, which took new

forms in the Hellenistic age. Here Dr. Gardner is specially at home with his subject, and the chapter on the "Baptism of Asia" will be found most informing. Grafted on to "the wild stem of primitive Anatolian religion" these mystic worshipers preserved the idea of individual communion with God, of salvation from sin, and of the future life, until these great faiths could be carried up on to a higher plane—"baptized into Christ." At a much later time, again, dealing with Catholic saint worship and the doctrine of Purgatory, "we must not regard either of these as essentially bad, nor as destitute of elements of permanent value." This cultus of the great dead "has been in England too long neglected," but it is "essential to any really religious view of life." Again, "the idea of a communion of saints, of the unity of life in families and nations through the ages, is really an essential part of any working religion. The rapid growth and wide success in America of the religious bodies which profess a belief in the ultimate salvation of all men, proves that what the Church endeavoured to embody was an essential part of religious belief." There is the same breadth of treatment in the last chapter, which deals in a discriminating way with Newman's famous work on "Development," and with more recent Catholic writers, such as Ehrhard. The book is a most welcome indication of the trend of things, but it may not have as much influence as the author (and we) would desire, for the long labour of thought of the writer is summed up in harmless-looking comments, which state his formal historic method without fully exposing its concrete exemplifications, and whose point will be appreciated only by those who approve and share that method. It is a method as different from "orthodoxy" as it is from "rationalism." Perhaps we may hope that Dr. Gardner will return to these labours.

W. WHITAKER.

THE GOSPEL ACCORDING TO ST. PAUL AND OTHERS.*

IN "The Gospel According to St. Paul," Dr. Du Bose has given us a striking work of no ordinary calibre, the product of an acutely logical mind, of deep thought and lofty speculation.

The author writes not as a biographer of Paul, but as a systematic theologian, treating a department of Biblical theology. The work claims to present an enlightened Scriptural orthodoxy, and its most characteristic feature is the strong and repeated insistence on the full humanity of Christ. Christ as man was distinguished from all men only in the one respect of being free from sin, in respect that he in act and fact overcame sin under conditions of strict and perfect humanity. Thus we read, "Jesus himself in his humanity needed the salvation which all humanity needs. Salvation for him, as for us, demanded that

* "The Gospel according to St. Paul." By William Porcher Du Bose, M.A., S.T.D., Author of "The Soteriology of the New Testament," "The Ecumenical Councils," "The Gospel in the Gospels," Professor of Exegesis in the University of the South. (Longmans, Green & Co 5s. net.)

* "The Growth of Christianity." Lectures by Percy Gardner, Litt.D., LL.D. (A. & C. Black), 7

conflict with sin which was pre-eminently his experience and his achievement. Salvation for him, as for us, was impossible either as a mere fact of nature or as an attainment of his own human will. The power of God unto salvation through faith was necessary for him as for us, and that power manifested itself in him, as it must in us, in the perfection of his human obedience unto death, even the death of the Cross. Through his own blood he entered into the holiest, having found eternal redemption. That is to say, through the perfect loss or offering up of himself, he eternally found or attained his true self."

This passage is characteristic in another way also. For a piece of Pauline exposition its elements are derived from far. I count about seven allusions to Hebrews, two to John, one to Revelation, and only one directly to Paul (Phil.). The collocation and dotting of the *i*'s (as is said) are Dr. Du Bose's.

The book announces itself as the Gospel according to Paul. It is much more than Gospel generalised, universalised, considered *sub specie aeternitatis*. In form it is a series of nineteen chapters expository, from this abstract speculative point of view, of the chief topics embraced in Rom. i.—viii. with an introduction, and a final chapter on the Christ of St. Paul. In reality it is a treatise in which all the writings of the New Testament belonging to the Pauline, Johannine, Alexandrine, Petrine literatures are drawn upon, and sometimes the Pauline least of all. It goes without saying that there is no attempt made at displaying the genesis of Paul's system of thought, linking it to its allied forms and showing its wide later ramifications. Dr. Du Bose's principle is that a thing can only be truly defined, described, or understood, by its end. Only in its final form can you find the meaning of the early and intermediate forms. Hence, he would probably say the Gospel must be interpreted by Paul, certainly Paul's early works must be interpreted by his latest, Col., Eph., and Paul himself must be interpreted by Hebrews and the Johannine literature. It is then only a natural further step that the New Testament must be interpreted by the Church. The Canon cannot logically fix a limit, for the Canon is the work of the Church, which cannot decree away its authority. So the author says, "We receive our Christianity through the Scriptures and the Church, and these are the tribunal and final resort for determining what Christianity is."

Apparently then we are to understand by "The Gospel" the whole body of Christian doctrine. Paul adumbrated it here and there along one leading line, and in other scattered features, he conceived it more integrally, but did not express it as a whole. Its full expression ensued by parts in the later New Testament writers, and in the interpretation of the Church.

This point of view it is impossible to accept. It assumes that everything that came out in the final product was by implication in the germ. This is true only of the speculative elaboration of mental concepts, whose contents are developed by analytic judgments, or of things which unfold, untouched by external influence, in accordance with an idea. It is never true of historical growths whether of institutions or

schools of philosophy or dogma. They are constantly assimilating new elements from alien sources as they go along, and the resulting product is not an analytic exposition of the beginning, but a synthetic agglomeration with more or less of assimilation around the germ as a nucleus. We get back from the end result to the nucleus, not, as Dr. Du Bose assumes, by a process of condensation or reintegration, but by a process of stripping off. The earlier becomes the later not by development but by accretion. The only way to study Christian doctrine is historically. There is no room for a systematic Biblical theology in which the historical moments are lost. The theology of Paul can be expounded best in its making. But it is under no *a priori* obligation to be logical, or complete, or everywhere self-consistent, or true. At the same time, Dr. Du Bose's book cannot be read without much profit. For it gives the most attractive form which we have seen to the "Orthodox" system, though we think it goes beyond Paul's.

PH. MOORE.

THE JESUS FAMILY.*

FROM the first glance we perceive that this work is intended for edification, for the building up of Christian thought and life. Nor is the chosen theme of these meditations likely to call forth any great display of original thought and suggestion. Every one who has written a life of Jesus from any point of view, must have had occasion to discuss his relations with his mother and his brethren, and to hazard some suggestion concerning his father, or foster father, St. Joseph. Every preacher who has been long enough at his work to have gone through the Gospels in any detail, must have felt bound occasionally to deal with the problem of the Jesus family. It is the merit of Dr. Tymms that he is able to deal with well-worn themes without the aid of fantastic invention, and without becoming tedious. Dr. Tymms is frankly orthodox from the outset. The stories of a supernatural birth, which a popular preacher has declared "untrue," and which many preachers who are not so popular have been content to put aside as unprovable and overwhelmingly improbable, are here accepted as perfectly credible, and are set forth as the most self-evidently true explanation of the Johannine phrase, "the only-begotten of the Father." Further, it is to be said that during the course of the twelve chapters of this book the statements of the Fourth Gospel are constantly cited along with those of the synoptics, and are treated as of equal authority. These prepossessions sometimes perplex a problem which would otherwise be simple enough. To take one case: we could have understood that the brothers of Jesus might get anxious on his behalf, distrustful of his prudence, certain only of his danger, and be ready to declare that he was beside himself and must at all costs be induced or compelled to return home. But that Mary herself, who, if the story told at the opening of Luke's Gospel is true, knew the fact which must put every word and deed of her mysterious

Son in a different light; who knew that not his madness but their ignorance was at fault; that *she* should join with them, and by that action in a manner disown her own history, that is a miracle of folly which the best thing that Dr. Tymms can say does not explain. It is only fair to the author to say that he fully realises the unreasonableness of the incident, and makes the reader realise it too. He charges Mary and her sons with mixing one of the bitterest cups of gall and wormwood that ever Jesus had to drink; he shows that they thrust upon the Master "the unavoidable task of publicly reproving his mother and brethren." If thus the Holy Mother was doomed to misunderstand her son, if thus she was to thwart him in the exercise of his sacred duty, if thus by her rashness she was to give some countenance to the statement of the opponents who declared him possessed, then as far as she was concerned a miracle took place in vain, and the distinction of an angel's greeting was of infinitely less value to her than would have been the gift of a deeper spiritual insight.

We have not the smallest desire to be hypercritical. We are directing attention to a good book on a subject of perennial interest. In some of its pages it seems to us damaged by the author's uncritical method of dealing with his authorities. The very lessons he would teach are thereby needlessly shadowed. Yet within the limits imposed by a narrow system, there is still room for the exercise of a wholesome imagination in picturing the human life of the Christ, and for convincing ourselves once again, as men of the utmost diversity of views are constantly convinced, that in Christ we have an example everlastingly imitable, and yet for ever beyond all that our utmost imitation can enable us to attain.

J. R.

THE OLD ORDER CHANGES.

NOTHING is more extraordinary than the readiness with which men will turn back to the old ideas when the latter are re-introduced to them under scientific auspices; and now that the iconoclastic energy of nineteenth-century "materialism" has somewhat spent its novel force, eminent biologists are found to be actively reconciling their discoveries with beliefs which the present age is supposed to have utterly discarded. This does not mean, as some triumphantly assert, that the discredited theologians of the past were right, after all. It means, rather, that the same truths underlie the various creeds which man values only as long as they seem to adequately express those truths to him, and which he expands or casts aside as he acquires more wisdom and understanding.

In the first hour of intellectual freedom, when the mind, shaking off the fetters of crude dogma, is braced by the alpine atmosphere of rationalism, it seems as if thought could never again descend to the populous valley where hope, and faith, and love, and aspiration cheer the daily toil of the multitude. But the human soul cannot exist long in glacial regions, pretending that it has for ever cut itself off from human emotions because it knows that they can all be psychologically ex-

* "The Private Relationship of Christ." By T. Vincent Tymms, D.D. (James Clarke & Co. 5s.)

plained. The feelings, as Herbert Spencer has told us, are our masters, whatever we may think; and the reason why religion, rather than scientific philosophy, is "the greatest thing in life," is because it founds its structure on that which alone we know to be real.

So the rationalist descends to the lower slopes in time, though he does not generally take the path by which he climbed to the sterile heights; and consequently, as he approaches the valley once more, he sees it from a different point of view. Perhaps also he brings with him a certain austerity which will often act as a tonic to his fellow-men in after days, no less than to himself. But the point is that he *does* come back to the old bases of human aspiration, sometimes by the strangest ways, and that he takes up with docility many an abandoned belief once scorned because it had its origin in faith rather than logic.

This same "faith," which has so often been perverted and discredited, claims among its latest champions a well-known psychologist, who, in a book of five hundred pages or more, demonstrates the reality of man's belief in "things not seen," and its invaluable practical results, to which, he maintains, it can point for its justification as conclusively as the best authenticated scientific hypotheses. That old facts have been renamed is, indeed, no proof that they have been replaced; and whether you talk of unselfishness or altruism,—of the "voice of God" or the progress of ethics—of the promptings of conscience or the "subliminal consciousness"—of man who "must be born again," or of the human soul in the process of evolution—it all amounts to the same thing. Truth is greater than all our interpretations of Truth, and the different attitudes we adopt towards her are of less importance than the motives which compel them.

It is not, however, given to all to see the diversity of creeds and philosophies which bewilder man's limited intelligence in the clear light of tolerance. We are led by temperament, by the influences of heredity and environment, more than we know; and it is much harder for some people to curb their inborn prejudices than for a criminal to resist his tendency to do evil. Nevertheless, we are making for breadth of view in all directions; and bigotry, which can still show a stern front to "modern criticism," is being slowly undermined by the persuasive influence of the kindlier relations now existing between man and man. To fortify oneself against the pressure of the growing ideals of humanity is as foolish as if one were to shut out the light of heaven on a spring day. It is more than foolish, it is futile; for, however we may shroud the windows, some audacious sunbeam will find us through an unguarded chink, and the cowslips will bloom in the meadows near at hand with as much beauty and unconcern as if we had never tried to close our eyes to them at all. Paracelsus tells his friend, in one of those wonderful dialogues which make up Browning's great poem, about the death of a soulless creature who had lived all his days on the smiles of princes, obliterating every trace "of God's finger out of him" with mean trickeries and desires. The philosopher describes to

Festus how, shortly before the end, the man sat up suddenly after lying for some hours in blank torpor,

"And with natural voice
Said that in spite of thick air and closed doors,
God told him it was June; and he knew well,
Without such telling, harebells grew in June;
And all that kings could ever give or take
Would not be precious as those blooms to him."

In such ways, and by sudden means which science has not, as yet, been able to adequately explain, is the worldly wisdom of a lifetime often brushed aside, and the tissue of callousness and insincerity under which the heart had hardened rent like the husk of an unfolding leaf.

And what can one do, if one believes in these things, but reiterate them again and again, as Nature reiterates the forms of loveliness from which we slowly spell out the divine meanings? For, after all, it is only by constantly dwelling on the essential facts of existence, and bringing to their interpretation whatever knowledge and insight we may attain, that reforms will ever be accomplished, and the miseries of the past swept into oblivion. But the reiteration must be frequent, and the purpose which prompts it unalterable. It is only too easy, apparently, to say that one agrees with such and such a theory, and then to act as if the theory had never been heard of; just as a soldier may attend church on Sunday, tacitly assenting to the doctrine of "loving one's enemies," and responding to the command "Thou shalt not kill," and yet go forth the next day with untroubled conscience to slaughter his brother-man on the field of battle. Nevertheless, it is rapidly becoming more and more impossible for thinking beings, confronted with inconsistencies that seem to have positively taken on the air of virtues, to fold their hands and say, "These things are too hard for us." Science, no less certainly than religion, has unfolded to us the working of a moral law which must gradually supersede the worn-out feudalisms and despotisms of barbaric ages; and in view of such a fact, it ought not, at least, to be more difficult for enlightened people at the present time to live peaceably in accordance with this law, than it was for men and women to die for it under the cruel eyes of Nero.

It is one of the charges laid to the "materialism" of the old order that it tends to blunt the kindlier feelings, and to fix human desires more tenaciously on the luxuries and pleasures of a mundane life. If this is true, one can only be thankful for the smallest proof that such a "materialism" is being slowly disintegrated, and that what may be called the "new psychology" is approaching with sympathy, rather than in a scoffing spirit, the phenomenon of the "twice-born" who believes in an immanent God.

LAURA ACKROYD.

THE great guiding landmarks of a wise life are indeed few and simple; to do our duty, to avoid useless sorrow, to acquiesce patiently in the inevitable.—*Lecky*.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

AN URGENT PROBLEM.

SIR,—We are obliged to the reviewer of "The Finality of the Christian Religion" for his interesting notice of a thoughtful book. I trust Mr. Whitaker will pardon my saying that I am more interested in his views than in those of Professor G. Burman Foster. There are two good reasons for this: (1) that Mr. Whitaker is himself a thinker, and our gratitude is due to him for illuminating expositions of problems which Christian students of many schools are now earnestly considering; (2) that Mr. Whitaker has very largely the handling of these problems in the pages of the INQUIRER. Is it permissible, Sir, briefly to review the reviewer?

For some months past I have been wondering what Mr. Whitaker meant by his phrase "The Absolute Christ." (I am sorry to say the reference is only from memory). Yet, on April 13, 1907, p. 229, he expresses dissatisfaction in a criticism of "Atonement in Literature and Life," with such a phrase as "The Eternal Christ." "The conception of an Eternal Christ is a gratuitous difficulty," he says, and adds "It seems to be brought in in the interests of a 'Christology'; and 'Christological' notions are gnostical pitfalls for Christian faith."

The "Absolute" Christ, then, is not "eternal"? Thus one's perplexity was not lessened. "An Urgent Problem," however, throws light on Mr. Whitaker's reasoning, and I think now that I know what he means.

Jesus is "final." "Christianity may develop in form"; but, "to ask whether Christianity will be superseded, is to ask whether we shall ever have anything more religious than religion."

In the sense, then, that Jesus is final, I presume we are intended to assume that Christianity is "final."

Now, Sir, these are very large assertions. Let us follow out some of the reasoning. "Philosophy reckons only with the logical necessity of development, while Christianity regards history as the acts of free persons." But Mohammed (for instance) had not much philosophy; yet was he not a believer in history as the acts of free persons? "It is Christianity, indeed, that has given us the very idea of a developing series of religions, for they all point forward to it as to a goal." This is exactly what Mohammed thought of his religion. He was in the line of the prophets; he himself was the culminating prophet.

I point this out only in order to show that Mr. Whitaker's reasoning would not be so conclusive to a Mohammedan, for example, nor is it so conclusive to me, as it is to himself.

Further, development may indeed be "perverse, retrogressive, abortive" there may be no "ortholinear progressive development." I do not suppose there is; and there may be a man with seeing eye and feeling heart at the very crest of a wave of human greatness, and that crest

may be followed by a great depression. But this curious point arrives, that, quoting Weinell's dictum, "After Jesus, it is his religion or none," we are referred to Harnack for the statement that "a complete answer to the question, What is Christianity? is impossible so long as we are restricted to Jesus Christ's teaching alone."

Was, then, the teaching of Jesus limited? or was it only badly and imperfectly reported?

Is it here, for example, that, with Mr. Whitaker, "we have to seek for the unfolding and working-out and bodying-forth of a principle"? He will not have it so. "The religion of Jesus is religion at its purest and profoundest." What room then for any process of unfolding? For "perfect universality is here, together with perfect individuality."

Yet, after all this transcendence of statement, we are to read with approval the quotation: "The form of his (Jesus') faith in God, the God-idea, may be changed, but the content will hardly be surpassed." One might have thought that the form of a universal principle would be constant; and that the content would be enriched by the experience of the generations.

I trust, Sir, I may not be thought a monster of unbelief. I may say that I have been at times reproved for dwelling over much on the "value" of Jesus the man, and of his gospel. But my ministerial life, short in years as it is, has been passed so largely in contact with men and women thinkers outside the pale of any organised religion whatever, that I am careful to build my assertions of religion on the most solid ground I can.

No assumption of antagonism between Naturalism and Personal Idealism, no barring off of scientific methods from certain fields of thought, with an *ipse dixit* that this field is "religion," and so sacrosanct from strict, impartial, and scientific investigation, will suffice for the honest inquirer of to-day.

As regards the order of Nature, I am a naturalist. If I am allowed free will, I am a Personal Idealist, in the sphere of human conscious beings. This, however, will not allow me to assert that the appearance of Jesus in human history is "inexplicable." I believe certainly that his appearance may be described as "a creative spiritual epoch"; but, then, Jewish history shows us that there were similar, if not so grand, "creative spiritual epochs" before Jesus. In other words, we need no miracle within a "philosophy of personality" to account for Jesus. The spiritual is not without its evolutionary principle.

Perhaps Mr. Whitaker will explain the application of the words: "once more, we are not to identify the truths of Christianity (Unitarians, perpend!) with the truth of natural religion, or with a universal conception of religion."

If this is not a little firework let off in jest at that somewhat hardly treated creature, the Unitarian, but is said in grim earnest, I say, with all the earnestness I can command, I am not such a Christian, and such Christianity as that, with its exclusions and its particular apologists, is simply left behind in the morasses of antiquated dogmatisms.

The religion that cannot include the

truth of natural religion, and the truths of all, so-called "revealed" religions, can be no universal religion for a waiting world. It is dead to-day, and will be decently interred to-morrow.

And yet, in Mr. Whitaker's eyes, "by religion, as such, it will be found, on consideration, that we really mean Christianity in some developed form of it—it matters not whether or not that form has as yet appeared."

In other words, this Christian religion, as religion, is absolute. I submit that no ground whatever for this assumption has been given; and I hope Mr. Whitaker will bring forward his arguments for such a tremendous assertion.

His use of the term "Unitarian" prompts me, in the matter of the theory of the "Christian consciousness," to suggest that this "consciousness" having been, in bulk, "conscious" in terms of Trinitarian formulæ, must be logically held as affording validity, not only to the belief in Jesus as an "absolute Christ" and an "eternal Christ"; but also as the Second Person of the "eternal and glorious Trinity."

Liverpool.

H. D. ROBERTS.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

SIR,—Your article of Saturday on "An Immediate Need" has touched me. I had not realized how pressing the present need of money is if the Association is to secure its yearly gift of £1,000. Now, I think that our very rich members do do their duty; let the rather rich do theirs.

In order to start the movement among my class, I enclose a cheque for £10, which I am sure you will hand to the treasurer, in hopes that many others will do the same until the sum required is gotten.

CYRIL ABDY GREAVES, D.C.L.

Court House, Blean, Canterbury,

June 10.

"We regard any alliance, understanding, or agreement with the present Russian Government as equivalent to taking sides against the Russian people in its struggle for constitutional rights and freedom. We consider that the proposed agreement will have the effect of strengthening the Russian credit, and enabling the Government to appeal successfully for another loan over which the representatives of the Russian people will have no control, and which will be employed only to strengthen the position of the autocracy against them. . . . Finally, we protest against maintaining any but the most distant diplomatic relations with a Government which is with good reason suspected of connivance at the recent massacres of Jews, the devastation of the Caucasus and Baltic Provinces, and the prison tortures in Riga." The manifesto from which these words are taken is supported by many influential signatures, including those of Stopford Brooke, George Cadbury, Walter Crane, L. A. Atherley Jones, M.P., J. R. Macdonald, M.P., Arthur Sidgwick, G. Bernard Shaw, and Robert Spence Watson. It expresses the convictions of a multitude of English men and women, sympathising with the Russian people in their desperate struggle for freedom.

OBITUARY.

MRS. WILLIAM COLFOX.

WE recorded last week the death of Mrs. William Colfox, of Westmead, Bridport, at the advanced age of eighty-four. She was the youngest of three daughters of Henry Wansey, of Warminster, who made Bridport their home, and exercised there a very deep and lasting influence for good. On the same day in 1855, she and her sister Louisa were married to the two brothers William and Thomas Colfox, and till 1899, when the elder sister died, they were associated in much good work done for the town, and in everything that concerned the interests of the Unitarian chapel and Sunday-school. But twenty years ago, Mrs. William Colfox began to lose her sight, and soon became totally blind. Other forms of ill-health steadily increased, and brought more and more disablement from active service, but her intellectual and sympathetic interest in all that was going on long survived her physical powers. During the last seven years she was a complete invalid, but bore with wonderful patience her weariness and suffering, and death, when it came, was the welcome angel of release. The funeral took place on the 6th inst., in the Bridport Cemetery, where she was laid beside her husband, who had died but ten months previously. A long procession representing the congregation and town walked in front of the coffin, while the mourners who followed included the members of the family and others, who thus showed that her long years of retirement had not caused her to be forgotten. The service was conducted by the Rev. H. S. Solly, who also preached a memorial sermon in the chapel the following Sunday morning.

PROFESSOR EDOUARD MONTET.

WE published last week, the Rev. C. W. Wendte's notice of Dr. S. A. Eliot, president of the coming Boston Congress, and are glad to be able to add the following notice of his predecessor in the chair:—

One of the most prominent figures at the Boston International Congress will be Professor Edouard Montet, D.D., dean of the Faculty of Protestant Theology of the University of Geneva, Switzerland, and for the past two years president of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers.

Professor Montet was born at Lyons, France, June 12, 1856. Descended from an ancient Protestant family of distinction, established at Orange in the reign of Henry IV., he acquired the baccalaureates of both letters and science at the Lyceum of Lyons, and pursued his higher studies at the Universities of Geneva, Berlin, Heidelberg, and Paris. Side by side with his theological preparation he carried on historical and philological courses. Having received his theological degree at Geneva, he was for two years pastor at St. Symphorien in Ardèche. In 1880 he took an additional degree at Paris, and published a work of historical investigation, "*La Légende d'Irénée et l'Introduction du Christianisme à Lyon*." For the succeeding two years he collaborated with Professor

Chastel in his notable work, "Histoire du Christianisme depuis ses Origines jusqu'à nos Jours," which appeared in Paris in 1881-83 in five volumes. Soon after he was made a doctor of theology by the Sorbonne in Paris. Since 1882 he had lectured at the University of Geneva, and devoted himself with especial ardour to Oriental studies, both philological and historical. In 1883 his "Essai sur les Origines des Partis Sadducéen et Pharisien et leur Histoire jusqu'à la Naissance de Jésus Christ" enrolled him among Oriental scholars. In 1885 he was named professor of theology in Geneva, in charge of the Hebrew and Aramaic instruction, and also of the Old Testament courses. To these was later added the Arabic language and literature. Finally, in 1898, he was chosen dean of the theological faculty, while retaining also his other chairs.

Professor Montet has displayed a remarkable versatility of mind as well as great powers of work. This led to the production of his "Histoire Littéraire des Vaudois du Piémont," in the preparation of which the author made use of original manuscripts he had compiled at Cambridge, Dublin, Geneva, Grenoble, Munich, Paris, Strassburg, and Zürich. Also his publication of the original text of "La Noble Légende," collated from manuscripts at Cambridge and Dublin.

In the field of Semitic study Professor Montet has published a Hebrew Grammar, and a "First Course in Arabic," a manual for schools, "The History of the People of Israel," &c.

Professor Montet has been a great traveler, and has a rare gift of retaining and conveying to others the impressions of his journeys. In 1895 he published a volume of observations and experiences made during a two years' visit to Brazil and Argentina—a picturesque narrative. In 1900 and 1901 he made extensive journeys in Morocco, in search of documentary and other testimony for his researches into the religion of Islam. A vividly written account of this journey, handsomely illustrated, has appeared in Paris. A more recent work of a theological nature is the "Dogmatique Chrétienne," prepared after manuscripts left by his revered teacher and friend, Professor August Bouvier, of Geneva.

It should be added that Professor Montet has been a voluminous contributor to scientific reviews in France, England, and Germany, especially on Oriental topics, such as the *Asiatic Quarterly Review*, the *Revue de l'Histoire des Religions*, and also to the *Outlook*, the *Boston Transcript*, and other American journals.

As the organizer and presiding officer of the Third Congress of our International Council, held at Geneva in the autumn of 1905, Professor Montet manifested great abilities and a devotion to the interests of liberal Christianity, which elicited the gratitude of the Association. As head of the theological school founded by John Calvin, his activity in this cause was the more significant.

It is interesting to note that at the fourth Boston Congress in September, Professor Montet will speak on "John Calvin and the Reformation Monument [now in process of erection] at Geneva." He will be accompanied by his friend, Rev. E.

Rochat, a cultivated and liberal-minded pastor of one of the Protestant churches of Geneva, who was the secretary of the Third, or Geneva, Congress. Both gentlemen will be warmly welcomed in Boston.

THE CHILDREN'S COLUMN.

LEGENDS OF THE SAINTS.

IV.—ST. CECILIA:

ST. CECILIA, the great patroness of music, was the child of noble Roman parents. In reading of her life, it is beautiful to see how she always felt that in praising God with her music, which she loved dearly from her childhood, she was doing the best she could with the best thing that He had given her. She spoke of her music as if it were a part of herself, and left behind her the beautiful idea that if we do the best we can with whatever gifts God may have given us, that will be accounted in God's sight as praise.

Like St. Margaret, St. Cecilia probably learnt all about Christianity from the nurse when she was a very little child, and though her parents were not Christians themselves, they never made any trouble about her faith. So she spent her girlhood very peacefully, studying music, and thinking of heavenly things. The legends say that her singing was so lovely that angels from Heaven would come down to earth to join their voices with hers. She could play on many instruments, too, and is said to have invented the organ, which she played most wonderfully, so that often she made it sound like a human voice sobbing for expression within the pipes.

When she was not quite sixteen years old, a young noble named Valerian asked her parents if he might marry her. He was brave and true, and everything that Cecilia could have wished her husband to be, except that he was not a Christian. Like all Roman girls in those times, she was allowed no choice, and she quietly accepted Valerian and was married to him.

There is an account in a very old manuscript of St. Cecilia's wedding dress. It was a long, straight garment of white wool, with a girdle round the waist, and over all a long veil of flame colour, the symbol of wifely devotion.

Valerian loved his young wife very dearly, and listened gladly to all she could tell him about the Christian faith. He very soon told her that he was willing to become a Christian, which made her very happy. The legend tells us that when he returned home from his baptism, he heard most wonderful music coming from St. Cecilia's room. He entered it, and saw an angel standing there carrying two crowns of roses, which she placed on the heads of Valerian and St. Cecilia, and then vanished away.

Valerian had a young brother, called Tiburtius, whom he also loved very dearly. This boy had not yet become a Christian, and it was Valerian's greatest wish that he should do so. He asked St. Cecilia to tell Tiburtius all about Jesus Christ, and this she did, so gently and sweetly and with such wisdom, that in a very little time he, too, was ready and willing to join the Christians.

In those days, some households were

made miserable because they were so divided in their faith. The general idea was that the Christians were idle dreamers, and must be persecuted, and in many families the parents persecuted their children, and brothers and sisters quarrelled amongst themselves, and betrayed each other to the authorities. You see St. Cecilia had been fortunate in having a happy home with parents who let her believe as she thought right, and now that she and her husband and his beloved young brother were all of the same faith, they grew daily fonder of one another. They did a great deal of work amongst the poor, nursing those who were sick, and comforting and cheering those whom the enemies of the Christians persecuted. By and bye, all that they were doing came to the ears of Almachius, the governor who was ruling Rome while the Emperor was away. He sent for the two brothers, and ordered them to give up their faith. Young Tiburtius refused in a fiery way, and made the governor still more angry, but when the older, wiser Valerian refused just as steadily, Almachius was furious, and ordered both brothers to be thrown into prison, and if they still refused to sacrifice to the heathen gods they were to be put to death.

During the time they were in prison St. Cecilia visited them, and putting aside all her own terror and grief at the thought of being left alone, she comforted and consoled them in every way she could, and only wished that she could be killed too, that they might still be together.

After their death she had not very long to wait for her desire. Almachius sent messengers to reason with her, and persuade her to give up her faith. When, instead, she persuaded them to become Christians, his anger was roused openly against her, and he ordered her to be put to death.

As a subject for artists, St. Cecilia has been almost as much of a favourite as St. Catherine. We may note that it is in Italy she was most popular among painters. French and Spanish artists seldom painted her, nor did Germans, which is the more curious, because Germany has always been such a music-loving country.

The Italian painter Cimabue painted what is most likely the first known picture of her, which is now in a gallery at Florence. It is a picture of a woman wrapped in a kind of veil, with a palm in one hand, to show that she died for her faith, and a bible in the other, and there are eight little pictures round this one, showing different scenes in her life. One picture of her by Raphael is very famous. She is holding a little organ in her hands, and is not playing, but listening to the angels singing above her, so absorbed in the beauty of their music that she has forgotten her own. There are some instruments at her feet, a pipe and a flute and a tabor, and a wide flat book of music lying open.

She has been painted with all kinds of musical instruments as her emblem. Flowers are often painted with her, too, almond blossom and lilies, and red and white roses, and she is often attended by angels, the angels that the legend tells us came to hear her sweet singing. We may take them as the symbol of the beautiful thought that may come to everyone, when they forget themselves in listening to good music.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 15, 1907.

RELIGIOUS ATMOSPHERE.

WE are not to have the revised report or the complete text of the address on this subject given by the Rev. W. H. DRUMMOND at the public meeting of the British and Foreign Unitarian Association in Whit-week. We should have been glad to offer it for the consideration of our readers, and we hope that before long Mr. DRUMMOND will contribute a series of articles to THE INQUIRER dealing with this and other subjects, vitally affecting our common religious life.

"Religious atmosphere" was the main subject of his address, in which the issue was set before us with great earnestness, as between a merely intellectual interest in questions of religious thought and the controlling power of a true spirit of devotion, which must pervade a living church. Too often, it was said, those who have broken away from their old theological moorings, are intellectually attracted to our churches, but then after some experience of their actual life, are spiritually repelled, and seek a more satisfying home elsewhere. And if, as a matter of fact, there are a great many more Unitarians in other connections than within the fellowship of our own churches, is that altogether their fault? Must it not be to some extent, at least, due to the lack of helpful, sympathetic, and controlling force in our congregational life? Must we not give more heed to the nurture in our churches of the earnest spirit of devotion and worship, as the supreme purpose for which they exist, and is it possible in any other way to justify their existence as churches, in which the people shall be able to find the spiritual sustenance they so sorely need?

Such questions as these mark a point at which we have always to be on our guard. Writing last week of the urgent need of the British and Foreign Unitarian Association of fresh support, that its work may be maintained at least at the present standard of efficiency, we said that the minds of men must be supplied with the elements of rational religion, or they will be spiritually starved. But that is not

the whole of the matter. The Association has indeed a great work to do, and it would be a grievous thing if the members of our churches suffered it to be crippled through the lack of sufficient means; but they have also to remember their own part in this work, the duty which is theirs immediately and very urgently, in every one of the churches, to maintain the vital force of spiritual communion, without which the enlightened views of rational religion will be as barren husks to the hungry soul.

This brief article is followed by some extracts from BARCLAY'S "Apology," which we offer to our readers, for their very earnest consideration, as an object lesson of what the power of spiritual worship may be. Such a testimony as that, so utterly sincere and genuine, must surely bring home to us the true meaning of worship in the church, and lead us to search our own hearts, and see whether we do indeed accept that ideal and are seeking in our churches for that communion of the Spirit, by which alone the great gift of life may be ours.

It is a gift of Divine grace, not to be had by self-seeking, or self-conscious effort, but through self-forgetfulness, reverent and humble, steadfastly set to do the work of the kingdom. The religious atmosphere that will make others glad to come in and stay with us and add their offering of worship and of helpful service to ours, will be found only among those who are gathered in the church because of their supreme need of God, and for the sake of perfect self-surrender to His holy will.

We come together to acknowledge that all we have is His gift, that in the deeper places of our hidden life He is forever present, His holiness moving within us to quicken reverence, His righteousness making us strong and eager to prove its power in the world, His love making us glad, and filling us with the pure desire to give and to help and bless. It is the joy of life with the ETERNAL that must be quickened in the gathering of faithful worshippers, and then its power, expressed in many forms of worship, in the manifest presence of the brotherly spirit, as in the daily lives of the brethren, will lay hold of others, who come in with their own hidden needs, and hunger of the heart still unsatisfied, and will gather them into the fellowship, to share in the common blessing.

Then the full measure of our knowledge of God is spoken from the heart, with a glad confidence, not with self-assertion or any dogmatic finality, but as testimony of the life which cannot be denied. It thus becomes true witness of the Spirit, in those who stand with faces turned towards the light, ready, when the time shall come, for a further measure of divine revelation. That is the great joy of this life with God,

that it is not of ourselves, that it is not our truth, but His, just so much of His message as is so far committed to us. By the way of faithfulness, with the light of undying hope, confident that there is more to come, we ask simply for strength to do more and more of His perfect will, to speak the fuller, more illuminating, more convincing word, and to help by every means within our power towards the coming of His Kingdom among men. That is the way, which the MASTER has made plain to us, for the doing of the FATHER'S will. So we are to lose our self-centred, self-conscious life in CHRIST'S spirit of true brotherhood, and then we need not fear but that there will be in our church power unto eternal life.

TRUE SPIRITUAL WORSHIP.

FROM ROBERT BARCLAY'S "APOLOGY" (1676).

From the chapter "Concerning Worship," as understood by "the People called, in scorn, Quakers."

WE judge it the duty of all to be diligent in the assembling of themselves together (and what we have been, and are, in this matter, our enemies in Great Britain, who have used all means to hinder our assembling together to worship God, may bear witness), and when assembled, the great work of one and all ought to be to wait upon God: and retiring out of their own thoughts and imaginations, to feel the Lord's presence, and know a *gathering into His name* indeed, where He is *in the midst*, according to his promise. And as everyone is thus gathered and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathings of God's Spirit are felt to arise; from which, as words of declaration, prayers, or praises arise, the acceptable worship is known, which edifies the church, and is well pleasing to God. And no man here limits the Spirit of God, nor bringeth forth his own conned and gathered stuff; but everyone puts that forth which the Lord puts into their hearts: and it is uttered forth not in man's will and wisdom, but *in the evidence and demonstration of the Spirit, and of power*. Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified; yet, it may, and hath often fallen out among us, that divers meetings have passed without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and Spirit, which without words hath been ministered from one vessel to another. This is indeed strange and incredible to the mere natural and carnally-minded man who will be apt to judge all time lost when there is not something spoken that is obvious to the outward senses; and therefore I shall insist a little upon this subject, as one that can speak from a certain experience, and not by mere hearsay, of this wonderful and glorious dispensation; which hath so much the more of the wisdom and glory of God in it, as it is con-

trary to the nature of man's spirit, will, and wisdom.

* * * * *

This is that divine and spiritual worship, which the world neither knoweth nor understandeth, which the vulture's eye hath not seen into. Yet many and great are the advantages which my soul, with many others, hath tasted of hereby, and which would be found of all such as would seriously apply themselves hereunto: for, when people are gathered thus together, not merely to hear men, nor depend upon them, but *all are inwardly taught to stay their minds upon the Lord, and wait for his appearance in their hearts*; thereby the forward working of the spirit of man is stayed and hindered from mixing itself with the worship of God; and the form of this worship is so naked and void of all outward and wordly splendour, that all occasion for man's wisdom to be exercised in that superstition and idolatry hath no lodging here; and so there being also an inward quietness and retiredness of mind, the *witness of God* ariseth in the heart, and the *light of Christ* shineth, whereby the soul cometh to see its own condition. And there being many joined together in the same work, there is an inward travail and wrestling; and also, as the measure of grace is abode in, an overcoming of the power and spirit of darkness; and thus we are often greatly strengthened and renewed in the spirits of our minds without a word, and we enjoy and possess the *holy fellowship and communion of the body and blood of Christ*, by which our inward man is nourished and fed, which makes us not to dote upon outward water, and bread and wine, in our spiritual things. Now as many thus gathered together grow up in the strength, power, and virtue of truth, and as truth comes thus to have victory and dominion in their souls, then they receive an utterance, and speak steadily to the edification of their brethren, and the *pure life* hath a free passage through them, and what is thus spoken edifieth the body indeed. Such is the evident certainty of that divine strength that is communicated by thus meeting together, and waiting in silence upon God, that sometimes when one hath come in, that hath been unwatchful and wandering in his mind, or suddenly out of the hurry of outward business, and so not inwardly gathered with the rest, so soon as he retires himself inwardly, this power being in a good measure raised in the whole meeting, will suddenly lay hold upon his spirit, and wonderfully help to raise up the good in him, and beget him into the sense of the same power, to the melting and warming of his heart.

* * * * *

Yea, sometimes, when there is not a word in the meeting, but all are silently waiting, if one come in that is rude and wicked, and in whom the power of darkness prevaileth much, perhaps with an intention to mock or do mischief, if the whole meeting be gathered into the life, and it be raised in a good measure, it will strike terror into such an one, and he will feel himself unable to resist; but by the secret strength and virtue thereof the power of darkness in him will be chained down; and if the day of his visitation be not expired, it will reach to the measure of grace in him, and raise it up to the redeem-

ing of his soul. And this we often bear witness of, so that we have had frequent occasion in this respect, since God hath gathered us to be a people, to renew the old saying of many, *Is Saul also among the prophets?* For not a few have come to be convinced of the truth after this manner, of which I myself, in part, am a true witness, who not by strength of arguments, or by a particular disquisition of each doctrine, and convictionment of my understanding thereby, came to receive and bear witness to the truth, but by being secretly reached by this life; for when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way to it I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And, indeed, this is the surest way to become a Christian, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root; and such a knowledge will not be barren nor unfruitful. After this manner we desire, therefore, all that come among us to be proselyted, knowing that though thousands should be convinced in their understanding of all the truths we maintain, yet if they were not sensible of this inward life, and their souls changed from unrighteousness to righteousness, they could add nothing to us. For this is that cement whereby we are joined *as to the Lord*, so to one another, and without this none can worship with us. Yea, if such should come among us, and from that understanding and convictionment they have of the truth, speak ever so true things and utter them forth with ever so much excellency of speech, if this *life* were wanting it would not edify us at all, but be *as sounding brass or a tinkling cymbal*.

Our *work* then and *worship* is, when we meet together, for everyone to *watch and wait upon God in themselves*, and to be gathered from all visibles thereunto. And as everyone is thus stated, they come to find the good arise over the evil, and the pure over the impure, in which God reveals himself, and draweth near to every individual, and so he is in the midst in the general, whereby each not only partakes of the particular refreshment and strength which comes from the good in himself, but is a sharer in the whole body, as being a living member of the body, having a joint fellowship and communion with all.

* * * * *

When the magistrates, stirred up by the malice and envy of our opposers, have used all means possible (and yet in vain) to deter us from meeting together, and that openly and publicly in our own hired houses for that purpose, both death, banishments, imprisonments, finings, beatings, whippings, and other such devilish inventions, have proved ineffectual to terrify us from our *holy assemblies*. And we having, I say, thus oftentimes purchased our liberty to meet, by *deep sufferings*, our opposers have then taken another way, by turning in upon us the worst of wickedest people, yea, the very offscourings of men, who by all manner of inhuman,

bestly, and brutish behaviour, have sought to provoke us, weary us, and molest us, but in vain. It would be almost incredible to declare, and indeed a shame, that among men pretending to be Christians it should be mentioned what things of this kind men's eyes have seen, and I myself, with others, have shared of in suffering! They have often beaten us, and cast water and dirt upon us: then they have danced, leaped, sung, and spoken all manner of profane and ungodly words; offered violence and shameful behaviour to grave women and virgins; jeered, mocked, and scoffed, asking us *If the Spirit was not yet come?* And much more, which were tedious here to relate; and all this while we have been seriously and silently sitting together, and waiting upon the Lord. So that by these things our inward and spiritual fellowship with God, and one with another, in the *pure life of righteousness* hath not been hindered. But, on the contrary, the Lord knowing our sufferings and reproaches for his testimony's sake, hath caused his power and glory more to abound among us, and hath mightily refreshed us by the sense of his love, which hath filled our souls; and so much the rather, as we found ourselves gathered into the *name of the Lord*, which is the strong tower of the righteous; whereby we found ourselves sheltered from receiving any inward hurt from their malice; and also that he had delivered us from that vain name and profession of Christianity, under which our opposers were not ashamed to bring forth those bitter and cursed fruits. Yea, sometimes in the midst of this tumult and opposition God would *powerfully move* some or other of us, by his Spirit, both to testify to that *joy* which notwithstanding their malice we enjoyed, and powerfully to declare in the evidence and demonstration of the Spirit against their folly and wickedness; so as the power of truth hath brought them to some measure of quietness and stillness, and stopped the impetuous streams of their fury and madness; that even as of old Moses by his rod divided the waves of the Red Sea that the Israelites might pass; so God hath thus by His Spirit made a way for us in the midst of this raging wickedness peacefully to enjoy and possess him, and accomplish our worship to him; so that sometimes upon such occasions several of our opposers and interrupters have thereby been convinced of the truth, and gathered from being *persecutors* to be *sufferers* with us.

NEVER be afraid to doubt, if only you have the disposition to believe, and doubt in order that you may end in believing the truth.—Robert Leighton.

LET any one fix his attention on a moral truth, and it spreads out and enlarges its dimensions beneath his view, till what seemed at first as barren a proposition as words could express, appears like an interesting and glorious truth, momentous in its bearing on the destinies of men. And so it is with every material thing. Let the mind be intently fixed upon it, and hold it in the light of science, and it gradually unfolds new wonders.—W. B. O. Peabody.

EXPERIMENTS IN SOCIALISM.

V.—THE MORAVIAN ANABAPTISTS.

THE main object of these articles has been to show that when people assume that a certain proportion of our population cannot be set to work because there is nothing they can usefully do, they are making a most lamentable and far-reaching mistake. They are failing to apprehend the most elementary of economic truths. The real work of every mortal is to make his own living, and if any able-bodied man is unable to do that, it is not because of any economic impossibility but because a selfish and artificial constitution of society prevents him doing so, and because for one reason or another those who have the power to correct what is wrong in that constitution do not choose to exert their power. If we had no land beyond what we were making the utmost use of, the case would be totally different; but with abundance of land at disposal, we have the simplest means of enabling every honest man to maintain himself, whenever we choose to do it. Whenever and wherever the attempt has been made to enable people to live by direct resort to the land, it has invariably been found that the difficulty has not been to produce abundant maintenance for every worker, but is simply a difficulty of exchange, and it has been shown in these articles that when that one difficulty has been overcome by planting colonies on a sufficiently large scale and by making them industrial as well as agricultural, the most complete success has been attained. The whole question is one of land and capital, and fairly honest and capable organisation, and it does not matter one brass button where the capital comes from, or whether the control is public or private. Let the welfare of the workers be the prime object, let the scale be sufficiently bold, and the management honest and fairly competent, and you may do anything you please, and that without the least disturbance of existing industries or commercial interests—except in so far as those interests are maintained by taking an unrighteous advantage of the weakness and misery of the poor.

And it does not matter what are the social theories or the religious beliefs of the people who undertake the business. They may be agnostic reformers like the new Harmony people, or religious transcendentalists like those at Brook Farm; they may be ignorant fanatics like the Shakers, or Jesuit priests co-operating with barbarians as in Paraguay. They can always raise for themselves abundant food. The only difficulty is the producing and the exchanging of a surplus sufficient to meet their secondary requirements. I suppose if we had looked all over Europe any time during the past three or four hundred years, we should hardly have found any people less likely to succeed in a practical matter of this kind than the Anabaptist Moravians of the sixteenth and the latter part of the fifteenth century. They were not a homogeneous body of people; not even of any one nation. They were a miscellaneous host drawn together by certain religious beliefs, the leading one apparently being that the New Testament was the one and only guide for Christians. At a time of political chaos

and religious persecution, a rumour went abroad that down in a certain corner of Austria there was a little haven of rest and peace, where, under the shelter of some of the nobles of the land, the people were free to live their own lives and follow their own religion, and from all the four winds of heaven, people flocked towards this blessed shelter—not because of any fitness for agriculture, or associated labour, or communal life, but because they were, as we should account them and as they were accounted by the world around them, fanatics, cranks, fools. Hardly any gathering of mortals would have been less likely to develop a social community that, in the fullest sense of the word, would flourish for a hundred and fifty years and then came to ruin only by their superabundance of wealth. But they began upon the land, and they resolved that they would not buy and sell for profit. It was not the Christian thing to do, to be making profit out of each other's necessities. They would buy what they could not do without in the way of raw materials, but they would raise their own food, and run their own workshops, and they would have everything in common just as the early Christians did.

Now it would be ten thousands times more foolish and fanatical for us to attempt to apply to our own difficulties the same simple principles in the same crude way, than it was for these Moravian Anabaptists to do so. We have four or five hundred years more of history and experience to look back upon than they had, and we have means of interpreting history such as these poor people never had. It would be blind and stupid of us to attempt to apply those principles in just the same way; but all the growing light of those four or five hundred years has made it only the clearer that those principles are absolutely right. All our social troubles beset us because our social system as a whole is based on buying and selling for private profit, and not for the common good. Much of our system is as completely communal as was that of the Anabaptists, and that is the only part that is entirely satisfactory. These people seem to have had at one time some eighty or ninety "households," each consisting of from 500 to 2,000 people, and they had everything in common—houses, schools, infirmaries, mills and workshops and factories—all were carried on for everybody alike. But it was all done in the narrowest and pettiest way. In many departments of our social life we adopt the same principle applied on a broad, bold, municipal or national scale. But in both cases the results have been the same magnificent success. The Moravian Protestants dug and delved on their own lands. They had their own vineyards, and orchards and cornfields and gardens, and they fed all their workers abundantly. What they could not eat themselves they had no need to send to distant markets. Fellow Protestants came swarming around them, and took their food in exchange for such things as their swarm could make. When eventually they were given a fortnight to clear out of the country on pain of hanging or burning, the people left behind them mills, all sorts of machinery, breweries, bakeries, linen and woollen factories, potteries, and workshops for the making

of everything they could require, besides immense stores of corn and sheep and cattle and horses. From foundation to summit their whole fabric had been built on common land and for the common good, and they grew so rich and prosperous and comfortable that the Austrian Emperor began to plunder them by ruthless taxation, and the good Christians all around them, who were working every man for himself, cried shame upon them, because they were heretics sucking away the life blood of the country. The nobles—who found their own advantage in having their lands so well tenanted—tried to protect them against Emperor and Church and envious neighbours; but in the end they had to go, and though they begged hard that at least a few of their homes might be left undisturbed for the aged and sick among them, no mercy was shown. They were all turned out at the beginning of a Black Forest winter, after a century and a half of such prosperity as had imperilled their religion, and finally brought about their ruin. These cosmopolitan Anabaptists, with their mediæval methods and poor machinery and ignorance of science, were a thousand times better off in every way than vast numbers of our own population to-day as part of a great Christian nation with 13,000 millions of capital, unlimited land, and all the mechanical and scientific resources of the highest civilisation at command. They were able to get at the land, and out of that and their own factories and workshops they fetched all they wanted for healthy and comfortable life. That is their story in its main lines, though, of course, it is not their whole story.

Neither of these famous experiments—neither the Austrian Anabaptists, the North American Shakers, nor the South American Indians, could possibly have succeeded as they did if efforts had been confined to the land alone, or to factories and workshops alone. One was the necessary complement of the other, simply because each made a market for the other. Where the same thing has been tried under similar or even vastly more advantageous circumstances, but without this mutual support of the field and the factory, as it has been shown in this series, the attempt has resulted in disastrous failure, and it always will do so. We are about to try a momentous change in our land system, and as the proposals sketched out involve the public acquisition of land, the encouragement and assistance of the actual land worker, and the fostering and promotion of co-operation, the promised legislation may be hailed with hearty satisfaction. But it is not the mere giving of access to the land that will solve our social troubles and silence the wail of the unemployed in our streets. It is undoubtedly a step in the right direction, and if it increases the output of the land as a whole it will be for the public good. But it will not be the unqualified good that many anticipate, apart from co-operation. It is to this element in the Government proposals that we must look for final results, and there is no reason in the world why the public purchase of land, the advance of public capital, and the assistance of credit banks and co-operative societies—all of which are indicated in the Government proposals—should not be resorted to for the direct

creation of home colonies, which in ten years' time would do more to instruct the nation in sound progressive economics and to heal the running sores of the body politic, than ten generations of the outworking of individual effort on the land, only slowly and painfully groping its way to corporate enterprise on precisely the same principles as proved only too successful with the Moravians three hundred years ago. Every real advance in our own social organism has been on the same lines—not for individual profit, but individual services publicly organised for the common good. If our churches would all of them now take their stand on the really Christian lines of these Moravian Anabaptists and of their own postal service, and would call on the Government not only to give the worker access to the land, but properly to equip and organise them so that they may get their own living, make proper contribution to the common wealth, and eventually become not only self-supporting, but self-directing—subject, of course, to central control—if all the churches would combine to urge this direct application of the great principle of brotherhood they would carry the vast mass of the population with them on the most direct of all possible roads towards a radical solution of all our social problems together.

GEORGE F. MILLIN.

A NEW EARTH.

BY HOPE WEST, IN THE "CHRISTIAN REGISTER."

"THE earth is the Lord's." Most men believe that dully; but many consider it a rather poor piece of property, well enough, perhaps, for God's footstool. And Earth's motherliness is so general, so levelling, as to be largely held in contempt: not many acknowledge her as "nearest of kin."

When our President sets aside "a special day of thanksgiving and praise to the Almighty, because of the blessings we have received," has he at heart one thought of "Mother Earth"? Is reverence for earth a part of anyone's piety? Do not the majority think of earth as at enmity with man?—"the natural man," his own enemy?

We read such nonsense as this even in the *Register*. Speaking of man, "Nature is always trying to get rid of him, and he exists only because he has gained the power to subdue nature, to overcome her crude forces and violent antagonisms, and make them do his will." No thanks to the earth. But how did he exist before he gained this power? Is it natural for a man to forget his babyhood, and, plainly, Nature wants him to forget it; but he cannot deny it when it is brought before him, even if he would deny his mother.

As a child I was taught that the earth was God's footstool, and so I thought of it. No one pays very intimate attention to his footstool. I accepted a rose without a thought of the bare, brown earth about the roots of the rosebush. And later in life I had not outstepped my teachers. If I had been asked, what is the most beautiful thing in the world? I might have answered, A love-lighted face, quite forgetting "Dust thou art, and unto dust shalt thou return." I

thought that love had nothing to do with earth: its plans and purposes were all above it. Sometime love would allow me to leave the earth.

If the earth is not all-wise, it is, at least, able to do the will of One all-wise. All that a man is, earth's discipline has made him, all that he possesses earth has given him. The bare brown earth is not only beauty-full, it is also service-full. Service-full is a better word used here than service-able.

The earth serves divinely. This selfless service is for all alike. But, while there are souls so near to the soul of Nature, that, lacking all other comfort, they can press cheek to the earth and be comforted, others see in this divine service only indifference. Earth speaks to them, but they do not hear. And abundant crops mean planting, ploughing, and harvesting, no more.

Plant a seed in the earth, and let anyone watch the wonder of what happens, if he can,—except with more earth and another seed. You may say, if we knew the secret of the seed, the earth would be stripped of most of its honours. So learned a man as Lord Kelvin has thought it possible that the seed was a gift to earth, "brought by some seed-bearing meteor,"—as unsatisfactory a theory as could be thought of. The secret of seed and soul is the same. There is but one Mind, and that is in everything accounting for it. A new earth will compel a new heaven, and that heaven will be a universe wide enough for all things.

We bury our dead and hold that one small spot as sacred. "All manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air," that have gone down to death, if we think of them at all, we think: What of it? Were they not common and unclean? There are view-points from which humanity shows dulness and little else. The mud lifted by our shoes may have in it more of understanding than is in our human hearts, more of service, more of kindness. But the earth is gentle. It provides for us and heals the hurt we do. I think an arrogant, selfish, unclean soul must stand alone in the universe. It is no more of earth than it is of heaven.

It is no infrequent thing for a man to express his disdain in these words, "of the earth, earthy." Even Shakespeare speaks of "the dull elements of earth and water;" and Dryden, "Earthy spirits black and envious are." What is an earthy spirit? Is it the one whom the earth can comfort? Or is it the one who speaks of "the lifeless clod" and "the heartlessness of Nature?" Dictionaries define both earthiness and earthliness as "grossness," and earthily as "not heavenly or spiritual; carnal." Earthly-mindedness is "extreme devotedness to earthly objects; grossness; sensuality." Earth could hardly be rated lower. It does not seem fit even to be God's footstool.

Man will never subdue the earth: it is older and wiser than he. But he may become acquainted with it,—mind to mind. There is nothing hidden that shall not be revealed, but not a secret will be given up without compensating endeavour on our part. Who but a clear simpleton can think of earth as his slave! And yet men

have. There are men to-day who do. They gather gold and silver and knowledge for a few short years and think the victory is theirs.

Earth has not yet done its utmost. Hidden in it are not the faces of those who shall live a thousand years from now, bright, brave, joyful faces, and the brains that will be back of them, but the secrets that the world cannot receive until these are come. For those who lived a thousand years ago the "impossible" has come to pass in the uses of electricity and wireless telegraphy. All this discovery has been by the way of the earth,—mind meeting mind.

There are those who shudder at Nature's hold upon them,—"Earth to earth." But, if Nature is unconquerable, all the better, since it is also responsible. We are safe. We can no more fail Nature than Nature can fail us. Earth is an artificer of wonderful intelligence. The seed is a living thing. It is made out of the dust. The earth must be mindful as well as lifeful. Since earth can produce a seed, why not a soul? Why should the spirit of mortal be proud—*above other things?*

If I pray by planting and watering and digging about, and the earth answers by giving the rose a brighter colour, or a peach larger and finer than ever before, or an abundant harvest of whatever I may have asked for, is the prayer greater than the answer? Verily it is not, and it is good to know even so much as that about ourselves and our relation to earth. Religion has turned its back upon earth, and a woful mistake it has made. It is our nearest of kin.

Beyond prayer, the act that is a soul's utmost toward bringing about that which it desires, a man is utterly helpless, as helpless as a seed. Life has been given him. It is not his to keep. Nor can he create the least living thing. But he may discover. If Nature is not the creative hand, it is the glove on that hand, revealing as well as concealing. Either earth is infinitely intelligent, or it is the honourable ambassador of Infinite Intelligence. I am cared for by Infinite Intelligence, and, in either case, the earth can tell me that which I long to know. I have but to draw near and question. Mind must meet mind. We can never receive our own until we are able to ask for it.

The nature-lover has come nearer and received more than he who plants and waters only that he may reap; but there is generous answer for all, even the lumberer. The sun shines upon him and his, and the earth is at one with the sun. All of Nature's work is divinely done. When the finer characters are only confusion to the eye, there is the great primer type—gold, silver, and diamonds, coal, copper, and iron, food, shelter, and raiment. Earth has no scorn for her primer pupils. They may even think themselves petted, as children are, but they are also largely excluded. He who communes with the frozen grass and the dead leaves, with the broken and the shadowed, he it is who is warmed to the heart although, if he had feared and held back, he could not have believed that possible.

The diamond has a wonderful story to tell, but the living grass tells more.

It is doing. It gives and takes. It goes and returns. Beside the grass jewelled with dew-drops diamonds are coldly sparing, covetous. By his choice of these the man classes himself.

Before we can know anything positive about God and his heaven, we must become acquainted with earth. There is a strong relationship between flesh and soul. We have been made ashamed of this relationship. It is time that we were ashamed of that shame. "He that humbleth himself shall be exalted."

When we came to believe in the deathlessness of the atom, we had reached high ground and a wide outlook. Deathlessness is the law on earth as it is in heaven. Immortality will not always be defined as "exemption from death," for death will be forgotten. Using the words "Nature" and "an Intelligent Energy" instead of God and our Father does not change the face of the mother: the one conclusion is inescapable. Mind is the mother of all things. Mind has always been at the front, designing, commanding, leading.

That in due time we cast a hindering body for one in which we shall have greater freedom is as much in the course of nature as the caterpillar's change into the butterfly, or as any other change which we call natural. Change leads all naturalness. It is always ahead, and so insistent in its teaching that it would seem that a wayfaring man though a fool need not err therein. But it is not reasonable, much less worshipful, to suppose that the Eternal would consort with the perishable, Power with weakness, Wisdom with foolishness, Entity with nonentity. The earth is mighty. It is white-hearted, or heaven is degraded.

Thinking is the highest listening. It is mind in touch with Mind. There is meaning in the fragrance of dead leaves. The broken, blossomless thing that stands helpless and hopeless at the end of summer has not lived a useless life, failed, unless I fail. It is now ready to reveal something of "Him that sent me" if I am ready to receive the revelation. I, the creature, could not know of that tenderness in the Creator which we call pity except through my own being, and I could not know of it in myself except through the helpless wretchedness (so called) that confronts me. Even wretchedness may be, in reality, an angel of light.

King David had not offered his eyes for healing when he said so pitifully, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." His courts are here as well as his green pastures and still waters, and they are open courts.

The earth is the Lord's,—might of his might and substance of his substance. When all men believe this, soul will be crying to soul, "Joy! shipmate, joy!"

And the seas need not be smooth.

St. Joseph, Mo.

He is not really living, however full he may be of warmth of feeling, and of energy in action, who does not in some degree know what it is to crave ideas and knowledge, to seek for truth, and to delight in finding it.—*Phillips Brooks.*

IN THE CROW'S NEST.

I WAS bewailing my state, like Jephtha's daughter, among the mountains; for Corva and the chicks had fled, like birds of passage, to keep May-day in England. I sought out the loneliest little valley I knew, the Val Champagna, between Munt Gravatscha and Muottas Muraigl, which provides exactly the needed setting for sulky desolation; and I had just discovered the right stone on which to be miserable in comfort, and subsided upon it, when

"O the sweet contentment the country-man doth find,

Hey tra-lolli-lolli-lo, hey tra-lolli-lee!"

rolled, in a good round baritone, upon my incredulous ears. If Patience on a monument suddenly cried, "How provoking!"; if a marble Silence beckoned with her rose and began to chatter scandal, the effect would be similar. I am not much of a songster, but the challenge was irresistible, and I clapped into 't roundly:

"The quiet contemplation possesseth all my mind,"—

A man with a pipe sprang up from behind a boulder, and the stave remained unfinished.

"Izaak Walton," I exclaimed, "by all that is unusual!"

"Yes, I'm fond of him," said the Englishman. "Not that I fish. It's his English I like. The *Lives* are as good as the *Angler*. Are you an eighteenth-century man?—Oh, I know all about that," he went on, before I could phrase my point, "but I count him pure eighteenth-century. Dryden, too. The eighteenth century was not a period, but a principle. Crabbe belongs to it at the other end—I half think Rogers, too. But not Blake, nor even Burns. I swallow it whole, every morsel of it, except Sam Johnson."

"You would need the mouth of Gargantua," I conceded. "But why this invidious exception? He's eighteenth-century enough, surely."

"No genius," said the man with the pipe. "His writings are nothing. His talk must have been good. But I hate him for patronising Goldsmith, and belittling Gray."

"Why, Goldsmith has no grievance, I think. 'Nihil quod tetigit non ornavit.' And there is another incident—"

"Yes, there is. Why should Johnson have told about it? As for the epitaph, he wrote it to show off his Latin. And he called Gray 'a mechanical poet.' The numskull! Gray did a thing that no other Englishman in history, except, perhaps, Pope, could have done."

"What was that?"

"The expansion of the *Elegy*. He wrote it first in lines of 8, 'long-metre'—"

"How do you know?"

"Internal evidence!" said the other, impatiently. "This kind of thing:

The curfew tolls the knell of day;
The herd winds slowly o'er the lea;
The ploughman homewards plods his way
And leaves the darkening world to me."

Save that from yonder ivied tower
The owl doth to the moon complain
That wanderers near her secret bower
Molest her solitary reign.

The call of incense-breathing morn,
The swallow, twitt'ring from the shed,
Nor clarion cock, nor echoing horn
Shall rouse them from their lowly bed."

There scattered, earliest of the year,
By hands unseen are violets found;
The red-breast loves to warble there
And little footsteps print the ground."

He went through the whole poem, offering some alternatives, such as "The breezy call of fragrant morn," but I give a few specimens only.

"Well," he went on, "it was not a bad poem. But it needed body and dignity. The thought was too heavy for the metre. So he added two syllables to every line. Think what that means!"

I did my best. "If you are right," I said soon, "it means the insertion of an epithet of two syllables, trochaic, into nearly every line."

"Yes, and why? Because the phrasing was already so nearly perfect. Here and there he could substitute something, or invert something, but only here and there. So he had to make the best of what he had written, and find a trochee which would at least not spoil—if possible, would improve—the effect of his line. Think how splendidly he did it. Wanted, an epithet for owl. If you had searched for two years, would you have hit on that absolute best, 'the moping owl'?"

"Probably not."

"No, nor even Pope. Why, man, it's Shaksperian."

"Do you count Shakspeare to the eighteenth century?"

"Of course I do, and to the twentieth, and the thirtieth, too. 'The moping owl,' and then 'the envied kiss,' 'her ample page,' 'some village Hampden,' 'the madding crowd,'—the line is strengthened every time. When Mason was finishing Gray's ode on *Vicissitude*, and wanted an epithet for 'crowd,' he could find nothing better than 'madding'. Even where the new word is less striking, see how perfectly it matches the sound and sense: 'mouldering heap,' 'busy housewife,' 'useful toil,' 'homely joys,' 'living lyre,' 'genial current of the soul,' 'desert air.' Where nothing was needed, how skilfully he adds the required nothing! 'The 'customed hill'; 'animated' instead of 'breathing,' perhaps. The other devices, I allow, are not quite so happy. 'The fathers of the hamlet sleep' was perfect as it stood. 'The rude fore-fathers of the hamlet' does not touch quite the same stop. Still, he succeeded admirably, all through, except in one verse."

"Which verse?"

"That about the violets and robins. It was too dainty for a second touch. 'Scattered of' with 'the earliest of the year' makes nonsense. 'To build and warble' is all wrong. But none knew that better than Gray. He sacrificed the verse in a later edition."

"You write verse yourself?" I suggested.

"No. I make verse, of course; we all do; but I write down nothing except translations."

"May I ask what you have translated?"

"Oh, several things, for instance, by Conrad Ferdinand Meyer. Do you know

his piece about the old Switzers, when Leo XIII. wanted to stop their Trinkgeld?"

"Very well," said I. "Might I hear your version?"

He recited as follows:—

"The lobby by Raphael made splendid and proud

Resounds to the tramp of the on-coming crowd;

They troop in their quaint puffy doublet and hose

As if Murten's trumpet-peal called them to close.

"Your Holiness, shield of the truth and the true,

This can't be allowed, for it really won't do!

You niggler in candles, and save on the fire—

Don't try to beat down your Helvetians, sire!

"When the summit celestial in glory you reach

The bonus we get is eleven dollars each; So is it, so has it been, time out of sight:

We stand on our ancient historical right!

"Your Holiness knows us—how modest and mild,

Unassuming and gentle, from father to child;

But once make the effort to dock us of pay,

And, roaring like lions, we leap on our prey!

"Come, Holiness, out with the dollars! if not,

We ransack your boxes and drawers on the spot:

By thunder and plunder and Belzebub's lair,

We'll put up to auction St. Cephas's chair!"

"His horrified Holiness crosses himself, And wavers, and ends by conceding the pelf.

Then where are the lions? Such lambkins are they!

'O father, most holy, now bless us, we pray!'"

I said what I was called upon to say, and then asked the man with the pipe what wind had blown him into the Val Cham-pagna.

"Oh," he replied, offering his card, "I am a traveller in French wines, and have had some business at Samaden. The name attracted me."

If any reader regards this account as improbable, and charges me with colouring the facts, I shall reply that some of it is true, at any rate.

E. W. LUMMIS.

THE Exhibition of "Palestine in London," opened at the Agricultural Hall, Islington, by the Bishop of London on Tuesday, should by no means be missed by teachers, nor, indeed, by any who may be glad of such an opportunity of realising the conditions of the country and the life of the people of Palestine. The exhibition is to be open until July 2, from noon till 10 p.m.

THE VAN MISSION.

THE weather has been most unsuitable for van meetings. A year ago delightful evenings were the rule before June came in, while so far this season scarcely a meeting has been unaccompanied either by heavy rain or piercing cold, and on some nights meetings have been out of the question.

Under these circumstances it is gratifying to be able to report many first-class meetings from all parts of the field. Everything, so far, points to a repetition of last year's success, and some of the results have exceeded anticipation.

As reported a fortnight ago, the campaign opened at Bradford, Manchester, with No. 1 Van (Lay Missioner, Mr. A. Barnes), which afterwards moved on to Ashton, where a pitch had been secured in the market-place. No meeting, however, was possible. The rain came down in torrents. On Friday Rev. John Barron, the new minister at Ashton, determined to begin in spite of the weather, and kept a small audience together for nearly two hours, while on Saturday night he and the missioner, Rev. A. C. Smith, and Rev. T. P. Spedding, held an umbrella meeting which was only dispersed when the missioner declared that they must leave for trams. On Sunday Mr. Smith had an audience of over 300. The van left for Mossley on Monday, June 3, and stayed there four nights, in consequence of the splendid prospects at the opening. Wednesday, however, was lost through rain, and cold and damp seriously interfered with Tuesday and Thursday. The Mossley congregation displayed great interest, and over 120 signed the visitors' book. Rev. J. E. Stead conducted the mission, his helpers being the Rev. W. G. Price, of Stalybridge, and the Rev. T. P. Spedding. Many Mossley friends went out to the Upper Mill meetings, which were in charge of the Rev. A. H. Dolphin, of Sheffield. Here the missioner had occasion to ask a small favour from the wife of a local minister, who, however, declined the loan of a Bible on the ground that she had no sympathy with the mission. On the other hand, Spiritualist friends offered the use of their hall for a meeting if the night should prove unfavourable. The van is at Huddersfield over to-morrow (Sunday) in charge of the Rev. W. W. Robinson, of Gainsborough; Monday-Wednesday, Mirfield; Thursday-Sunday (23rd), Dewsbury; missioner, the Rev. J. Ruddle.

No. 2 Van (Lay Missioner, Mr. Lenney) was taken by rail to Thornhill, in Duffries, to be ready for June 3. Rev. W. H. Lambelle, of Middlesbrough, joined in time for the Monday's meeting, and the Rev. J. Forrest, of Glasgow, conducted the week-end services. Mr. Lambelle writes: "The appearance of the van in the main street, with the name and the significant words, Truth, Liberty, and Religion, which stand boldly on each side, naturally aroused curiosity, and called forth expressions not altogether of a complimentary character. The men were very shy, but listened carefully to what was said. About 25 adults gathered near, and as confidence arose this number increased until at the close there were quite 100 men present—no women." Questions were asked, and the meeting was a decided success. Opposition, however, soon sprang up in the village, and the

prejudice was so pronounced that men refused to fulfil their engagements to move the van; while people were cautioned against taking the tracts and pamphlets, because though "they would do no harm to one 'born again' they had the serpent's bite for all others." A divinity student was put up as expert heckler; and some one told Mr. Lambelle one evening that he was the first Unitarian they had known in Thornhill, and as he had not been invited there he was not wanted! These things were all taken in good part, Mr. Lambelle kept the objects of the Mission well to the fore; his meetings increased in numbers and kindliness, and he writes that the results must be considered satisfactory in every respect. For a whole week the place has had an absorbing topic of conversation and discussion. The Van has been uppermost in all minds, from the minister down to the boys and girls coming to the van in the field asking for a "wee book." At Sanguhar this week Rev. W. E. Attack, of Bradford, is the missioner, and next week Rev. A. Thornhill, of Carlisle, will be in charge of the work.

No. 3 Van (Lay Missioner, Mr. B. Talbot) should have been used for the first time at Stamford on May 30, but the rain prevented the meeting, as well as one on the Saturday. Rev. H. B. Smith, of Mottram, was the missioner, and with him was Rev. C. E. Pike, of London, who was to move into Rutlandshire. On the Friday nearly 100 persons were present, and double this number during part of the Sunday service. Mr. Smith says that the meetings were orderly, and that special interest was shown in the questions. "There was evident keenness and eagerness to receive on the faces of many in the audience. There is an unmistakable hunger for what we have to give. On Monday morning a man called to see me, and apologised for having unwittingly contradicted me with a false statement." On leaving Stamford the van was taken to Peterborough, where an audience of over 200, mostly men, was found. There was much questioning each night, some persistent opposition, and vain attempts to make the teachings of the mission look weak and dangerous. At times also the audience was very difficult to manage, and the proceedings did not pass off without noise and rudeness. The tiny market-place was crowded on the Wednesday, and the missioner had to contend against the babel voices of the fair and the efforts of a volunteer band. The conditions were very different at Yaxley, a few miles south of the cathedral city, and Rev. G. Lansdown, of Billingshurst, who "came into residence" on the 6th, accepted Mr. Talbot's advice to move on after two nights to Ramsey. Two nights were spent in this small town, with audiences of 230 and 450 respectively, and the report states that the utmost attention and sympathy were shown. Next week St. Neots and Sandy (Rev. A. Hurn).

No. 4 Van (Lay Missioner, Mr. C. Barker) began work at Oakham, where Rev. C. E. Pike was encouraged by the presence of an audience of about 200 people. Unfortunately, however, the mission arrived in the midst of the ex-

citement of the election, and after the first night competing meetings were held by the rival parties. The Van audience on Tuesday came down to thirty, showing very little improvement even at question time. Mr. Pike writes:—"On Wednesday we had a similar difficulty to contend against. A women's Suffragist meeting took most of our people, but we held our meeting, and at its close took advantage of the presence of such a crowd to distribute about 500 tracts, &c. The political meetings had roused a rowdy element in the crowd, who moved our van. The bump against the kerb caused the breaking of some crockery and knocked down a lamp which was fortunately put out in time, or a serious disaster might have occurred."

Melton Mowbray was the next stopping place, and here Rev. W. C. Hall, of Small Heath, Birmingham, joined the van, and in this town a notable success has been scored, the people regretting that more meetings could not be held, and asking for a return visit. The pitch is described as of the worst, away from the town and the traffic. The Market Square, however, is small and the place really offers nothing better than the site selected. The meetings, with the exception of Saturday, were attended by audiences ranging from 200 to 350, the attendance on Saturday probably owing to shopping claims, not exceeding 180. Mr. Hall writes in high appreciation of the Mission. Rev. J. M. Mills, of Bootle, is now with the van, which is at Loughboro' over the weekend, and moves on to Coalville on the 17th, and to Ashley-de-la-Zouch on the 20th.

GENERAL BAPTIST ASSEMBLY.

THE two hundred and fifty-fourth annual meeting of this Assembly was held at Trowbridge on June 4 and 5.

At a conference, over which the outgoing President, the Rev. J. Watmough, of Headcorn, presided, the Rev. W. Harvey-Smith gave an address urging the need for a forward movement, and in the discussion which followed the Rev. J. Wain, W. Reynolds, J. H. Smith, S. Burrows, G. Latsdown, J. A. Brinkworth and others took part. The Assembly sermon was subsequently preached by the Rev. Walter Reynolds, the service being conducted by the Rev. F. T. Reed. The Rev. Joseph Wain afterwards conducted a communion service.

At the business meeting the Rev. J. A. Brinkworth, the new President, took the chair. The report was more encouraging than of recent years, the trust property being also in a more satisfactory position.

A resolution of welcome to visitors of other churches was responded to by the Rev. F. Allen (London and S. E. Provincial Assembly), Rudolf Davis (Western Union), and Delta Evans. Greetings were received from the Rev. A. J. Marchant (happily making good progress after a serious operation) and the secretary of the B. and F.U.A.

The draft of a revised constitution, presented by the Rev. W. Harvey-Smith, was referred to the Board for further consideration.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: Mansford-street Mission.—The Rev. Gordon Cooper writes from "The Parsonage," Mansford-street, Bethnal Green, E.:—"Kindly allow me to appeal again to your readers for contributions to our Country Holiday and Convalescent Fund, and our Window gardening Society. I shall be most grateful for all subscriptions and donations, which will enable us to pay off the debts incurred last year (and in the former case there is a heavy deficit of £18), and to carry on the work this summer as fully as before. May I also say that one of our lady visitors in connection with the Provident Bank has had to give up the work. It has occurred to me that among your readers there may be someone who would be glad to take her place, and to join us in the work of the Mission."

Chester.—The South Cheshire District Association of Sunday-schools and congregations held its annual meeting at Matthew Henry's Chapel on Wednesday week, Mr. A. Orrell, the retiring president in the chair. An encouraging report was read by the Rev. H. Fisher Short, and it was adopted on the motion of the Rev. J. C. Street, seconded by the Rev. D. Davis. Mr. Hall Brooks, President of the East Cheshire Union, also spoke. The annual sermon was preached by the Rev. H. D. Roberts, of Liverpool.

Dudley.—A meeting of the Lay Preachers' Association, which is affiliated with the Midland Christian Union, took place at the Old Meeting House on Saturday last, the 8th inst. The following lay preachers were present:—Messrs. E. H. Atkinson, Oldbury; Josiah Baker, Kinver; R. A. Clarke, Birmingham; T. H. Hill, Nantwich; A. Horner, Walsall; W. H. Nightingale, Birmingham; W. L. Teasdale, Wolverhampton; Frank Taylor, Stourbridge; and J. Thornton, Birmingham. Mr. W. H. Nightingale presided. After prayer by Mr. Baker, the secretary (Rev. A. Thomson) read a number of apologies for absence, and then introduced the topic "Materials for Sermons." A lively and interesting discussion followed, in which numerous side-issues affecting lay preachers were touched upon. Messrs. Baker, Horner, Hill, Teasdale, Taylor, and the chairman took part. Tea was subsequently served by some ladies of the congregation in the school-room, where an enjoyable sociable hour was spent. All present recognised the value of such gatherings, where lay preachers could give vent to their difficulties, narrate their varied experiences, and by a comparison of notes and by mutual sympathy assist one another in work so valuable to the churches. It was decided to hold the next meeting at Small Heath (Birmingham) on Saturday, October 12.

London: George's Row Mission.—On Tuesday next, the 18th inst., a sale of work is to be held at the Mission, to be opened by Mrs. Enfield at 3 o'clock. Admission is free, and friends are reminded that the nearest stations are Aldersgate (Metropolitan) and Old-street (Tube, South London, Bank, Angel, Euston).

London: Hackney.—The bazaar in aid of the guarantee fund now being raised by the members of the New Gravel Pit Church, held at King's Hall, Holborn, June 5 and 6, has resulted in a contribution of about £400. At the close of the proceedings on the Thursday evening, Mr. Bowles, treasurer of the church, on behalf of the committee, presented Miss Whitehead with an oil painting by Mr. Phil Corrish as some small recognition of her untiring zeal to which so much of the success of the bazaar had been due. The bazaar has afforded a most agreeable occasion for a reunion of many old friends of the Hackney congregation who now reside in different parts of London. The members are most grateful for the kindly interest shown by many friends both far and near, and at morning service on Sunday last the Rev. H. Rawlings made the following reference to the matter:—"I cannot close the service this morning without alluding to the

event of the past week, which has been the object of so much effort during the past months. I am sure that we shall all feel the results to be most encouraging. And with this feeling there should be another, inspired by the confidence which our friends have placed in us by supporting us so liberally—namely, a deepened sense of responsibility as to the spirit in which we carry on our work and the efficiency which we strive to attain to. These are my feelings, and I am confident that they will be shared by every one of you."

North and East Lancashire Unitarian Mission.—At a recent meeting of the committee the grants to the assisted churches for the ensuing year were fixed; the treasurer, Mr. David Healey, J.P., reported the result of the appeal for a special fund to carry on the new movement at Blackburn; the National Conference questions respecting Advisory Committees and Ministerial Settlements were considered and answers were approved. Then it was announced by the chairman, Mr. Thomas Harwood, that the Rev. R. Travers Herford, who has been the secretary of the mission for fifteen and a-half years, was about to relinquish his post. Mr. Herford explained that it was mainly on account of the pressure of other work that he had decided to resign; but he also felt that, having held office as long as he had, he was justified in asking to be released. The Chairman and several others spoke highly of Mr. Herford's long and valuable services; but, perhaps, the most gracious compliment paid was that which came from the Rev. John Moore, who has acted as consulting secretary for the last few years. Mr. Moore said he had resigned his post in the hope that Mr. Herford might be induced to take his place, for his intimate knowledge and long experience eminently fitted him for that position, and it was highly desirable in the interests of the mission that his services should be retained in that capacity. A resolution was passed, placing on record the committee's grateful recognition of the valuable services rendered to the mission by Mr. Herford and Mr. Moore. Mr. Herford has kindly consented to remain in office until his successor is appointed.

Swansea.—A "Peace day" was observed at the Unitarian Church on Sunday last, and in special sermons on the subject the Rev. Simon Jones made references to the coming Hague Conference. He lamented the efforts of the military party to secure the schools as a training ground for soldiers, and severely criticised boys' brigades in the churches.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 16.

Acton, Creffield-road, 11.15, Mr. S. PRIOR; 7, Mr. J. A. BARNES.
 Bermondsey, Port-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. FELIX TAYLOR, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. W. CHYNOWETH POPE.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Mr. T. ELLIOT.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL-HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. W. COPELAND BOWIE.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL, and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. EDWARD CAPLETON; 6.30, Mr. W. H. SCOFFHAM.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. A. C. FOX, B.A.
 BRIGTON, Christ Church, New-road, North, street, 11 and 7, Rev. GEORGE LANSDOWN.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. C. HARVEY COOK.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. EDWIN ODGERS, M.A., D.D.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Gospel of Spring," 6.30, "Conquest by Fire," Mr. H. C. HAWKINS.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.
 MERTHYR TYDFIL, Thomas-street, 11 and 6, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETING at Gorton, Wednesday, June 19, 1907. Service in Brookfield Church, 11 a.m., Rev. T. LLOYD JONES, of Liverpool. Sermon by Rev. J. MOORE, of Hindley. Lunch, 12.30, price 1s. Business meeting, 2 p.m. Tea, 5 p.m., price 1s. Public meeting, 6 p.m., Chairman, G. DANIELS, Esq. Addresses by Rev. H. E. DOWSON, B.A., JOHN HEYS, Esq., Rev. E. GWILYM EVANS, B.A.

R. ROBINSON, President.
 H. E. DOWSON, } Secretaries.
 R. T. HERFORD, }

Situations,
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
 KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

"ENTENTE CORDIALE," 15, Boulevard, Saint Germain, Paris.—Young Parisian Lady, best Society, seeks situation in English family *au pair* three months. Pupil Ecole Beaux Arts, Paris, she could give drawing lessons, as well as French conversation. Understands English. References: Pasteurs Roberty, Stapfer, Réville.

WANTED, LADY TO HELP with young children. Nurse - Housemaid kept.—Apply to Mrs. BENNETT, 28, Victoria-road, Penarth, Glamorgan.

WANTED. — Trustworthy NURSE for elderly lady; good lifter. Permanent. State age, salary; references.—Miss POWNALL, Neston, Chester.

MARRIAGE.

JONES—JAMES.—On June 4, at Pantdefaid Unitarian Chapel, Llandyssul, by the Revs. E. D. P. Evans, Bury, Arthur Thomas, and John Davies, Josiah, the third son of the late Thomas Jones, Auctioneer, New Court, and Mrs. Jones, to Tydvil, the younger daughter of the Rev. William James, B.A., J.P., and Mrs. James, Brynhyvryd, Llandyssul.

DEATHS.

HARRIS.—On May 13, at Huntingdon, British Columbia, of meningitis, Minnie, wife of Thomas Harris, and daughter of Rev. F. Teasdale Reed, aged 44.
 THOMAS.—On June 5, at Strathmore, Woodside Park, N., of heart failure, Thomas Thomas, aged 55 years, late manager of the National Provincial Bank, Aldersgate-street.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WILLASTON SCHOOL, NANTWICH

The next ENTRANCE EXAMINATION will be held at the School, on Tuesday, July 2. —For particulars of this and of admission on the FOUNDATION, apply to the HEAD MASTER.

CLYDE HOUSE SCHOOL, Oxford-road, Reading. Boarding and Day School for Girls, Preparatory Class for Little Boys. Principals—The Misses SKINNER. Sound Education. Careful Moral Training. Preparation for Examinations. Gymnastics and Physical Drill.

Prospectus on application. Half Term June 11

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL FOR GIRLS AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are
 The CULTIVATION of PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well studied dietary.

The DEVELOPMENT of FACULTY by a careful adaption of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply

Miss CLARK,
 Coombe Hill School,
 WESTERHAM, KENT.

LILIAN PHILLIPS, L.R.A.M., ex-Student R.A.M., teaches PIANOFORTE and HARMONY. Highest testimonials.—80, Windsor-road, Forest Gate, E.

MISS LOUISA MURRAY, L.R.A.M., Certificated Teacher of Mrs. Curwen's Pianoforte Method, gives PIANOFORTE LESSONS.—35, Parkhill-road, N.W.

THE PRESBYTERIAN FUND.

THE MANAGERS desire to give notice that they are prepared to appoint to an Undergraduate Scholarship of £50, open to Theological Students of all denominations, and tenable at any recognised University College in the United Kingdom, as from October, 1907. Application must be made before August 3, 1907.

Further particulars and forms of application of G. HAROLD CLENNELL, Esq., Secretary to the Presbyterian Fund, 6, Great James-street, Bedford-row, London, W.C.

BANK STREET CHAPEL, BOLTON.

The ANNIVERSARY SERVICES in connection with the Sunday-school will be held on Sunday, June 23rd, 1907. Morning, 10.30; evening, 6.30. Preacher: Rev. W. G. TARRANT, B.A., of London. In the afternoon at 2.30 there will be a Scholars' Service, conducted by Rev. A. LE MARCHANT, B.A., of Mawdsley Street Congregational Church, Bolton.

The Children's
Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's
BUTTER-SCOTCH

are pure and wholesome.
 It is as nourishing as it is delicious.



Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.G.

PRAYERS: NEW AND OLD.

With a Brief Note on Prayer, a Selection of Collects and a Table of Bible Readings.

By **P. E. YIZARD.**

Third Edition, revised, price 1/6 net.

"The Prayers are arranged and selected so as to meet the needs especially of those who seek to combine ancient devotion with modern conceptions of God and man."—**INQUIRER.**

"The compiler's aim has been to include only such gems of devotional desire as have been fitly wedded to beautiful language, and in this he has been very successful."—**LITERARY WORLD.**

PHILIP GREEN, 5, Essex-street, Strand, London.

THE EASTERN UNION OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES

WILL HOLD ITS

ANNUAL MEETINGS

AT THE

OCTAGON CHAPEL, NORWICH,

On Wednesday & Thursday, June 19 & 20.

W. H. SCOTT, ESQ., PRESIDENT.

WEDNESDAY, 8 p.m.—Rev. JOSEPH WOOD will preach ANNUAL SERMON.

THURSDAY, 12.30 p.m. — BUSINESS MEETING.

6 p.m.—ORGAN RECITAL by JOHN HARRISON, Esq., of London.

6.30 p.m. — CONFERENCE on "The Supply of Ministers." Paper, Rev. JOHN BIRKS.

7.30 p.m.—PUBLIC MEETING. Speakers, Rev. JOSEPH WOOD, Rev. CHARLES ROPER, B.A., Messrs. JOHN HARRISON and G. A. KING.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting upon the adoption of particular Theological Doctrines."

THE ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on TUESDAY, JUNE 25. The Rev. PHILIP H. WICKSTEED, M.A., will deliver the Address to the Students at 11.30 a.m. The Annual Meeting of the Trustees will be held at 3.30 p.m.

A Valedictory Religious Service will be held in the College Chapel at 8 p.m. The Farewell, on behalf of the College, will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. J. M. LLOYD THOMAS, of Nottingham.

A. H. WORTHINGTON, B.A.

1, St. James-square,

Manchester;

Rev. HENRY GOW, B.A.,

3, John-street,

Hampstead,

London, N.W.,

Secs.

INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME,

(MRS. HAMPSON'S MEMORIAL HOME),

WINIFRED HOUSE, WRAY CRESCENT, TOLLINGTON PARK, N.

THE ANNUAL MEETING will be held at University Hall, Gordon Square, W.C., on Tuesday afternoon, June 18th, 1907, at 5 o'clock. G. B. MOWER WHITE, Esq., F.R.C.S., has kindly consented to preside. Subscribers and Friends interested in the work are cordially invited to attend.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliff Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mrs. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

THE "CLIFFS HEALTH RESORT,"

near Folkestone, receives Patients and Visitors. The house overlooks the sea and Warren. Quiet rest and medical care. Prescribed dietary (including uric-acid-free diet). Large private grounds; golf, tennis, billiards. Delightful rambles and walks. Sea bathing, fishing, and boating. For prospectus and terms apply Medical Superintendent.

SOUTH DOWNS.—Front Bed and

Sitting Rooms offered for Summer Season. Charming village, containing Unitarian Chapel. 1½ miles from Station.—Mrs. ANDREWS, Northfield, Ditchling, Hassocks.

SHERINGHAM.—TO LET, furnished,

a Semi-detached House. 3 Reception, 6 Bedrooms, Bath h. and c., Kitchen and other offices, Bicycle Shed. Easy access country and sea; golf links. Terms according to length of tenancy; less for June and July.—Miss MACE, 43, Newmarket-road, Norwich.

DEAL.

FURNISHED ROOMS, without

attendance. Two rooms, with use of kitchen, from 10s. to 15s. per week.—Apply,

Mrs. A. A. SMITH,

The Grove, Deal, Kent.

TO LET, furnished, for some months,

pleasant Suburban FLAT, seven rooms, easy access to London. Very nominal rent. Suit two ladies.—F., 1, Osterley Mansions, Spring Grove, Isleworth, W.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P., Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A. Miss CECIL GRADWELL, ALEXANDER W. LAW. F. H. A. HARDCASTLE, RENEE. F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

A SUMMER MEETING for the STUDY OF SOCIAL QUESTIONS AND SOCIAL DUTIES will be held at Manchester College, Oxford, July 8th to 13th. Morning lectures, evening conferences, afternoon excursions.

For full particulars early application should be made to Miss C. GITTINS, Salisbury-road, Leicester.

LOVELY BLOUSES, charming Costumes, and smart, graceful Dresses are being made in thousands from Irish Dress Linen purchased from HUTTON'S, 5, Larne, Ireland. Prices from 7½d. yard. See free samples.

SWISS CONDUCTED TOUR.

TEN DAYS, £5 5s.

Seven days' full board and residence, good hotel, above Vevey, overlooking Lake Geneva. Additional time at 5s. per day. Railway to and from Switzerland, 2nd class; 1st class on Boat. Parties leave London, via Paris, July 12 and August 9; also September 6. Partly Vegetarian party. Railway Ticket good for 25 days. Full particulars, S. BAYLEY, Parkstone, Dorset.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 15, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3391.
NEW SERIES, No. 495.]

LONDON, SATURDAY, JUNE 22, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	385
LEADER :—		
Cruel, Shameless Fashion...	...	392
ARTICLES :—		
The Van Mission	...	390
The World's Peace...	...	393
The Appeal of the Churches for Peace	...	394
A Visit to Berlin	...	394
MEETINGS :—		
Winifred House	...	396
Yorkshire Unitarian Union	...	397
CORRESPONDENCE :—		
An Urgent Problem	...	388
Friends' Yearly Meeting	...	389
Portraits of Ministers	...	389
The British and Foreign Unitarian Association	...	389
The New Compensation Act	...	389
Boston Conference Fund...	...	390
Michigan Unitarian Conference...	...	390
Blackfriars Country Home	...	390
Special Sunday Evening Services	...	390
Harrogate Services...	...	390
LITERATURE :—		
Literary Notes and News...	...	387
A Poet of Promise...	...	387
THE CHILDREN'S COLUMN...	...	391
NEWS FROM THE CHURCHES	...	398
OUR CALENDAR	...	399
ADVERTISEMENTS	...	399

NOTES OF THE WEEK.

A LARGE album of photographs of Boston, presented to Dr. Brooke Herford when he returned to this country in 1892, has been left by the kindness of his daughters for the present at Essex Hall, where it may be seen on application to the clerk in the Book Room. There are forty-three photographs, including several birds' eye views of the city, charming pictures of Boston Common and the Public Gardens, of the Harvard Gates, and of Longfellow's house at Cambridge, also a number of photographs of churches and public buildings. Three other photographs have since been added, of the new Boston Library. Intending visitors to the Boston Conference may also consult the United States and Canada Baedekers at Essex Hall.

WE are very glad to publish this week Miss von Petzold's most interesting account of her recent lecturing experience in Berlin, and the meeting of the Protestantenverein which she attended at Wiesbaden in Whitweek. It is a notable fact that Miss von Petzold not only gave public theological lectures, but conducted a religious service and preached in Berlin. It was, as she says, probably the first German service conducted by a woman in a church in that city.

MR. RICHARD HEAPE's generous interest in the historical associations of the Roch-

dale congregation is well known, and all that he has done to make the church beautiful. It will be seen from his letter in another column that he is anxious to complete the series of ministers' portraits which he has been so successful in collecting. We trust that this letter may lead to the discovery of further Rochdale portraits, and may at the same time suggest to members of other congregations a similar practical interest in the enrichment of their own churches.

THE second Peace Conference was opened at The Hague last Saturday, in the Hall of the Knights, in the Binnenhof, the Huis ten Bosch, where the Conference of 1898 was held, not being large enough to accommodate the greatly increased number of representatives taking part. M. Nelidoff, the Russian Ambassador, was elected president, and in his opening address spoke of the good results which had followed from the former Conference. Since 1899, he said, thirty-three arbitration conventions had been concluded between different States. Four grave and complicated questions, capable of creating friction between the Powers had been taken before The Hague Arbitration Court, and the Commission of Inquiry established by the Act of 1899 had had to consider, as everyone remembered, a case of infinite gravity, which might, without its happy intervention, have had the most dangerous consequences. The Conference has been engaged this week in arranging its procedure, and organising the main committees which are to deal with the several branches of the subjects to be considered.

THE Special Correspondent of the *Tribune* told on Thursday of an interview with the Baroness von Suttner, author of the famous novel "Lay Down Your Arms," who is at The Hague, to watch the proceedings of the Conference.

"While deploring the lack of a strong initial message, such as that which inaugurated the first Conference, and the existence of certain reactionary tendencies, she is hopeful of a substantial result, and is absolutely confident of the future. . . . The Baroness von Suttner differs from many of her Germanic compatriots in heartily supporting the British initiative for an arrest of armaments. 'Of course it should be discussed,' she said. 'It may be that if we were rebuilding the world by logic, we should, as many of my friends say, organise it first on a juridical basis, and disarm afterwards. But necessity knows no logic, and the masses of the people, who know the burden of armaments, know nothing of the juridical

organisation of societies. What they see plainly is an abyss of ruin for all if this competition is allowed to continue.

"Of course, the subject must be discussed. Those who wish to smother it only show that they are afraid of it. Well, it cannot be smothered, and it cannot be long postponed. Happily, it is not only on these Conferences that we rest our hopes. They are but one feature of a movement of union that is proceeding throughout the world. The peoples go already far beyond their Governments. What we have to do is to build bridges to make it easy for the Governments to cross from the land of hate to the land of co-operation. Make sure of this: if the Governments will not, the people will presently take the matter into their own hands. Have you watched the progress of anti-militarism in France? That is one omen: If those in power lose their opportunity, the worse for them. But in a flood, or in a regulated stream, the régime of brotherhood must come."

THE Duma is again dissolved. The Tsar's proclamation is couched in a style which has become familiar, but two points emerge with sufficient clearness. The present government is resolved to oppose every attempt of Russia to secure freedom and prosperity. And the third Duma, the election of which is announced, is to be a packed assembly. Even the Court seems to feel the impossibility of carrying on without some sort of Parliament, and it remains to be seen whether it can succeed in obtaining a chamber sufficiently representative to impose upon Western Europe and at the same time subservient to the grossly corrupt interests which dominate the palace. The peasant deputies, we learn, are afraid to return home without a land law, lest the wrath of their constituents should be turned from the government upon themselves.

WE are glad to see in the June *British Friend*, in the record of the recent Yearly Meeting of the Society of Friends, that Mr. E. W. Brooks reported of the Russian Famine Fund that over £18,000 had been remitted to Moscow and Samara for famine relief. He said that a brighter account had just been received from M. Shishkoff, and the work of the committee, he believed, was nearly done, for this season at least:

THE Primitive Methodist Centenary Fund is being well supported. In the course of about an hour on Monday, promises were handed in and read from the platform amounting to £4,783, from 260

donors. The financial success of the centenary movement is believed to be now assured.

For many years the Bible Christian Methodists have been noted for the courage and determination, the zeal and self-sacrifice which they have shown in what might seem the hopeless task of trying to Christianise the inhabitants of China. To do something towards this work they have willingly given as they are able, money and men. Their missionaries have known what it is to toil on from month to month and year after year, waiting, praying for the success that seemed slow to come. They have also known what is meant by the experience called the turn of the tide, when, after long delay, converts, semi-converts, inquirers, and people interested in various degree, and requiring various kinds of instruction and attention, have been so numerous that the workers have been at their wits' ends for helpers and for means.

THE Rev. S. Pollard, of Chao-tong-fu, concerning whom disquieting rumours have been published in the newspapers lately, has been for many years one of the ablest and one of the most successful of the Chinese missionaries. He has been working among the Miao tribe, has reduced the language of the tribe to writing, and has long been busy in a translation of the Gospels. What led to the recent attack upon him is not yet clear, but it was known from a previous letter that he was not without anticipations of trouble. These anticipations were well grounded, for he was attacked by a band of fifty or sixty men on April 8, and severely beaten. When at length he was able to get medical attention it appeared no bones had been broken, and he is stated to be in no danger. Perhaps the ancient Apostolical spirit is not anywhere better represented in modern times than in the working and suffering of some of the faithful men who have preached Christ in China. In a letter of Mr. Pollard, written many years ago, and published in the memoir of a friend of his, these words occur: "Sometimes I feel overwhelmed with the thought of all the misery and oppression that are still remaining. Then I pull myself up and say, *Sam Pollard, not one of us must give in!* Fighting and praying men are needed now if ever they were. And then I feel glad that I am here, even though I am alone."

This is the time for Summer schools, and one of the latest is that organised by the Hampshire Congregational Union for its village preachers and evangelists. Needless to say, the gathering which was at Boscombe did not pass off without discussion of the New Theology, and as is fitting, the scholars were refreshed for these high themes by frequent excursions.

The British section of the International Association for Labour Legislation is to be congratulated on the success of its efforts to produce an English edition of the *Bulletin*, which has been appearing for some years in French and German. No student of labour questions can afford to neglect the opportunity thus provided of becoming acquainted at first hand with the laws and legislative proposals of the chief

industrial nations of the world. Among the objects of the association are the promotion of international agreements on questions relating to conditions of labour, and to organise international congresses on labour legislation. The association is thus one of the forces which at the present day are working towards the federation of the world and the consequent cessation of war and the abolition of armaments which are more burdensome than war itself. The Hon. Sec. is Miss A. Sanger, 4, Bloomsbury-square, London, W.C.

THE value of lay preaching, or, as we might say, of the non-professional ministry, comes to be more and more freely recognised, and as this is the case it is only natural to find it becoming increasingly organised. At the first annual conference of the lay preacher association in connection with the Congregational Union of Gloucestershire and Herefordshire, a membership of 70 is announced, and these are only some of those who are engaged in the work. One obvious advantage of the combination is to be found in the classes which have been initiated at the Western College, recently removed from Plymouth to Bristol. The new association has incorporated the Bristol Itinerant Society, founded in 1811. This, with its almost a century of work, is thought to be the oldest lay preachers' society in the kingdom.

THE portrait presented to the Unitarian Home Missionary College to mark the seventieth birthday of Col. Pilcher has been placed in the Art Gallery by the Art Gallery Committee previous to its being hung on the walls of the College. The *Manchester Guardian* and the *Manchester Courier* have given very appreciative notice and congratulated the artist, Mr. T. C. Dugdale, on the production of a good picture and an excellent likeness.

Miss Dorothy Tarrant, of Girton College, daughter of the Rev. W. G. Tarrant, of Wandsworth, has obtained a first class in the Cambridge Classical Tripos, and alone among the women students is in the first division. That highest honour she shares with five men. Last autumn, Miss Tarrant was alone in the first class of classical honours in the London B.A. examination. It is a pleasure to which we have grown accustomed to congratulate Miss Tarrant on her University honours, and this is the greatest of all.

THE Leeds City Council has appointed Mrs. J. Wreghitt Cannon a member of the Education Committee. Mrs. Cannon was a member of the Leeds School Board for nearly seven years, resigning her post in 1899, through ill-health. She is a daughter of the late Rev. Charles Howe, and the wife of Mr. Cannon, architect, of Leeds.

A LADY who has recently returned from a visit to New Zealand, where she spent three months at Wellington, writes very warmly of the splendid work Dr. Tudor Jones is doing out there. Her report fully confirms what we have heard from other sources of the eager response to Dr. Jones's ministry, of the growing congregation, of the evening attendance of some 400, and

of the hall too small for the congregation. "To meet the need which is now being felt for a suitable place of worship," our correspondent writes, "the Doctor and his wife are instituting a fund for building a chapel, and are working for a bazaar to augment the fund. There is great scope in the Colony for ministers, as the people are to a large extent Unitarians, without being aware of the fact, and stay away from church because the doctrines taught there are not those which satisfy their wants and intelligence. Through the Doctor's able and eloquent sermons, those who have once heard him in nearly all cases return to hear more, and hence the large increase in the numbers who now attend."

"Unitarian Tracts in Japan, No. 1. Main Lines of Unitarianism, by ERROKE HERFORD, D.D." So far we can read on the cover of an interesting little pamphlet, on which the fascinating hieroglyphics which follow doubtless say the same thing in Japanese. And then within, twenty-four pages of this pamphlet are covered with similar signs, in orderly perpendicular lines, which we understand are a translation of Dr. Herford's well-known tract, by Mr. Toyosaki, who was formerly Japanese student at Manchester College, Oxford, and is now earnestly at work in his own country.

M. ROGET, formerly of St. Andrews, and now lecturer on the English language and literature in the University of Geneva, has issued an interesting pamphlet on "The Projected International Monument to the Heroes of the Protestant Reformation at Geneva." It is a plea for Anglo-Saxon support for the Calvin monument, which is to be erected in celebration of the four hundredth anniversary of the great reformer's birth, July 10, 1509. The pamphlet is printed by W. Kündig & Son, Geneva.

"Friendly Words, sent out sometimes to and through friends, from and with friends." Edited by E. S. Lang Buckland. Price 1d. Derby: James Harwood, Derwent-buildings, Tenant-street. No. 1 of this little publication contains an address on "Fraternity," from which we quote the concluding sentences: "There are those poor in body, and there are those that are poor—and very poor—in heart and home and hope. If there is one question that every mind should faithfully meet, and as fervently strive to master, it is the problem of poverty. If there is one responsibility that every heart should feel and know and realise it is the common care and the meaning of Fraternity."

THE paper on "The Knowledge of God," read by the Rev. R. W. Boynton to the Ministers' Meeting in London on May 23, is now issued in pamphlet form by the British and Foreign Unitarian Association.

A FAULT which humbles a man is of more use to him than a good action which puffs him up with pride.—Baxter.

LITERARY NOTES & NEWS.

AN eager welcome awaits Professor William James' new book, "Pragmatism: A New Name for some Old Ways of Thinking." A publisher's note explains the scope and purpose of the book in the following terms: "The word Pragmatism is taken by Professor James to mean two things: first, a certain method of settling disputes, and, second, a theory of truth. This second part of Pragmatism has been called Humanism by Dr. Schiller. Professor James recommends it as a way by which empiricists, or lovers of facts, may find their way to a religion, while at the same time rationalists, or lovers of principles, may be brought nearer to facts. Pragmatism, he says, unstiffens our oppositions everywhere, and should help to reconcile thinkers." Messrs. Longmans, Green & Co. are the publishers, and it will be welcome news to the impecunious race of serious thinkers and readers that the price is only 4s. 6d. net.

ANOTHER pleasant announcement is that Messrs. Duckworth will publish a new book by the Rev. Stopford Brooke on June 25. It will be called "The Sea Charm of Venice," and will be uniform in style with "The Roadmender." Again the price has its attraction, 2s. 6d. net. We predict that this volume will go as a thing of joy and beauty to many a holiday haunt this summer.

THE number of earnest, well-informed books dealing with Christianity in its relation to modern social and industrial conditions has become a very interesting feature of American religious life. Quite recently the Macmillan Company, of New York, have published three books on this topic, "Christianity and the Social Crisis," by Professor Rauschenbusch, of the Rochester Theological Seminary; "The Church and the Changing Order," by Professor Shailer Mathews, of Chicago; and "Jesus Christ and the Civilization of To-day," a study of the ethical teaching of Jesus Christ considered in its bearings on the moral foundations of modern culture, by Professor J. A. Leighton, of Hobart College. Upon these there comes the publication of a new book by Mr. Ralph Waldo Trine, author of "In Tune with the Infinite." It is called "In the Fire of the Heart; or, The Great Modern People's Movement in Government," and it deals with social, economic, labour, and political conditions as they affect the everyday life and the prosperity and contentment of the common people of the nation.

It is not often that the *Publishers' Circular* is tempted to an expression of theological opinion, but the announcement that the new addition to the Salvation Army's "Red-Hot Library" is "Sighs from Hell; or, the Groans of a Damned Soul," by John Bunyan, has roused it from religious neutrality. It makes the following comment: "It seems to us to be a mistake to sow broadcast among the poor and miserable Bunyan's ravings as to God using 'His glorious power' to torment poor sinners everlastingly and 'out of measure.'" These words will find an echo in the hearts of all who believe in the sweet reasonableness of the Gospel and

the humane influence of books. The very title of the series, "The Red-Hot Library," is a cruel offence both to Christian instinct and literary taste. It is one of the strangest aberrations of the religious mind that it should be so willing to invoke these elements of vulgar ferocity in order to kindle enthusiasm and teach men to love the Author and Giver of every good and perfect gift.

AMONG the good and perfect gifts we are always ready to include beautiful books, for they minister in so many ways to noble pleasure. It is possible, of course, to have a taste which is merely luxurious, and which values books simply for their splendour and expensiveness. But sensitiveness to the beauty of a book and to the care which has been lavished in providing a worthy setting for its message is a literary virtue of no mean order. Among the cheap reprints which threaten to crowd most volumes of dignity out of existence, every library should contain one or two books which claim a ritual of fastidious care in their use. They remind us that a book at its best is a perfectly beautiful creation.

It is this instinct which is satisfied so richly by the illuminated Psalters and Missals of the Middle Ages. Some of the most exquisite of them were written and adorned for wealthy patrons, but most were for use in the sacred offices of the Church before commercial prosperity had entered into competition with religion for the possession of the best. Unfortunately, these noble relics of the book-maker's art are bought up eagerly at the present time by men of colossal fortune. They have become part of the luxurious furnishing of the American millionaire. We should like to see them claimed for public use, not only by the great national collections, but also by local libraries and museums, where they could be exhibited to gladden the eyes of the common people. In the best things there is something too good for private ownership.

WE had the pleasure recently of inspecting the illustrated prospectus of a magnificent fac-simile reproduction of the *Horulus Animæ*, which is one of the glories of the Imperial Royal Court Library at Vienna. It is described as one of the most beautiful illuminated manuscripts in existence. It was written between the years 1517 and 1523, and was decorated with miniatures by Gerard Horebout, the illuminator who designed most of the miniatures in the *Grimani Breviary*. The *Horulus Animæ* is a devotional book which was much in use in the Netherlands and Germany, corresponding in many respects with the Book of Hours which was so popular in France. The text of the Vienna manuscript is German, based upon the original of Sebastian Brandt, and no printed copy of it is known to have survived. It has thus, apart from its beauty as a work of art, a distinct value for the student of liturgical books. The reproduction will be in a strictly limited edition, and of the price—£30—we need only say that it is beyond the dreams of avarice for most of the best lovers of books. But what an opportunity it presents for the generosity of wealthy donors who might secure a copy for the

public use. For their special information we may add that the English publishers are Messrs. Ellis, of 29, New Bond-street, London.

MANY cheaper reproductions of illuminated manuscripts are available, fortunately, for the average man. The modern processes of photography and colour printing have brought many things within our reach for purposes of study and artistic pleasure. The Trustees of the British Museum have issued in recent years some beautiful coloured fac-similes, which are a source of constant delight, and also two portfolios of photographic plates. The authorities of the Bibliothèque Nationale in Paris are also showing great activity in the same direction, and their catalogue will repay close attention. But better than the catalogue is an hour in the shop of Mr. Bernard Quaritch, where these things can be seen and inspected at leisure. Then there are numerous books on the subject, from the modest little volume, crammed with information, by Mr. J. W. Bradley, and a whole series of French works (for here, as in so many other directions where art and literature are concerned, France leads the way), to the standard books of reference which must be consulted at the British Museum, or the Bodleian, or the Rylands Library. It is a pleasant hobby and a very harmless one, alike for the theologian in search of recreation and for the plain Christian who values the humanities above the controversies of the Faith.

W. H. D.

A POET OF PROMISE.*

"REPOSE and other Verses," by J. Marjoram, is a first production, but withal a volume of poems—to call them verses would be inadequate—of which any writer of established reputation might reasonably be proud. It has its immaturities, found chiefly in words which convey imperfect images, and in structural obliquities of a minor sort; its excellencies are greater, and are of qualities of imaginativeness and phraseology, which may mark the rise of an independent and original singer. The richness of the surprises of these poems, their succinct descriptions, their lithe turns of fancy, and their fine pressures of sentiment, unmistakably commend them to the reader of contemporary poetry; and our repeated reading confirms the favourable estimate of them made, we have noticed, by more than one journal of literary reputation.

Such a verse as the following, taken from one of the least highly-coloured of these pieces, is of itself sufficient to win for the whole more than discursive attention.

"And the Spirit of Sleep is a little child,
A drowsy child that holds its hands,
Clasps the world, and is reconciled—
And dreaming, murmurs of fairy lands."

For pure vigour, giving us the feel of action, what could be better than "Swords"? Its poetical sympathy is palpable. The second verse runs:—
"Cry them one hoarse order—See th
swords

Leap, quiver, settle and await

* "Repose and other Verses." By J. Marjoram. (Alston Rivers. 1s. net.)

Further order, that accords
 Leave to loose themselves and fall—
 Be so swift! Be handled, so!
 Bright and ready, full of hate—
 Who has drawn them, he should know,
 Who has held them, reads—and fears
 In their curving mien such sneers
 As the stoutest might appal:
 "Make appeal to swords, keen swords,
 To decide and cleave and clench, for
 ever, all!"

Or take a verse from the "Invocation of
 the River while Diving":—

"From honey-coloured visions of smooth
 sand bars,
 From under the southern bank where no
 sun rays pierce,
 From pools unruffled that nightly entrap
 lone stars,
 From dappled fringes of tiny peninsulas
 Ripples return to splash me—Searchingly
 fierce
 They sting me, draw me tense, as a
 bow-string strung,
 And, ere I slacken: what shall I not
 have sung?"

The sound-effects of these poems, in
 spite of—perhaps by reason of—their er-
 rancy from the mechanicalness of struc-
 tural orthodoxy, are exceptional, and these
 alone should secure for Mr. Marjoram—
 to our knowledge an interesting pseudonym
 —recognition and a good reputation among
 readers of present-day verse.

W. C. HALL.

CORRESPONDENCE.

[The Editor is not responsible for the opinions
 expressed by correspondents. LETTERS CANNOT
 BE INSERTED WITHOUT THE WRITER'S NAME, and
 all private information should be accompanied by
 the name and address of the senders.]

AN URGENT PROBLEM.

SIR,—We must all thank Mr. Roberts
 for his acute remarks and queries. May I
 explain, first, that most of his trouble has
 arisen from his taking my exposition of
 Professor Foster's book for a confession of
 my own faith? I am afraid that quota-
 tion marks are a nuisance to the reader,
 but in this case I did not spare them, not
 because they are handy for an indolent
 reviewer, but because I did not want
 anyone to fall into Mr. Roberts' mistake.
 One quotation which he reproduces ("The
 form of his—Jesus"—faith in God, the God-
 idea, may be changed, but the content will
 hardly be surpassed") was part of the
 final summing-up which I had carefully
 guarded by the phrase "what seems to
 him (i.e., Professor Foster) the whole
 pith," &c. In this connection, too, Mr.
 Roberts points out that Professor Foster
 is inconsistent when, after agreeing with
 Harnack that we are not to depend upon
 "Jesus Christ's teaching alone," he still
 holds that "the religion of Jesus is
 religion at its purest and profoundest." I
 agree that there is some discrepancy
 here in the form of Professor Foster's
 statement, and I devoted a large part
 of my penultimate paragraph to a
 criticism of this side of Professor Foster's
 views, because, as I have said, "his own
 methodic principles should have prevented
 him from dismissing Paul and John," &c.
 Indeed, this is my chief objection to
 Professor Foster's results, which do not

seem to me to take sufficient note of the
 Harnack point above mentioned. I can
 quite understand that Mr. Roberts does
 not accept the Harnack dictum, even
 while he challenges Professor Foster's
 unfaithfulness to it—but that is no reason
 for taking it out of the reviewer! And he
 must settle as best he can with Professor
 Foster about the words "form" and
 "content"; it seems to me a small
 verbal point, but in any case I have no
 responsibility for it.

These may perhaps suffice for samples
 in this kind. Coming now to what are
 properly my own views, I am sorry that
 Mr. Roberts' memory has caused him to
 associate me with the term "The Absolute
 Christ." I have not used that ill-sounding
 phrase, and it would not express what I
 want to say about Christ. But sometimes
 Theists speak as if belief in a God were a
 kind of absolute datum of the human
 consciousness, a permanent and universal
 principle of which the various religions of
 the world are in their respective degrees
 the more or less adequate embodiments.
 In that case Christianity is one of these
 relative or temporary embodiments, while
 Theism (if I may quote from myself), "of
 which it is a variant, is absolute and
 permanent; whereas, of course, one is
 no more absolute or permanent in the
 history of religion than the other." This
 "absolute" Theism was natural to the
 unhistorical age of Pope—"Father of
 all, in every age, In every clime, adored."
 But if the *consensus gentium* is worth
 anything, then we must include in our
 survey not only the atheistic religion of
 Buddhism, but also the whole evolution of
 man from earliest human time. Now, in
 that evolution, the idea of God came into
 being, as an idea in men's minds, at a
 certain stage; and in future ages, by the
 same showing, it is probable that our
 present idea of God will give place to
 something as different from this present
 idea as this present idea is different from
 early ideas of totem. Theism, then, is no
 more absolute than Christianity, in any
 proper or useful meaning of the word
 "absolute." If we are in for "relativ-
 ism," let us have it downright and be in
 earnest with it. And when we see this,
 we are prepared to ask, with regard to any
 belief that we cherish, "In what sense is
 it true to the absolute and fundamental
 reality of human spirits, so that amid all
 change it will permanently minister to
 human need?" Thus, e.g., I feel that
 Mr. Campbell's ideas about the Incarnation
 "put Jesus into a relative scale just when
 and where we want to see him as absolute."
 Clearly, as I think, this cannot be done by
 taking Theism as your fixed and "absol-
 ute" point, while you leave the religion
 of Jesus subject to the vicissitudes of
 history and relativity. You must first
 realise that they are equally "relative"
 before you can declare either of them to
 contain anything "absolute." You are
 then at a point of view where you can
 proceed to inquire in what sense either, or
 both, can be held to contain elements of
 finality. And this means, for any man
 who holds the modern doctrine of develop-
 ment, In what sense can either or both
 serve the purposes of human evolution as
 such—i.e., the further progress of our race
 within the limits of humanity?

I believe that a careful answer to this
 question will bring us this result: that
 the Christian religion as we have known it
 in the past and see it still developing,
 proves itself coincident and conterminous
 with this complete human ideal, expanding
 at need with the enlarging aspirations of
 the human spirit, and assimilating in every
 age every aspect of the human ideal that
 could be worked up into practical human
 life. And if this claim should seem to
 rest upon notions of the miraculous, let
 us hasten to add, in correction of such a
 presumption, that there is nothing miracu-
 lous about it, for it is Christianity that
 has given birth to this complete and
 completely human ideal, and therefore it
 is simply a natural result that its whole
 line of development answers at every new
 juncture to its original principle. It is for
 this reason that it is possible to say that
 so long as ever men aim at being more
 and more human, they will be aiming at
 being more and more Christian.

One or two illustrations:—(1) When a
 modern European says that he is a Theist
 but not a Christian, he does not mean that
 he is a Theist of a sort that he might have
 been had he lived before Christ. He
 knows that his Theism has come to him
 because there has been such a thing as
 Christianity, which has made it possible
 that Greek and other kinds of Theism
 should be perpetuated in the world, but,
 still more, has impressed its own spirit
 upon the world's Theism. A modern
 Theist is really a Christian of a sort; there
 is no universal strain of belief in the race
 generally which you can isolate and
 denominate Theism. We believe in God
 because Christianity has given us that
 belief, and that belief has flourished and
 abides because it is a part of that spiritual
 aspiration which belongs to the complete
 human ideal which came into the world
 with Christ, and which all the Christian
 doctrines are attempts to embody. (2)
 There is no reason for thinking that new
 moral systems will go on being produced
 indefinitely. I know that some evolu-
 tionists have held that they will be, but
 the idea springs from a misconception of
 the nature of the case. It is true that we
 have to expect, in the course of ages, ever
 new developments, new forms of piety,
 &c. We may even conceive that whole
 new departments of human faculty will
 come into existence parallel to and ad-
 ditional to the already existing three—the
 intellectual, aesthetic, and moral. But
 these additional departments ($x^1, x^2, x^3 \dots$)
 will be different from the moral, as much
 as the moral is different from the intel-
 lectual, and the intellectual from the
 aesthetic. There will also, apart from this,
 be progress within each of the now
 existing departments. But intellectual
 progress will never become more than
 intellectual; moral progress will never
 produce anything higher than perfect good-
 ness. Now, the case of Christianity is
 that it has given us the notion of perfect
 human goodness, as such—i.e., not the
 idea of civic goodness, or philosopher-
 goodness, or Deuteronomic goodness, but
 a goodness that aims at absolute goodness,
 that would carry up temperance and
 justice and manliness into the utter sur-
 render of self in faith and hope and
 charity. Is it not obvious that any further

progress in morals must be, not *beyond*, but *within* these attainments of the Christian spirit? Before Christianity there were civic and other morals which we now regard as so many branches, or embodiments, of the purely human ideal, the completely human morality. But the possessors of these various moralities did not and could not so regard them. And now that the ideal of Man has come full circle, we know that our further progress will be within that ideal. (3) I need not apply the same ideas at length to "religion" as a whole. But test Islam (Mr. Roberts' example) by these ideas, and it will be seen why its claim to be the culmination of progress is rejected. Does it embody, did it originate, our complete human ideal? Does it reconcile individuality with solidarity? Does it lose its soul, and so in the end gain all? Does it retain, and heighten, all the good of all the religions that had gone before it—*e.g.*, Judaism? Does it make Man supreme in his own sphere? And does it crown Love as king in man's heart? Which religion does this? And will any religion ever do more?

W. WHITAKER.

FRIENDS' YEARLY MEETING.

SIR,—I note that in your issue of June 8 you say that "one of the most significant events of the Friends' Yearly Meeting" was the proposal of a new minute by myself. I can hardly allow such a statement to pass unchallenged, for, as a member of the Society of Friends, I should be sorry to think that so unimportant a matter as that which you refer to, was one of the most significant events of our annual gathering. As a matter of fact, one day of the Yearly Meeting was devoted to a consideration of the responsibility of the Society of Friends to social questions. In company with two others I was asked to introduce the matter, and quite as an aside in the consideration of much more important questions, I suggested that we might add a new query to the list of those which are periodically read out in our meetings. The query which I suggested is somewhat different from that which you attribute to me. It is as follows:—"Is the condition of the poor around you a matter of Christian solicitude on your part? Do you bear in mind that it must be contrary to the will of our Father in Heaven that any of His children should be placed in circumstances that must almost inevitably arrest the development of their higher nature? And are you taking your right place in social service?"

There was no opposition to the proposal to adopt this query, but a committee was appointed to arrange for deputations to visit our meetings up and down the country with a view to a fresh laying before them the responsibility of their members in connection with social service, and this committee was requested to consider my proposal for the adoption of the above query.

I should not have troubled you with this letter had I not seen from the paragraph published on June 8, that you had obviously been somewhat incorrectly informed of what actually took place at our meeting, and consequently your paragraph was likely to give rise to false impressions.

B. SEEBOHM ROWNTREE.

PORTRAITS OF MINISTERS.

SIR,—For some years I have been endeavouring to obtain portraits of past ministers of the Blackwater-street and Clover-street Unitarian Churches at Rochdale (now amalgamated), and I have succeeded in obtaining twenty-one, which are placed in the vestries. Portraits of those named below are what I still require, and I should be glad to hear if any are known to be in existence, or if there are any descendants through whom I might inquire. All I want is to obtain permission to have photographic copies taken for presentation to the church, and I shall feel very much obliged for any assistance in my work.

Robert Bathe, 1604-1674. Educated at Oxford. Ejected from Rochdale Parish Church.

Henry Pendlebury, 1626-1695. Educated at Christ's College, Cambridge. Ejected from Holcombe. Minister at Bury and Rochdale.

Joseph Dawson, 1667(?) - 1739. Educated at Rathmell. Minister at Hartford, Yorks., and at Rochdale.

Josiah Owen, 1711(?) - 1755. Educated at Warrington and Caermarthen. Minister at Bridgnorth, Walsall, and Stone, Staffs., and at Rochdale.

Thomas Hopkins, -1754. Educated at Caermarthen. Minister at Middlewich, Northwich, and Rochdale.

Richard Bolton. Minister at Rochdale 1754-1771, then at Monton and Preston.

William Hassall, 1751(?) - 1829. Educated at Warrington. Minister at Rochdale. Retired 1776.

Thomas Threlkeld, 1739-1806. Educated at Daventry Academy and Warrington. Minister at Risley and Rochdale.

Gilbert William Elliott, 1781(?) - 1847. Educated at Hoxton Academy. Minister at Burton-on-Trent, Coventry (Vicar-lane), Fulwood, Risley, Rochdale, and Prescott.

George Winchester Philp, 1811(?) - 1845. Educated at Manchester College, York. Minister at Brentford and Rochdale.

RICHARD HEAPE.

Hall Bank, Rochdale, June 18.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

APPEAL FOR ADDITIONAL SUBSCRIPTIONS.

SIR,—Four years ago an anonymous subscription of a *thousand pounds* a year was offered, provided an additional sum of two thousand pounds was raised. The challenge was nobly responded to, with the result that the British and Foreign Unitarian Association has been enabled largely to extend its work, and to make known the principles and truths of Unitarian Christianity among increasing numbers of people.

The report presented at the annual meeting, held at Essex Hall in May, bears witness to the extent, variety, and usefulness of the work undertaken by the Association at home and abroad.

During the last few years many generous subscribers have died, and it has not been easy to keep up the subscription list to the required level. This year (1907) it is necessary to make good losses to the extent of £900 to be in a position to claim the payment of the anonymous subscription of £1,000, and consequently to

avoid curtailing or crippling the work of the Association.

Opportunities for Unitarian missionary work are opening out in all directions. We have entered upon a new era in religious thought and life. It is for Unitarians to do their part in making known the blessings which flow from a reasonable and reverent religious faith. In addition to the ordinary work of the Association in assisting congregations, sending out preachers, and publishing literature, four Vans are at present engaged in proclaiming our message in towns and villages where Unitarian ministers have never been heard before, and the people are hearing them gladly.

The Committee appeal with confidence to the Unitarians of Great Britain and Ireland to come to their aid. It will be seen from the list of new and increased subscriptions that several generous friends have already come forward.* To the hundreds of Unitarians who are probably unacquainted with the work of the Association this appeal is also made.

May I, as the newly appointed treasurer of the Association, invite your careful consideration of this urgent appeal? I trust it may be possible to obtain during the next few weeks the amount required

HOWARD CHATFIELD CLARKE.

Essex Hall, Essex-street, Strand, W.C.
June, 1907.

THE NEW COMPENSATION ACT.

SIR,—Several secretaries of congregations have been making inquiries of the Committee of the British and Foreign Unitarian Association respecting the liability involved in the Compensation Act which comes into operation on July 1. May I have the courtesy of your columns for the following particulars so far as the Act is likely to affect congregations?

The term "employer" includes any person or body of persons corporate or not, and "workman" includes any person who works under a contract of service, whether by way of manual labour, clerical work, or otherwise, and whether the contract be written or verbal.

Persons whose salaries exceed £250 a year are outside the operation of the Act. Persons who are employed quite casually are also excepted. For example, a man engaged to assist the chapel-keeper to prepare for one special meeting of the congregation would probably be excepted, but if the same person came regularly to render assistance in cleaning and preparation for meetings or services, he would be included.

The employer is liable to pay compensation in case of injury by accident arising out of and in the course of the workman's employment—if he is injured, then during his incapacity (which may be for the rest of his life) a sum equal to one-half his earnings, but not exceeding £1 per week; if the accident should prove fatal, £150, or a sum equal to the earnings of the three preceding years—whichever is the larger—but not exceeding £300.

It would seem that ministers whose salaries are under £250, and all *paid* workers, such as chapel-keepers, sextons, gravediggers, organists, organ-blowers,

* £300 has already been subscribed, leaving £600 to be raised.

bell-ringers, and paid members of the choir, come under the Act; but that voluntary workers, such as Sunday-school teachers, unpaid members of the choir, organisers and teachers of week-evening clubs and classes, district visitors, and such-like, are not included. Congregations should, therefore, take the precaution to effect an insurance covering paid workers of every description. Most good insurance offices will issue a policy covering all liabilities under the Act on payment of 3s. a year for every £100 expended in salaries and wages.

I may add that this letter has been submitted to the solicitor of the Association, Mr. Howard Young, and he approved of its contents.

W. COPELAND BOWIE,
Secretary.

Essex Hall, London, June 20.

BOSTON CONFERENCE FUND.

SIR,—Your readers will be interested to learn that the fund, started on the initiative of Dr. Herbert C. Smith, from which grants have been made to Unitarian ministers towards their expenses, has enabled the committee charged with its distribution to render assistance to forty-nine ministers. There were several applicants to whom the committee were not in a position to render aid, but it is gratifying that by means of the fund such a large number of ministers will be able to participate in the important meetings at Boston in September. The whole of the available funds have now been allocated.

H. B. LAWFORD,
Hon. Sec.

12, New-court, Carey-street, W.C.

MICHIGAN UNITARIAN CONFERENCE.

SIR,—The Michigan State Unitarian Conference will be held here in Ann Arbor in the course of the first or second week of October next. We should be glad to have delegates or visitors to the International Congress in Boston present at our meetings and on our programmes.

Ann Arbor is about twenty hours from Boston, eight hours from Niagara Falls, and six hours east of Chicago on the direct line between Niagara and Chicago. It is one of the most interesting university towns in America, being the seat of the University of Michigan, which is the oldest of our western state universities, with an attendance this year of over 4,000 students.

I should be glad to have any delegates or visitors to the Boston meetings who expect to remain in this country a fortnight or more after the meetings, and who might be able to come to Ann Arbor, write to me to notify me of their plans. When we know who among the visitors from abroad may be available for our meetings, the officers of the conference will doubtless invite two or three to speak.

My address for the summer months will be Dimock, P.O., Susquehanna Co., Pennsylvania.

HENRY WILDER FOOTE.
*First Unitarian Church,
Ann Arbor, Michigan.
June 8, 1907.*

BLACKFRIARS COUNTRY HOME.

SIR,—The Country Home at Mitcham, in connection with the Blackfriars Mission, was opened at Whitsuntide as usual, and several families have already enjoyed a holiday there, while many more are waiting their turn. The length of stay is generally a fortnight, and for the mother especially the rest and fresh air are invaluable. Unfortunately our funds are low, as we were unable to sublet the house for the winter, and we trust to a generous response to this appeal, in order to keep it open all through the summer:

SARAH E. MARTINEAU,
Hon. Treasurer.

122, King's-avenue,
Clapham Park, S.W.

SPECIAL SUNDAY EVENING SERVICES.

SIR,—In reply to inquiries, will you allow me to say that I have the offer of the very large and prominent theatre, called "The Euston," opposite St. Pancras Station, for Sunday evenings, and that I shall probably accept it.

The one great want will be about a hundred volunteers, each of whom will undertake to deliver, in a given street or streets, about 150 copies of a pretty book of hymns, on the cover of which will be printed an invitation. There will be nothing else to do, and lads and girls can do it, but I hope that even some "important people" will lend a hand. I propose to join the little army myself, and all names and addresses of volunteers should be sent to me.

The meetings will not begin until the end of October, but volunteers' names and addresses will be welcomed any time. The delivery of the invitations will begin about October 14.

J. PAGE HOPPS.

The Roserie, Shepperton-on-Thames.

HARROGATE SERVICES.

SIR,—Will you kindly allow me to call attention to the arrangement for summer services at Harrogate? They will be held at the Scotch Tea Rooms, Royal Arcade, Parliament-street, on Sunday evenings during July and August, at 6.30 p.m. Announcements of preachers and subjects will be made weekly in the INQUIRER "Church Calendar." I shall be glad to receive the names and addresses of intending visitors and Unitarian residents. Offers of help in the choir will be gratefully accepted.

JOHN ELLIS.
*Perth Villas, Lightcliffe, near Halifax.
June 19.*

THE VAN MISSION.

THE Mission is attempting an affirmation of religious truth which avoids sectarian bitterness and puts controversy for its own sake in the very last place. And that there is a response to such a spirit and method the present series of meetings very plainly shows. The reports from the Midlands and from the London Van are particularly encouraging. In Scotland the meetings have so far been held in very small places, and the average attendance falls short of a hundred adults,

The Lancashire and Yorkshire meetings are so far suffering unduly from the unsettled weather, and while many good attendances are reported several disappointing results have been met with from this cause. The following figures, however, are interesting:—No. 1 Van reports 12 meetings, with an aggregate attendance of 1,550 adults; No. 2 (Scotch) eleven meetings; attendance, 900; No. 3 (London and Southern Counties), 15 meetings; attendance, 2,500. No. 4 (Midlands), 11 meetings; attendance, 2,830. The average for the 49 meetings is 159, against 176 for the whole of last season, and as this result exceeds the estimate very considerably, there is every likelihood that the meetings throughout will be as good as those of the first year.

No. 1 Van (Lay Missioner, Mr. A. Barnes). Rev. A. H. Dolphin reports good meetings at Delph, "in spite of the weather," and we have the welcome announcement that a number of the young men at Mossley have promised to assist their minister, Rev. J. E. Stead, in arranging for a monthly service to be held in the town. "Should have been glad if we could have remained at Upper Mill a little longer," says the report, "as, in spite of a cool reception, they were gradually warming up to us. There was a good deal of discussion at both places, and I have come away feeling that a good impression has been made." Rev. J. A. Pearson and Rev. J. E. Stead, with members from Oldham and Mossley, helped at the meetings. Rev. W. W. Robinson, of Gainsborough, has been the missioner at Slai-thwaite, where only small meetings have been held, and at Huddersfield, where the Mission opened favourably on Monday night. The Van is now at Mirfield, with Rev. J. Ruddle, of Sheffield, in charge, and moves to Dewsbury to-morrow; and to Ossett and Normanton on the 27th and July 3 respectively, with Rev. E. C. Jones, of Bradford, as missioner.

No. 2 Van (Lay Missioner, Mr. T. Lenny) was at Sanquhar last week, but only the briefest reports are to hand. Rev. W. E. Attack, of Manchester, who cut short a holiday in order to help, was, however, fully impressed with the value of the work, and considered the meetings extremely satisfactory. An English missioner is at some disadvantage in these out of the way places. A Scotchman would be more at home with the ways and the speech of the folk. An old farmer volunteered the information to Mr. Attack that the week's mission was wanted, had done good, and might be repeated with good effects. This week Rev. A. Thornhill, of Carlisle, is at New Cumnock, but no news has come through. Rev. J. M. Whiteman, of Burnley, joins on Monday at Auchinleck, moving on 26th to Mauchline. At the beginning of July, Rev. J. Forrest will be at Ayr, and will travel with the van during the whole of that month.

No. 5 Van (Lay Missioner, Mr. B. Talbot), after the splendid meetings at Ramsey, moved on to Huntingdon only to find that the place was irresponsive. The missioners received a friendly call from one of the clergy and took a meal at his

house, finding that he was well acquainted and in sympathy with Unitarian thought. The second night he paid a further visit, being accompanied by a churchwarden. It transpired that one of the questioners at the meetings was a grandson of Robert Raikes, of Sunday-school fame, and he expressed himself in high terms of appreciation of the work of the missionaries. On Rev. G. Lansdown's departure, Rev. A. Hurn, of Acton, became missionary, beginning his work at St. Ives, where the Van stood beside the Cromwell statue. The visit coincided with the annual sports; the town was enjoying a holiday, and thousands of people were in the place, many of whom listened to this new and strange teaching. St. Neots, the next town, displayed great and increasing interest in the Mission, and on the last evening 700 persons were present. The proceedings, however, did not pass without some opposition, and at the close a score or so of the more indignant sang "Nothing but the blood of Jesus." In the second part of this week Rev. C. Roper, of Kilburn, is at Biggleswade, and moves to Baldock on Monday. Stevenage and Hitchin are next on the programme, unless an arrangement can be made in response to various suggestions to visit the Garden City.

No. 4 Van (Lay Missioner, Mr. C. Barker) was due at Syston, near Leicester, and after the inspiring meetings at Melton Mowbray, Rev. W. C. Hall and his companion were keenly conscious of the change. The people are chiefly employed in agriculture, and in the evening the streets were practically deserted. Two of the meetings were attended only by children; the adults present on one occasion, we understand, numbering only two! When Mr. Hall said good-bye his place was taken by Rev. J. Morley Mills, of Bootle, at Loughborough. Here Rev. W. Burgess and his people entered heartily into the arrangements, and splendid meetings have been held. A contingent of the Church Army, under a captain, attempted a counter meeting but with no result, the missionaries retaining the sympathy of the audience, and closing the meeting with a display of good feeling. The new church at Coalville was anticipating a visit this week, where Rev. W. Burgess and Rev. T. J. Jenkins, of Hinkley, were to assist Mr. Mills. Mr. Lee and Mr. Bryan, of Nottingham, have also assisted in the speaking. Ashby-de-la-Zouch, which was in the itinerary for the week-end, has been abandoned on local advice in favour of Moira and Donisthorpe, where Rev. J. E. Stead, of Mossley, is missionary as well as at Swadlincote, where the Van is due on Monday until Friday, when it moves to Burton.

Mr. Spedding finds it impossible at the moment to deal with the whole of the heavy correspondence, and will be obliged if friends writing re later arrangements will accept his apologies for delay. Matters affecting the immediate movements of the Vans must obviously have precedence.

It makes all the difference in the world whether we put truth in the first place or in the second.—*Whately.*

THE CHILDREN'S COLUMN.

LEGENDS OF THE SAINTS.

V.—ST. URSULA.

SAINT URSULA is a saint about whom there have been so many different stories that it is hard to know what is most likely to be true. Little is known about her early life, but it is thought that her father was possibly a king of Cornwall, and that he and her mother were both Christians, and led a happy, peaceful life, beloved by their subjects, and rejoicing in the beauty and sweetness of their daughter. All went well until Ursula was old enough to be married, and had grown so beautiful that numbers of British princes wanted to wed her. She would have none of them, however, and her father and mother were pleased to have her still at home with them. But at last Conan, son of the powerful king of the Picts and Scots, made a vow that she should be his wife.

His father sent ambassadors to Cornwall, demanding her hand for his son, and Ursula's father was much afraid of offending the king if he refused, and so bringing a troublesome war upon his peaceful little kingdom. The ambassadors were asked to wait, and Ursula went into her room and opened her heart in prayer to God. She was greatly perplexed, but at last went to bed trusting that God would show her a way out of her difficulties.

In her sleep a vision came to her. Her little room was suddenly filled with a wonderful light, and a beautiful angel appeared, who told her what she should say. She did not tell her parents of her vision, but the next day she came before the ambassadors looking very queenly and beautiful, and followed by a hundred other fair maidens dressed all in white. Then, to her parents' astonishment, she spoke clearly and decidedly. She said she would marry Conan, but only on these conditions: first, that he should become a Christian; second, that she should be allowed three years in which to make a pilgrimage to Rome and the Holy Land; and, lastly, that he should gather together eleven thousand maidens who should accompany her.

The ambassadors went home and spoke so loudly in praise of Ursula, that Conan and his father agreed to the conditions she had laid down. Maidens were gathered together from far and wide, the legend says, and sent to Cornwall, and there Ursula's father had eleven great ships built to carry them over the sea. While the ships were building, the maidens learnt how to manage them and became clever sailors, and St. Ursula would talk to them of her faith and tell them of the holy places they were going to see. At last the day came when all was ready, and they sailed away down the river to the sea, the white sails dancing in the sun, and the eleven thousand virgins chanting songs of praise.

It would take too long to tell you of all their travels and adventures. They did at last reach Rome, and spent some time visiting the churches, and shrines, and other sacred places, and they seemed to have given up all idea of going further. Traveling even so far as Rome had taken them so long, that half of the three years allowed to St. Ursula had gone, and she felt they must turn homewards again. When they

reached Mainz, a great surprise awaited them. Prince Conan had grown weary of waiting for his beloved, and had come to seek her, and from this time he shared all her dangers and trials, even at the last sharing her death. They travelled on as far as Cologne, where they had stayed on their outward journey, but while they had been going further, a barbaric people, the Huns, had besieged the city, and were encamped round it. They were amazed to see the ships with their curious crews come sailing down the Rhine, and when they heard that all these virgins were Christians who had been on a pilgrimage, their anger was roused, and they rushed out to kill them. They told them first to deny their faith, but neither St. Ursula, her faithful Conan, nor the virgins would do this, and so, the legend says, they all bravely and steadfastly met their death.

In later years, the people of Cologne raised a church to their memory, in which there are many relics of these legendary maidens; and of St. Ursula herself there are almost endless relics and pictures both in this church and in the cathedral, so that Cologne might almost be called the city of St. Ursula.

Her story has always been a favourite one with painters, especially her vision. A famous painter, called Carpaccio, painted eight pictures for the convent of St. Ursula in Venice, in which he told her whole history from the arrival of the ambassadors to the martyrdom at Cologne, and of all this wonderful series the most beautiful is the one that tells us of her vision. The great artist Memling is thought to have painted a wonderful set of miniatures which are in the Church of St. Ursula at Cologne. He also seems to have loved the story of her vision best, and to have put his best work into that.

It is Memling who painted the celebrated shrine of St. Ursula in the hospital of St. John at Bruges. He was wounded while serving in the Duke of Burgundy's army in the year 1476. He came back to Bruges, and was taken to the good monks of St. John's Hospital, who nursed him and cared for him, and helped him to get strong and well again. Then, in gratitude to them, he painted this wonderful shrine. It contains relics of St. Ursula, and the pictures are so pure in colour, and so marvellously finished, that people who care about paintings will travel long distances to see them.

There is one picture by the French artist Claude, which you can see in the National Gallery. It is called the Embarkation of St. Ursula, and is rather a curious dark picture. St. Ursula's boxes—very much like trunks that anyone might use nowadays—are being carried down to the ships.

In pictures by other painters St. Ursula is painted with many different emblems. Sometimes she has attendant virgins with her, and always the crown and palm of martyrdom. Sometimes she has a white banner with a red cross, to show she went on a pilgrimage, sometimes an arrow—with which she was killed—and a dove. The latter, according to legends, is said to have hovered over the place where she and the eleven thousand virgins were buried. She has always been considered as the special patron of all young girls.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 22, 1907.

CRUEL, SHAMELESS FASHION.

MINISTERS of every denomination are asked to-morrow (Sunday) to bring before their congregations the subject of Kindness to Animals, and the Society for the Protection of Birds has issued a special appeal, asking that a few plain words may be said respecting the wearing of "ospreys," paradise-plumes, and other feathers of wild birds.

It seems that the milliners have decreed that the ruthless habit of wearing "ospreys," so far from being discouraged, shall receive a fresh impulse; and, though this is only one form of the cruelty in fashion, sport, and greed of various kinds, it is one in regard to which one would think that the protest of compassion and humanity would appeal with special force to all honourable women. Yet we are reminded that as long ago as 1893 the *Times* said in a leading article:—"If in every pulpit of the land the shocking story of the egrets were told, surely for once humanity would prove stronger than fashion. Let it be clearly understood, once for all, that the feathered woman is a cruel woman; that, for the sake of a fashion which pleases no rational being, and should disgust all who can think and feel and understand, she brings dishonour upon her sex."

Any of our readers who do not realise the full extent of this cruelty, we would refer to an article, entitled "The Barbarians," which appeared in the *Nation* of June 1. "Osprey plumes," it should be understood, have nothing to do with the bird of that name, the fishing eagle. What they are, and what is involved in their use, the following passage from the article in the *Nation* will show:—

"The plumes so falsely called after it (the osprey) are torn from the back of the little white heron, one of the most beautiful and useful birds in all the tropics. It is only in the breeding season that those feathers are grown, and they fall in graceful curves over the tail and wings of the full-grown birds, just when they are nesting and rearing their young. Then it is that the hirelings of fashion go about among the reeds for slaughter. For every plume a parent bird has been deprived of its mate;

almost for every plume a brood of young has been left to die slowly of starvation and to rot upon the nest.

"For many years past the brutality of the fashion has been perfectly well known. There is no dispute about the facts, or the only dispute is a shameless lie of the milliners, who will blandly inform a customer that the plume is 'artificial,' if she shows some glimmering of compunction about wearing it. Probably this is the only case in which a salesman ever tries to palm off a genuine thing as a sham. That the attempt is made seems to prove some lingering aversion to cruelty even among women who follow fashion. But they are easily won over. Blinded by ignorance and desire combined, they do not pause to convince themselves that feathers like those could not be artificial, and that the only artifice about them is that two parts of feathers may be stuck back to back to give 'a fulness.' Certainly, no natural feather ever grew like that; but every feather in the plume was, nevertheless, plucked from the back of the small white heron—the egret, as its proper name is—killed during the breeding season.

* * * * *

"It is nearly ten years since the British Consul in Venezuela estimated the total of egrets killed for plumes in one breeding season at over a million and a half in that State alone. Millions have also come from Florida, where the species is being gradually exterminated. In India, Africa, and other tropical places where it occurs, it is slaughtered in the same way. As the chief destroyer of insects and ticks, the bird is the friend of men and cattle. On the African West Coast it is called the buffalo's mate. But let peasants and herdsmen perish in ruin, women must have their 'osprey' plumes. In order that, as BROWNING said, women may go about 'clothed with murder,' whole provinces are devastated, and man's benefactors die by millions, even before they are fledged with the feathers that doom their race."

In the matter of "imitation" feathers we may refer also to a leaflet "The Biography of a Lie," issued by the Society for the Protection of Birds" (3, Hanover Square, W.). It is reprinted from *Bird Notes and News* of July, 1903, and explains in the most definite manner how various specimens of "imitation ospreys" purchased in the West End and elsewhere examined by the highest scientific authority proved to be real feathers; and the leaflet adds:—"There are sixty species of heron, and all produce these dorsal plumes at the nesting season, and every species at which hunters can get is pursued and persecuted for the sake of this distinctive nuptial ornament. For reasons of their own, the trade—i.e., the feather dealers—have elected to describe as 'real' only the

best part of the plumage of the great white heron and the little egret; the coarse under-plumage of these species and the plumage of all other herons they label 'artificial' or 'imitation,' though it comes from birds just as the other does, and is obtained in the same cruel manner. 'An osprey,' said Professor RAY LANKESTER, when interviewed on the subject (*Daily News*, October 16th, 1903), 'has never been imitated, and whatever the shop-keeper may say it is always the parent bird slain at the breeding season which supplies women's hats and bonnets. These questions have been so often placed before me that I am quite tired of assuring the public of the facts of the matter.'"

If the simple statement of facts in this matter is not sufficient to induce a woman at once and for ever to discard the use of such feathers, and to take every opportunity of dissuading others from the purchase or wearing of them, we fear that no argument will be of any avail, and we must be content simply to lay the matter in this way before our readers. The story has been told again and again, and yet "in the street and the park, in Belgravia and in Whitechapel, in the theatre and in the church, are to be seen these plumes of murdered parent-birds dishonouring womankind." For the sake of a cruel fashion and pitiless pride the wholesale slaughter goes on, and some of the most beautiful and harmless races of wild creatures are being remorselessly destroyed from the face of the earth.

WE have quoted from the article on "The Barbarians" in the *Nation* of June 1. A fortnight later the following letter from "Bird Lover" appeared in the same journal:—

"With reference to your crusade against the practice of wearing egret plumes, you may like to be reminded of the fact that, following the example of the late Queen Victoria, the present Queen has shown her full sympathy with the movement against this ruthless fashion. In March, 1906, the Royal Society for the Protection of Birds received the following letter from Miss Knollys:—

"The Queen desires me to say in answer to your letter that she gives you as President full permission to use her name in any way you think best to conduce to the protection of birds. You know well how kind and humane the Queen is to all living creatures, and I am desired to add that Her Majesty never wears osprey feathers herself, and will certainly do all in her power to discourage the cruelty practised on these beautiful birds."

It was clearly in ignorance of this fact, as well as of the cruel character inseparable from the custom of wearing these plumes, that a member of the Royal Family wore an egret feather in her toque at the Derby."

THE WORLD'S PEACE.*

BY THE REV. RICHARD W BOYNTON.

"And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."—*Micah* iv. 3.

THESE words of ancient prophecy have helped to buoy up the hope of the world's peace by pointing to the ideal future in which that hope is to be realised, through twenty-six centuries and more of almost constant warfare, of which the end is not yet. They go to the bottom of the subject by making it clear that an industrial civilisation and a state of war are in irreconcilable opposition to each other. The figure of Micah, apparently looking out upon the approaching pacification of the world, is reversed by the later prophet Joel, the prophet of a narrow and aggressive Jewish nationalism. "Proclaim ye this among the nations," he cries. "Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruninghooks into spears; let the weak say, I am strong."

The contrast brings out what has always been true in the long experience of the world. The arts of peace languish and die when recourse is had to the violent arts of war. There are never enough of the materials of life to spare for both. In periods of warfare the strength of men is turned to destructive ends, and it is only when peace has been restored that the normal and constructive activities of life can be resumed.

In the days when early man was emerging from the animal state, the incessant fighting between families and clans may have done something to develop in him that strength and skill which in the course of time made him the most formidable as well as the most ferocious of animal species. But as soon as an industrial state became possible and the race began to create products to satisfy its needs beyond the spoil of hunting and fishing, then in peaceful ways opportunity arose for self-development without destructiveness. Now in a state of advanced civilisation, we can only look on war, which to early man was one of his normal pursuits, as a state of dangerous disease. It means the temporary breaking down of all those ties of intercourse which make possible the common life of a people or of the nations of the world. In our own mighty nation the circulation of these healthful influences of commerce and civilised life, on which we depend for our very existence, is as regular and unbroken as the continuous, unnoticed flow of blood in a healthy body. We can scarcely imagine the acute distress of having these currents of life between our various communities rudely interrupted, as between the cities of feudal Germany or of mediæval Italy, by constantly recurring warfare. For a whole generation our country has been freed internally from any serious dread of war. But with the gradual passing of the generation that knew and had cause to feel that dread, we tend to lose the sharpness of the lesson that it taught, and to grow indifferent. The long absence of the disease makes even its

possibility seem unreal. So it is well that there should be occasional reminders of the true nature of war, and of the need that we jealously guard the nobler ways that make for peace. For here, as elsewhere, "eternal vigilance is the price of liberty."

One great reason for this is that there is still enough of primitive man in us all so that, at least from a safe distance, "the pomp and circumstance of glorious war" has for most men an endless fascination. It is the supreme instance of self-assertiveness on the part of the people, and as such it puts our ordinary activities and even our sharpest commercial rivalries in the shade. War, more than any other spectacle, feeds the innate love for dramatic events. Still, it appears not enough for us that we should know ourselves to be the most powerful and most prosperous nation on the globe. The passion now and again seems to seize us to test that power by crushing some supposedly rival nation.

* * * *

Hence the danger—because of the peril of feeding this appetite—lurking in the gradual change of programme of the coming Exposition at Jamestown, held to commemorate the founding of the Colony of Virginia, so as to include a large and threatening emphasis upon warlike preparation and parade. "A great living picture of war with all its enticing splendours," is the way in which the official organ of the Exposition has announced the new military and naval features, against the earnest protest of Carroll D. Wright, Edward Everett Hale, Cardinal Gibbons, John Mitchell, Miss Jane Addams, and many others on the Exposition's Advisory Board, as well as leading churchmen and public-spirited citizens everywhere. Such an exhibition as is proposed, and it is to be feared in spite of objections will be held, is surely a backward step for this nation. It has been our glory that we did not need, by reason of our splendid isolation on the American continent, to compete in preparedness for war with the heavily burdened nations of Europe. That we have not carried these impedimenta through the hundred years of our youthful development has been the open secret of our swift advance in all the arts of civilisation to a leading place among the peoples of the world. But now the greatest danger that confronts us is that the false ambition may seize upon our people to become the greatest in readiness for war. Trusted and powerful leaders are urging upon the nation the narrow advice of Joel. They are bidding us spend millions of dollars annually for building battleships and forts and equipping military forces by land and sea, millions that are urgently needed for the cause of education and better government and all the higher arts of peace.

It appears to be, indeed, a national conviction that in the time of peace we must prepare for war. But can we fail to see, what Gladstone so clearly pointed out, that to prepare for war is to expect it, and to expect it is to go a long distance toward bringing it on? "With emphasis," says his biographer, Mr. Morley, "he insists that we have no adequate idea of the predisposing power which an immense series of measures of preparation

for war on our own part, have in actually begetting war. They familiarise ideas which, when familiar, lose their horror, and they light an inward flame of excitement of which, when it is habitually fed, we lose the consciousness" (*Life*, ii. 44). I have recently seen a letter from Germany, that great empire prepared for war by being constantly armed to the teeth, in which the dread of the whole people is expressed that war may be very near. So rampant is this fear throughout the empire that even the women are being taught to prepare bandages and minister to the wounded. Plainly this is a mania that feeds on its own illusions.

Gladstone's statement, drawn from long experience and study of European affairs, brings out the danger of what it is proposed to do at Jamestown. There are no "enticing splendours" to real war, either on land or sea. General Sherman expressed the simple, unvarnished truth out of a terrific experience when he said that "War is hell." It is wholesale and organised murder. It is the deliberate letting loose on a grand scale of all the savage, debasing, destructive passions of our natures. No man can question that it offers a place for heroism and nobility of devotion and sacrifice. But these are not the "splendours" which the programme at Jamestown is to bring out. Those, rather, are the splendours of war, not for the participants, for whom it is always squalid, devastating, and terrible, but for those who look on from a safe distance as at a spectacle. The array of uniforms, the pomp of gold cord and insignia of rank, the symmetry of drill, the sheen of perfectly polished guns, the sense of sleeping power in mighty warships—these are the baits with which it is proposed to lure the populace on to the deceptive conclusion that war, if it comes, is after all, a foreordained and glorious and splendid thing.

I lay such stress on all this because, in common with other observers of the times, I feel that we as a nation are in a peculiar way open to the insidious temptation to copy the older peoples of the earth in seeking for unhallowed glory in war. This seems evident to anyone who will look below the surface, notwithstanding the apparent general preference for peace. It is noticeable that we have more than one layer of population; and when one speaks another may be silent. One may be uttering the hope of Micah for universal peace, while the other is secretly cherishing the opposite hope of Joel, that the country may be speedily plunged into war. The early colonists, with their recent escape from war-burdened Europe, were in no danger of being dazzled by the false glamour of battle. They did what fighting had to be done against the Indians and other threateners of their peace. But they sought with greater eagerness to build up intercourse and commerce and other helps to the nation's life. Never was a war fought with greater reluctance than the American Revolution, and never were arms so gladly laid down at the end.

But to-day we have a huge mixed population, a large part of which has never yet become assimilated to American ideals. Our records of crime, and especially the appalling list of murders which makes human life more unsafe in the United

* From a sermon preached in Unity Church St Paul, Minn., Sunday, April 14, 1907.

States than in any country of the world except Southern Italy or Sicily, go far to show what heaps of inflammable material are lying around loose in our body politic. No lesson of history is more certain than that it is the swaying of a passionate extreme of this irresponsible mob in every large community that draws an otherwise sober and rational people into conflict. It was a dangerous portent that this element was the one ten years ago in our great cities that caught fire from the demand for summary vengeance made in the frenzied appeals of the yellow press and forced Congress and the President to a war that right reason might have avoided, as well as far sooner disposed of the ills which war was invoked to cure.

I do not mean to give the impression that it is the foreign or labour or socialistic masses among us that are chiefly eager for war. On the contrary, many of these recent comers are sobered by the sad experience of the older nations from which they have come, into an earnest desire for peace. And the record of the labouring and socialist classes in standing for peace and against the creation of war sentiment is notably high. It was the Central Labour Assembly of Boston, for example, that publicly protested against the desecration of Labour Day by a great naval review in New York Harbour last year. In the purely American population—using that word as standing for the older stratum of our people—the spirit of internationalism is often weakest, and patriotism is apt to be narrowly national and easily affronted. But perhaps the most dangerous influence current in the national mind is a sense of superiority to the other nations and races of the world. This is the premonitory blindness that, when unchecked, leads on to terrible blunders, if not to self-destruction.

* * * *

President Eliot, of Harvard, has lately, in a notable speech in Ottawa, called the attention both of the Canadians and ourselves to the happy results following upon a self-denying ordinance entered upon by England and the United States at the close of the war of 1812 regarding war vessels on the Great Lakes. By mutual agreement the fleet of each country was reduced to the smallest proportions, purely for police purposes—three or four vessels of one gun each upon either side—and these have proved ample for almost a hundred years to discharge the duty required of them.

The oceans of the world are only greater bodies of water dividing from each other nations that have common interests. Mankind is one, as every extension of commerce and communication clearly proves—with similar needs around the world. The surest way to take off all false glamour from army and navy life is to regard the soldiers and sailors as simply an international police force. Their business is not to shoot and kill each other for the supposed glory of their respective peoples—for we now see that such shooting and killing prove nothing, except that one nation is stronger or more skilful at wholesale murder than another. All the glory supposed to be won for France by the wars of Napoleon proved to be no gain, but a weakness and a shame. The army and navy are to be regarded

as an international police. The duty they have to do is hard, urgent, and necessary, and high qualities of intelligence, skill, and soldierly devotion require to be put into it. But of showy uniforms, gilt trappings, and "enticing splendours" there should be nothing—nothing—

"Lest we forget, lest we forget!"

Great heroism and noble sacrifice will still be there, as in the walks of peace; but it will be essentially the heroism and sacrifice of firemen and police, displayed without dramatic setting in the plain, daily discharge of prosaic duty. The coming Hague Tribunal, like that of eight years ago, will stand for this international ideal of the world's peace. May our land give to it the support of an overwhelming higher public sentiment!

THE APPEAL OF THE CHURCHES FOR PEACE.

THE memorial from the churches to the Hague Conference, to which we referred in a recent note, was adopted by the Executive Committee of the British and Foreign Unitarian Association at a meeting held at Essex Hall on June 12. It has been signed by the President of the Association, Mr. W. B. Bowring, and forwarded to be presented at the Hague with similar memorials from nearly every religious denomination, not only in England, but on the Continent. The following is the text of the Memorial:—

"Representing, as we do, almost every variety of religious denomination, and every political party, we beg to express our united desire for persistent efforts on the part of our several governments to secure international peace, and to establish such a spirit of cordial and friendly relationship, as may render unnecessary the ever increasing growth of huge armaments which now absorb so much of the manhood and resources of the nations. We severally urge the representatives of our own country at the Hague Conference to press upon all the assembled delegates the favourable consideration of this general desire for peace and the spirit of goodwill, a desire which we believe is growing and deepening among the people of every civilised country.

"We approach the conference with this earnest appeal, because we believe that the depth and prevalence of the movement against war, with all its accompanying calamities and miseries, is very imperfectly realised or understood by many of those who live and act in the more immediate circles of sovereigns, statesmen and diplomats. This intense popular feeling claims more recognition than it has hitherto received because it is the mass of the people who in every country have to bear the burden and to endure the sufferings involved in war.

"We do not presume to suggest the exact means by which the spirit of international peace can be most surely strengthened and made effective, but we hope that the deliberations of the conference may lead to an arrest in the competition of ever-increasing armaments, to a lessening of the waste involved in this competition, and to the consequent relief from the heavy burdens thus laid upon the shoulders of the people.

"We trust that steps will be taken to extend, in every way possible, the acceptance of the principle of Arbitration by the nations, so that the reason and conscience of calm and experienced men may be brought to bear upon the settlement of international disputes instead of having recourse to the horrors of war.

"We desire to express our gratitude to those who established the Peace Conference and the Arbitration Court of the Hague, and to all who are labouring to give the Conference practical and growing influence in the relationships of civilised nations."

A VISIT TO BERLIN.

To the uninitiated it may, indeed, have seemed the height of presumption that the minister of a little Unitarian church in the Midlands should have ventured to go to Berlin for the express purpose of delivering some theological lectures in that centre of learning and culture, the home of the greatest living theologians, such as Harnack and Pfleiderer. What good, indeed, does she imagine she will do there? How is she to get a hearing at all when every educated Berliner knows that he can hear the same thing a thousand times better in the first University of Europe? It does seem a wild scheme, does it not? So much for the uninitiated.

When I mentioned my plan to a very dear friend in Leicester, wondering if a certain generous individual might be willing to support it, she began to look just a little doubtful, saying, "I am afraid not. He has not got enough *imagination* for that sort of thing."

As it turned out, however, the generous individual *had* sufficient imagination, and showed it in the tangible form of a £5 note. All the same, the dear friend had hit the nail on the head as far as the ordinary Britisher is concerned. He may know a little of German theology, and possibly of the German bureaucracy, but he really has no idea in what way these two factors dominate public life in Germany. He may himself believe in Parliamentary methods as much as in unsectarian education, he may also pride himself on a certain vague kind of cosmopolitanism, but, alas! when he is asked to help to put these noble principles into practice outside his own small domain, you will find him sadly shake his head. "Oh, no! he must confine himself to his own country; he has not much faith in foreign missions; every country had far better work out its own salvation," &c., &c.

Now, it so happens, Mr. Editor, that the minister of the Free Christian Church in Leicester unites two nationalities in one person; that is to say, on the one hand she has the advantage of being born and brought up in the Fatherland with a good many aristocratic and bureaucratic old-world traditions; on the other, she has elected to make her home in the "land of the free," and has succeeded in adapting herself to that land to such an extent that although she has preserved her native accent in speaking English, she has actually succeeded, according to the Berlin papers, in speaking German with an English articulation!

But, to leave these more frivolous—

considerations aside, the above-named facts have for a long time past awakened a strong desire in her not to confine her energies to her adopted country, but to go back when opportunity arises and speak in Germany of that glorious freedom of conscience which has been the heritage of the Unitarian churches for upwards of a century. If England has a free representative Government, why cannot Germany have the same? If England is prepared to do away with sectarian education, why should not Germany do likewise? If English Nonconformity has shown the necessity of freeing the Church from State patronage, if English Unitarianism has had the courage to stand out from the beginning for an absolutely undogmatic Christianity, is it not time for Germany to do the same? It is true, neither the theological nor the political institutions of one country must be slavishly copied by another, but surely there are principles of political freedom and of religious liberty which should hold good for every civilised country and every Christian community?

Moved by thoughts like these, and having enlisted the sympathy of some very good friends who had enough imagination to interest themselves in my plans, I took the plunge, and ventured to arrange for a course of three lectures in the large hall of the Architektenhaus in Berlin. It was just a trifle late in the season. (Next year I mean to go earlier.) Berlin was already beginning to emigrate to the country, also there was quite a tropical heat-wave passing over the city. Nevertheless, the hall was well filled on the occasion of my first lecture, for which I had chosen the subject "Prophecy Old and New." Having given an account of the early development of Hebrew prophecy, and having passed in review the main scriptural prophets, I closed with some suggestions as to what prophecy should be to-day—namely, a working of the Divine Spirit in the heart of each individual for the regeneration of society and the progress of justice and liberty—taking occasion to dwell on the importance of making a firm stand against the overwhelming increase of militarism and the ever-growing power of the present-day bureaucracy. The lecture was favourably commented on in all the leading papers, only the highly orthodox *Reichsbote* and the *Tägliche Rundschau* taking exception to it.

The next lecture was held a week later, the subject being "Our Longing after a New Jesus." In this lecture I gave an account of the various lives of Jesus, beginning with that by David Friedrich Strauss, and bringing the subject up to the present-day criticism as it is represented in Germany by the school of Ritschl. We must reconstitute our Churches on the basis of the pure and lofty humanity of Jesus, and German clergymen must have the courage to refuse to recite a creed in which they no longer believe.

It was at the close of this lecture that a man got up to ask a question, and when I gave him permission to do so, he proceeded to make an elaborate speech against me, getting very excited, and calling me, among other things, a false prophetess! As soon, however, as I saw what he was about, I left the hall and told the people to do likewise. In the end he was duly put

out, and that closed the incident. None of my friends took the matter seriously, but thought it rather a good joke. It was again the *Reichsbote* and the *Rundschau* which took good care to report every word of this entirely uneducated man, while most of the liberal papers took no notice of it at all.

My third lecture was to have followed the next week, but as I had in the meantime, through the kind instrumentality of the American Ambassador, received permission to conduct a German service in the beautiful American church on the Nollendorf-platz, I decided that it would be best to substitute this service for the third lecture, as Whit Sunday was close at hand. I conducted the service on the evening of the Friday before Whit Sunday, and preached a Whitsuntide sermon to a crowded congregation. The order of the service had been printed on sheets, and we had been fortunate enough to secure the services of a good choir and a first-rate soloist. This, I should say, was the first German service conducted by a woman in Berlin, and I much hope that it has served to open the eyes of the Berlin people to the perfect propriety of seeing a woman in the pulpit.

I brought my work in Berlin to a close with an autobiographic article which the editor of the *Lokal-Anzeiger* had requested me to write for him. The *Lokal-Anzeiger* is the most widely read paper in Berlin, and it is said to be the only paper which Royalty reads! I was very pleased to find that the article, which dealt with my own religious development and my work at the Free Christian church in Leicester, was published without any omission or addition.

Friends in Westphalia had arranged another lecture for me in a small provincial town; but, evidently having had no idea of the extent of my heresies, they became nervous through the newspaper reports that reached them, and begged me to defer my lecture to another occasion, as they feared a public disturbance would ensue in the place, which is strongly Roman Catholic on the one hand, and strictly evangelical on the other. I gave in to them willingly, not because I was afraid of the disturbance—I should have rather enjoyed it—but because I was most desirous of going to Wiesbaden for the annual meeting of the *Protestantenverein*, to which both the president (Director Schrader) and Dr. Fischer, of Berlin, had heartily invited me.

At Wiesbaden I had the pleasure of meeting a good many new and some old friends, and I need scarcely say that I enjoyed the proceedings thoroughly.

Pfarrer Fischer, of the Jerusalemer Kirche, son of Dr. Fischer, read a bold and interesting paper on the political outlook of the Lutheran Church, passing in review the various heresy cases that had occurred lately, and emphasising the importance of absolute firmness on the part of liberal theologians in their dealings with an orthodox Government.

Pfarrer Jatho, of Cologne, preached an eloquent sermon in the beautiful Ringkirche, laying stress on the necessity of distinguishing between the Jesus of history and the dogmatic Jesus of the later church.

Pastor Traub, of the *Christliche Welt*,

spoke on the social work of the Church, and gave a most interesting account of the various German trades unions, such as the "Christliche Gewerkschaften," the Hirsch-Dunckersche Vereine, and the Social Democratic Unions. He warned emphatically against the "Christliche Gewerkschaften" as being entirely governed by Roman Catholic particularism on the one hand, and by Stöcker's aggressive evangelicalism on the other.

On the Friday, the last day of the Congress, Schuldirektor Schmidt, of Berlin, read a paper on the subject "Volkskirche oder Bekenntniskirche"—i.e., "A Church of the people versus a creed-bound Church"—in which, to my utter astonishment, he laid it down as a maxim that there was no need to abolish the creeds, but rather to interpret them in a liberal spirit, so to speak, in the Hegelian sense, in which the dogma of the virgin birth would stand for the incarnation of the Divine in humanity.

One or two members present ventured to disagree with the learned speaker, and amongst them was the minister of the Free Christian Church in Leicester, who considered the subject so important that she felt constrained to get up and speak at the last moment. It was then 12 o'clock, and her train for England was due to leave at 1 p.m.

She gave her impressions of the various liberal theological conferences which she had been privileged to attend in former years; how she had always been keenly stimulated by them; what deep admiration she had always felt for German scholarship; but how, on going home, in spite of it all, she could not but ask herself such questions as these: These noble, brave men who speak here so courageously of a liberal religion, of the Church of the future, are they or are they not the same that stand up Sunday by Sunday at the altar of their churches to recite in solemn assembly the Apostles' Creed, and say that they believe what they have just asserted that they do not believe? Are they the same that preach such cautious sermons Sunday by Sunday that one might well believe that there existed no such thing as a liberal theology? Has, indeed, the time not come for German clergymen to go a similar way as two thousand British ministers went when they decided rather to leave the Established Church than to conform to a prayer-book in which they could not believe? No, the German Church of the future must not go on compromising with orthodoxy, and if she is to have creeds at all, it must be such as her ministers can truthfully recite, not such on which they put a different interpretation from the ordinarily received meaning of the terms. Indeed, she concluded, there was a hard struggle in store for the liberal clergy of Germany. She herself was sympathising deeply with them, and was praying for their ultimate victory. But of one thing in particular she was strongly convinced—namely, this: that if they were to fight the battle successfully to the end, they must enlist the help of their women in the cause; it must be their wives and mothers and sisters who would have to encourage them in the fight, who would have to stand shoulder to shoulder with them and say, "Lieber Mann, geh nur zu"—"We shall be with

you in the battle; we, too, are ready to make sacrifices for the sake of truth and liberty."

There followed a long and hearty applause, and it seemed as if one had only expressed what the majority present had felt all along. There was no time to stay and listen to speakers who got up in hot haste to defend the integrity of the German clergy, and to explain how differently the German Church was situated from the English. A few friendly words and hand-shake with the President was all that was possible, and then a rush home to catch the train!

I have since heard from Herr Schrader that Direktor Schmidt's paper met with more opposition than agreement, and that no vote was taken on the resolution. Herr Schrader has also most kindly sent me a good many pamphlets to show what active part the Protestantverein has taken in stirring up public feeling in connection with the heresy cases of the last few years. Prof. Pfeiderer spoke in defence of Dr. M. Pinker at one of these meetings.

It is a fine thing to be in the midst of a great struggle. It is a glorious thing to know that one is living at a time that requires strong men and strong women to shape the future. It brings one very near to the Master to realise that the time has come for liberal religious thinkers when they must be ready to go and sell all they have and follow truth at all costs. In this country the struggle has been waged for centuries. It will end, no doubt, in the disestablishment of the remaining State Churches. The great principles of perfect religious liberty are no longer new to the British people, but in Germany these principles at the present day only exist in theory. I am told it used to be better in times gone by. The worst of it is that the power of the State (which, in Germany, means the bureaucracy) dominates every sphere of public life. A servant of the State must be Protestant or Catholic; so must his children be. The consequence is that religious indifference and atheism are rampant among high and low.

The Prussian Court is strictly evangelical. The Empress builds one church after another. The Minister of Education is after the Imperial heart, of the good old orthodox type, insisting on the teaching of the Catechism in the schools and promoting theological teachers in the Universities, not according to their scientific qualifications, but according to the degree of their orthodoxy.

It is true, Harnack is at Berlin, and so is Pfeiderer. But exceptions confirm the rule. Harnack is President of the Evangelisch-soziale Congress, and last winter he made a speech on the Emperor's birthday. People say that he is to follow Studt one day. That, no doubt, would be a great gain to the liberal churchmen. But at present Harnack takes no part in the great campaign for religious liberty in Germany. Pfeiderer does not seem even to attend the Protestantverein any longer.

A regeneration of the Lutheran Church will have to come from the new generation. There are brave men and true belonging both to the Protestantverein and the Christliche Welt. They have begun to

speak out in public lecture-halls, if not yet from the pulpit.

The time is ripe for great changes. We can all do a little.

I mean to go again next year, and I want the sympathy of all Unitarians. Above all, I want practical sympathy in the shape of contributions to my Anglo-German Mission Fund, which is at present utterly exhausted. Advertising in Berlin is outrageously expensive. We have spent quite £25 on advertising, though two-thirds of that was taken in tickets. It would be easier, of course, to work the large provincial towns, but Berlin is the centre of it all—if you can rouse Berlin, half the battle is won.

GERTRUD VON PETZOLD.

WINIFRED HOUSE

INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME.

THE annual meeting was held at University Hall, Gordon-square, on Tuesday afternoon, Mr. G. B. Mower White, F.R.C.S., of the Great Northern Hospital, presiding.

Mr. W. B. BLYTH, in presenting the accounts as treasurer, drew attention to the fact that for the first time a grant (£56 5s.) had been received from the Hospital Sunday Fund, a very welcome imprimatur on the good work done at the Home. Annual subscriptions amounted to £423 18s., donations to £46 16s. The Hospital Saturday Fund grant was £35. The total ordinary income was £741 10s. 2d., and the total expenditure £799 16s., but a legacy of £100 had also been received, and thus the accounts closed with a balance of £41 14s. 2d. in hand. The total cost of maintenance was £715 11s. 7d., that of management only £23 17s. 9d. Under maintenance the cost of provisions was £278 11s. 1d., and of drugs, &c., only £7 10s., to which the chairman pointed as a most admirable feature in such a nursing home.

Miss MARIAN PRITCHARD, hon. secretary, read the sixteenth annual report, which stated that 46 children had been tended during the year ending April 30, the average number of beds in use being just under 17. The classified list showed hip and spinal cases 14, rickets 6, ear disease 3, debility from various causes 23. And the report continued:—

"With one exception all the hip and spinal cases have done well, and the children with rickets have derived immense benefit. The others, who may be classed together as 'walking ones,' have gained considerably in health and strength. Only one case had to be returned as unsuitable, and another was obliged to be sent away, having developed whooping cough a couple of days after his arrival. Happily this malady was soon enough discovered to make it possible, by the help of every precaution, to prevent the disease from spreading.

"With these few exceptions the children have made splendid progress, and it is most gratifying to note the delight of the parents when they see the improvement in their little ones as the weekly visits come round. And it must not be forgotten that there is an important indirect influence effected by Winifred House; indeed, in a

sense it may be called a school for mothers; for Miss Hope is constantly appealed to in points of difficulty with regard to the management of children by perplexed parents, or in the matter of feeding them, &c., &c. One asked, 'How do you make those milky rice puddings that Mary likes so much? I could never get her to eat rice pudding when she was at home.' Again, another wrote, 'Since Tom came back he won't let his brother and sister behave badly at meals: "they wouldn't do that at Winifred House," he tells them.' And only a few weeks ago one mother said to the lady who had introduced her child into the Home, 'Willie is wonderfully improved; and he is not only better in health, but he behaves so much better, too. You see, we don't know so well as they do *there* how to manage the children; and besides, we've no time to teach them good habits. But now that he *has* been taught I'll do my best to keep him up to the mark.'

"All the workers in the Home feel that in this keen appreciation of their efforts, in that confidence and affection with which they are regarded by parents and children alike, lie both their greatest incentive to continued exertions and their best reward.

"But while the report of the children is eminently satisfactory, it is with great regret that we have to tell of some failure in the health of our greatly esteemed and much beloved Lady Superintendent, Miss Emma Hope. The constant and engrossing work, so splendidly carried on for the past nine years, has begun to tell upon her; and, under medical advice, she has been accorded a six months' leave of absence. We are, indeed, glad to know that already there is a distinct improvement, and we look forward with confidence to the beginning of September, in the hope of welcoming her back to Winifred House, full of renewed health and vigour.

"Only those who have an intimate knowledge of such work can realise to the full what a serious strain upon the resources of the Home the absence of such a Lady Superintendent as Miss Hope must entail. Happily, however, Miss Bertha Hope, who had received a similar training to her sister in the Pendlebury Hospital for Children, and who had already taken holiday duty for her last summer, was able and willing to step into the breach; and the superintendence of the Home has therefore continued to be carried on in a most thorough and efficient manner during this difficult period."

After due acknowledgment of thanks to Miss Bertha Hope and to the Honorary Medical Officers, and a passage on finance, pointing out the need for more annual subscribers, the report went on:—

"The YOUNG DAYS Cot Fund continues to bring in an annual subscription of £25, which is made up by readers and friends of that magazine, to the editor of which, the Rev. J. J. Wright, the Home is much indebted.

"The BRIXTON COT is still maintained by the teachers, scholars, and friends of Effra-road Church, with the addition of a generous subscription of £25 from an unknown donor. And here we cannot refrain from referring to the loss by death of two warm sympathisers with our work from that congregation, namely, Mrs. Frederick Nettlefold, to whom, with her

husband, we are indebted for the SYDNEY COR; and the Rev. F. W. Stanley, the minister of the Church.

"Among the names of those interested in Winifred House who have this year passed 'behind the veil' the name of Mr. William Colfox should specially be remembered, for he represents one of the links which bind the old work of Mrs. HAMPSON'S HOME with the later activities connected with her Memorial Home; having been a generous subscriber first to the one and afterwards to the other, for the past twenty-seven years. It is pleasant to know that this honoured name will still have a place in our list, as his daughter has kindly promised to continue her father's subscription."

The CHAIRMAN, in moving the adoption of the report and accounts, congratulated the meeting on the excellent condition of the institution. As a surgeon, he said, he had for years been dealing with the kind of case they sought to bring back to a state of perfect health, or as nearly perfect as was possible, and he doubted whether any of them knew as well as he did what good and valuable work they were doing. The Home had his fullest sympathy. The special work they did could only be carried out under such conditions. The institution should not be too large, because they wanted to deal with cases in extreme detail, such as was not possible in a large institution. In the hospital they did what they could to start the child on the way to cure; then, after two months or so, a nursing home must be found, and that was where Winifred House came in. There the child could stay as long as it was getting any good, there was no limit of time. It was very gratifying that their good work was now recognised both by the Hospital Saturday and Sunday Funds. It should be clearly understood that their work was to cure cases, and he quoted with approval the statement of the report:—"This Home is intended for invalid children who are recovering from disease, after treatment either in hospital or at home; and who only need careful nursing, under medical supervision, wholesome food, and fresh air, in order to complete their restoration to health."

They ought not to aim at increasing the number of children passing through the Home each year, else they would fail in their primary object. He noted their economical management, by which the annual cost of a bed was only about £47, including everything, whereas in a general hospital £70 would be a low estimate of the cost. They had every reason to be proud of the institution, and the manner in which it was conducted. It was most excellent work they were doing, such as was done by only a few institutions. There was every reason for them to go on, and that the Home should prosper in the future as it had done in the past.

Mr. A. WILSON seconded the resolution, which was unanimously adopted.

The Rev. V. D. DAVIS proposed, and the Rev. W. L. TUCKER seconded, a resolution of thank to the officers and committee, and their re-election. Mr. Tucker bore witness, as a worker in a very poor district, to the great benefit received by

the children who went to the Home, and to the delight of the parents at the treatment their children received.

Mr. T. P. YOUNG moved, and Miss MARIAN PRITCHARD seconded, the resolution of thanks to the medical officers and staff, with best wishes for Miss Emma Hope's speedy recovery. Miss Pritchard said she had received a letter from Miss Hope, who was at Seascale, in good spirits, and looking forward to be back again in September.

A vote of thanks to the Chairman, moved by Dr. URBAN PRITCHARD, and carried by acclamation, brought the meeting to a close:

YORKSHIRE UNITARIAN UNION.

ANNUAL MEETING.

THE annual meeting of the Union was held last Saturday at Leeds.

In the afternoon the Rev. CHARLES HARGROVE presided over the business meeting in the Priestley Hall, and there was a good attendance.

The Rev. A. H. DOLPHIN, hon. sec., presented the report, which stated that much good work had been done, and Mr. G. E. VERITY, the treasurer, in presenting the accounts, explained that the expenditure of the year had exceeded the income by £121, and there would have been a big deficit but for £350 received from the bazaar fund. That fund was rapidly diminishing, and some steps would soon have to be taken for increasing the ordinary income or cutting down expenditure. A special committee had been appointed to look into the matter. He referred with special pleasure to the successful achievement at West Bowling, Bradford. In the course of a few weeks the sum of £1,320 had been raised, and a new church had been opened practically free of debt.

The Rev. JOHN ELLIS, district minister, presented a comprehensive report on the work of the aided churches, and of the efforts that had been made to extend the influence of the Unitarian Church. His preaching engagements on Sundays had been chiefly at Barnsley, Elland, and Huddersfield. At Harrogate, also, progress was being made, though the time was not ripe for the founding of a church there. The mission van had met with great success at Skipton, Bingley, Shipley, Heckmondwike, and other places. "The outbreak of the New Theology controversy has," he said, "quickened in some of us a keen sense of the need for our message in this age, and of the great opportunity which is open to us for a larger share than ever in the reconstruction of religious thought that is now taking place."

On the motion of the CHAIRMAN, seconded by Mr. R. E. NICHOLSON, the reports were adopted.

Mr. Grosvenor Talbot was elected president in the place of Mr. Henry Lupton, who wished to be relieved of the duties, and Mr. Lupton and Mr. G. E. Verity were elected vice-presidents. Mr. J. T. Dodgson was appointed hon. treasurer in the place of Mr. Verity, and the Rev. A. H. Dolphin was re-elected hon. sec.

Following the meeting there was a service in Mill Hill Chapel, at which a

sermon was preached by the Rev. A. W. Fox, of Todmorden.

PUBLIC MEETING.

In the evening a largely attended public meeting was held in the Priestley Hall.

Mr. GROSVENOR TALBOT, who presided, said that the difficulties which their friends had to encounter in their ministry were great and numerous. Times had changed, the aspects of religion had changed, and the qualifications of their ministers had necessarily changed with their times and circumstances. Some years ago Unitarian ministers had to declare what their faith was, but he claimed that now it was fairly well known in all denominations in the country. He pleaded for more enthusiasm in the work of the Unitarian Church, and urged them to remember that the Christian Church need not be weak simply because it was situated in a small town.

Fraternal greetings were extended to the meeting by Mr. G. W. Rayner Wood (Manchester), the Rev. W. Harrison (East Cheshire Christian Union), and the Rev. A. W. Fox (North and East Lancashire Unitarian Mission).

The Rev. CHARLES HARGROVE, in an address on "The Organisation of Our Work," said that the question of finance was a difficult one, inasmuch as their surplus was fast disappearing, and they had no right to expect that another bazaar would be equally successful as their previous effort had been. But a still greater difficulty was the condition of those churches which depended upon the Union for support. He did not think that the minimum stipend of a minister should be fixed, but it should be varied according to the value of the work which he did. A minister's value must depend upon the amount of work that the church could give him to do. If the work that a church could provide was not such as would entitle the minister to a living wage, then he would advocate a combining of churches. For example, one minister might have charge of two congregations, or two ministers of three congregations, according to the requirements of the locality. They could not continue to supply one minister for one church, except on condition that the church raised a very much larger amount than was at present the case. A church, he suggested, should have its own minister, if it raised at least two-thirds of his salary.

Mrs. W. SINCLAIR, of Sheffield, moved:—

"That this meeting of the Yorkshire Unitarian Union rejoices in the second Hague Conference as an important step in the direction of universal goodwill and peace, and earnestly hopes that its deliberations may result in a further extension of the principles of arbitration as a means of settling international disputes, and that they may lead towards a progressive reduction of that ever-increasing burden of armaments which presses so heavily on the nations of the world."

She said that the second Hague Conference would be stronger and much more representative in character than its predecessor. In 1899 twenty-six countries were represented at The Hague. On the present

occasion, with the exceptions of Abyssinia, Nigeria, and Morocco, every country known to have a form of government at all would send its delegates, numbering in all about 140. The first Conference had been disappointing in many ways, but great good had come out of it. It was no small thing to have established a permanent arbitration board, as an outcome of which thirty-eight arbitration treaties had been made between different Powers. Unless they as Unitarians were false to their best traditions, unless the universal human brotherhood was to them but an empty form of words, they must see that no reproach was deserved by them in that matter. It was difficult to get people to listen to words of peace after the first shot had been fired. The moral was obvious: "Arbitrate before you fight." When provocative speeches were made by certain statesmen, when inflammatory articles appeared in the columns of the Press, the true mischief-makers too often got off scot free. It was a pity that those who provoked the war could not fight it out. Times of peace would soon become little better than times of war, but the most confirmed militarist must admit the utter futility of that constant increase of armaments, since, as all the nations were doing the same, the relative position remained unchanged. Surely, even if they did not actually decrease their armies, the Powers might hold and mark time before considering any further increase. It should be their duty to teach the young that true patriotism, while it certainly meant love for their own country, did not mean ill-will towards other countries, and that while it might be a good thing to make their country so strong that nobody would dare to attack it, it would be infinitely better to make her so beloved that no one wished to do so.

The resolution was seconded by Mr. F. G. JACKSON, and carried unanimously.

The Rev. C. J. STREET gave an address on the "Church and Social Service," and urged that the sacrifices of brotherhood were demanded of every member of the Christian church. But there should be no need for them to be demanded; they should rather be readily and thankfully given by everybody who called himself a Christian brother. The social needs of the present generation were diverse, and their societies were so complicated that they could not expect any particular church to be continuously working in one particular direction socially. He regretted the comparative neglect of the needs of their own church by those men who gave themselves heart and soul to the life of the community in other ways.

Votes of thanks to the chairman and to the Mill Hill Chapel congregation for their hospitality concluded the meeting.

THE June *Mill Hill Pulpit* contains a sermon on "The Fourth Gospel," the fifth of the series by the Rev. Charles Hargrove on "Thirty Years' Changes of Religious Thought." The text refers to the Transfiguration, and the sermon shows, in a striking manner how in the fourth Gospel we see Jesus transfigured in the faith of his disciples.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackburn (Welcome Meeting).—The Rev. E. W. Sealy, M.A., has been welcomed as the minister of the newly formed Unitarian Church in Blackburn. He seceded recently from the Church of England, having last held a curacy at St. Chad's, Devonport, where he had charge for seven years of a mission, and was known as "the People's Parson." He served on the Devonport Board of Guardians and on the Distress Committee. The welcome meeting at Blackburn was held on Saturday, June 15, and was very largely attended. In addition to a number of neighbouring Unitarian ministers, there were four ministers of other denominations present, Congregational, Baptist, United Methodist, and Swedenborgian, while two others wrote sending fraternal greetings. Mr. G. W. Pemberton, who presided, offered a very cordial welcome to Mr. and Mrs. Sealy, and spoke with hope and courage of the future. The Rev. T. P. Spedding, Mr. Thomas Harwood, the Revs. R. T. Herford, C. Travers, J. M. Whiteman, and J. H. Weatherall and Mr. H. Pilling, all joined heartily in the welcome, as did the Rev. F. Hibbert, of the Chapel-street Congregational Church, the Rev. J. Farquhar, of the Montague-street Baptist Church, the Rev. W. H. Faulkner of the Regent-street United Methodist Free Church, and the Rev. Mark Rowse of the Swedenborgian Church. The presence of these brethren was very cordially acknowledged by several speakers as marking a happy breaking down of old sectarian animosities and distrust, and they spoke with equal frankness and goodwill of the sympathy which might unite them and their common ground in social efforts and work for the kingdom of God. Mr. Sealy expressed his grateful thanks for the hearty welcome he had received, and the cordial speeches. He contrasted the anxiety through which he had passed, and the joy he experienced in the freer conditions in which he now breathed. He gratefully acknowledged the presence of his brother ministers, and especially those of other churches, who had defied criticism and joined in that meeting. He believed he was absolutely at one with them in the way they looked at the churches. The churches were for the furtherance of the kingdom of God and of righteousness. The singing of the "Doxology" and the Benediction brought this notable meeting to a close.

Bristol: Lewins Mead Domestic Mission (Appointment).—Mr. Thomas Graham, of Todmorden, has received a unanimous invitation to become the Missionary, and he has accepted, and begins his work in July. He succeeds Mrs. Broadrick, who has retired on account of her health. A Todmorden newspaper says: "The town will shortly be the poorer by the removal to Bristol of Mr. Graham, one of its most worthy and respected citizens. For many years he has been closely and actively identified with all local movements which had for their object the educational, social, and moral advancement of the people. The Unitarian Church and Sunday-school will feel his removal the most keenly. There he has filled positions of responsibility which are only bestowed upon men who can be trusted, and he has never belied the confidence reposed in him. His influence for good has radiated far beyond the limits of his own community, and it is not too much to say that other religious bodies in the district will feel that they are sustaining a loss as well as the Unitarians. We wish him every success in his new sphere of labour."

Carlisle.—Sunday-school anniversary services were held last Sunday. Addresses to children and parents were given by the Rev. A. Thornhill at morning and afternoon service, and in the evening Mr. Haig's cantata, the "Story of Joseph," was admirably rendered by the choir and elder boys and girls of the school. The services were very well attended, over a hundred and forty being present in the evening. The collections for the school fund amounted to £2 10s. The school is thriving with an average attendance of over one hundred, and the constant addition of new children.

Cribyn.—On Sunday, June 9, there passed away in her 84th year Mrs. Jenkins, of Mynach

Villa. She belonged to a family most of whose members have for generations been strong supporters of the Unitarian movement in Cardiganshire; and she, herself, was one of the most enthusiastic and generous of them all. She was a member of the Capelygroes congregation, having been admitted in her 19th year—about 65 years ago. Her removal will cause a wide gap in the life of the congregations at Capelygroes and Cribyn, of both of which she continued a strong supporter to the end. She was ever to the fore in everything pertaining to their welfare; and her house was always open to receive ministers and others when visiting the neighbourhood. The interment at Capelygroes was very largely attended, the service being conducted by the Revs. D. Evans, R. C. Jones, and J. Davies.

Dudley.—Successful trust fund services were conducted on Sunday last, the preacher being Dr. John Ewart, of Stourbridge. An augmented choir made the musical part of the service very effective, giving an admirable rendering in the evening of Gounod's "Sing Praises unto the Lord."

Glossop.—The church anniversary services were held last Sunday, when the Rev. Frank Walters, of Newcastle-on-Tyne, officiated in the afternoon and evening. The scholars and members of the congregation marched in procession through the town before the afternoon service, and sang hymns in front of the houses of friends of the congregation, and for an invalid who had been confined to her bed for many years. There were crowded congregations, very good singing, inspiring sermons, and the collection amounted to £50 5s. 2d., which was an increase over previous years' offerings.

Halstead.—A flower service was held at the Free Christian Church on Sunday, conducted by the Rev. P. E. M. Edwards. The church band played suitable selections and led the singing.

London: Essex Church.—The Hospital Sunday Collection amounted to £230 3s.

London: George's-row Mission.—Mrs. Enfield opened the sale of work in the school-room of the Mission on Tuesday afternoon, in aid of the "George's-row Conference Fund." The stalls were well furnished with goods provided very largely by the women of the Mothers' Meeting; and other members of the Mission, in fact, the whole effort was due to their own happy thought, and sprang from their desire to raise a fund to enable their minister, the Rev. F. Summers, to attend the International Conference at Boston. Mrs. Enfield, who was introduced by Mrs. Carter (though no introduction, as she said, was needed), expressed her great pleasure in being there and in the work they had all done for so good an object. She hoped their effort would be abundantly successful, and when Mr. Summers came back from Boston, he must tell them all about it. A vote of thanks to Mrs. Enfield, moved by Mr. H. Sims, and seconded by Councillor R. Shaw, was very cordially passed, and the sale began. The total amount taken was £33 9s. 6d.

London Sunday-school Society.—One of the happiest of annual gatherings at Essex Hall is the aggregate meeting of elder scholars from the London schools for a united service. This was held last Sunday afternoon, under very pleasant weather conditions, and there were over 400 scholars present, representing fifteen of the schools. The Rev. F. K. Freeston conducted the service, and gave an address on "Honour," with the thought of which he coupled "love of the brethren" and "reverence." Mr. John Harrison presided at the organ, and at the piano for the anthem, "The Lord is my Shepherd," sung by the voices from one of the schools. The four hymns were sung with right good will.

Oldbury.—Sunday-school anniversary services were held on June 9, the morning preacher being the Rev. C. M. Wright, of the Old Meeting Church, Birmingham. In the afternoon Mr. W. J. Cross, of Handsworth, gave an address to the children, and in the evening the Rev. W. G. Topping preached. The hymns were to be repeated last Sunday, when Mr. George Thomlinson, of Leeds, who has been conducting a temperance mission in the town, was announced to preach.

Rawtenstall (Appointment).—The Rev. D. Rhoslyn Davies has accepted an invitation to the Bank-street Unitarian Church in succession to the Rev. Jenkyn Thomas, and is expected to commence his duties on July 7. The congregation has just lost one of its oldest and most respected members in the death of Mrs. Goulding, who was connected with the old

chapel, and had helped to build up and support the present chapel from its foundation in 1853. Her first husband was Mr. Henry Whitaker, who was secretary of the church for many years, and was a descendant of the Rev. Richard Whitaker, the first minister of the old chapel in 1757. Latterly Mrs. Goulding had shown her sympathy and activity in the good work by undertaking the office of secretary of the Ladies' Aid Society, which post she held for over eight years. She was in her 78th year.

South Shields.—On Sunday, June 9, anniversary services were conducted at Unity Church by the Rev. W. H. Lambelle, of Middlesbrough, and on Wednesday, June 12, the annual tea took place, at which visitors from Newcastle, Byker, and Gateshead were present. After tea a public meeting was held in the church. Mr. A. Robinson occupied the chair, and an inspiring address on "The Kingdom of Man" was given by Rev. F. Walters, of Newcastle. Another address by the Rev. G. A. Ferguson, of Gateshead, was on "Mr. Campbell and his book." Ald. Affleck, of Gateshead, and others also spoke.

Stockton.—On Sunday, June 9, services in connection with the 219th anniversary of the church were conducted by the Rev. H. Enfield Dowson, of Gee Cross, who preached morning and evening to large congregations. The annual conversazione was held on Monday evening, when the Mayor of Stockton (Ald. Harrison) presided over a large assembly. The minister, Rev. R. H. Maister, Ald. Green, Mr. W. J. Watson, and other friends took part in the proceedings. The recent Sunday-school anniversary services were conducted by Rev. A. G. Peaston, of Barnard Castle, and were well attended by the teachers and scholars. The annual entertainment on behalf of the funds of the school established a record as to the number present and the financial result. "Our Guild" brought its session to a close by giving a "social" for the benefit of the church funds.

Swansea.—In memory of two frequent worshippers at the Unitarian Church, Messrs. David Davies and J. S. Johns, who both passed away last week, the organist on Sunday evening played the Dead March in "Saul."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 23.

Aston, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, Midsummer Service for Young People; 7, Miss LUCY MORLAND, "The Children of the Nation."
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. HENRY RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Mr. GEORGE WARD.
 Islington, Unity Church, Upper-street, 11, Rev. D. BALSILLIE; 7, Mr. H. G. CHANCELLOR.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Mr. EDWARD CAPLETON; 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPES.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.

Peckham, Avondale-road, 11 and 6.30, Rev. F. SUMMERS.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. EDGAR NOEL; 6.30, Rev. GEORGE CARTER.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. JAMES HARWOOD, B.A.
 Wimbledon, Smaller Worples Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES.
 BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Dr. B. C. GHOSH, M.A.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOHN ELLIS.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. JOHN WILSON BROWN.
 MERTHYR TYDFIL, Thomas-street, 11 and 6, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

SWISS CONDUCTED TOUR.

TEN DAYS, £5 5s.
 Seven days' full board and residence, good hotel, above Vevey, overlooking Lake Geneva. Additional time at 5s. per day. Railway to and from Switzerland, 2nd class; 1st class on Boat. Parties leave London, *via* Paris, July 12 and August 9; also September 6. Partly Vegetarian party. Railway Ticket good for 25 days. Full particulars, S. BAYLEY, Parkstone, Dorset.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

A SUMMER MEETING for the STUDY OF SOCIAL QUESTIONS AND SOCIAL DUTIES will be held at Manchester College, Oxford, July 8th to 13th. Morning lectures, evening conferences, afternoon excursions. For full particulars early application should be made to Miss C. GITTINS, Salisbury-road, Leicester.

BANK STREET CHAPEL, BOLTON.

The ANNIVERSARY SERVICES in connection with the Sunday-school will be held on Sunday, June 23rd, 1907. Morning, 10.30; evening, 6.30. Preacher: Rev. W. G. TARRANT, B.A., of London. In the afternoon at 2.30 there will be a Scholars' Service, conducted by Rev. A. LE MARCHANT, B.A., of Mawdsley Street Congregational Church, Bolton.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 153 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST Gateacre, Liverpool, the Hon. Sec. of the Bureau.

CHARLES ROPER, President } of the
 C. J. STREET, Hon. Secretary } Fellowship.

A NUMBER OF HYMN BOOKS (N.M.) to dispose of.—M. DAWSON, 55, Stamford-road, Mossley.

BEAUTIFUL, exquisitely produced, Irish Dress, Costume, Blouse, &c., Linen, in all latest fashionable colours. Direct from HUTTON'S, 5, Larne, Ireland. From 7½d. yard. Orders from all over Europe already received.

MARRIAGES.

GODFREY-WARREN.—On June 15, at the Unitarian Church, Lewisham, by the Rev. George Critchley, B.A., Walter Hindes Godfrey, of Carteret Street, S.W., to Gertrude Mary, younger daughter of Alexander Grayston Warren, of Catford.

REED-JUDSON.—On June 12, at the Unitarian Free Church, Horwich, Lancs., by the Rev. S. Thompson, the Rev. C. E. Reed, of Ringwood, to Cicely May Judson, of Horwich.

DEATHS.

CROOK.—On June 13, at The Clough, Heaton, Bolton, Joshua Crook, in his 80th year. Interred at Tonge Cemetery on Monday, June 17.

WRIGHT.—On June 18, at 12, Pulteney-street, Bath, Elizabeth, daughter of the late R. J. P. Wright, of 1, Clapton-square, N.E., in the 80th year of her age. Associate of the Clewer Sisterhood. R.I.P.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting upon the adoption of particular Theological Doctrines."

THE ANNUAL PROCEEDINGS in connection with the CLOSING of the SESSION will take place at the College on TUESDAY, JUNE 25. The Rev. PHILIP H. WICKSTEED, M.A., will deliver the Address to the Students at 11.30 a.m. The Annual Meeting of the Trustees will be held at 3.30 p.m.

A Valedictory Religious Service will be held in the College Chapel at 8 p.m. The Farewell, on behalf of the College, will be given by the PRINCIPAL, and the Welcome into the Ministry by the Rev. J. M. LLOYD THOMAS, of Nottingham.

A. H. WORTHINGTON, B.A.

1, St. James-square,

Manchester;

Rev. HENRY GOW, B.A.,

3, John-street,

Hampstead,

London, N.W.,

Secs.

Schools, etc.

CHANNINGHOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LULIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WILLASTON SCHOOL, NANTWICH

The next ENTRANCE EXAMINATION will be held at the School, on Tuesday, July 2. —For particulars of this and of admission on the FOUNDATION, apply to the HEAD MASTER.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL
FOR GIRLS
AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are

The CULTIVATION of PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well studied dietary.

The DEVELOPMENT of FACULTY by a careful adaption of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply

Miss CLARK,

Coombe Hill School,

WESTERHAM, KENT.

NEW SYSTEM OF SCHOOL SCHOLARSHIP EXAMINATION.

CLAYESMORE SCHOOL, PANGBOURNE, BERKS.

TWO MAJOR SCHOLARSHIPS, tenable for three years, of the annual value of fifty guineas; and TWO MINOR SCHOLARSHIPS, of the annual value of thirty guineas, will be awarded on the results of an Examination to be held from July 25 to 27, 1907. These Scholarships are awarded in accordance with a scheme which is to a great extent based upon the system of "Interview" and Examination adopted for entrance to the Royal Naval College, Osborne. —For entry forms and further particulars apply to The BURSAR, Clayesmore School, Pangbourne, Berks.

MISS LOUISA MURRAY, L.R.A.M.,
Certificated Teacher of Mrs. Curwen's Pianoforte Method, gives PIANOFORTE LESSONS.—35, Parkhill-road, N.W.

LADY, whose girls attend Edgbaston High School in mornings, and have governess to supervise home-work in afternoons, would like to have another girl to live with her.—For terms and references apply, M., INQUIRER Office, 3, Essex-street, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD AND RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests; standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

THE "CLIFFS HEALTH RESORT,"
Near Folkestone, receives Patients and Visitors. The house overlooks the sea and Warren. Quiet rest and medical care. Prescribed dietary (including uric-acid-free diet). Large private grounds; golf, tennis, billiards. Delightful rambles and walks. Sea bathing, fishing, and boating. For prospectus and terms apply Medical Superintendent.

SHERINGHAM.—TO LET, furnished, a Semi-detached House. 3 Reception, 6 Bedrooms, Bath h. and c., Kitchen and other offices, Bicycle Shed. Easy access country and sea; golf links. Terms according to length of tenancy; less for June and July.—Miss MACE, 43, Newmarket-road, Norwich.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Gullford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a post as COMPANION HOUSEKEEPER, or Companion Help, where maids are kept. Experienced.—Apply, F., c/o Mrs. Atkins, Hollycroft House, Hinckley, near Leicester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW,
F. H. A. HARDCASTLE, RENCE.
F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamba Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 22, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3392.
NEW SERIES, No. 496.]

LONDON, SATURDAY, JUNE 29, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	...	401
LEADER:—			
Union for Social Service	...	...	408
ARTICLES:—			
American Notes	...	...	401
International Council, Boston, U.S.A.	...	...	402
In the Crow's Nest	...	...	403
The Secrets of Silence	...	...	403
Experiments in Socialism—VI.	...	...	404
The Van Mission	...	...	405
Theodore Parker's Works	...	...	407
MEETINGS:—			
Manchester College, Oxford	...	...	408
The Eastern Union	...	...	410
Provincial Assembly of Lancashire and Cheshire	...	...	412
Association of Irish Non-Subscribing Presbyterians	...	...	413
OBITUARY:—Mr. Joshua Crook	...	...	406
THE CHILDREN'S COLUMN	...	...	407
NEWS FROM THE CHURCHES	...	...	413

NOTES OF THE WEEK.

THIS week has been saddened for us by the repeated news of the death of valued friends. Mr. A. W. Worthington, J.P., of Stourbridge, had been for some time in failing health, but his death on Monday afternoon came suddenly, thus ending a long life of most unassuming, faithful service. In the fellowship of our churches he was perhaps best known as one of the original secretaries of the National Conference, and secretary from the first of the Sustentation Fund. For the past more than twenty years he had lived at Stourbridge, the scene also of his first ministry, and held a place there in the public life of the district from which he will be sadly missed. To our friend, the Rev. B. Kirkman Gray, the summons also came very suddenly, on Sunday afternoon. Of him, Mr. Wicksteed speaks in connection with the work of the National Conference Union for Social Service. In THE INQUIRER he had long given us constant help, and we owed much to his earnest spirit and deep human sympathies in the record of many efforts of social progress. Mr. Gray, who was trained for the Congregational ministry, and held two brief pastorates in that Connection, served from 1894 onwards as a Unitarian minister, and for four years gave himself to the work of the Bell-street Domestic Mission, Marylebone. Latterly he had been a lecturer in the London School of Economics, and two years ago published his "History of English Philanthropy from the Dissolution of the Monasteries to the taking of the First Census." Both of Mr. Worthington and Mr. Gray we hope to have a fuller memorial notice next week. Another friend, whose loss will be very keenly felt at Norwich, is Miss Clark, to whom

also, with the same swiftness as to those other two, the call came on Monday afternoon, at the house of Mrs. Mottram, her nearest friend. Miss Clark, who had for many years a school for girls in Norwich, was a woman of beautiful and noble nature, whose influence was widely and deeply felt. She gave untiring service for many years in connection with the Octagon, as morning superintendent in the Sunday-school, in the Young People's Guild, the Girls' Friendly Circle, and in other ways. There are many who will rise up to call her blessed.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SIR,—The summer meeting at Oxford of the Union for Social Service has already been announced in your columns for July 8 to 13. The arrangements had been made by our devoted secretary, Mr. Kirkman Gray, in conjunction with Miss Gittins, and, in spite of his precarious health, he was looking forward confidently to attending and taking part in the proceedings. Now we hear of his death, and not only mourn the loss of a zealous colleague, but feel that a spirit of rare purity and beauty has been withdrawn from our counsels. Arrangements as to lectures will be made as soon as may be, and the necessary changes will be duly announced, and all will go on, so far as possible, as it had been planned by Mr. Gray. We must all feel that the best tribute we can at the moment pay to his memory is to give vigour and life to the last piece of work to which he set his hand.

The formal part of our proceedings can be set out as a programme, but the real value of our meetings will depend upon those who attend them. We, the officers, look to them for guidance and suggestion as to the future, and it is rather in the informal conferences than in the set lectures that we look for lasting fruits. All who have attended any similar gatherings must feel that the presence together day by day of a band of friends united by common sympathies and under the shadow of a common idea brings thoughts, experiences, and impressions of lasting significance. Day by day the sense of union grows, and the common purpose gathers strength and clarifies itself. We have purposely refrained from overloading the days with stated lectures, in order to give this collective life room in which to grow, and we appeal to those in all our congregations who have the aims of the Union at heart to bring their knowledge and their perplexities alike into the common stock.

PHILIP H. WICKSTEED.

AMERICAN NOTES.

THE May anniversaries of our religious fellowship in the United States have come and gone. Once more our Unitarian tribes have assembled at their denominational Zion for worship and conference, and to hear reports concerning the year's activities and results. In point of numbers and general interest the meetings averaged well with those of other years. We are not a very demonstrative folk, and the Boston environment is not especially favourable to enthusiasm. Still, there were moments when the monotony of committee reports and the chill New England reserve were happily broken into by a display of real spontaneous feeling, as when tribute was paid to the efficient and successful labours of our devoted and modest Field Secretary for New England, William Channing Brown, in leading the movement to double this year the financial contribution to the missionary funds of the American Unitarian Association. At the initiative of a few ardent young ministers, and somewhat against the judgment of the denominational leaders, this endeavour was made. Once launched, however, all worked heartily for it, and the sum first indicated—\$150,000—was raised in full by the churches and generous individual givers. It is hoped that an average of \$100,000 annually may hereafter be attained.

Rev. Earl M. Wilbur, Dean of the new Unitarian School for the Ministry at Berkeley, California, gave an interesting and cheering account of the growth of his institution.

The topic of ministerial salaries, relief funds, and pensions was also much discussed in public and private gatherings, and steps were taken towards some solution of the financial problems of our clerical life. Another meeting of great interest was that at which interdenominational greetings were brought us by representatives of the Orthodox Congregational, Universalist, Quaker, and Christian bodies. Professor Fenn's paper on the ministry, read to the clergy in King's Chapel, touched high-water mark. Through all the week there were many references to the approaching International Congress of religious liberals in Boston. There is a glad expectancy in all hearts concerning its promise and importance to our liberal cause. In this East and West, North and South, seem to share. The writer, as executive secretary of the congress, has recently made a missionary journey through the West in its interest, speaking in some twelve cities and college towns. Chicago, St. Louis, Cincinnati, Milwaukee, Indianapolis, Detroit, Ann Arbor, Madison, &c., were visited in turn. Everywhere

there was a display of warm interest, and many pledges to attend the Congress next September. Letters from the South tell of an unusual stir caused by the announcement of our international meetings. Over a hundred of our American women's societies have been studying all winter the story of liberal religion in European and other foreign countries. Over three hundred addresses on this theme have been made by the writer, by Dr. S. A. Eliot, Dr. Crocker, Revs. J. T. Sunderland, F. C. Southworth, J. F. Meyer, Professor Rau, and other speakers, to alliances, clubs, and conferences, while our denominational journals have contained much valuable matter on the subject.

The local committee is delighted to learn that so large a delegation is coming from Great Britain. The more the better. The delegations from Continental European nations are not large, but very impressive by the intellectual and moral weight of their representatives. Professor Otto Pfeleiderer is to deliver in October a course of lectures in German at the Harvard Theological School, and the Deutsche Gesellschaft, of Boston, under the presidency of Professor Münsterberg, of Harvard, is preparing to give him a splendid reception at our leading hotel, the Somerset. It is hoped that other of our German-speaking delegates will be able to remain, over and participate in this occasion. The French, Hungarian, Scandinavian, and Dutch delegates will also receive social courtesies, so far as their time-permits.

But it is to England we look for our chief foreign constituency. It is our desire and hope to have every British clerical delegate occupy a Boston or suburban pulpit on September 22, and thus personally participate in the opening of the Congress. The Secretary of the Congress will be at the Unitarian headquarters in Boston all summer to greet any delegates who may make an early appearance.

The present summer is an unusually cool one—almost cold. This does not negative a sudden transition to great heat; but it will be well to be prepared for both climatic contingencies.

A day recently spent at Niagara Falls renewed the impressions of former visits. Since both banks of the river at this point have been made Government property and opened freely to the public, the park-like surroundings and relief from greedy exploitation add much to the sublimity and beauty of this great spectacle of nature. But the tumultuous rush and awful roar of the cataract are too overpowering for a long stay. A single day suffices to enable the active visitor to see the falls from every point of view, especially if he avails himself of the coupon tickets (\$1.50) sold on the trains and at the stations, which provide a carriage drive to desirable points of view and an electric-car ride down the gorge on the American and back by the Canadian side. The trip (60 c.) in the staunch little steamer *Maid of the Mist* along the verge of the descending mass of waters should be taken for its awe-inspiring impressions. Those not averse to discomfort may enter the Cave of the Winds, under the American Falls (\$1.00). An inexpensive lunch and a few (hideous) souvenirs complete the necessary expense of the visit, unless one

prefers to spend the night at a hotel instead of on the sleeping-car. But the memories of the visit will be golden for the rest of one's life.

Visitors to New York City will find pleasant welcome at the Unitarian Headquarters at 104, East Twentieth-street, in the rear of All Souls' Unitarian Church, where Rev. Geo. H. Badger, the Unitarian Secretary for the Middle States, or his representatives, will be glad to receive them. The Unitarian headquarters in Philadelphia are at 102, South Twelfth-street, and the Chicago office is at 175, Dearborn-street, with Rev. W. M. Backus in charge.

The Second Bulletin of the Boston Congress has appeared as a supplement in the American and British Unitarian journals. A German version has been issued as a supplement by the *Protestantenblatt*, of Berlin, and *Die Christliche Welt*, of Marburg. Another in French has appeared in the *Protestant*, of Paris, and *La Vie Nouvelle*, of Montauban, as well as the Dutch organ, *Hervorming*. This, with a large private distribution and many Press notices at home and abroad, assures a large advertisement of the Congress throughout the world.

Professor Montet and Revs. E. Rochat and L. Maystre, of Geneva, together with Rev. Tony Andre, of Florence, form a congenial party which sails from Genoa on August 22, and intends visiting New York, Philadelphia, Washington, Hudson River, Niagara, the St. Lawrence, and Canadian points ere they turn their faces towards the Congress. Our Dutch friends come by a Rotterdam steamship.

Thirteen countries have now appointed delegates to our session in Boston.

An interesting figure at the Congress will be Abbe A. Houtin, whose illuminating and brave books, "La Question Biblique au XX^e Siècle," "L'Americanisme," "La Crise du Clergé," &c., have been promptly placed on the Roman Index. He will treat of the New Catholic Movement at the Congress.

Another visitor of note will be Dr. Max Fischer, of St. Mark's Church, Berlin, recently the object of synodal persecution on account of an address he gave at the 1904 meeting of the Protestantenverein.

The Harvard theological department is about to issue a quarterly called *The Harvard Theological Review*, Professors Fenn, Ropes, and G. H. Moore will direct the publication of the quarterly, which will not appear until next January. The purpose of the magazine is to record and comment on theological intelligence of current interest. It will be partially supported by the endowment of the late Mildred Everett, daughter of the late Dean Everett, of the Harvard Theological School, and editor of *The New World*, whose discontinuance was so much regretted by our liberal fellowship.

The late visit of the Rev. L. P. Jacks, of Oxford, editor of the *Hibbert Journal*, was most welcome to his many friends in the United States, who have learned to love him as a man and prize him as a scholar.

The Rev. Paul R. Frothingham and Mrs. Frothingham will soon be on their vacation visit to Europe, returning in time for the National Conference session in Boston,

over which Mr. Frothingham will preside. President S. A. Eliot, of the Unitarian Association, has taken a summer home not far from Boston, so as to be within reach for consultation with regard to Congress affairs.

The sudden death of our English-American fellow-worker, the Rev. John Cuckson, came to us as a great surprise and shock. For a year past he had seemed to be in failing health, but kept up his usual stint of work and flow of spirits. He was a man of sterling qualities of character, manly independence, and as a preacher, both in the literary form of his discourses and their electric delivery, had few equals in our liberal pulpit. We shall miss him greatly, especially in the Ministerial Union, of which he was the president at the time of his death.

CHARLES W. WENDTE.

INTERNATIONAL COUNCIL, BOSTON, U.S.A.

THE following ministers have booked their berths with Messrs. Thos. Cook & Son. Several are going by way of New York, others to Canada, and a number direct to Boston. They are travelling by upwards of twenty different steamboats. The *Ivernia*, which sails on September 3, will carry the largest number of international passengers—25.

Bowie, W. Copeland	Petzold, G. von
Constable, B. C.	Pollard, J. C.
Cooper, G.	Pope, W. W. C.
Davis, J. Tyssul	Price, W. G.
Davis, V. D.	Rawlings, H.
Dolphin, A. H.	Roberts, H. D.
Dunkerley, T.	Robinson, T.
Edwards, T. E. M.	Roper, C.
Ellis, J.	Ruddle, J.
Evans, E. D. P.	Scott, M. R.
Evans, E. G.	Shanks, W. R.
Forrest, James	Smith, H. Bodell
Haigh, J. L.	Spedding, T. P.
Hankinson, F.	Stead, J. E.
Harris, Wilfred	Street, C. J.
Harvey-Cook, C.	Summers, F.
Hicks, E. Savell	Tarrant, W. G.
Hirst, J. C.	Taylor, H. S.
Holmshaw, W.	Taylor, Felix
Hurn, A. ●	Thomas, A. Hermann
Jenkins, T. J.	Thomas, T. Arthur
Jones, E. Ceredig	Travers, C.
Kelly, J. A.	Tucker, W. L.
Lambelle, W. H.	Voysey, E. A.
McDowell, J.	Webster, A.
Parry, A. E.	Wright, C. M.
Paxton, T.	Wright, J. J.
Peach, C.	Wrigley, I.
Pearson, J. A.	

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.—The Rev. John F. Parmiter, who desires to enter the ministry in this province, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness. Signed: W. Blake Odgers (chairman), James Harwood (secretary). NOTE.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.

WE have another letter from the Rev. H. D. Roberts, in reply to Mr. Whitaker, on "An Urgent Problem," but it must wait till next week.

IN THE CROW'S NEST.

It was necessary, of course, to visit my parishes. I already called them mine in thought, and felt that I should always hold them dear, whether I found it possible to become their minister or not. I suppose a lady never feels quite indifferent to a man who has asked, albeit unsuccessfully, for her hand. The day which I first proposed turned out to be one on which a Landesgemeinde was to be held—an assembling of all the burghers of a government district for the adoption or rejection of laws—and, much as I should have liked to see it, I thought it better to choose a quieter Sunday for my visit.

The coach left Samaden at 6.40 a.m. A peasant woman, travelling without any head-dress, for whom I opened the door, thanked me with an accent which had no taint of Schwitterdütsch. I thought she was travelling down the Unterengadin (for passengers to the Münstertal are rare) and did not attempt to converse with her. One place remained vacant, and the fourth was taken by a soldier. Another travelled in the extra coach. They were returning from strike duty at St. Moritz. Six hundred Italian masons had marched away, three days before, over the Maloja. When the strike was at its height my pupils and I had the Realschule all to ourselves, and were guarded by a military patrol. All the regular masters had been called out for special service, and on one occasion the headmaster of the school happened to be in the squad which was detached to guard it. As for the dispute itself, the demands of the men were not unreasonable; a ten-hours day, fortnightly payments and a scale of wages which would give a skilled mason about five-pence an hour; but they presented their claim at the knife's point, and that is not the way to deal with Bündner folk.

At Bevers, where the railway swerves off towards the Albula tunnel, the vacant place was taken by a German, who stared at me as if I had been a ghost. After several efforts to speak, "were you not," he articulated at last, "in the train from St. Moritz?" I owned up, and awaited developments. "Then how did you get into this coach?" He was labouring under the impression that Bevers was the only place where the coach-route touched the rail, and my explanation that they were only ten minutes apart at Samaden relieved him immensely. As soon as he was quite sure I was no Hexenmeister—the peasant woman with the good German supported me, and an appeal to the soldier resulted likewise in my favour—he became very genial, and pretended not to perceive that I was an Englishman.

The railway behind us, we rolled along through Ponte, where the bridge of the great fight has been displaced by a workmanlike, but unpoetic iron structure, Madulein, with Guardaval above it, where Adam of Camogask avenged his daughter's honour and freed his fatherland, Zuoz, the old capital, with its ancient prison tower, Scans and the Val Sulsanna, which leads by the Scaletta pass to Davos; crossed the Punt Ota, and were in the Unterengadin. Between Scans and Zernetz, there is a long and beautiful gorge,

Where Inn, full many a fathom low,
Wears with his rage no common foe.

Beyond it we enter a wide plain, and I must change coaches and have time for breakfast.

In the inn I see my peasant woman, who is evidently to be my companion over the Ofen pass.

"Excuse me," she says, are you the Herr Pfarrer?"

Not yet, I tell her, but perhaps before long.

"I thought so! I thought so! Oh, how glad I am."

The road from Zernetz to the summit, which rises more than 2,000 feet, is very lonely, and very beautiful. At one place it offers a most remarkable view along a mountain-river gorge, from a point high above it. This is La Serra, the defile of the Spöl. We make one long stop at the Ofenberg, a solitary inn renowned among chamois-hunters, where I found lunch awaiting me. I suppose there is a telephone connection with Zernetz.

My companion and I had much talk. I was sure to like the valley; one could not help liking it. Its advantages were catalogued for me, and I quite believe they are all genuine. I wish I dare print what I was told about the people—such simple, natural, human things. But in that thinly-peopled valley to repeat an incident is to name a name; and the world has grown small.

We reach the summit, and there, majestic in the distance dwarfing all the nearer giants, towers the huge Ortler; and there, nestling under an arve wood, high on the mountain side, is Lü. Cierfs comes next into sight, scattered into three hamlets. A steep-winding road takes us down through stone-pines, and across a waste, into the meadows which surround the village.

The Pension Alpina is closed, but the tavern next door, which belongs to the same host, is open, and my room is actually in the more modern building. I leave my bag, and remove some stains of travel. The coach waits for me, and takes me down past the shallow lake, through Fuldera Daint, into Fuldera Dora. A young girl whose perfect features are set off by a kerchief, exquisitely draped, guides me to my correspondent's house. Many of the children in these villages are ideally beautiful.

I inspect the little church, and we arrange the morrow's services. At Cierfs, my host shows me over the church. I am early abed, and rise early.

At half-past nine I conduct a service in a crowded church at Cierfs. A trap takes me to Fuldera, and at eleven I find the church there equally full. I am sorry to have no language for these people but German, for they are clearly much less at home in it than the Oberengadiners. Still, a German Pfarrer is better than none.

I pass my afternoon in the pine wood, and in the evening I go into—

I ought to have told you. It is a great day among the young people. They have studied a play in German, and have already given a trial performance. To-day they are to give it again, and people are coming from Santa Maria and Münster, yes, even from Mals, away in the Vintschgau, over the Tyrol border, to see it. Of course, I must go, too.

The theatre is the very tiniest, I should

think, in the whole world. It is a room in the Pension Alpina. The drop-curtain presents a picture of Cierfs itself, with the church spire in the middle. This, and all the scenery, were painted in one week by a Fuldera man. The play is "Der tolle Hofjunker," which is a comedy. It was indeed as funny as any comedy I ever saw. The man who played the barber is a born actor; but every character contributed, one way or another, to the amusement of the audience. And the audience had come in the best of humours, and met the actors half way.

I saw only two acts, for a deputation appeared in the inn to wait on me. The place was full of guests, who had come for the entertainment. (The play was but one item.) I sat at the head of a rough tavern table, with ambassadors from the three parishes to right and left; all round us was laughter and talk in at least five dialects; the wreaths from porcelain pipes floated gracefully about our heads. And so I was solemnly called.

"We three parishes have assembled, and resolved. We call you to the care of our souls." Duties and conditions were exactly detailed, and I was asked to reply. I thanked them, and asked for Bedenkzeit, which they readily granted. A company of Tyrolers came noisily in, and we made room for them.

This was the merriest night of all the year, and there was no drunkenness, and no unseemliness. These people, the inn-keeper told me, do not frequent the tavern, and do come to church. Next day I climbed up to Lü, which will be a great air-cure resort when it has a road and a hotel. I met one of the deputation at work in a field. He addressed me in French. It is clear that a Pfarrer in the Münstertal must learn the Romanish of the countryside. German is not enough.

Let not ambition mock. If duty did not point elsewhere, would it not be a worthy use, not merely of a year or two, but of a whole life, to devote it to the encouragement in well-doing, the comfort in sorrow, of those simple, genuine villagers?

E. W. LUMMIS.

THE SECRETS OF SILENCE.

SILENCE tells us the unutterable things, and souls that are akin speak in tenderest fashion to each other when their lips make no movement. Silence is, indeed, an atmosphere in which contemplative minds grow fruitful, and shallow ones embarrassed; while the heart which has made evil its choice, fears it as a frightened child fears the dark. To all of us there is something almost painfully impressive mingled with its calm—a solemnity that crushes even while it soothes the spirit; and this is experienced more or less poignantly in proportion to the activity which characterises our every-day life. For, while the scholar and the thinker hate every sound which distracts their attention from study, the work performed by the majority of people is carried on to the accompaniment of myriad noises which they scarcely notice while they are busy, but which they miss acutely when they no longer hear them. That is why town-folk, as a rule, come back so contentedly to the roaring streets wherein they feel so

much at home after a few weeks in the country. The quietness of the latter, they frankly confess, gets on their nerves—which is, perhaps, only another way of admitting that “there is a spirit in the woods” who demands of man a reverence of thought he is not always capable of achieving.

Visionaries and mystics, since time began, have been disciples of silence, and all great souls have drawn from it the inspiration for their noblest endeavours. We English people, as a race, are proud of the strong, silent men who have helped to make our name honoured throughout the world; and it is an open question whether the best work is not always done by people of few words, the brilliant conversationalists of noted *salons*, famed in art and literature, notwithstanding. Genius is the only legitimate excuse for volubility, and even those great ones who possess it should be merciful, lest their hearers be overwhelmed and swept off their feet by a too-forceful flood of eloquence. Economy of speech is, at all events, a virtue not to be despised by the thoughtful in this twentieth century, when everybody tries to talk, at least with fluency, if not always with sincerity; and one might venture to lay it down as an axiom that Truth has deeper meanings for those who know how to listen and be still.

There is a great difference between the silence of a stupid man and the silence of a thinker. But, while the latter will be listened to with eager enjoyment when he is surprised into continuous speech, the former will never cease to earn our respect if he is wise enough to remain dumb. To be at once uninformed and talkative is a disastrous thing, for the utmost that can be obtained as the result of such a combination is the cheap “smartness” which pleases “the ears of the groundlings,” and exasperates those who are stumbling after knowledge. De Quincey, speaking of Mrs. Wordsworth, says, “she talked so little that Mr. Slave-Trade Clarkson used to allege against her that she could only say ‘God bless you!’” and he adds, rather shrewdly, that her “repose of mind” was much more adapted to uphold the comfort of Wordsworth’s daily life, “than a blue-stocking loquacity, or even a legitimate talent for discussion.” Whether or not it is desirable that all men’s wives should be restricted within quite such narrow conversational limits, it is certain that few women noted for the rapid way in which they chatter about everything in heaven and earth, could have won from the poet the admiration and reverence expressed in those lines beginning “She was a phantom of delight.” Mrs. Wordsworth’s was

“A countenance in which did meet
Sweet records, promises as sweet”;

and no one who has ever walked through Grasmere Vale, and looked forth from the windows of that primitive little cottage where the “simple life” was lived by people great of soul a century before it became a cult of fashionable modernity, could doubt whence came the inspiration of so quiet and beautiful a mind.

This brings us back to the silence that is found in nature, and beloved of those whose spirits have something in common with the mystery abiding in solitary

places. Silence, if you think of it, is allied with all exquisite things. We find it sometimes even in London, when we go to spend an hour among the Raphaels and Botticellis at the National Gallery, or loosen our imagination in the sylvan haunts of Kew. But it is only in the shadow of the hills, or under foam-flecked crags, that one really gets to the heart of that great stillness which broods over infinity, and against which the roaring tides and tempestuous winds seem but as the ruffling of foam on a stretch of untrodden sand. How often has one sat motionless on some lichened rock by the Cornish sea, hearing, through the rhythmic swirl of waves, that “music of an unlike fashioning” which is only audible to the soul! Or how often has one sought to capture the secret of that silent glow and warmth steeping some breathless moor, as the July day gathered up every point of light and colour before sinking into the equal calmness of night! When one has exhausted one’s raptures about the variety and loveliness of a landscape, one must always feel a certain impotence of speech as one realises how ineffectual are words to describe its *soundless* ecstasy, born as that ecstasy is of innumerable quiet things—leaves, and grass, and innocent flowers—which do not force themselves upon one’s attention, and are content if they may but breathe and die unnoticed. Doubtless, if our senses were fine enough, we should hear many sounds pulsing about such shy nooks as the speedwell loves—the buzz of tiny insects, the rushing of the sap, the stir of growth; but the blossom is, if anything, sweeter to us because its coming and going are noiseless, apparently, as the waxing and waning of the dawn. The human soul, like this delicate thing, attains its truest life in silence; and the peace that passes understanding is born, not of the strenuous hours when our activities are fully employed, but of the equally fruitful periods of quiet thought and reflection in which ideas are re-adjusted, and irritabilities soothed.

Martineau has beautifully said, “Silence is in truth the attribute of God. . . . All great things are born in silence. . . . Silence came before creation, and the heavens were spread without a word.” Character, too, is moulded in silence, and those who bear life’s ills with the noblest fortitude “neither strive nor cry.” An excited controversialist does less good to his cause than the patient worker, who, convinced that certain ideas are right for him, is more anxious to make his own life accord with them than to proselytise the world. There is, as we have all been taught in our childhood, a time to speak, and a time to refrain from speaking; but in these days it were, perhaps, as well to lay a little more emphasis on the merits of silence than on those of eloquence, for when everybody is talking, Truth is apt to escape in the heat of argument. She, that pure spirit, who will hover by her martyrs at the stake to the very last, abhors the troubled atmosphere of disputation; and, while the doctors wrangle in the schools, she unveils her face to some potential Christ on the mountain-slope, where he has sought for her in solitude.

—LAURA ACKROYD.

EXPERIMENTS IN SOCIALISM.

VI.—PARIS “SOCIALISTS” IN 1848.

THERE is just one other Socialistic experiment to which in a series of articles of this kind attention ought to be drawn, and with that I will close. One might go on quite indefinitely. Fifty or sixty years ago a man named Macdonald, a Scotch printer, and an ardent follower of Robert Owen, set out on a tour of inquiry in North America with the purpose of writing a book giving an account of all the Socialistic settlements he could find. He devoted ten years to this inquiry, and accumulated a great amount of material, though the book was never written. There were in all probability a good many little communities he did not discover, but he actually found seventy-eight societies of one sort and another, either existing, or that had recently collapsed, and that in the United States and Territories alone. The truth is that for many a long day the world has had a vision of a brighter life than it has been living, and has been every now and again trying to embody its visions in concrete form. The wonder is that it should so often have been the wicked world outside all the churches that has had these dreams of peace and harmony and union, and should have tried to realise them here on earth, while the churches have so generally been content to look on in a spirit of critical disbelief in the possibility of thus applying their own teaching. It might well be that the trained intelligence of church leaders might be unable to encourage such schemes from a perception of their inherent impracticability; but the least that might have been expected from them was that they should closely have studied these pathetic attempts to realise the higher life, with the view of determining wherein the impracticability consisted, of discovering the real causes of failure and the conditions of success. But for the most part they have gone on pointing to another world for the social embodiment of their principles, while graceless outsiders have been perversely insisting on it that if the principles are good for anything at all they ought to be realisable in this world. What a comedy it is!—the people who *do* believe in Christianity, sniffing and scoffing contemptuously at all attempts to build up societies on its teaching, and the people who *don’t* believe, and will have nothing to do with the churches, breaking their hearts and bringing themselves to poverty and despair because they, somehow, can’t make the Christian principles work!

If ever there was a “Socialistic” scheme that might have provoked to sardonic laughter all the gods of Olympus it must surely have been that with which the name of Louis Blanc has been so unjustly associated, and to which all the enemies of Socialism have so gloatingly pointed whenever they have required a striking illustration of the absurdity and absolute futility of Socialistic theories. I am alluding, of course, to the memorable setting up of national workshops for the unemployed in Paris in 1848, which, as most well-informed people are aware, not only failed in what was supposed to be its object, but, by its failure, brought about one of the most terrible insurrectionary outbreaks in European history

It really is not worth while to go into this matter in any detail. Everybody who knows the history of it knows that it was not a Socialist movement at all, nor was it the ebullition of mere madness such as it has often been pronounced. It was the work of political scoundrels, one or two of whom richly deserved to be hanged for it. The Paris Socialists and this insane scheme have been held responsible for the frightful disturbances which followed. But the fact is that an insurrectionary storm had long been brewing, and this labour-organising madness only precipitated and intensified the outbreak. Reckless pursuit of wealth, commercial gambling, and the scandalous misrule of the clever but unprincipled and most rapacious Louis Philippe had brought the country to the verge of ruin; and all over France, but especially in Paris, the unemployed were swarming in daily increasing numbers. It was this condition of things which had given Louis Blanc his enormous popularity among the working classes. In 1839 he had founded his *Revue du Progrès*, and in this he wrote a series of papers on the "Organisation du Travail," which, in 1840, were published in book form, and turned the thoughts of all working Paris in the direction of Socialist industry. After the revolution of February, 1848, he became a member of the Provisional Government, and, as the idol of the working classes, the most popular man in France, he was, of course, a member to be reckoned with. As a journalist and author he had made himself the representative of Socialism, while many of his colleagues in the Government—including Lamartine, its ruling spirit—were in the strongest opposition to his theories. How were they to oppose him without bringing all working Paris about their ears? There cannot be a doubt that a rascally lawyer, M. Marie, who hated Blanc and all his ways and works, conceived the idea of practically demonstrating the folly of the demagogue's theories, and thus destroying his credit and authority with the working classes. Under Louis Blanc's influence the Provisional Government had passed a resolution of five clauses—first, to provide work for all who needed it; second, to convert the Bank of France into a State bank; third, to nationalise the railways, insurance companies, and savings banks; fourth, to set up public workshops and stores; and, fifth, to establish agricultural colonies on co-operative principles.

Now, that is a programme to which all Socialists would subscribe; but it is a very large order, and how it could best be carried out is a question upon which the most ardent Socialist, if only moderately prudent, would think a good deal before setting about it. Beyond all dispute, M. Marie's purpose was *not* to carry it out, but to show that it could not be carried out, and that any attempt would only make bad matters worse for the working classes themselves. Of the five items in the resolution he picked out two, taking care to leave out the last item on the list. He persuaded the Government to undertake to find work for everybody who could produce a certificate granted by any mayor showing that he needed it, to organise public workshops, and to make him—M. Marie—director of the whole scheme. This was, I

think, in March, 1848, and before the end of April 100,000 men and women had presented themselves with certificates. It had, of course, gone out all over France that work was to be had in Paris, and that everybody could earn at least a couple of francs a day. The policy should, of course, have been to keep all country people in the country, and to withdraw as many as possible from Paris. Agricultural colonies as designed by Louis Blanc would have tended to this. But Blanc was persuaded to accept the presidency of a committee for discussing the labour problem, while Marie became Minister of Public Works, with full power to put the theories of his demagogue rival to the test in his own way. Louis Blanc had nothing to do with it, and from first to last protested against the way in which his proposals were being caricatured. Instead of spreading the people over the country and organising work for them in land colonies, M. Marie and his factotum Thomas, a young engineer from whom he is said to have derived his scheme, confined their organisation to Paris, and the effect, of course, was what has been experienced in London, in a less formidable degree, when a Mansion House Fund has been started or a Labour Committee has been formed. The people flocked in by thousands. Every bit of public work, necessary or unnecessary, that could possibly be devised was taken in hand by an industrial army organised on military lines, with its escouades, brigades, lieutenancies, and companies, with headquarters in the Parc Monceaux, where there were shoals of staff officers taking high pay for a mere pretence of work. Very soon, of course, all sorts of odd jobs were finished, and no work could be found for the formidable army enrolled, while 50,000 or 60,000 men were still clamouring for enrolment, and others were actually throwing up their employment to come to Paris for engagement in the national workshops. Within six weeks of the opening of the enterprise nothing could be found for the people to do, and in the Parc Monceaux troops of hilarious labourers were to be seen engaged in what was described as merely wheeling away a hill in barrows and then wheeling it back again.

Whether M. Marie had thought the matter out sufficiently far to have arrived at any definite idea of what was likely to happen when he had demonstrated the futility of Socialist methods of reform, there seems to be no evidence to show; but that it was all his doing, and that he was at heart a virulent opponent of Socialism, there can be no reasonable doubt. His right-hand man, Emile Thomas, "rounded" on him and his colleagues in the Provisional Government. "M. Marie," he says, "told me that the prime intention of the Government was to allow this experiment to be accomplished, because they believed only beneficent results could follow, since it would prove to working men the falseness of inapplicable theories, and would show the disastrous consequences it must entail for themselves, and that, thus enlightened as to the future, their idolatry for M. Louis Blanc would crumble down, and that henceforth he must lose all his prestige and strength, and must for ever cease to be dangerous." M. Lamartine, Minister of Foreign Affairs in the Government, and a

witness of indisputable weight, says: "M. Marie organised the national workshops with ability, but without result with regard to productive labour. . . . During four months he made of the *Ateliers Nationaux*, instead of a strength at the mercy of Socialists, a pretorian army, managed by leaders who had the secret assent of the anti-Socialist part of the Government." This pretorian army, says M. Lamartine, certainly scandalised Paris by the uselessness of the work they did, but they protected and saved Paris more than once. "Far from being in the pay of Louis Blanc, as it has been asserted," he declares, "they were inspired by his opponents." The danger of pretorian guards is pretty obvious, and history has shown it; and, of course, there came a time when this cruel and iniquitous political manoeuvre must end. On June 22, in much fear and trembling, the Government decreed that all men under 25 should be excluded from the national workshops, and advised that they should enlist in the army. As might have been anticipated, this was recognised as the beginning of the end, and Paris, with all the idle riffraff of France concentrated within its walls, broke out in insurrection, which after three days of terrible bloodshed, was suppressed by the artillery of Cavaignac. And from that day to this the opponents of Socialism have continued to point to this disastrous prelude to the Second Empire as a conclusive illustration of the folly and futility of Socialist theories, and in denunciation of the mischievous principles of Louis Blanc, whose teaching on many of the great questions of life I have no hesitation in saying was, as far as I know anything of it, not only profoundly religious, but essentially Christian.

GEORGE F. MILLIN.

THE VAN MISSION.

"Is it not a pity to disturb the religious beliefs of people by sending a Unitarian Mission into their midst?" That is the substance of two or three queries which have come to hand from well-wishers who are anxious, however, that the result of this effort shall not be simply to add one more to the many disintegrating forces of our time. It would be idle, of course, to deny that some disturbance of opinion is inevitable—and desirable, unless all our preaching and teaching from the beginning until now has been misconceived. Every good cause is distinctive. It may or may not be good policy to emphasise the distinctions, but it is a denial of faith in one's own Mission to deny these, and a waste of time to minimise their significance. A tradition—a heritage—is also a responsibility, and it involves a very decided belief in the value of our faith. The Mission, therefore, does not suppress any announcement of principle merely because of any fear lest it may disturb the opinion of a third party. It may feel that it is a good thing indeed to be able to disturb some notions. During last week, for instance, in one place our missionaries met with a stormy reception at the hands of people who declared emphatically that they believed in hell fire and damnation, and wanted none of these new-fangled theologies! If it is undesirable to slightly "disintegrate" ideas of that kind when met with, our

vans might as well be taken off the road. "Reform by creation," whilst it may stand in the forefront, can never completely exhaust the possibilities of any reform programme. So the Mission has always recognised that it would have to face probable opposition of this old-fashioned kind.

But the primary object of the Mission is not to find out occasions of such warfare. Its expressed aim is "to present the truths and principles of Unitarian Christianity to the people in a free and open manner, without any wish to interfere with, or to disparage the work of existing religious agencies, and to co-operate with them in combating the evils and meeting the social and religious needs of our time." It works for Christianity, or for religion if anyone should feel that the one term interprets a wider experience than the other. And here is the fact. That there are the greater number of men outside the churches, unstirred by their appeal, practically unaffected in the daily life by their doctrines, and in innumerable instances directly at variance with orthodox teaching. The bulk of these men will never touch orthodoxy again. They are out of the churches quite independently of any action of ours. But if some agency should carry a commonsense message to a few of these, rehearsing for them the grounds and principles which are generally accepted in our group of churches, and should to any extent succeed in restoring confidence in religion, the "disturbance" is all to the good, and apparently worthy the prayers and the commendations of all anxious friends. And therein is the work which our missionaries attempt—a statement of religion as affecting the immediate interests and occupations of life, and not necessarily dependent upon the doctrinal teaching of any church or creed.

The Mission has now settled down to the serious work of the campaign, and some magnificent meetings have been held during the last week. No. 4 Van, at Loughborough, and Coalville, has done work equal to the best of last season, and No. 3, at Biggleswade, reports meetings almost as large, despite the fact that no local church was near to render help. The Scotch Van, No. 2, is still among small villages where large audiences cannot be looked for, but three out of seven meetings have had over 100 persons present, and on one occasion the figures rose to 220. The only disappointment is in the story of No. 1 Van, which, with two exceptions, has had particularly small meetings. The gross figures for the week June 17 to 23, however, are wonderfully encouraging, giving a total adult attendance of 10,080, an average for the 35 meetings of 285.

No. 1 Van (lay missionary Mr. A. Barnes). At Huddersfield the missionary, Rev. W. W. Robinson, of Gainsborough, was assisted by Rev. W. Mellor and Mrs. Mellor and Rev. A. C. Smith, of Manchester. Friends of the church helped with the music, and on two evenings there were audiences of over 200. Mr. Robinson's report expresses some doubt as to the prospects of success in the larger towns, but he says: "I think the mission will do good work in the villages. In Slaithwaite I was able to talk to quite a large number of persons and to give literature to the people

who seemed likely to benefit by it. I made several friends there, and promised to go and spend two or three days sometime this summer." Rev. J. Ruddle, of Stannington, joined the Van at Mirfield, where he had the assistance of Rev. H. Cross, of Dewsbury. The site, however, proved to have been badly chosen, and a change had to be made before an improvement took place. Mr. Ruddle mentions Socialist and Free Church Council meetings as affecting the attendance, and says of the latter: "They had singers, we had none; they were a united *home* band, probably stimulated by the thought of possible danger; we were two strangers unknown and unloved." In addition to the evening meetings Mr. Ruddle addressed a few people on Saturday and Sunday afternoons. The Van then moved to Dewsbury, from whence better reports are expected, and is at Ossett over the week-end, moving to Normanton on Monday in charge of Rev. R. McGee, of Blackpool, who has taken the place of Rev. E. C. Jones, of Bradford, who, unfortunately, has not been well enough to fulfil his engagement. Castleford and Pontefract are in the next fixtures.

No. 2 Van (Lay Missioner, Mr. T. Lenny).—The week-end mission at New Cumnock, June 8 and 9, was conducted by Rev. E. T. Russell, of Glasgow, and on the Monday Rev. A. Thornhill, of Carlisle, took charge. Mr. Thornhill writes:—"Just before Tuesday's meeting two men were passing. Seeing the words 'Unitarian Van' they stood mute with amazement. 'What does that mean?' asked one. 'Och, some new form o' heresy,' was the contemptuous answer of the other. Needless to add, the answer formed a text for an exhilarating preface to the evening's lecture. On Friday a move was made to Old Cumnock, the populous mining town further north. Attendance, 120 men and many children. It was delightful here to meet with Mr. Donald, an avowed and well-informed Unitarian, who welcomed us into his house and with his guid wife gave us gracious hospitality." During the past week Rev. J. M. Whiteman has been missionary, following Rev. J. Forrest, of Glasgow, who was present over the week-end, and who comes to the Van on Monday for the month. He will be accompanied by Mrs. Forrest. Mr. Lenny returns to London after rendering useful service during June.

No. 3 Van (Lay Missioner, Mr. Bertram Talbot), after the fine meetings at St. Neots, was taken to Sandy, where the audiences were small. Rev. A. Hurn, of Acton, having left for home, his place was taken by Rev. C. Roper, of Kilburn, chairman of the Van Committee. The van arrived at Biggleswade, and every evening there were large audiences, ranging from 300 to 700 on the Sunday evening, when the service was conducted by Rev. J. H. Wicksteed, of the Garden City. On Friday evening Rev. F. Hankinson, of Kentish Town, was present in Mr. Roper's unavoidable absence. On the Saturday, when the attendance was entered as 300, there were probably 500 present during questions, and some slight uproar was caused by a number of young folk from a neighbouring school. The audiences were sympathetic. On Monday the van travelled to Baldock, and on

Thursday to Stevenage, where Rev. W. H. Rose, of Walthamstow, was to officiate, as well as at Hitchin, where it is due to-morrow, and on Thursday at Luton with Mr. Capleton.

No. 4 Van (Lay Missioner, Mr. Charles Barker) has held eleven meetings during the week, dinner hour audiences of about 200 having been present on four occasions. The van reached Coalville from Loughborough on Monday week for three days, but stayed until Sunday last, a meeting without the van being held at Donisthorpe on the Friday. A Thursday's mission was to have been held. The success at Coalville, under the Rev. J. M. Mills, of Bootle, assisted by the Rev. W. H. Burgess, of Loughborough, and T. J. Jenkins, of Hinckley, was so great that it was decided to remain there longer. The largest audience was close upon 1,000, the smallest in the evening 400. The Rev. J. E. Stead, of Mossley, succeeded Mr. Mills, and he was present at Donisthorpe on the Friday night, when the hostility was the keenest that the Mission has so far encountered. The van has been at Swadlincote until Thursday, and is now at Burton, with the intention of moving to-morrow to Lichfield. The Rev. L. Tavener, of Ipswich, who is the week's missionary, will be followed on Thursday at Rugeley, and afterwards at Stafford by the Rev. W. Wilson, of Manchester College, Oxford, and Mr. J. Steel, of Belfast.

OBITUARY.

MR. JOSHUA CROOK.

THE Bank-street congregation, Bolton, has lost one of its oldest members by the death, on June 13, of Mr. Joshua Crook, at the age of seventy-nine. Mr. Crook was head of the firm of Joshua Crook & Sons, cotton spinners and manufacturers, and a younger brother of the late Mr. Joseph Crook, who was Member of Parliament for Bolton from 1852 to 1861. Mr. Joshua took but little part in public life, but he was a lifelong member of Bank-street Chapel, of which he was the oldest surviving trustee, his appointment dating from 1863. His upright and honourable character made him greatly respected by his friends and workpeople, and the funeral on June 17 evinced many proofs of the esteem in which he was held. A special meeting of the trustees of Bank-street was held last week, and a resolution of regret and sympathy with his relatives was unanimously passed. Mr. Crook married a daughter of George Harris, the famous Unitarian minister. He leaves three sons and a daughter—Mr. George Crook, J.P., Mr. Sydney Crook, Councillor Arthur T. Crook, J.P., and Mrs. Robert Heywood.

As pilgrims, we approach the great saints, and commune with them in spirit, killing the distance of time and space. We enter into them, and they into us. In our souls we cherish them, and imbibe their character and principles. They may be made to live and grow in us.—*Keshub Chunder Sen.*

THEODORE PARKER'S WORKS.

At the Whitsuntide meeting of the American Unitarian Association the following statement as to the new Centenary Edition of the works of Theodore Parker was made by the Rev. John Haynes Holmes :—

In the annual report of the president of this Association for the year 1906 it was stated that "two events of the year in the Publication Department require especial mention"; and of these two events it was specified that the second was "the liberal gift of one of the survivors of the men who personally knew the emancipating force of the life and work of Theodore Parker, which will enable the Association in due time to publish a complete and standard edition of Parker's books. This interesting task has been intrusted to a special editorial board, and it is proposed to make the issue of the new edition lead up to the celebration of the one hundredth anniversary of Parker's birth in 1910."

The "special editorial board," to which the president of the Association referred in this last annual report, is composed of Rev. Samuel A. Eliot D.D., chairman; Rev. John Haynes Holmes, secretary; Thomas Wentworth Higginson, Mr. Edwin D. Mead, Mr. Frank Sanborn, Mr. Rufus Leighton, Rev. Paul Revere Frothingham, and Rev. Charles W. Wendte. This board has met three times during the past year, has initiated and supervised a searching and exhaustive examination of the material at hand, and has arranged for the publication of a complete edition of Theodore Parker's works in sixteen volumes. Several of these volumes are now in course of publication, and it is probable that at least five volumes will be issued in the course of the current year, others following from time to time until the set is complete. According to the statement of the chairman of this committee, the volumes to be issued this year include: "A Discourse of Religion," edited by Col. Thomas Wentworth Higginson; "Historic Americans," edited by Dr. Samuel A. Eliot; a collection of Parker's literary essays and papers under the title, "The American Scholar," edited by Mr. George Willis Cooke; a collection of Parker's sermons and essays upon social questions under the title, "The Sins and Safeguards of Society," edited by Rev. Samuel B. Stewart; and a collection of wholly new material never before printed in a volume in this country and now gathered under the title of "The World of Matter and the Spirit of Man," edited by Mr. Cooke. These volumes, as they appear, will be for sale separately, and purchasers can thus buy single copies or full sets as they may desire. A peculiarly interesting detail of the work of the board is the tentative arrangements which have been entered into by the publication agent of the Association for the contemporaneous publication of these books in England, thus securing the international circulation of this Centenary Edition.

To all admirers of Theodore Parker, the Elijah of modern America, it is a source of unspeakable joy that at last the works of this prophet and hero are to be published in an enduring form worthy of his noble memory.

THE CHILDREN'S COLUMN.

LEGENDS OF THE SAINTS.

VI.—SAINT ZITA.

It is easy to imagine that no one can become a saint unless they do some glorious deed, or conquer some great evil. But people who lead lives of quiet unselfish work, can be just as heroic, and for that reason, I have chosen the story of St. Zita to tell you.

She was very different indeed from some of the other saints. Nearly everyone feels at some time of their life that if they were given a great thing to do, they would be able to do it. But after all, most of us are only given a few very small things to do, and we are not always faithful even over these. It is in this matter of the humbly and faithfully doing of duty that St. Zita is such an example to us all.

She was not of noble birth, like the other saints I have told you about. She was the child of some quiet peasant folk, who lived in a little village near the town of Lucca in Italy, and when she was twelve years old, she went to service like the other girls of her age in the village. She was sent to the house of a nobleman in Lucca, and with these people she stayed her whole life long. At first her work was hard, and often very difficult. She was given all the most tiresome tasks by the other servants, and laughed at for her gentleness and piety, for no matter how early she had to rise in order to do her work, she never failed to rise earlier still so that she might have time to pray. But little by little, as the years passed, the other servants ceased to mock at her, and the people of the house found she was always to be depended on for doing what she was told to do, and for showing every possible kindness that came in her way, and by the time she was grown up, she was the dearly loved and valued friend of all the family and household.

There are very many legends which have gathered round her name. She seems never to have heard of anyone being ill or in distress without going to them at once, carrying her own food, or giving away clothes from her own scanty supply.

"Some one else needs it more than I do!" were words often heard upon her lips.

One legend about her is that one day she went to church, and stayed afterwards dreaming and thinking about God, and how she could best serve Him. As a rule she let nothing interfere with her work, but this time she does appear to have forgotten all about it. On her way home, she suddenly remembered that a batch of bread which should have been already in the oven, had not even been begun. She hastened into her kitchen, grieving over having let her prayers come before her work. To her surprise, the kitchen was filled with the smell of newly baked bread, and there in the oven were the smooth brown loaves, made by an angel who had come down to earth to do Zita's simple work.

Another legend is that one bitterly cold Christmas Eve, she met her master as she was on her way to church. She was not very warmly clad, and he noticed that she was shivering. He said all he could to

persuade her to stay at home, but she was very anxious to go, and at last he said: "Well, if you must go, take my fur cloak, but be sure and bring it home again." He wrapped it round her, and she hurried on, warmed and cheered by his kind thought. In the church she noticed a poor beggar with a thin white face, who was shivering terribly with the cold.

"He needs the warmth more than I," she thought, and wrapped the cloak round him as they knelt side by side, meaning to take it again at the close of the service. But when she lifted her head from her prayers, he had vanished, and so had the cloak, and Zita had to go trembling home to meet her master's anger. She was telling him about it, when suddenly a stranger with a beautiful kindly face appeared, in her master's room, with the cloak in his arms. He gave it to her, and thanked her for her kind deed and then vanished away in a blaze of light, leaving them standing, wondering and amazed. The legend says that the door of the church in Lucca where Zita first saw the beggar, has ever since been called, "the Angel's door."

Yet another legend is of how Zita set out one day to make a pilgrimage to a church fifteen miles away beyond Lucca. It took her so long to walk there, that it was dark soon after she had set out to return, and she had to face the thought of ten lonely miles in a dangerous part of the country, where very possibly robbers might be lurking. Some monks that she met tried to stop her, and in a little village that she passed, several people tried to persuade her to stay the night with them. But knowing that if she did so, she would not be able to be at her work in the morning, she steadily refused. As she walked on, she felt some one touch her shoulder, and a woman stood beside her, and asked if she might walk with her. Zita joyfully accepted, and found as they walked that all her weariness had passed miraculously away. When they at length reached the city gates, to her surprise they stood wide open, and turning to thank the woman for her company, Zita found a beautiful angel standing in her place, her guardian angel, who had walked beside her and guarded her from all peril through the night.

Saint Zita lived to be sixty years old, and died peacefully after her busy, happy, unselfish life. She was loved by everyone who knew her, and according to legend, at the very moment that she died, a bright star rose and shone over Lucca, as if to guide and protect the people she had loved and served so well. She was no longer among them, guiding and helping them, but the star was a beautiful symbol of the memory she left behind her.

A church was built in her honour, where the cottage in which she was born had stood, and in Lucca her name has always been held in the greatest reverence. She has been too little known to be a special favourite with artists, but where she has been represented, her emblems are the simple ones that fitly belong to her practical life. She has generally a bunch of keys and a bible, and she sometimes carries loaves of bread, a basket of fruit, or a pitcher.

She is the special patroness of servant girls.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 29, 1907.

UNION FOR SOCIAL SERVICE.

WE had already determined to devote our leading article this week to the summer meeting of the National Conference Union for Social Service, when the sorrowful news of the sudden death of Mr. KIRKMAN GRAY reached us. The President of the Union, the Rev. P. H. WICKSTEED, writes of this in another column. We can but echo Mr. WICKSTEED's words: "We must all feel that the best tribute we can at the moment pay to his memory is to give vigour and life to the last piece of work to which he set his hand."

The programme of the meeting, beginning on Monday, July 8, at Manchester College, Oxford, is advertised this week. The first lecture on the Tuesday morning was to have been given by Mr. GRAY, the first of two lectures he had undertaken to deliver on "Social Betterment in Germany." The vacant place on Tuesday will be taken by his intimate friend and neighbour in Garden City, the Rev. J. H. WICKSTEED, who will give a memorial address on Mr. GRAY's life and work. The rest of the programme remains as already published, and the presence of such well-known social workers as Miss CLEMENTINA BLACK, Mr. SEEBOHM ROWNTREE, and Mr. PERCY ALDEN, as well as the President of the Union and the Principal of Manchester College, will not fail, we must hope, to bring together such a company of friends as amply to justify the faith which prompted the holding of this summer meeting. It will be seen that much free time has been left, as Mr. WICKSTEED points out, for unconstrained fellowship and converse, and we have no doubt that as in the case of the Summer Sessions for Sunday-school Teachers, which have already proved so great a success, this fresh opportunity for the gathering together of those who are devoted to a common work and a high ideal will be found to be full of delight and most helpful stimulus. Only let the people come! Let the members of our churches, who realise the vital significance of social service for religion, help, wherever they can, and all they can!

MANCHESTER COLLEGE, OXFORD.

THE annual proceedings at the close of the session took place at the college on Tuesday. Two hours in the morning were devoted to the reading of passages of essays and examination papers by the students, and the preaching of sermons in the chapel by Mr. Felix Holt and Mr. Stanley Mellor, two of the leaving students. This was followed by the Visitor's address, given by the Rev. P. H. Wicksteed, on "Economic Aspects of the Ministry as a Profession."

We do not propose to harrow Mr. Wicksteed's feelings by any attempt to report his address. It was full of matter which should receive the very earnest attention both of ministers and congregations, and we deem it wiser to wait for the publication of the address before calling further attention to it. Only one brief reference we may venture to add here. Mr. Wicksteed said some searching things as to the poverty of ministers and also the poverty of congregations, and how, in spite of this, a true minister will maintain his hold upon the things of the higher life. It needs wisdom and courage, he said. A very poor man may live a very noble life, if he is wise enough to know the things which really matter, and courageous enough to take them, instead of taking the things which people suppose to matter. "Keeping up appearances" is a significant phrase. If he have courage to keep up realities instead, he can live a very rich life on small means.

TRUSTEES' MEETING.

In the afternoon the annual summer meeting of trustees was held in the library, the president, the Right Hon. WILLIAM KENRICK in the chair.

Mr. A. H. WORTHINGTON read the minutes of the annual meeting in January, and the catch words of the resolutions of committee meetings since then. These contained a resolution of special thanks to the Rev. W. Addis, for his services as Warden of the Residence, and his appointment as classical tutor, in addition to his office as Professor of Hebrew. In the charge of the Residence he is now succeeded by the Rev L. P. Jacks. Dr. J. Edwin Odgers is appointed tutor in ecclesiastical history for the coming year, the work during the past session having been in the hands of Mr. Vernon Bartlett, of Mansfield College, with very satisfactory results.

The resolution of grateful acknowledgment to the principal and professors having been passed, on the motion of Mr. CHARLES W. JONES, seconded by Mr. G. H. LEIGH, with words of special welcome to the new principal. Dr. Carpenter acknowledged the vote, and after referring to his experience of what had been a very onerous year, said they were looking forward with great pleasure to the return of Dr. Odgers to work in the college. During the past year they had an exceptionally able body of men, whom it had been a pleasure to teach, and they looked forward with the utmost satisfaction to the service they would render in the future. The resolution of thanks to the visitors, with a special request to Mr. Wicksteed that he would allow his address to be printed, was moved by Mr. JOHN DENDY and seconded by Mr. J. W. SCOTT.

The Rev. V. D. DAVIS called attention to a gift to the college, by Miss Gertrude Martineau, recorded in the last annual report, but of which due acknowledgment had not yet been made. This was of three large volumes of transcriptions into long hand of the remaining manuscripts of Dr. Martineau's unpublished sermons, and of a course of lectures on philosophy. There were fifty-nine sermons, and some addresses. They were left by Dr. Martineau in a shorthand which very few people could read, but now in his daughter's transcript, given to the library, were placed within the reach of them all. The transcription of these volumes had been a great labour of love, and they had reason to be very grateful to Miss Martineau for the gift. He moved a resolution of very cordial thanks to her, which was seconded by the Rev. F. K. FREESTON, and passed.

The students then came in, and the president presented certificates to those who had completed their course, and also the prizes and Daniel Jones grants. He referred with satisfaction to the fact that there were seven students leaving, and congratulated them on the work upon which they were about to enter.

Of the seven leaving students, the first four have completed the full three years theological course, and received certificates to that effect. The others, as special students, had been at the college for shorter periods. Mr. Stanley Mellor, B.A., the senior student, is proceeding to Berlin as a Hibbert scholar. Mr. Felix Holt, B.A., goes to Bolton, as assistant to the Rev. J. H. Weatherall, Mr. F. Sinclair, M.A. (who came as a student from New Zealand), is already on his way to Melbourne to succeed the Rev. R. H. Lambley in the charge of the Unitarian church in that city. Mr. W. E. Williams, B.A., is about to settle in the ministry in this country. Mr. J. C. Ballantyne, is taking up the work of the Blackfriars Mission and Stamford-street Chapel, in succession to the Rev. W. L. Tucker, Mr. R. N. Cross, M.A., also comes to London, as assistant to the Rev. F. K. Freeston, at Essex Church, and the Rev. J. Shaw Brown, who was formerly assistant to Dr. Hunter in Glasgow, has already been welcomed as minister of the Bethlehem Chapel, Newchurch.

Mr. Sinclair gained the Russell Martineau prize for Hebrew, and a new prize for proficiency in Biblical studies, given by Miss Emily Sharpe, whose revered father the late Samuel Sharpe was once president of the College, was divided between Messrs. Rowe, Davis and Ballantyne. Essay prizes were awarded to Messrs. Mellor, Sinclair, Rowe, Ballantyne, Cross, Raffay, and Haldar. Mr. M. Rowe, B.A., will be senior student next session, which opens on Monday, October 14, the students to reassemble on the previous Saturday.

Although seven students have left, the numbers next session will not be less, as two or three external students have graduated, and are coming in for the theological course, and others have been admitted as regular or special students.

A vote of thanks to the President, moved by the Rev. H. E. DOWSON, and seconded by Mr. W. LONG, brought the meeting to a close.

VALEDICTORY SERVICE.

The Valedictory Service for the students leaving college was held in the chapel, in the evening. The devotional part of the service was conducted by the Rev. L. P. JACKS, and the farewell on behalf of the College was given by the PRINCIPAL.

The hour arrives, my friends and brothers in faith and work, said Dr. Carpenter, when you take leave of this College and go forth to the scenes of your future life's calling. I will not ask now what added equipment you carry with you. The intellectual gain of your Oxford days is not to be added up in a few words. The examinations through which you have passed have sufficiently tested the use you have made of the particular studies of this place. Nor will I recall the varied memories of our common Oxford life. You will not forget in future years of toil, sometimes among the unlovely streets of our great cities, that you have sojourned in one of the most interesting centres of English life, that you have rested under the shadow of a great tradition, that you have shared in the education of the men of thought and action of the coming age. You will cherish in after days the recollections of companionship, discussions, eager talks in college rooms, manifold experiences of the river and in the field. You have seen and heard some of the best scholars, the most distinguished preachers, the most eminent statesmen of our land. All these influences have streamed in upon you. Of what value have they been to you? Have they weakened or strengthened the central purpose of your life? When you look back on those early years when you first felt the stirrings of high desire or perhaps realised in some lofty moment that vows were made for you, and that you too were dedicated spirits, are you conscious of the enrichment or the decline of your ideals? Is your faith fuller, your hope clearer, your love deeper? Then we can indeed bid you farewell, not without the natural regrets at the severance of cherished ties, but with a cheerful confidence that this College has ministered to your best aims. It has not only opened to you avenues of knowledge, provided you with the method of learning; it has done more than supply a fundamental religious interpretation of the world of man and nature and life, it has been in some measure the channel to you of the grace of God. Through our fellow-work in the class-room, and the chapel, through your own mutual influences for good upon each other, through the hours of intense concentration of purpose which many of you have known, in the solitude of your own chamber as you wrestled for some great truth,—through all this the Spirit of the Father has been widening your thought, and confirming your resolve, and preparing you to endure hardness as a good soldier of Jesus Christ.

And now this hour is for most of you like no other hour to which the future will call you. You may again and again change the scene or even the scope of your labours. You may pass from one place, it may even be from one chosen occupation to another. But to-night you quit the ordered and disciplined life of the student for the full self-direction of responsible service. In such an hour you may be

already tempted to vain regrets, the remembrance of unused opportunities, of neglected duties—and the very best, nay, all the more the best of students have such memories that may stir compunction—and you may be engaged with fruitless retrospect, which often visits the minister with more passionate regret, concerning what you would do, if you could have your academic years over again. It is a bootless question. Think rather that you are going to make a fresh beginning now, summoned into the mystery and joy of creation, with the unspoiled future under your hands. God calls you to work with Him in the spiritual ordering of yourselves and of the world. Need I remind you that this part of your education, the training of mind, heart, conscience and soul, as fit sons of God, is the most important of all, and never stops. Examinations are ended, but only that you may be exposed to the severer and continuous tests of life.

Of these, in this parting moment, I will name but one. You will be confronted with many new problems—among them, how to use the knowledge you have acquired here for the benefit of others. You will be under the danger of substituting practical ends for ideal pursuits. Economy of time and labour will force the preacher to be satisfied with just enough knowledge for the theme he takes in hand. In the extraordinary widening of the range of demand on the modern preacher, he is practically expected to know something of everything. Resolve to meet this peril of intellectual dispersion by knowing also within reasonable limits everything of something. Keep your hands upon some bit of study to be pursued for its own sake. You will find it a safeguard against those temptations to indolence which beset even the most strenuous spirit. It will be consolation in seasons of anxiety and care, a relief of that overstrained sympathy, which is one of the most serious trials of a minister's life.

Having then addressed a personal word to each of the seven students, Dr. Carpenter commended them to God, with the prayer that the good hand of His sustaining strength might go with them, and His blessing be with them to guide and strengthen them in work and joy.

WELCOME INTO THE MINISTRY.

The Rev. J. M. LLOYD THOMAS, of Nottingham, then gave the welcome into the ministry. He congratulated his brothers on entering upon their life work, and urged them as "apostles to the Gentiles" to magnify their office. Even as a monk gave himself to a great ideal, and a knight vowed himself to the order of chivalry, so they without reservation must give themselves to that ministry. And he proceeded:—

We ministers are not monks, we are to be in the world; we cannot help being also in our measure of the world; and yet—and yet—we are truly set "apart," if only in the commonplace sense, that every distinctive vocation is a sharply definite specialisation of function, the deliberate acceptance of a well-marked division of labour within the sphere of a common social service. It is not necessary to say anything within these college walls in vindication

of the truth of the universal priesthood of all Christians. It would be gratuitous to insist that laymen as well as ministers must render spiritual sacrifices unto God, and are a royal priesthood, a holy nation, in which every constituent individual is a mediator, a revealer of God to his fellow-men, an organ of service and of love. But it may be well to-day to remind ourselves that the great affirmation of the Universal Priesthood is at least an *affirmation*—meaning that we *are* all priests, and not a sterile negation meaning that there are no priests at all. For the truer truth in this matter is that our faith knows no believer who is not a priest—a sacrificer, a mediator, a revealer, a servant. There is ever operative a pernicious tendency to turn the grandest universal truths into particular errors. To take what may seem trivial examples, we say that all times are sacred, that Monday is as holy as Sunday, but we end too often in the practical conviction that Sunday is as secular as Monday; we say truly that all places are sacred, that therefore the factory is as holy as the house of prayer, but many end in a conduct that shows what they really mean is that the church is only as the factory. We say quite rightly that all honourable and serviceable vocations have their place in the Universal Priesthood, but men too often acquiesce in the view not that the merchant's office ought to be as spiritual as the priest's but that the priest's is as worldly as the merchant's. In ways like these universal affirmations not merely escape into the vague and the void, but are transformed into precise and particular negations.

Yes, truly, we are all called to live the Christian life; we are all called to worship, to pray, to praise, to meditate, to reveal, to serve; but we are *not* all called to take precisely the same part. In one spirit there must be diversities of operation. The needs of the community classify us and set men apart—some merchants, some statesmen, some teachers, some lawyers, some ministers—and if ministers, let us give ourselves to our ministry, and bind ourselves to it with pledges that cannot be broken. Religion requires its special organisations and its special representatives—be they scribes, pastors, or prophets. The functions of worship demand men of special aptitude and training, who shall have, or shall be provided with leisure to devote themselves, as others are not free to devote themselves, to this particular calling in a particular way. Even the Society of Friends objects not to the ministry, but to the salaried ministry. We may, indeed, apply to ministry in general what a French writer said of voluntary celibacy: "It is evident that this state cannot be chosen by some except on condition of its not being chosen by all." (Rashdall, *Good and Evil* II., 136.) May you, then, be of those who will not pay any false or flattering compliments to what is called "the world"; never suffer its conventional or customary belittling of your calling to lower in your own sight its significance or its sanctity. Rather magnify your office and glorify your ministry. At the risk of being misunderstood be, and courageously, consistently, uncompromisingly *claim to be* what you really are—men set apart in a special way for special functions, within

the defined sphere of organised religion. Claim this *firmly* and *always*, only claim it not vainly as those who would have dominion over the faith of men, but humbly as true helpers of their joy.

And this view of your work is an exacting self-committal not merely to a theory, but to a character. As the office is indeed great, so the men who enter it must be great at least in a sincere aspiration and effort to prove worthy of their calling. Our vocation is no pompous ecclesiastical panoply to cover defects in ministerial character. If anything can avail to bring this office of ours into shame and ridicule in the sight of men it is a swollen insistence on its high dignity when we ourselves are careless of its high demands. To remind men of the deference due to the ministry is indeed not wholly unnecessary—especially in our liberal churches; but the reminder comes with greater force when made (I fear that it seldom is made) by loyal laymen on our behalf. We have to beware lest the plea of the dignity of our vocation should become the last refuge of ministerial incompetence. This vocation cannot ennoble or sanctify a worldling; and if we are ourselves even approximately worthy of it, if we are among men as those who serve, we may with some safety trust that the vocation will take care of itself and be duly respected.

From whatever side we look, then, there is something extraordinarily impressive, something morally and spiritually uplifting, something that should appeal to the imagination and idealism of men in this thought of a special order of persons, in a special degree removed from the ordinary economic competitions of the market-place; removed, too, from the ordinary ambitions and enterprises of the world—an order of persons stripped of much lumbering baggage that they may be in better athletic and fighting trim, more vigorous, alert, independent persons devoted exclusively and directly to the divinest ends of life, with great zeal for God's glory, for the honour of Christ our Lord, and for the salvation of the people—"an order of persons, a voluntary moral nobility who concentrate and specialise on this single task, and solemnly vow to themselves and to their God, 'This one thing I do.'"

This may not be the popular conception of the ministry even among ministers themselves. It is certainly the view which the secularistic temper loves to caricature and to ridicule. But this is due to no defect in the ideal, but rather to the poor realisation of that ideal by us who are utterly pledged and vowed to it. Of this I am absolutely certain that the cure for a false and artificial sacerdotalism is to be found not in sinking our ideal of the ministry, not in the cheap and contemptible estimates of it now so current among Nonconformists, but rather in a higher and more thorough theory, and especially in a higher and more thorough, more disciplined, and more austere practice.

Into the order of the ministry, then, you are now about to enter, and I congratulate you on an inviting and stirring prospect. You begin your career at a great crisis in the history of Christianity. You start at the breaking point between the old and the new, at the growing point of what I believe will prove a fresh variation in the ever-living

development of religion. The world toward which you now set your forces is flushed with fresh hopes and wild expectancies. The new wine of life is in a ferment, and there is everywhere a bursting of old wineskins. In ecclesiastical life the sectarian and schismatical forces are either exhausted, or have run to mere licence and anarchy. We see, as in Scotland, vast movements towards union in a simpler creed. In Romanism we have the heroic efforts of a brave band of liberal Catholics. In Anglicanism we see a church contention—tossed with many struggles, and among them a struggle for creed revision and greater comprehension. In Nonconformity we have the sensational appearance of an open break with traditional dogma. Nor is it only in the ecclesiastical world that there is this turmoil and travail, for the more distinctly intellectual world philosophy feels the breath of coming change. Here, in Oxford, you have the revolt of Personal Idealism and of Humanism. There, in America, Professor James prophesies that in Pragmatism we have a movement (his critics would prefer to say a commotion) which he can only compare for significance with the Protestant Reformation. In natural science we have a chastened, a wondering, if not yet believing, tone—a tip-toe waiting for mysteries and for marvels. In social life we hear the ringing notes of juster order bringing glad tidings to the masses and democracies of all countries. In however restrained and prosaic mood we contemplate these things we must all feel that it is an exciting time in which to be alive—a thrilling time for those who are called to a free and undogmatic ministry.

It is not for me to presume to offer you texts and sermons. You will have your own message to this wonderful age. From whatever sources of inspiration you derive that message, it must, before it can be a message at all, have been thoroughly appropriated by you and made your own. Yet suffer me to say that this quickening age will also have its own message for you. It will tell you that it has no ear for the timid and undecided; it will demand of you that you shall commit yourself body and soul to hazards and to risks; it will challenge you to fight not merely on ground *not* of your own choosing, but on territories that admit of no retreat. It will listen not to your doubts and hesitations but to your convictions. In that sense it will ask for a certain finality and absolutism. It has no use for compromisers, time-servers, or the exponents of mere sects. It will command you to bring life to touch life, and not to make a decorated display of the leavings and refuse of extinct controversies. Precisely because you are men "set apart," a privileged order largely protected from the organised boycott of parties, it will expect that you, at any rate, *you*, whoever else may fail, shall proclaim aloud in utter scorn of consequence those unpalatable and revolutionary truths which other lips tremble to speak. Minorities, no less than majorities, will seek in you their champions. This big, compromising, cowardly world which is always showing us its kingdoms and all the glory thereof, will yet expect of you what it has so often failed to get from others, not earnestness alone, not enticing eloquence merely, not scholarship and

cleverness, not brilliance and originality; these things by themselves are too cheap—but the *absolute pitch*, the bell note of intellectual and moral integrity. When you shrink from these sacrifices then it will be this very same "world" (and precisely because of its poverty and dire need) that will hold before your eyes the Cross and all its anguish.

Who is sufficient for these things? Who indeed, if his sufficiency be not of God! Yet given that we are more than conquerors—and who can fail?

Do you remember that first interview between Murray Edwardes and Robert Elsmere? They had talked long and earnestly, and at last Edwardes looked at Elsmere with eyes of bright decision: "You cannot work with the Church (of England)!" he said. (There may be some here who can, but he was speaking, remember, to Robert Elsmere.) "It is impossible. You will only wear yourself out in efforts to restrain what you could do infinitely more good as things stand now by pouring out. Come to us! I will put you in the way. . . . Come . . . there is no other opening like it in England just now for men of your way of thinking and of mine. Come! Who knows what we may be putting our hands to—what fruit may grow from the smallest seed?"

The two men stopped. Robert gathered that in this soul, too, there had risen the same large, intoxicating dream of a reorganised Christendom, a new wide-spreading shelter of faith.

"I will," he said briefly, after a pause, his own look kindling. "It is the opening I have been pining for; I will give you all I can and bless you for the chance."

Murray Edwardes is still alive; his invitation is still in our ears. From the great towns, from the slums, from the abyss of doubt, from the baffled and broken, from hungering hearts, from thirsting minds, in country and city, blending with the sad refrain of lonely and discouraged humanity, blending, too, with its triumphant passions, and all its songs of promise, his voice cries: "Come to us! Come! There is no opening like it in England!"

It is in the name of that great call that I bid you, my comrades, welcome; and with the old words of romance and of knighthood I pray:

"God give you joy and good adventure."

THE EASTERN UNION.

THE annual meetings of the Eastern Union of Unitarian and other Free Christian Churches have been of exceptional interest this year, owing to the presence of the Rev. Joseph Wood, President of the National Conference, and Mr. John Harrison. On Thursday, June 13, Mr. Wood visited Bury St. Edmunds, and the little band who have gathered round the newly appointed minister, the Rev. J. M. Connell, were greatly cheered by his words. On Friday, the 14th, Mr. Wood was at Bedfield, addressing the villagers of the district. Sunday morning found a congregation of about 200 adults in the Friars-street Chapel, Ipswich, to listen to Mr. Wood. After a ride of forty miles to Norwich by motor-car, he preached in the evening in the Octagon Chapel on "The

New Theology and the Old Religion" to upwards of 400 people. On Monday he visited and preached at Yarmouth, and on Tuesday the members of Octagon Guild of Service met in full numbers and heard a stimulating address on "Character." The tour has been a great success, and promises to be fruitful in permanent results. All the ministers of the district feel deeply grateful to Mr. Wood for the excellent service he has rendered.

On Wednesday evening a religious service was conducted in the Octagon Chapel, Norwich, by the Rev. J. M. Connell, of Bury St. Edmunds. The Annual Sermon of the Eastern Union was preached by the Rev. Joseph Wood, who took as his subject, "The Privileges and Duties of Liberal Religious Thinkers."

The Business Meeting was held in the Octagon Chapel on Thursday, the 20th inst. Mr. W. H. Scott presided, and Mr. James Mottram offered a hearty welcome to the visitors, and this was responded to by the Rev. J. M. Connell and Mr. Rump.

Rev. Alfred Hall read the report of the Executive Committee. During the past year there had been in the Eastern Counties revived interest in the religious faith of the Free Churches. The discussion and inquiry aroused by the "New Theology" affected the Eastern Counties, and the ministers in the Union were not slow to deal with the various questions raised. Some of the Churches had to report that the congregations had increased in numbers, and one important change was that there seemed to be a tendency to listen, both in private and in public, to Unitarians' own statements of their principles, instead of taking the mis-statements of well-intentioned but ill-informed orthodox preachers. There were signs that not only in the Eastern Counties, but all over the country, they were about to have the hearing for which they had waited so long. When that time came, the committee were convinced that the faith they held would commend itself to the reason and conscience of those who desired to hold the truth with reverence. The committee went on to mention in detail the special events of the year, which included the laying of the foundation-stone of the Martineau Memorial at Norwich. The British and Foreign Unitarian Association had not only given help to some of the churches, but had again generously granted funds for advertising special services. The money had been well used, and the results had been good. The work of the Postal Mission had been very successful, and the committee had again to thank Miss S. S. Dowson for her labours. The demand for the literature of the Unitarian Church was increasing. It had long been felt that one of the greatest needs was efficient lay help, and the committee hoped during the coming year a Lay Preachers' Union would be formed, which would not only help the smaller churches, but occasionally set the ministers free for other work. Already some young men were doing good work in this direction. In conclusion, the committee urged the importance of there being a Sunday School Union in connection with the district. Mr. Hall, on behalf of Miss Dowson, also read the report of the Eastern Union Postal Mission, in which it was stated that there were only 95 new

applicants for literature from 76 places; 260 letters were received, and 368 sent out; 35 books were lent, and 906 tracts were distributed.

The reports were adopted on the motion of Mr. Rodgers, seconded by Mr. Waller.

Rev. J. Birks proposed that an Eastern Sunday School Association be formed, and that the Secretary of the Eastern Union be asked to take steps to that end.

Rev. L. Tavener, in seconding the motion, said if there was to be any hope for their work in the future, it must be in the direction of the Sunday School, and they ought not to allow any of their Sunday Schools to be isolated.

Mr. Panchen moved, and Mr. Scopes seconded, that the best thanks of the Eastern Union be given to the British and Foreign Unitarian Association for their generous support. This was spoken to by several of those present, all of whom pleaded for larger subscriptions to the Association, which had given very substantial financial assistance locally.

A vote of thanks to the secretary and treasurer concluded the business.

Luncheon was afterwards served at the Unitarian Institute, and subsequently places of interest in the city were visited.

EVENING MEETING.

Early in the evening Mr. John Harrison, of London, gave an organ recital, and this was followed by a conference, presided over by Mr. W. H. Scott, at which the Rev. John Birks, of Yarmouth, read a paper on "The Condition of our Churches in Relation to the Supply of Ministers." He said it was a general complaint that the sons of earnest and prominent Unitarians did not enter the ministry. Discussing the causes of the dearth of students for the ministry, he said certainly there was room for improvement in the financial inducements offered, and every step taken to remove financial obstacles from the path of candidates for the ministry should be taken; but he believed the strength of their faith was the most important element in the conditions which determined their success or failure as ministers or as churches.

In the course of the discussion which followed, Mr. John Harrison said that he wished it to be clearly understood that he was speaking as a layman to laymen, and the question he would ask was, "Do we realise our responsibility as laymen to our ministers?" It was sometimes urged that other claims were numerous. That was no answer to this question. It was an unfair shelving of the matter, a shirking of their responsibility. Could any one of them assert that the inducements their ministry offered were calculated to attract the right kind of man to their pulpits? After their ministers had received an expensive training, all they offered them, in most cases, was the stipend paid to a second-rate clerk in a commercial house. And the minister, out of his slender means, was expected to keep up appearances and to incur expenses which, under no circumstances, could be demanded from a clerk. He could speak with knowledge on this subject, for he himself was the son of a minister, and from his earliest years it had been of the deepest concern to him. What was to be the remedy? He did not

profess to be able to answer that question fully. But one thing, certainly, was needed—greater earnestness and liberality on the part of the members of our churches. It must be confessed that many of our laymen were not fully alive to the seriousness of their responsibility, and it ought not to be a matter of surprise if some of their ministers should find their financial burdens heavier than they could bear. The subscriptions, in many cases, fell far below what they should be. Sometimes their members gave less to their churches than they spent on some short outing. The matter was an urgent one—an urgent one for every member of every chapel. That was the reason why he had readily responded to the invitation of the National Conference Committee to visit the churches with Mr. Wood.

The Rev. Joseph Wood said the church that could not raise its own ministry was a doomed church. He did not say Unitarians would not always welcome and find place for men who had been trained in other churches. The Unitarian Church would be very badly off if it were not for the outsiders who had come in in the last thirty years. The Unitarian Church had been very much indebted for life, and spirit, and inspiration, and fire, to the men who had come in from the outside, and he did not want to see the door closed. Still, it was their duty to raise their own ministry. There were three minor reasons which prevented suitable young men from entering the Unitarian ministry—(1) inadequacy of stipend, (2) insecurity of tenure, and (3) the position very often given to the minister, which was lower and less looked up to than the position of the minister of any other church in England. There were some deeper reasons. There was a feeling in the hearts of many young men that in these modern days they could better serve their generation as laymen than as ministers, there being so many opportunities for public service of all kinds. He believed the gist of the matter was, as stated by Mr. Birks, the inadequacy of their church life, the poverty of the church idea amongst them, he was going to say almost the absence of the true church idea amongst them. If they were really a church, if the whole of these little communities were federated into a church holding up each other's hands, bound to one another by all sorts of ties, and by moral and spiritual considerations, if the church idea prevailed amongst them instead of what he might call the audience idea, he believed the difficulty would disappear.

Mr. W. H. Scott presided also over a public meeting held later in the evening, when a cordial vote of thanks was passed to the Rev. Joseph Wood and Mr. John Harrison, and a paper on "The Church in Relation to Social Service" was read by Mr. G. A. King, followed by discussion.

WISDOM doth live with children round her knees;
Books, leisure, perfect freedom, and the talk
Man holds with week-day men in the hourly walk
Of the mind's business.—Wordsworth.

PROVINCIAL ASSEMBLY OF LANCA- SHIRE AND CHESHIRE.

THERE was a very large attendance at the meeting of the Assembly at the Brookfield Church, Gorton, on Wednesday, June 19. The service in the morning was conducted by the Rev. T. Lloyd Jones, of Liverpool, and the sermon was preached by the Rev. John Moore, of Hindley, his subject being "Man's Place in Creation."

The President, Mr. Richard Robinson, took the chair at the afternoon meeting, and after roll call gave an address. They all desired, he said, to add their protest to that which had been heard throughout Europe against the unspeakable horrors perpetrated under the despotism of the Congo State. As to religious education, in that assembly they believed in its paramount necessity for themselves and for their children as firmly as any Roman or Anglican. They therefore sympathised with and admired the steadfast adherence to that which others believed of vital importance. The attempt, however, to find a formula of religious education acceptable to everyone had failed, as it was bound to fail. It had been omitted, perhaps, to notice that they did not obtain simplicity merely by excision. Even a "catechism" by a man of science could not be described as the shortest or even as "a shorter catechism." Religious education made greatest progress when left to the exertions of those who felt the need. He welcomed the secular solution in this controversy.

PUBLIC QUESTIONS.

The Rev. H. E. DOWSON, presented the report on public questions. (For the following summary we are indebted to the *Manchester Guardian*.) The report dealt first with education and the course of Mr. Birrell's Education Bill. Referring to the concessions offered by the Government, the Committee expressed the hope that there would be no further attempt to reconcile irreconcilables. "The Committee look to another policy in future legislation. What is required is a measure to take the education of the nation's children entirely out of the hands of ecclesiastics as such, rates and taxes no longer to be spent in the interests of the churches, but in those of the entire community. What are wanted are citizen schools, in which the money drawn from the people shall be expended on that on which they all agree, and not on that on which they differ. What are wanted are schools by which the great body of Nonconformists, whose vital principle is the separation of Church and State, shall not be aggrieved, but in which the nation shall do its own business of preparing its children to be good citizens, while it is left to the churches to do theirs." The Committee thought that in no matter during the education controversy had more fallacious argument been heard than in relation to the wishes of the parents. "They rarely demand," said the Committee, "for their children schools with ecclesiastical atmospheres under the domination of priests and clerics. Those who have had practical experience in school management know that the demand is mainly clerical. Parents left to themselves, select schools for their children and move them from school to school for any

other reason than sectarian preferences. They want their children to be trained for the work and the duties of life, and that is what the nation wants and what the nation alone should pay for. The religious culture of the young is the most sacred responsibility, first of the father and mother in the home, and second of the churches to which they belong; and nothing will give new life to religion so much as the fulfilment of this joint responsibility by those on whom it rests. Religion born in the home is the strongest influence in life, and churches have only to organise a religious teaching far more efficient than they have ever given to gain and keep their hold on the youth of the nation as they have never done before."

Among necessary reforms the Committee placed the establishment of national unsectarian training colleges for the teachers of the citizen schools of the future, to become members of a profession freed from sectarian limitations, and taking a higher place than ever as one of the finest assets of the national life.

Protection of Children.

The subject of the protection of children was also dealt with in the report. The "terrible condition of child life and child death" in our great towns was declared to be shocking. It would be still more shocking if the Christian churches allowed it to go on. The Committee thought the time had arrived for more definite action to be taken, and that at any rate in Lancashire and Cheshire the awful facts must be grappled with and people appealed to for the carrying out of the most needed remedies. Referring to the suffering and mortality among illegitimate children, the Committee said the infants and their mothers must be treated in a more humane spirit. A more effective law of affiliation was needed. In New Zealand and South Australia, where such a law had been in force for some time, the cases of illegitimacy had been reduced by about half. The report recommended instruction in schools regarding the disastrous effects of intoxicants. The Committee also noted with pleasure the recent steps taken for feeding hungry school children, and trusted Lord R. Cecil's Bill for the earlier registration of births might soon become law. In spite of recent legislation, the deliverance of children from overwork was, it was regretfully remarked, still a long way off.

THE COWPER-TEMPLE CLAUSE.

The Rev. CHARLES TRAVERS (Preston), who moved the reception of the report, declared that there was only one solution of the education question possible, and that was the secular solution. "If," he said, "there is a man or a woman in this audience who at this moment requires convincing, he or she has been living in cloudland for the last 20 years and has not observed the trend of events and the forces accumulating, especially during the last two years. I am well aware some of you are afraid of the word 'secular.' I am a secular educationist under compulsion. I do not like the secular solution. I do not think it is adequate, but we are driven to it owing to the blindness and the folly of contending sects." Relating circum-

stances which had arisen at Preston, he said that, according to a letter from Mr. M'Kenna, it had appeared that even supposing a religious syllabus were against the law of the country, since the repeal of section 16 of the Act of 1870 by the Act of 1902, the Board of Education had no power to interfere in any violation of the Cowper-Temple clause, whatever the local authority might do. In a later communication he said, though not so clearly as some of them could have liked, that the Cowper-Temple clause might be put in force by the Board of Education. That statement, however, Mr. Travers claimed, had only been wrung out of the Board of Education by an agitation which Mr. M'Kenna, or rather Mr. Morant, had never expected to find.

The resolution was seconded by the Rev. DENDY AGATE and passed.

The Rev. H. E. DOWSON proposed a resolution in the following terms:—"That, having regard to the principle on which alone a truly national system of education can be based, this assembly is of opinion that the vain attempt at compromise in the Bill of 1906 should give place to a measure throwing the entire responsibility for the religious instruction of the children upon the parents and the churches, while confining the State to its proper function of educating its young as citizens equipped for public and private duty."

The Rev. A. W. Fox seconded the resolution, and it was adopted.

A report on mission work in the province was also presented and the Rev. William Harrison was elected President. An invitation to meet next year at Stockport was accepted.

The Rev. CHARLES PEACH moved, and the Rev. H. D. ROBERTS seconded, the following resolution:—

"That this assembly notes with deep concern the signs of widespread unrest in India, and, reaffirming its ancient principles of civil and religious liberty the world over, calls upon the Government to meet the present discontent in India by the speedy introduction of some substantial instalment of that principle of representative government which has made the rest of the Empire loyal, contented, and strong."

The Rev. S. A. STEINTHAL, in view of the small time at disposal for the discussion of the subject, said that for the sake of justice to a great question he would move "the previous question," and this was carried.

EVENING MEETING.

The church was well filled again at the evening meeting. After the opening hymn the retiring President thanked the Gorton friends for the entertainment provided, and the Rev. G. Evans responded.

The chairman, Mr. GEO. DANIELS, in the opening address recalled the last visit of the assembly to Gorton, 31 years ago. Except that Mr. Dowson was Secretary then as now, everything had changed. Still the congregational life at Gorton went on as actively as ever, and they loved their church with the same devotion as of old. It was this love and loyalty which remained constant in a changing world, and the principle of freedom in the church afforded room for its growth. As the faithful guardian of this great tradition of Freedom in inquiry and worship he welcomed the assembly.

The Rev. H. E. Dowson spoke on the church and social questions. It was, he held, first necessary to realise that the Kingdom of peace must be established within, and then from that sanctuary of power they could go forth with a principle that would renew the face of the earth. He was glad the new theology had its feet on mother earth. The social sympathies of the churches must grow until equality of opportunity was secured for all men, but the control of men's lives must not be taken out of their own hands. He thought the churches would be wise if they would do as much as was possible in common and as little as was absolutely necessary in isolation.

Mr. JOHN HEYS, of Longsight, spoke on the need of fuller life in our churches. He said our great need was that of great preachers. He feared we made preaching secondary to scholarship and literature. Not that he despised scholarship or anything which would adorn God's service, but he grudged the way our preachers became either professors or editors. Without the prophetic word they could not hope to touch the souls of men.

The Rev. G. E. EVANS, of Dukinfield, spoke on "Our Great Opportunity." He uttered a warning against a perilous self-satisfaction with things as they are in our churches. The great opportunity of the churches was in their openness as seekers after truth by means of which they could gain vital convictions. What men wanted now was not the compulsion of dogma, but openness of mind and the spirit of earnest seeking for truth. But their churches would never exert their real power, or rise to their opportunity, unless their members were themselves faithful; and he concluded with a strong appeal for greater fidelity in the attendance at public worship.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS.

THE annual meetings were held in the First Church, Rosemary-street, Belfast, on Tuesday and Wednesday, June 18 and 19. On Tuesday evening Divine Service was held, when the retiring President, the Rev. W. H. Drummond, preached from Psalm cxxvi., on the call of a new opportunity.

A special meeting of ministers and congregational representatives was held on Wednesday morning, to consider the scheme for the re-organisation of the constituent bodies of the Association, with a view to their amalgamation in one united Church body. The adoption of the scheme was moved by the President.

Dr. JOHN CAMPBELL, in seconding the resolution, said:—

From the historical standpoint the present occasion is one of interest and importance. Many of our congregations are old Presbyterian foundations dating back to the early days of the Plantation of Ulster. To the superficial observer it may seem strange that these congregations are now non-subscribing, and have always been dominated by a spirit antagonistic to the compulsory acceptance of human opinion in the shape of creed; but there is nothing remarkable in the fact. It is a natural sequence of events. These congrega-

tions were founded by men who had been reared under the influence of the old Scottish Confession of Faith. Of this Confession it has been truly said by the Principal of the United Free Church College in Glasgow (Dr. T. M. Lindsay)—"Drawn up in haste by a small number of theologians, it is more sympathetic and human than most creeds, and has commended itself to many who object to the impersonal logic of the Westminster Confession." We are to-day an echo of that ancient "Confession of Faith of Doctrine, believed and professed by the Protestants of Scotland," which, "under the title Confession Scoticana, remained the symbol of the Church of Scotland during the first stormy century of its existence," and, "though it was displaced by the Westminster Confession in 1647, continued authoritative long after that date." To the "sympathetic and human" influence of that ancient Confession we in large measure owe our non-subscription. When looked at from the philanthropic point of view the fact that we are here to-day assembled for the purpose of federating our congregations assumes an importance which it is hard to realise. It opens up to us the possibility of effectually and systematically doing a vast mission work among the poor, both in town and country. Federation will enable us to look after the orphans, the widows, the infirm, and the aged in an effective manner. By means of funds common to the whole Church the rich are enabled to help the poor, and the wealthier congregations are given a means whereby they can assist the poorer congregations in philanthropic denominational work. But by far the most important benefit which we may derive from our adoption of this resolution is the prominence which will thereby be given to the moral and spiritual improvement of ourselves. We are non-subscribers to human creeds and confessions, but we are so because we desire to accentuate the fact of our adherence to the creed of Christ. This has always been the fundamental principle of non-subscription. This positive affirmation which underlies our negative designation is the important factor in our existence as a denomination. Hitherto it has been recognised as an unwritten statement only. To-day we are about to solemnly declare our attachment to it as the central point round which our congregations gather themselves into a Church. One of the minor historians of Irish Presbyterianism has recently pointed out that "in the early days of Christianity the question of personal purity engaged the attention of the elders more than the doctrines of a creed." We have always desired to uphold this position as the essential one for the Christian Church. To-day we are about to declare our opinion that "unity is to be sought, not in uniformity of creed, but in a common standard of righteousness and obedience to the commandments which Christ Himself has laid down." The fact that we have publicly declared our allegiance to this principle in religious organisation is bound to have good effect on our people. A high ideal may be hard to attain, but the very fact that we have

it in view will stimulate us and make us capable of doing better than we otherwise would.

The meeting was pervaded by a fine spirit of union and enthusiasm, and the resolution was unanimously adopted.

At the business meeting of the Association in the afternoon, the Rev. W. H. Drummond was re-elected President, on the motion of Principal Gordon, who said that Mr. Drummond had grasped all the details of the forthcoming reorganisation, and had done good services at their meeting in the morning in steering the business to a successful and practically unanimous conclusion.

At the annual dinner of the Association, Principal GORDON proposed "The Non-Subscribing Association and the Future of our Church." He said that might be described as their charter toast. It might be thought that the work of that day prognosticated that the Association was to be destroyed. He did not look at it in that light. The Association was going into a chrysalis, and was going to emerge thence with new wings, fairer colours, and more activity. It was now 72 years old. The different bodies of the Association were in a way proving themselves to be all of one mind. There were occasions in times past when the Association was a bond of disunion, but they had shown that day how remarkably, how amicably, they could agree, and that augured well for the future of what they might now be privileged to call their Church. Again and again the expression had been used that day "our Churches," and that indicated that hitherto they had not all been united in one common organisation. It had been a matter of regret that in a body so small as theirs, while internally substantially the same principles animated the members, yet they had been held aloof by small separations and divisions. The days in which they lived made a distinct call upon them—a call for more religious life within their own borders and not for more active enunciation of their theological opinions.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning, at latest.]

APPEAL.

London: George's-row Mission.—The Rev. F. Summers writes from the Domestic Mission, George's-row, St. Luke's, E.C.:—"Would you kindly allow me to appeal for help to enable me to provide for the annual Sunday-school excursion? It is greatly needed. The children pay part."

Belfast: Mountpottinger.—The annual floral services in connection with the Sunday-school were held on Sunday, June 23, conducted in the morning by the resident minister, Rev. Joseph Worthington, and in the evening by the Rev. H. J. Rossington, the newly appointed minister at Rosemary-street Church. Special hymns and solos were sung, and the collections were very satisfactory.

Bolton: Bank-street.—The Sunday-school anniversary services were held last Sunday, when morning and evening the Rev. W. G. Tarrant, of Wandsworth, preached to large and appreciative congregations. The afternoon service was conducted by the Rev. A. Le Marchant, of Mawdsley-street Chapel, who gave a short address to the children, followed by an inspiring sermon. The anthems at all services were

admirably rendered, and special hymns were sung by the children. The collections were highly satisfactory, amounting to £111 2s. 6d., an increase of £18 over last year.

Bolton District Sunday-school Union.—A very successful and interesting ramble through Longworth Clough to Walsley took place on Saturday, June 22, conducted by Mr. W. W. Midgley of Bolton. About 140 assembled in the school-room for tea, after which Mr. Midgley gave an instructive and enjoyable address, descriptive of the physical features of the country traversed in the ramble. The Rev. Peter Holt, president of the Union, occupied the chair, and in the name of the Union, and on behalf of those present, very cordially thanked Mr. Midgley for his kindly service.

Exeter.—The annual Assembly of West of England Presbyterian Divines met at George's Chapel on Wednesday, June 19. The Rev. A. Lancaster, of Moretonhampstead, and the Rev. A. E. O'Connor, of Torquay, were elected to the offices of moderator and scribe respectively. On the same day the Devon ministers held their annual conference, at which a paper was read by the Rev. E. Betham, of Exeter, on "The Real Jesus and the Ideal Christ." In the afternoon the congregation met the ministers at a social gathering in the lecture-room.

London: Highgate.—Last Saturday, June 22, the Band of Hope took part in the United Demonstration of Junior Temperance Societies, organised by the London United Temperance Council, in Finsbury Park, and were successful in gaining the prize in the Amateur Banner Making Competition. The banner was tastefully designed by Mr. Geo. S. S. Cooper, hand embroidered in two shades of green and three of yellow on a ground of dark blue by several members of the band, and finished by a beautiful cord and fringe in the same shades, the generous gift of Mr. F. Withall.

Rochdale (Appointment).—The Rev. John Evans, B.A., of Colne, has accepted a unanimous invitation to the ministry of the Blackwater-street Church, in succession to the Rev. T. P. Spedding.

Shrewsbury.—On Sunday, June 16, the 17th anniversary of the Sunday-school was celebrated, the Rev. W. J. Clarke, of Birmingham, being the special preacher. There were large congregations, and the children sang special hymns. The collections on behalf of the school fund amounted to £7 11s.

Southend-on-Sea (Resignation).—Mr. Delta Evans, editor of the *Christian Life*, has decided, to the great regret of the congregation, to relinquish the charge of the Darnley-road congregation. He is returning to London, and will reside at North Finchley, but will remain responsible for the services at Southend until the end of September, thus completing two years' service there.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 30.

Acton, Creffield-road, 11.15, Rev. F. HANKINSON; 7, Rev. ARTHUR HURN.
Bermondsey, Port-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. A. A. CHARLESWORTH.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. GORDON COOPER, M.A.; 7, Rev. HENRY RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Ilford Assembly Room, Broadway, 7, Mr. E. WILKES SMITH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15, Rev. ARTHUR HURN; 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale-road, 11 and 6.30, Rev. FREDERIC ALLEN.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. G. W. EAMER; 6.30, Mr. G. SKELT.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. W. ROSLING.
BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Dr. B. C. GHOSH, M.A.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLACHLAN, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. W. LINDSAY.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies, Pulpit Vacant.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. JOHN WM. BROWN.
MERTHYR TYDFIL, Thomas-street, 11 and 6, Rev. S. BURROWS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

UNITARIAN HOME MISSIONARY COLLEGE.

THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at Summerville, Manchester, on Tuesday, July 2, commencing at 11 a.m. The Visitor's Address will be delivered by the Rev. PHILEMON MOORE, B.A., of Carmarthen, at 5 o'clock. On the evening of the same day the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL at 7.30, and will be conducted by the Rev. W. H. DRUMMOND, B.A., of Belfast. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. HEYS. On the following day, Wednesday, a GARDEN PARTY will be held in the Grounds at Summerville, 3.30 to 8.0 p.m. Tickets free on application to Hon. Secs., Summerville, Victoria-park, Manchester.

EDWARD TALBOT, } Hon. Secs.
E. L. H. THOMAS, }

MANCHESTER, June 24, 1907.

SUFFOLK VILLAGE MISSION, BEDFIELD.

A SALE OF WORK in aid of fund for erection of new Men's Club and Institute at Bedfield will be held July 10. Gifts of goods or money will be welcomed by Miss E. M. SMITH, Bedfield.—Address, c/o Rev. R. NEWELL, Framlingham, Suffolk.

THE REV. W. S. KEY, formerly minister of Spain Lane Chapel, Boston, Lincolnshire, is spending the summer in England, and will be pleased to occupy any vacant pulpit or pulpits during his visit. In addition to his successful missionary and educational work in the Southern States, which for several years has aroused great interest throughout the United States, Mr. Key is at the head of a prosperous English Farm Colony which he located in Eastern North Carolina, and is now making a tour of Great Britain as Commissioner of Immigration and Colonisation for North Carolina. His address, while in England, is 80, Copley-road, Doncaster, Yorkshire.

DEATHS.

BARKER.—On June 25, at Cyprus Park, Bloomfield, Belfast, Marjorie Keer, dearly loved daughter of John and Matilda Barker, aged 14 years.
CLARK.—On June 24, at the Birches, Bracondale, Norwich, suddenly, Maria Clark, of 43, Newmarket-road, then, and for many years, morning superintendent of the Otago Sunday Schools.
GRAY.—On Sunday, June 23, at the White Cottage, Letchworth (Garden City), of angina pectoris, Benjamin Kirkman Gray, late of Hampstead, aged 44.
WORTHINGTON.—On the 24th inst., Alfred William Worthington, B.A., J.P., of the Hill, Old Swinford, Stourbridge, aged 78.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Royal Warrant Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

PROGRAMME OF SUMMER MEETING,
TO BE HELD AT
MANCHESTER COLLEGE, OXFORD,
JULY 8-13, 1907.

Monday, July 8—

- 4.30 p.m.—Reception by Professor J. E. CARPENTER, M.A. (Principal of the College).
8.0 p.m.—Religious Service and Address: Rev. J. M. LLOYD THOMAS.

Tuesday, July 9—

- 10.0 a.m.—Lecture by JOSEPH H. WICKSTEED, M.A.: "In Memoriam B. K. Gray."
11.30 a.m.—Lecture by LEES SMITH (Vice-Principal of Ruskin College) on "Labour and Economics."
8.0 p.m.—Lecture and Conference: "Gambling and its Relation to Speculation, Investment, and Enterprise." PHILIP H. WICKSTEED, M.A.

Wednesday, July 10—

- 10.0 a.m.—Lecture (to be announced).
11.30 a.m.—Lecture by PHILIP H. WICKSTEED, M.A., on "The Central Industrial Problem."
8.0 p.m.—Lecture and Conference: "Town Development." RAYMOND UNWIN (Architect to Garden City).

Thursday, July 11—

- 10.0 a.m.—Lecture by Miss CLEMENTINA BLACK on "The Public Conscience and Underpaid Labour."
11.30 a.m.—Lecture by PHILIP H. WICKSTEED, M.A., on "The relation of Collective Enterprise to the theories of Individualism and Socialism."
8.0 p.m.—Lecture and Conference: "The Drink Traffic—Disinterested Management." Miss H. M. JOHNSON and B. SEEBOHM ROWNTREE.

Friday, July 12—

- 10.0 a.m.—Lecture by Miss CLEMENTINA BLACK on "The Public Conscience and Underpaid Labour."
11.30 a.m.—Questions to the Lecturers.
8.0 p.m.—Lecture and Conference: "The Need for Social Service." PERCY ALDEN, M.P.

Saturday, July 13—

- 10.0 a.m.—Closing Conference on "The Work of the National Conference Union for Social Service."
11.30 a.m.—Religious Service.

Single Lectures, 1s. Evening Lectures and Conferences free. Inquiries and applications for Tickets should be addressed to Miss CATHERINE GITTINS, Salisbury-road, Leicester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAWRENCE.
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

ANNUAL JULY CLEARANCE SALE
of Irish Table and House Linens, Art Linens, Irish Tweeds, Dress and Blouse Fabrics, &c., at genuinely reduced prices. Interesting particulars free.—HUTTON'S, 5, Larne, Ireland.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 60 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Bracing climate. Sea and moorland. Walks, picnics, tennis, bathing, music, &c. Through trains from Paddington, Midlands, and the North. From £1 15s. 0d. weekly. Prospectus from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

THE "CLIFFS HEALTH RESORT," near Folkestone, receives Patients and Visitors. The house overlooks the sea and Warren. Quiet rest and medical care. Prescribed dietary (including uric-acid-free diet). Large private grounds; golf, tennis, billiards. Delightful rambles and walks. Sea bathing, fishing, and boating. For prospectus and terms apply Medical Superintendent.

SHERINGHAM.—TO LET, furnished, a Semi-detached House. 3 Reception, 6 Bedrooms, Bath h. and c., Kitchen and other offices, Bicycle Shed. Easy access country and sea; golf links. Terms according to length of tenancy; less for June and July.—Miss MACE, 43, Newmarket-road, Norwich.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for July, August and September.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WILLASTON SCHOOL, NANTWICH

The next ENTRANCE EXAMINATION will be held at the School, on Tuesday, July 2.—For particulars of this and of admission on the FOUNDATION, apply to the HEAD MASTER.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.

Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL FOR GIRLS AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are

The CULTIVATION of PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well studied dietary.

The DEVELOPMENT of FACULTY by a careful adaption of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply

Miss CLARK,
Coombe Hill School,
WESTERHAM, KENT.

NEW SYSTEM OF SCHOOL SCHOLARSHIP EXAMINATION.

CLAYESMORE SCHOOL, PANGBOURNE, BERKS.

TWO MAJOR SCHOLARSHIPS, tenable for three years, of the annual value of fifty guineas; and TWO MINOR SCHOLARSHIPS, of the annual value of thirty guineas, will be awarded on the results of an Examination to be held from July 25 to 27, 1907. These Scholarships are awarded in accordance with a scheme which is to a great extent based upon the system of "Interview" and Examination adopted for entrance to the Royal Naval College, Osborne.—For entry forms and further particulars apply to The BURSAR, Clayesmore School, Pangbourne, Berks.

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method.—"THE CHILD PIANIST," 35, Parkhill-road, N.W.

LADY, whose girls attend Edgbaston High School in mornings, and have governess to supervise home-work in afternoons, would like to have another girl to live with her.—For terms and references apply, M., INQUIRER Office, 3, Essex-street, W.C.

Crown 8vo., pp. 557.

Price 4s. 6d. net.

SIR GALAHAD OF THE SLUMS. By J. L. Haigh.

PRESS NOTICES.

"By dint of a dogged Pre-Raphaelite technique Mr. Haigh manages to transcribe, in firmly verisimilar fashion, the brute, obvious body of the place, the big conventional aspects; and that alone is sufficient to grant his story a singular distinction. Out of their special personal stores of knowledge and experience, each of a dozen diverse characters in the book proffer their contributory theories: a drink-maddened neurotic and an erudite Oxford Don, a Devonshire poet and a labourless dock labourer, a policeman and a man of business, a loud-mouthed demagogue and a sane, austere young lady. And moving to and fro among these people, striving to weave their comments into some sort of practical system, accepting a note here and a note there, modifying his modes as he progresses, passes Vernon, the scholarly missionary, scribbling curiously incongruous annotations on the pages of his University-printed mind, adding to it certain queer, grey chapters from the human documents each day forces him to read . . . and much knowledge of a lovingly laborious sort has gone to its making; it is packed with affirmations and disclosures that cannot fail to flutter a good many comfortable dovescotes."—*Liverpool Courier*.

"It is very well worth reading for its vivid pictures of lower-class Liverpool life, and its sympathetic and often realistic character-sketches of the dwellers in Liverpool slums. One of these, a strong-limbed, big-hearted dock labourer, is the lowly hero who gives the book its title; but its leading characters are two friends, a young house-agent with a passion for disinfecting, and a young minister who runs an unconventional mission, and strives to bring the spirit of Oxford into the sordid lives of the people."—*Christian World*.

"The title of this story is applied to a dock labourer, one of the manly, self-contained, and complete men, probably sent at times into the world to bring the Great Example nearer, and to enable us to realise something of what he might have been in the flesh had he lived in Liverpool in the twentieth century instead of in Palestine in the first. The book is penetrating, moving, convincing. Mr. Haigh's knowledge of low life, and of what is wanted to ameliorate its conditions, is full and exact. There is love, too, in the story, that between Vernon and Eva, Frank and Hilda, but there is none so sweet, pure, and selfless as that between the brother and sister, Jim and Annie Stephens."—*Montrose Standard*.

"Jim Stephens is one of Nature's gentlemen, a true knight of labour, stronger than most men both physically and morally, yet tender to the weakness, the faults, and the frailties of others."—*Birkenhead News*.

"The book throbs with reality. Mr. Haigh has succeeded in revealing one character of which any novelist might well be proud—'Jim,' the Sir Galahad of the title. It is some achievement to have presented in the environment of slumdom such a pure, strong, and spiritually inspired man. He has not an atom of the prig. He is good gold 'all through,' and in fashioning him for our affection Mr. Haigh has put the lover of fiction and the lover of fine human ideals under a deep obligation. It is a book for the thinker to read and for the reader to think over."—*Liverpool Post*.

"Mr. Haigh presents a picture that must appeal to all who have any knowledge of how it fares with the dwellers in the byways of our great cities. There is here no mawkish sentiment, no thrilling emotionalism, but simply sketches in straightforward language of the lives lived by those who struggle

for their daily bread; of their successes and their failures, their temptations, falls, and triumphs. Jim Stephens, the Sir Galahad of the book, is a flesh-and-blood character."—*The Scotsman*.

"For the majority of Liverpool novel readers it should rank as one of the novels of the year, for even apart from the additional interest which the local colour imparts, the workmanship is by no means indifferent. The central character of the story, although he is not exactly its hero, is a brilliant young Oxford graduate. He has come to Liverpool to devote himself to work in the slums. The first lesson he has to learn is that if he is to succeed he must bridge over the gulf which lies between Oxford and Liverpool's slums. It is only by becoming a lover of mankind that he can hope to initiate himself into favour with the dwellers of the slums. Eventually he succeeds. The poor and the downcast confide to him their troubles; they welcome him into their squalid homes. Of course, he encounters a good deal of opposition at times. 'Parson chaps don't know what a working man has to put up with,' is one of the reproaches hurled at him. But he is a generous 'parson chap.' For the plot of the story readers must refer to the pages of the novel itself. Suffice it to say that it is a particularly stirring plot, which, in the words of the melodrama handbills, may be said to have 'strong human interest.' And naturally, since we are in the tragic atmosphere of the slums, there are times when it develops in human tragedy. As for a solution of the slum problem—well, the book is full of incidental suggestions."—*Liverpool Weekly Mercury*.

"Many writers have in recent times attempted to portray slum-life in fiction, but few with so large a measure of success as Mr. Haigh. He avoids undue sentimentality, and has a picturesque and humorous touch, which relieves the grey setting of many of his incidents. He introduces us to a large number of characters, all rapidly sketched, and a few of his men and women are very finely drawn. Vernon Carruthers, the altruist and idealist, and Frank Herald, the man of the world, are well contrasted, and the manner in which they tackle many of the problems that face them in the grim underworld of Liverpool forms the greater portion of the interest of this sincere and earnest story. There are pathos and tragedy in Mr. Haigh's work, and it deserves the attention of all those interested in social problems."—*Publishers' Circular*.

"We can promise our readers that they will meet a variety of characters pictured with abundant humour and penetrating sympathy. . . Taken altogether, it is a very genuine book."—*The Inquirer*.

"Those among us—and we know there are many—to whom 'Brotherhood' is no empty word, will delight in the spirit in which this book is written, and the loving interest which penetrates to the essential man beneath all external accidents and conditions. The local colour is, of course, strong, and some of the most pressing problems of our day and our city are presented in such a vivid manner as must surely help to force them into recognition. Very many of the incidents are within the range of Mr. Haigh's personal experience, and most of the 'characters' personally known to him. But the story, as a story, never flags; there is no undue exaggeration or emphasis, and the danger of luridness on the one side and mawkishness on the other is carefully avoided. Certain personalities familiar to most of us are admirably portrayed under a thin disguise. We heartily recommend the new 'Sir Galahad.'"—*F. R., in Hope Street Church Calendar*.

London: SIMPKIN, MARSHALL, HAMILTON, KENT & CO.

Liverpool: THE LIVERPOOL BOOKSELLERS' CO.

And all Booksellers.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for JULY.

Concerning the Athanasian Creed.
Concerning Loving One's Enemies.
Levitation.
Magic and Witchcraft.
A National System of Education.
Thoughts for To-Day.
Notes on Books.
Gems "of Purest Ray Serene."

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

THE PRESBYTERIAN FUND.

THE MANAGERS desire to give notice that they are prepared to appoint to an Undergraduate Scholarship of £50, open to Theological Students of all denominations, and tenable at any recognised University College in the United Kingdom, as from October, 1907. Application must be made before August 3, 1907.

Further particulars and forms of application of G. HAROLD CLENNELL, Esq., Secretary to the Presbyterian Fund, 6, Great James-street, Bedford-row, London, W.C.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a post as COMPANION HOUSEKEEPER, or Companion Help, where maids are kept. Experienced.—Apply, F., c/o Mrs. Atkins, Hollycroft House, Hinckley, near Leicester.

LADY desires engagement as COMPANION, HOUSEKEEPER, or any position of trust (Business or Private House). Good references.—B., c/o Miss CLEMENTS, 1, Broad-street, Warwick.

CHANNING HOUSE SCHOOL.
WANTED in September, RESIDENT MISTRESS for Form III. Usual English subjects, Arithmetic, and good Latin or Mathematics up to Form V. Salary £40, with board, residence, and laundry.—Apply, stating age and any special qualifications, to THE HEAD MISTRESS, Channing House, Highgate, London, N.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

SUSTENTATION FUND FOR THE

Augmentation of Ministers' Stipends.

The Treasurer begs to acknowledge with sincere thanks the following new or increased subscriptions:—

	From	To
Mrs. Holt, Liverpool	£5 0 0	£50 0 0
Miss Holt	5 0 0	50 0 0
Mr. T. A. Colfox, Bridport	1 1 0	25 0 0
Miss Colfox	...	25 0 0
Mrs. Geo. Carslake Thompson, Cardiff	...	4 0 0
The Dowlais Congregation	...	0 10 0

EDGAR CHATFIELD CLARKE, Treasurer.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 2, to 28, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 29, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3393.
NEW SERIES, No. 497.]

LONDON, SATURDAY, JULY 6, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	...	417
LEADER :—			
The Free Catholic Ideal	...	...	424
ARTICLES :—			
Be Temperate in All Things	...	...	418
The Restatement of Catholic Thought	...	...	419
Cherryburn	...	...	425
The Van Mission	...	...	426
Unitarian Home Missionary College	...	...	427
CORRESPONDENCE :—			
An Urgent Problem	...	...	428
With the Van	...	...	429
A Rogue and a Vagabond	...	...	429
LITERATURE :—			
The Spirit of Democracy	...	...	420
OBITUARY :—			
Mr. A. W. Worthington, J.P.	...	...	421
The Rev. B. Kirkman Gray	...	...	422
POETRY :—			
By and By	...	...	423
THE CHILDREN'S COLUMN	...	...	423
NEWS FROM THE CHURCHES	...	...	430
OUR CALENDAR	...	...	431
ADVERTISEMENTS	...	...	431

NOTES OF THE WEEK.

M. PAUL SABATIER's second article on the Restatement of Catholic Thought, appears in our present issue, dealing with the changed attitude of the authorities towards M. Le Roy, with that remarkable publication by a group of young Catholic laymen at Milan, *Il Rinnovamento*, and with the Biblical Commission at Rome. M. Sabatier has this week returned from Assisi to his home at Chantegrillet, près Crest, in the South of France.

THE first of two articles by Professor Jean Réville, on the Ecclesiastical Situation in France, will appear in next week's INQUIRER. It deals with the Roman Catholic Church, to be followed by a second article on the Protestant Churches.

IN the next two numbers of THE INQUIRER we hope to publish a full report of the summer meeting of the National Conference Union for Social Service to be held at Manchester College next week, July 8-13. The opening reception by the Principal of the College is at 4.30 on Monday afternoon, and in the evening there is to be a religious service, with an address by the Rev. J. M. Lloyd Thomas. The first lecture on Tuesday morning is to be given by the Rev. J. H. Wicksteed, in memory of our late friend Kirkman Gray.

THE President of the Board of Education, Mr. McKenna, had a word to say on Monday in reply to those rash persons who have asked for somewhat violent haste in dealing with the Education question. He showed that he has the true instinct by

asking such advisers to consider what would be the probable effect on the children if schools, now existing by virtue of laws not strictly equitable, were to be closed before better provision was secured. Urgent minds may take comfort from his intimation that next year's Bill is to be one "which will make the House of Lords regret that they did not accept Mr. Birrell's Bill." We hope so—but the peers are rather slow to exhibit the finer qualities, and we are not sure whether as yet they are really apprehensive for their own powers and privileges.

IN reference to the dispute at Preston over the syllabus of religious instruction issued by the local council, a deputation waited upon Mr. McKenna last week, and our friend the Rev. Chas. Travers presented the case for civil and religious liberty—for teachers, especially, but also for those who are compelled to send their children to the public schools and who do not desire them to be made into little Churchmen. The forcible arguments adduced were evidently not without effect, but the upshot of the matter appears to be that a very wide margin is being left to the local education authorities, and the only hope of a reasonable policy being adopted lies in the possibility of bringing their members to a fair and liberal frame of mind. The Preston Council meeting subsequently passed, by twenty to nineteen, a resolution to refer the numerous remonstrances which have been received from Nonconformists to the committee with a view to reconsidering the whole subject. Judging by the remarks of some extremists, the prospects of a *modus vivendi* are not great, but it is something to have reached the stage indicated.

AMONG the birthday honours announced last week there are two which we record with the greatest satisfaction, the peerage conferred upon Sir James Kitson, of Leeds, and the baronetcy upon Mr. W. B. Bowring, of Liverpool, President of the British and Foreign Unitarian Association. Two of our most honoured laymen thus receive from the King public recognition, for which we offer to them the most cordial congratulations. It is interesting also to note that a Hibbert Lecturer receives a knighthood, in the person of Dr. Rhys, Principal of Jesus College, Oxford. There are other honours conferred upon both literature and art, among the new knights being Principal Donaldson, of St. Andrews, Mr. W. S. Gilbert, Professor von Herkomer and Mr. Orchardson, R.A. The cause of

Peace is honoured by the knighthood conferred upon Mr. W. R. Cremer, M.P., while Dr. Spence Watson is made a Privy Councillor.

SIR JAMES KITSON has been a life-long Unitarian, and his name is well known among us as that of a generous supporter of all our denominational institutions. When in Leeds he is a regular attender at Mill-hill Chapel, to the building of which his father was a subscriber. He is one of those few of whom the minister is assured that if absent from his wonted seat on the Sunday morning it must be for some good reason. The congregation are proud of him, not merely because he has been an eminently successful man, but especially for the high esteem in which he is held by all his fellow citizens. The testimony of the *Yorkshire Post*, the well-known organ of Yorkshire Tories and churchmen, is worth that of many allied to him by the ties of religion and party, and its appreciation of an opponent does honour not only to its object, but to English journalism. It writes: "Political opponents as well as political friends welcomed with great heartiness the announcement of Sir James Kitson's elevation to the Peerage. Sir James possesses a most honourable reputation at Westminster as representing a type of integrity and independence which is, perhaps, not so conspicuous in modern politics as formerly. The new Peer, during the many years of his membership of the House of Commons, has given much sterling service to the public interest, which is all the more to be appreciated because it has been unobtrusive."

FROM the same paper we take the following notice of his career, to which much might be added if space allowed of it:—"Anything like a comprehensive review of the career of Sir James Kitson would require a detailed history of the commercial, educational, municipal, social, and philanthropic life of Leeds during the last half century, to say nothing of the Imperial and political aspects of the life of one whom the people of Leeds have long been proud to regard as a fellow-citizen. As the guiding spirit of one of the most flourishing iron manufacturing and engineering enterprises in the north of England, as an authority whose opinions on all engineering matters has for many years carried great weight among the foremost engineers of the day, as a railway director, whose business experience is appraised at a high value, and in numerous other departments of the stirring business life of the West Riding of Yorkshire, the name of Sir James Kitson stands very high. Sir James has no per-

sonal enemies, and what his local political opponents have always thought of him was well expressed by their choosing him as Lord Mayor of the city—an honour which, coming from the source it did, he greatly appreciated. In the development of the Yorkshire College into the Leeds University, and in the welfare of the Leeds Institute, and in almost every phase of the city life—particularly in movements for the benefit of the working classes—Sir James has manifested the keenest interest. A conscientious Radical of the Gladstonian school—so far back as 1880 he was the head of Leeds Liberalism, and entertained Mr. Gladstone here as representative of the party—the hon. Baronet has fought his political battles with characteristic zeal, but always fairly. He has even crossed swords with *The Yorkshire Post*, but always with good temper. If political fate had determined that a Radical should have overthrown Mr. Gerald Balfour in Central Leeds some years ago, a majority of Leeds citizens would have been content had that Radical been Sir James Kitson. Colne Valley will be sorry to lose one of the ablest and most diligent members that it ever had the honour of being represented by. It is understood that he has previously refused elevation to the Peerage, and, indeed, the fact that he has now accepted will probably surprise some of his friends. His elevation—like that of Lord Allerton—will be very popular in the West Riding."

THE city of Liverpool, and Hope-street Church in particular, of which he has been for many years a most faithful member (he was a devoted friend of the late Richard Armstrong), will rejoice in the honour conferred upon Sir William Bowring. Less than a month ago we recorded Mr. Bowring's generous gift of an estate to Liverpool, and spoke of the fine tradition of citizenship in which he has followed in his father's footsteps. The *Liverpool Daily Post*, in recording the new honour, wrote:—

"Of Sir William Bowring it may be said that he has throughout a long career given a high tone to politics, and made and consistently utilised opportunities for good public service. He is by parental example and tradition liberal and generous in all his conceptions of public duty, and has laboured in the cause of progress, whether municipal or national, with an unselfish devotion and modesty that entitle him to the highest esteem. His latest service to the public, as everyone knows, is his generous and sympathetic bestowal of the Roby Estate upon Liverpool for the benefit of all its inhabitants, and especially of the poor. Popular feeling will cordially recognise that in Sir William Bowring's case the honour of a baronetcy has been discriminately bestowed."

AND in a biographical notice the same journal said:—"A leading merchant, being senior member of the firm of Messrs. C. T. Bowring & Co.), a justice of the peace, an alderman of the city, an ex-Lord Mayor, and the leader of the Liberal party in the City Council, Sir Wm. Bowring has long occupied a conspicuous and important position in the life of Liverpool."

"At the general election of 1882 Alderman Bowring (as he has been known for many years) unsuccessfully contested the Abercromby Division against the late member, Mr. W. F. Lawrence, standing as a Gladstonian Liberal, strongly in favour of Home Rule for Ireland, Disestablishment for Wales, the direct veto over the liquor traffic, and generally of the democratic principles of government. There are probably very few deserving institutions or causes in the city that do not count him as a liberal supporter, and none will hail with greater satisfaction the new dignity bestowed on so distinguished a townsman than the labouring classes of the city, to whom he has ever been a true and helpful friend."

BE TEMPERATE IN ALL THINGS.

AND first of all let us be temperate in the claims that we make upon God. Our great disappointments come from our great expectations. Children try to clutch hold of the moon, they think it quite near; but somehow it seems to pass just beyond their tiny fingers. No; sadly they realise it, they have not caught the moon. Afterwards, as the years go on, and days of sweetheating come, and moonlight nights, they thank God that their little fingers did not catch the moon. It has remained uninjured and untouched in Heaven still; it was not so easily laid hold of and brought down to earth; it is better where it is; their great expectations were disappointed at the time, but for the moonlit walk and for the glory of a summer's night it remains in the sky, and it is better so. It is with our souls and our visions of God as it is with our earth and our sight of the sun and moon. Religion also has its far distances; things that seem near and are not, they are in the distance. We climb our little step-ladder, thinking to lay quick hands upon them; but they somehow just slip by our fingers, we have not grown accustomed yet to the distances in religion.

It is, perhaps, life's hardest lesson, and its most blessed Gospel, that the goodness of God is so deep and so far-reaching that we can see infinity and gaze deep into eternity, and, lo, one glory shineth here and another there, and the distances of heaven separate one virtue from another, as star from star, each with a glory of its own, shining in its own place; opposite to one another and far away, an eternal and infinite measuring of the depth and height, and length and breadth of heaven.

And at first our childish fingers would draw these distant things together, and in some narrower reconciliation than the infinite love of God would grasp our human handful. We reach them not. They still remain in heaven and still shed light upon our way. Be temperate in all things. We bend down to our tasks and to our work day by day, but our work does not reach perfection. Above and beyond all that we do we see something still better that we might have done. Wherever we are we see the horizon beyond us, where earth and heaven meet. So in all that we do we see still beyond us the straight line of perfection, where the ideal and the real meet. We never reach that horizon line. Sometimes we lose our tempers at this. We see the

glories that there are in God; then we look at time, and, behold, the earth moves so slowly; we grow impatient, and we would drag the stars down. We have to learn temperance in religion; to behold treasured objects that we may not touch, to keep back our soul from presumptuous sins, and rich with whatever grace, learn to be modest in our time of wealth. For earth's brightest day's work is but a twinkle in the splendours of the night, the spirit of holiness is a mighty deep, and the glory of God as the stars in the sky for multitude.

They shine and greet one another from afar, every virtue differeth from another in glory, and the virtue that shines in one part of heaven is dimmed in another, an immeasurable modesty banishes each to its own sphere, and veiled in God's remotest depths the far-away virtues shine with a far-away clearness; they light the starlit soul, and in their immensity they twinkle to it.

WILFRED HARRIS.

THE annual examinations of the Presbyterian College, Carmarthen, were brought to a close on Wednesday, June 26, when the prizes were distributed by Mrs. Dawes Hicks, Dr. Hicks presiding, Dr. Talfourd Ely, the Rev. H. Rawlings, and Mr. Harold Bailly being also present as the deputation from the Presbyterian Board. The Chairman's address we hope to publish next week. The results of the examinations were very satisfactory, and Principal Evans thanked Dr. Hicks and the other examiners for their kind expressions.

THE Fifth Avenue Church, New York, of which Dr. Aked is now the minister, has, on the recommendation of its musical committee adopted the new edition of "Worship Song" with tunes edited by W. Garrett Horder as its Hymnal, and it will be introduced forthwith. The organist and musical director of the Fifth Avenue Church is Dr. H. R. Shelley, who is well known on this side of the Atlantic, by his fine settings of several popular hymns as Anthems. "Worship Song" will be adapted for use in the United States by the substitution of American for the British national hymns it contains.

TO CORRESPONDENTS:—Letters, &c., received from J. M. C., G. D. H., R. T. H., A. I. I., A. H. M., P. P., C. R., H. R., J. R., A. T., E. T., C. W. W., J. W.

How can a man learn to know himself? By reflection never; only by action. In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty?—the demand of the hour.—*Goethe*.

MORAL, spiritual excellence, that which we confide in and revere, is not, and from its nature cannot be, an instinctive, irresistible feeling infused into us from abroad, and which may grow up amidst a life of indulgence and ease. It is, in its very essence, a free activity, an energy of the will, a deliberate preference of the right and the holy to all things, and a chosen, cheerful surrender of everything to these. It grows brighter, stronger, in proportion to the pains it bears, the difficulties it surmounts.—*Channing*.

THE RESTATEMENT OF CATHOLIC THOUGHT.

M. LE ROY—THE "RINNOVAMENTO"—THE BIBLICAL COMMISSION.

THE hope that I ventured to express at the close of my former article concerning M. Edouard Le Roy's book has not been realised. The ecclesiastical authority, which for two years maintained perfect silence in face of the famous article, "What is a Dogma?"—at the time, that is, when it appeared in the *Quinzaine* and was rousing the most important discussion of recent years in the religious Press—that self-same authority, on the day that the article made its appearance in book form, suddenly abandoned its attitude of reserve and launched its thunderbolt.

On May 21, the *Osservatore Romano* published an official communication of unprecedented violence, in which M. Le Roy's book was denounced as worthy of the indignation of the Catholic world. The intentions of the author were made the object of the gravest insinuations, and Catholic booksellers were requested to reject this kind of "goods."

From what quarter did this communication spring? It bore no indication of its origin. Be its origin what it may, it reflects no honour on its author, for it does little more than betray violent anger, and anger of the kind typical of the wielders of absolute power who by a sign can ruin a man and create silence, but who no longer even dream of creating light.

Three days after, Cardinal Respighi, the Vicar-General of his Holiness, prohibited the reading of this book *sub culpa lethali* (on pain of incurring a deadly sin), and of course this example has been followed in a host of dioceses.

Pius X., then, has judged that in this case the usual method of procedure would not suffice, and has been unwilling to await the ordinary decisions of the Congregation of the Index, whose movements are, in general, slow.

It cannot be said that he has departed from legality, since under a régime of one's own sweet will there is no legality. But here, as elsewhere, this pontiff, so enamoured of tradition, is the very first to break with traditions when they prove a little irksome.

The contrast between the mildness formerly displayed by Rome to M. Le Roy and the present violence, will astonish none but those who are not aware how the apostolic sacred congregations, and especially those of the Index and of the Sacred Office, carry on their operations. The reader perhaps imagines them as committees who feel bound actively to follow the intellectual and religious movement. In reality they are nothing of the kind. These two congregations never act except under the spur of denunciation. And this accounts for the extremely restricted number of English or German books condemned by the Index. In these two countries, works dangerous to Catholic faith are at least as numerous as in the countries of the Latin tongue, but denunciations are of rarer occurrence in those countries. In Rome itself they look black at the denunciations which come from the North. The most reverend Secretary of the Index does his best to

hush them up, for he, worthy man, is quite aware that their Eminences the Cardinals are rarely masters of foreign tongues. By way of compensation, however, there are hecatombs of Italian and Spanish books. The hatreds of priest for priest, of monk for monk, and of order for order, find, in the exercise of the Index, a propitious weapon.

The noisy condemnations which have just swooped down on the head of M. Le Roy simply prove that Rome knew nothing of the article, "What is a Dogma?" I will not go so far as to say that the offices of the Curia are just the only place on earth where one is least aware of the movements of the thinking religious world, but everything, nevertheless, goes on almost as if this were really so.

The recent measures have been received by the Catholics of France with very different kinds of feeling. Some have rejoiced exceedingly; others have simply said that the judgments indicated what ought to be the attitude of Catholics; and others have offered criticisms, the severity of which have come but little short of indignation.

The *Bulletin de la Semaine*,* for example, after having reproduced the note of the *Osservatore Romano*, simply adds the following lines: "Be the rights of the matter what they may, our readers will appreciate from this note whether the impropriety of its tone and the odiousness of its insinuations, relative to a thinker justly held in esteem by his equals, do not complete the disqualifications of an organ of the presumptuous pretensions of which we have occasion only too often to abate. Is this respectable journalism?"

* * *

It is evident that in raging against M. Le Roy with the rapidity and vigour which we have just seen, the Holy See wanted to "make an example" and frighten innovators.

It can hardly be said to have succeeded. In Rome itself and throughout Italy the religious fermentation is extreme. It is at such a pitch that we should require to go back to the dawn of the great religious movements of the thirteenth century to find any analogous spectacle.

I cannot dream of speaking to-day of a host of writings, some printed and some in manuscript, that are scattered about in the seminaries. In Rome they have never lost the habit of spreading defamatory libels, in which starveling priests attack the prelacy; but the present agitation is a very different matter. It

* Of May 29. Offices, 15, Rue Vaneau, Paris. This weekly journal is the organ of the intellectual Catholics of Paris, more especially of the group known as the "green cardinals," who, in the autumn of 1905, addressed so fine a letter to the Bishops of France with the object of inducing them to pronounce the *tolerari posse* in favour of the Law of Separation. And this they did by a large majority (58 to 18). But, as is known, Pius X. was of a quite different opinion.

† This word shows that the *Bulletin de la Semaine* saw in the note of the *Osservatore* an article from the editorial department of the journal, and did not perceive its character as an "official communication." Evidently the author would not have spoken thus if he had known that the anonymous note had been, if not written or dictated, at least approved by the Sovereign Pontiff. But that itself is a serious thing. What is the vital force of an authority which is no longer respected except for extrinsic reasons?

is a question of ideas; and amongst these pamphlets there are some that are masterpieces of biblical criticism, and others which constitute quite a programme of religious renaissance.

The movement of renovation is so extensive and so complex, that much space indeed would be required to convey anything like an adequate idea of it. At present I will mention but one of the most recent and important manifestations, *Il Rinnovamento*.*

This is the title of a review out and out Catholic and out and out Liberal, which was established at Milan in the month of January. It is not, to be sure, the first periodical of facts, science, and ideas that has come to light in Italy, in recent years, on Catholic ground, but this journal has an important peculiarity, it is entirely directed by laymen. This is a great novelty in Italy. That men, who are all young, and who are outside any ecclesiastical career, should devote themselves to the study of religious questions, seems perfectly ridiculous to the majority of free-thinkers of the common run, in this country, and appears on the other hand, to the clergy, like an intolerable and disloyal competition.

The establishment of the *Rinnovamento* taken by itself, then, would be a proof of the slow evolution of Italian religious thought, but what is not less a matter for rejoicing and a circumstance of much significance, is the fact of the wonderful success of the enterprise.

Straightway there is seen to be a public prepared to read the young Milanese Catholics, to understand them, and to love them. And yet they have made no sacrifice to frivolity or to the demands of the present age. There is nothing superficial in these numbers which provide, monthly, as much matter as a number of the *Hibbert Journal*. From the very outset Messrs. Scotti, Alfieri & Casati have succeeded in giving to their publication a value analogous to that of the most important reviews of current thought in England and Germany. On the other hand, what a contrast between the *Rinnovamento* and the *Civiltà Cattolica*!

La Civiltà is the famous review of the Jesuits, which is regarded as the scientific and official organ of the Curia. The intellectual—and we ought to add moral—distance between these two magazines is immense. In the *Civiltà* there is little else than archaeological or liturgical studies of more or less importance, evidencing research and effort. But in all other respects, whether it deals with morals, literature, or politics, the good Fathers dole out the absolute and final truth.

The directors of the *Rinnovamento*, on the contrary, frankly claim the right to err. They consider that the apprenticeship to the religious life, like all others, has its perils, and that if we would listen to the injunctions of those who have preceded us in the pursuit of truth, it would be indolence, cowardice, and spiritual suicide to neglect to strive in our turn.

They are Roman Catholics, and Roman Catholics they mean to remain. It might even be added that they are more perfectly so than their brethren, for this faith

* Offices, 15, Via Bigli, Milan. † Subscription, 15 francs per annum, Postal Union.

which theirs is no mere acceptance, at one time by constraint, at another time through indifference, of an intellectual yoke; it is, on the contrary, the blessed feeling that they are members of an eternal society with the history of which the books of the Bible partly furnish us, and of which the past, beautiful though it is, is but an image of a far fairer future.

The voice of the young people, so full of vigour and health, under vaulted roofs, where one is accustomed to hear nothing but an eternal indolent droning, has caused quite a shock, and ecclesiastical authority has straightway lost its head. The violence and precipitation with which it has acted have betrayed its agitation; for here again it has inaugurated a novel method of procedure. On April 29, Cardinal Steinhuber, Prefect of the Index, addressed a letter to Cardinal Ferrari, the Archbishop of Milan, in which he requested him to send for the directors of the *Rinnovamento*, and to enjoin upon them that they would have to cease their publication. I cannot, unfortunately, give here the text of this missive, of which the least one can say is, that one hardly expected to see a cardinal have recourse to this police-station or vestry-room style of doing things.* It ought, of course, to be added that if the Most Eminent Cardinals of the Sacred Congregation have read the *Rinnovamento*, they have, nevertheless, attributed to its directors intentions diametrically opposed to those which they really entertain.

The directors replied to the summons in a short, grave, and respectful letter, proclaiming their unflinching Catholic fidelity, but declaring their inability to submit to the injunction addressed to them. Such a submission would mean, they said, that they must accept the position that a Roman Congregation had the right to forbid laymen to undertake any labours in the domain of the religious sciences; it would be a confession that the adversaries of Catholicism were right, when they said that only beyond the pale of the Church could one study with perfect liberty.†

This resistance of the Milanese group on purely intellectual grounds is no superficial or isolated circumstance. It follows upon the organised resistance, throughout Italy, by the "Lega Democratica Nazionale," on political grounds. The currents are independent, but created by the same inner forces; and they will unite!

Will the Vatican continue to rage? Shall we see young people solemnly communicated for having the courage to profess their faith and to live it?

One must be prepared for anything.

* * *

Pius X., henceforth, no longer sees anything, no longer understands anything. He is blind to the fact that modernism, in spite of all the rigour with which he pursues it, is invading everything, penetrating everywhere, even into the Roman Sacred Congregations themselves.

* It was published in the *Osservatore Romano* of May 4, 1907. The Cardinals of the Sacred Congregation therein express "the disgust (*disgusto*) which they experienced on reading this publication of so-called Catholics."

† On May 13. The text will be found in the *Rinnovamento* of May, p. 610 *et seq.*

He judges of what takes place in their sessions by what they show him and by the decrees which they submit for his signature. These being always perfectly in accord with his wishes—of which no one, be it understood, is in any doubt—he appears to labour under the conviction that no hesitation and no discord ever arise.

On May 20, for example, a decree of the "Biblical Commission" on the Fourth Gospel was presented for his approbation. It is a condemnation, at once haughty, trenchant, and puerile, of all the modern labours on the Johannine question. The general public will think, therefore, that no one at the Vatican understands the value of the works published in recent years on the Fourth Gospel. But the general public will be mistaken. The Biblical Commission has, in fact, like the other Roman Congregations, two kinds of members; the members properly so-called, all Cardinals,* and the Consulters.† The former alone draw up decrees, the latter alone labour, study, and present reports,

I can affirm, without fear of contradiction, that there is, in this instance, nothing in common between the decree of the Cardinals and the labours of the Consulters. A fortunate circumstance enabled me to run through the latter at the moment of their appearance from the Vatican Presses.

Several of these studies reflect great honour on those who drew them up. The Consulters were not unaware of what was expected of them, but a good number of them had the candour and the honesty to caution the Cardinals against merely ponderous decisions. They were not listened to. Facts of this kind are worth reflecting on and studying.

A few months ago, Pius X., in the Papal Bull *Gravissimo*, after having consulted the French Episcopate, decided on a course opposed to that advocated by the Episcopate. So, to-day, it is the Cardinals of the Biblical Commission who make a decree in absolute opposition to the ideas of the Consulters themselves.

It would be true to say that the Roman Authority does not realise how rapidly it is becoming isolated. It is no longer a case of separation between the Church and the State, it is a separation between Rome and Rome; between the old Rome of a handful of Cardinals‡ and the new Rome, represented by all those who have not believed that Catholic faith imposed

* These are Cardinals Rampolla, Satolli, Merry del Val, Segna, and Vivès.

† To the number of twenty. One would seek in vain the names of the most advanced Catholic exegetes, but Leo XIII. understood, nevertheless, that he ought to introduce at least a certain number of the specialists in Biblical studies. Now, since the establishment of the Commission, a twofold evolution has taken place within it. Whilst the Cardinals under the influence of Pius X. have made decisions more and more conservative and reactionary, the consulters, by the very effect of their researches and labours, are finding their way towards increasingly scientific solutions. The conflict of the two tendencies will lead either to the suppression, pure and simple, of the Commission, or more probably—for they will hardly care to confess to a lack of harmony—to a reorganisation on a new basis.

‡ I say advisedly "a handful of Cardinals," for not by a good deal were all the measures taken by Pius X. approved by the unanimity of the Cardinals of the Curia.

it upon them as a duty to ignore the labour of modern exegesis. Of these two tendencies, which will gain the upper hand? Can there be any doubt as to the result?

How is it that the Roman Authority does not perceive that the terrible precautions it takes to keep secret the decisions of the meetings of Bishops or the discussions of the Biblical Commission are, in themselves, a scandal and a confession of weakness.

PAUL SABATIER.

Assisi, June 25, 1907.

THE SPIRIT OF DEMOCRACY.*

MR. DOLE has done well to republish as a book these articles which originally appeared in the *Springfield Republican*. They are thirty-two in number, and all deal with subjects on which we are glad to know the views of a cultivated American writer. It is difficult to select for review among so great an abundance, but one turns hopefully to the chapter headed "The Monroe Doctrine and the Golden Rule." Here will be found a brief but adequate account of the origin of the Monroe doctrine at a time when there was a real danger lest despotic powers of Continental Europe should stifle young republic freedom in Central and South America; and when the promulgation of the doctrine received the warmest support of England. Mr. Dole points out how conditions are now changed, how the nations of Europe, except Russia, have free parliaments, how forcible annexation by them of American States is practically impossible, though many of these States are really despotisms and republics only in name. He then supposes the only two occurrences which are real possibilities, viz., that Southern Brazil should be so largely colonised by Germans and Argentine by Italians that a majority of the inhabitants of these countries should voluntarily desire to change their form of government and establish a political connection with Germany and Italy respectively. Should this ever happen, Mr. Dole declares that there is nothing in the true Monroe doctrine that would require the United States to oppose. More pressing problems arise in connection with the collecting of debts incurred by ill-governed American States. Mr. Dole does not admire some of the recent precedents that have been established, and his words deserve the careful study of his countrymen.

The next chapter is headed "The United States as a World Power." Our author wishes for a world-wide extension of the influence of his country, but he wants it to be the influence of an example showing how its own citizens are lifted up in ethical and social life. He says, too, "As we long ago found that no individual was good or wise enough to be plaintiff or defendant and at the same time the judge over his own cause, so we are learning in the case of issues between nations," and he warmly pleads the paramount importance of international law.

In dealing with "The New Immigration" Mr. Dole notes facts that might well stagger faith in democratic principles. A million immigrants in a single year, no

* "The Spirit of Democracy." By Charles Fletcher Dole. New York. (Thomas Y. Crowell. 1906.)

longer chiefly of Anglo-Saxon origin, or even speaking the English language, not even Teutonic or coming from self-governing countries—such is the inrush which has somehow to be dealt with. Mr. Dole's faith in democracy is sufficiently robust to enable him to trust it even under the strain to which it is now subjected. He is unwilling to close the door against those that seek admittance, though he would make the steamship companies more responsible than they are at present, and undertake stringent measures to prevent those thinking of leaving their old homes from being misled as to their prospect in the new country. "Whenever a million workmen are out of employment in the United States the fact ought to be published in all the ports of the world."

We could wish that Mr. Dole had dealt as fully and as firmly with the "Colour Question." He has a few words about it, but no chapter specially devoted to it. He notes that Southern planters are glad to have negro labour to pick cotton, and would be by no means willing to send back nine million blacks to Africa even if that were possible; but we gather that in this more than in most other problems the United States are at present contented with a policy of drift.

In "The Treatment of Crime" he thinks that the growing spirit of democracy is working a radical change, and that the keynote of the new method will be sympathy. Crime is disease, and must be cured, and what is better than cure is prevention. He notes that intemperance is at least one of the causes of crime in 50 per cent. of the cases investigated by the liquor committee; and he asks how anything but crime can be expected from the unhealthy conditions under which life is reared in too many American cities. His remarks, too, on the treatment of juvenile offenders and of discharged prisoners are much to the point.

The problem of pauperism, with its army of tramps and its host of the unemployed is even more severe in the States than in Europe, and one has the feeling that this ought not to be so. It is, however, the inevitable consequences of the individualism which is fostered there, and even enshrined in their sacred constitution. The struggle for existence, the weak to the wall, the race with prizes for the winners and the devil to take the hindmost; these are the outcome of the liberty that the States love so well. We doubt if Mr. Dole quite realises this, and think that something more than the palliations he suggests will be required before America contains none but self-supporting citizens.

In his chapter on "Majority Rule" he recognises how uncivilised and unsatisfactory is a decision arrived at by a vote, a mere tug of war, and notes with pleasure the limitations which secure the rights of minorities. He thinks that the States are ruled by an oligarchy, and that "democracy at best has only a veto power in extreme crises," and quotes a saying, without approving it, "Every man has a chance to become a boss, and this is what makes a democracy." He would like to see an extended use of the referendum as a way of putting a simple issue before the electors who could be carefully enlightened on the sole question which they had to decide.

Other improvements in the representative system are urgently needed to prevent anomalies of which he gives striking instances, as when Missouri sent fifteen democrats and one republican to Congress, and the same year cast a republican majority for President. Such are some of the topics dealt with in Mr. Dole's most interesting and well-written book which we heartily commend to our readers.

H. S. S.

OBITUARY.

Mr. A. W. WORTHINGTON, J.P.

"It has been Mr. Worthington's lot, and a tribute also to the high and generous qualities of a rare personality, that he has worthily filled a part in the public life of Worcestershire and of Stourbridge district such as few men can possibly equal, and his death leaves a gap which cannot well be filled. Though well past the three score years and ten, Mr. Worthington, with a vigour and mental freshness which were nothing short of wonderful, continued until a year ago his arduous public services as county councillor, justice of the peace, member of the Stourbridge Board of Guardians, of the County and District Education Committees, and other public bodies with which he was associated, in addition to the many enterprises which claimed his attention in political, religious, and philanthropic life." So we read at the beginning of the memorial notice in the *County Express* telling of the death of Mr. Alfred Worthington, which we recorded last week, on Monday, June 24, at his residence, The Hill, Stourbridge. To us his departure means also the loss of an honoured friend, widely known in the fellowship of our churches, as formerly, for many years, a minister in active service, and latterly, for the past twenty-eight years, that most helpful kind of layman, one who has intimate knowledge and sympathy with ministerial life. In the old days at Mansfield he was the diligent secretary of the North Midland Association. Then for some years, after his return to Stourbridge, he was treasurer of the Midland Christian Union. He was one of the original secretaries of the National Conference, and secretary from the first of the Sustentation Fund. In these and many other ways he rendered devoted service to the churches to the ministry of which he was early called, and many ministers of a younger generation bear grateful testimony to the constant sympathy and helpful kindness they received at his hands.

Alfred William Worthington was born September 7, 1828, the fifth son of Thomas Worthington, of Manchester. Two of his elder brothers, Mr. S. B. Worthington and Mr. Thomas Worthington, and a younger brother, the Rev. Jeffery Worthington, are still with us. Their mother was the daughter of Samuel Barton, of Bishopsgate, London. On leaving Dr. J. R. Beard's school at Higher Broughton, Alfred Worthington entered Manchester New College, then in Manchester, where among his fellow-students were the late Charles Beard,

H. W. Crosskey, T. E. Poynting, John Dendy, and J. H. Brooks, and of friends who survive him, the Revs. S. A. Steinthal and T. L. Marshall. Mr. Marshall recalls the fact that for many years during his editorship Mr. Worthington was a frequent contributor to *THE INQUIRER*. He took his B.A. degree in London in 1848, and on the conclusion of his Divinity course had a year's further study in Berlin. His first pastorate was at Stourbridge, 1852-54, and then, after three years at Bridgwater, he settled in 1858 at Mansfield, where he ministered for twenty-one years. To the Old Meeting parsonage in 1861 Mr. Worthington brought his first wife, the second daughter of the late Robert Scott, of Stourbridge, but only for two years, for in 1863 she was taken from him. Their only daughter is the wife of Mr. Frank Preston. Mr. Worthington afterwards married the daughter of a cousin (Mr. Walter Worthington), and she was for many years, both in Mansfield and afterwards in Stourbridge, a devoted fellow-worker with him in many a good cause. She died in 1896, and three years later he married the only daughter of the late Rev. W. Cochrane, who survives him.

On leaving Mansfield, Mr. Worthington spent some time abroad, and then in 1882, the year of the establishment of the National Conference, made his home again at Stourbridge. As to the public service he rendered in that district we have already quoted the testimony of one who speaks with full knowledge, and this was repeated on every side by members of the public bodies to which Mr. Worthington belonged. As a citizen, a magistrate, a politician, a guardian of the poor, an administrator both of elementary and higher education, and in connection with other works of philanthropy, he has left a record of rare devotion, of patient conscientious labour, of astonishing grasp of detail, and equally firm adherence to principle, of generous consideration for opponents in matters of controversy, and the staunchest loyalty to friends, of great unselfishness and singleness of purpose in seeking the public good.

Further testimony to the high regard in which Mr. Worthington was held was borne by the presence of a large gathering of friends and representatives of public bodies at the funeral service, which was held at the Stourbridge Cemetery on Friday, June 28, after cremation on the previous day. The service was conducted by the Revs. Dr. Ewart and A. H. Thomas, the present and a former minister of the old Presbyterian Chapel, to which Mr. Worthington was attached with such strong affection. The memorial address was given by Mr. Thomas, and in the course of it he spoke as follows of Mr. Worthington's life and character:—It was a long, honourable, useful life, devoted throughout to the highest ends, and it was a character of singular integrity and sweetness. Doubtless there are others who can tell more fully the record of his public services, but it may be permitted to mention how he laboured as a minister successfully on behalf of those liberal religious beliefs whose power he had experienced in his own nature. No

man was more sincerely devout, or attempted more earnestly to bring the principles of religion into the action of every day.

* * * *

His interests were wide and carried him into many branches of work. As a magistrate he brought to his duties conscientious care and fairmindedness. This town and county are under a great obligation for his labours on behalf of education. It was a subject in whose principles he was well versed, and he showed a wide grasp of the details. Those who were privileged to work with him noticed his astonishing memory for all the intricacies of a subject and his power of discovering what was necessary and right to do. In all other movements which were designed to benefit his fellow-men he was deeply interested. The needs of ministerial brethren belonging to the same household of faith, the care of the local hospital and dispensary, philanthropic funds in the neighbourhood and country could all appeal with success to his large catholic sympathies. Many a committee will miss his advice and practical help. This town knew him as a convinced and ardent Liberal, who worked hard for his political party. In pursuit of what he thought the good of the nation, he was strenuous and resolute. Yet you will bear me out that there was nothing of the mere partisan in him. Holding his own opinions so earnestly, he could respect the earnest convictions of an opponent, and meet him with undiminished goodwill as a man. He knew how to conduct controversy on a high level, with nothing of bitterness or smallness in it.

Who can speak adequately of his private benefactions? He did more than the ordinary share of the secret unnoticed acts of kindness. No one will ever know the full extent of them, nor did he himself, for his one hand literally knew not what the other hand did. But in numbers of grateful hearts they are written, treasured, and remembered.

Unknown, perhaps, to him alone, his own life was the example of one of his firmest principles. He believed in the permanence, the eternity of good, the divinity of all righteousness. And, as we think of his honourable, generous life, we are carried to the thought of a Providence which allows no good to cease in silence, but employs it still for perfect ends. So has ended the earthly life of a useful citizen, a loving father, a rare friend. It was so full and complete that it seems hardly an occasion for mourning. Yet there is always the sense of personal loss, and we shall pray that the divine consolations be vouchsafed to the immediate circle of those who were dear to him, and to whom he was dear.

THE REV. B. KIRKMAN GRAY.

THOSE who knew Kirkman Gray, and had received even a passing impression of his singularly vivid personality, must often have wondered under what circumstances it had developed. It is not a long nor an eventful story, but it is full of interest.

Benjamin Kirkman Gray was the eldest son and fourth child of the Rev. Benjamin Gray, for 35 years Congregational Minister at Blandford, Dorset, and was born on

August 11, 1862. He passed a dreamy boyhood in the country, and was educated under his father's able instruction, never going away to school. He early learnt to love nature, especially the wind and the trees, with a passionate intimacy. Next, he came to love books, and delighted as a boy in the title of a "book-worm." Games only held a secondary place in his affections at this time.

Before he was fifteen he went up to London, entering the business of his maternal uncle, a wholesale stationer. But although he honestly endeavoured to apply himself to his calling, and was treated with kindly consideration, he was not happy in his work, and after five or six years' struggle he abandoned it. During those years, however, he had learnt much. At sixteen, he had experienced an intellectual awakening. His mind, shook off its slumber, aroused by reading a report of Spottiswoode's Presidential Address to the British Association. Henceforward he was resolved to know. He returned to his Euclid, revelling in "the sublime simplicity of a mathematical universe" where "everything is as it must be and should be." But he found his greatest delight in history and poetry. At this time also, he became an ardent, even rabid, political disputant, espousing the cause of Home Rule before it became Gladstonian. Coming back from work, he would sit down to the *Times* and a pot of tea in a restaurant, and then with coffee and cold bandages he would read far into the night, Mill or Mallock or some other favourite, giving rein besides to his own active imagination.

He was very solitary, and had his periods of Byronism. The value even of life itself seemed for awhile uncertain. But before he was 21 he returned to Dorset, and the re-discovery of his family, and the formation of a friendship there did much to weaken his bitter and singular resolve that, since people persisted in misunderstanding him, he would deliberately offer himself to them as an insoluble enigma. His intense and passionate nature needed affection and self-expression, and though these became his in time, the realisation of them was long delayed.

From 21 to 24 years of age, he was a teacher. Then he resolved to enter the ministry, and joined his brother G. Buchanan Gray at New College. Kirkman Gray had already been stirred by "the pathos of the world's poverty," and felt that he had something in him which he must offer towards its relief. Often it had seemed a sort of blasphemy to enjoy life while others suffered, and the growing sense of Solidarity, together with the ministry of Nature through the poems of Wordsworth, was destroying those walls of self-imprisonment which for a time had tragically crushed his youth. Now he was to expand more and more into his fuller manhood.

Going back to London in 1886, he formed new friendships there, and notably came under the stimulating influence of Professor Edwin Johnson. Kirkman Gray's adventurous and fearless spirit never suffered from parental estrangement. His father consistently upheld him in his demand for exact honesty and truthfulness of thought.

After college came a pause, filled by

study of Economics, and the taking of the Ricardo Scholarship. Some of the evenings were spent in Canning Town, where he worked with Percy Alden. For a time he returned to teaching at Bishop Stortford, but in 1892 he joined Richard Westrope at Belgrave Chapel, Leeds. The two worked together as comrades, and among those northern artisans Kirkman Gray began to find the scope he needed. "Men seemed to divine me," he said. "They fed me with frank kindness. I lived." Not yet believing in himself he had found others who believed in him, and that was more wonderful to him. His orthodoxy was questioned both in Leeds, and in his next post at the Kentish Town Mission. But here again he formed warm friendships with the working men, many of whom petitioned the committee to retain his services. Being accused of Unitarianism, he at first repudiated the charge, but upon reflection, accepted the definition, and in 1894, with the encouragement of his friend the Rev. A. A. Charlesworth, he entered the Unitarian ministry at Warwick. There, as he said, "quite a number of people seemed to find in me something they wanted for life-power." He found regular church-work hard, and he still knew too many hours of despair; but, on the whole, life had now become hopeful; the field of his work was before him, and he was yearly more able and eager for it.

But he craved for yet fuller sympathy, understanding and comradeship. This, too, was given him. In 1897 he joined one of the late Mrs. Cash's parties, on a visit to Spain, becoming engaged to one of his companions, Miss Eleanor Stone, whom he married in the succeeding year. Together they shared the absorbing and exacting service of the Bell-street Domestic Mission till 1902. Kirkman Gray's greatest interest in this work centred in the education of the people; but he was also feeling his way toward definite political action. During these years he was associated with his friends Percy Alden, Will Reason, and Richard Westrope in the formation of the Christian Social Brotherhood.

The Bell-street work ended in a serious breakdown, and Kirkman Gray never again settled in the ministry. His life became filled instead with other work. In 1903 he went to live in Hampstead, and began writing his very able and suggestive "History of English Philanthropy," published two years later. He was at work upon its sequel at the time of his death. He took up journalistic work, preached and lectured in many places, became a worker for the Independent Labour Party and the Ethical Societies. In 1905 he lectured before the London School of Economics, and to the Friends' Summer School at Street. That winter he visited Germany to study the development of municipal enterprise. To this social side of his work he became more and more devoted. Readers of THE INQUIRER need not be reminded of his efforts to enlist all members of Unitarian and kindred churches in the cause of Social Service. They will recall his work on the Public Questions Committee, and the National Conference Union, as well as his many contributions to these pages. Among the most striking of his recent writings was

the study of the Ethical Problem in an Industrial Community, contributed to the January number of the *International Journal of Ethics*. In this he discusses the problem, "Who is my neighbour?" and answers that he is Humanity, *en masse*—Humanity who must be loved and served even when he is only present to vision under the most impersonal forms. Last May he removed to Letchworth, having long been keenly interested in the movement represented by Garden City. Although he was almost immediately attacked by the disease which proved fatal to him, he yet entered into the social life of the community, taking part in the Sunday evening meeting, the adult school, and the Friends' meeting. He was specially happy in the field-walks and open-air life of the country. Death, from angina pectoris, came suddenly on Sunday, June 23, releasing him from physical agony. After cremation at Golders' Green, his ashes were buried under the trees he loved beside the old village church of Letchworth.

It is difficult to make any succinct statement as to Kirkman Gray's position which would be at all satisfying. During the last sixteen years he had strenuously grappled with many of the greater problems of thought. He was a radical thinker, and the vehemence of his nature expressed itself in his thought. This was often startling and paradoxical, never merely conventional; but at the same time it was earnest and profound. To me, he seems to have been a mystical free-thinker, occupied in the field of sociology, and I would use the definition only in its finest and most catholic application. He had experience and conviction of solidarity: both the communion of the earth, whereof he wrote so nobly in these pages,* and of the communion of all men, sinners and saints, in one common life and destiny.

For him, life was communion. But that is not to say it was merely a passive enjoyment. His response to the life of the whole was a passionate love of mystical depth and intensity, largely incomprehensible to himself, almost wholly incomprehensible to others. His heart burned within him. His sword could not sleep in his hand. His spirit was all of wrath and compassion.

In one of our last talks he was speaking of the poetry of the future: it would be concerned with a new form of passion, uncertain as yet in content, but probably, he thought, that of social solidarity, the absorbing emotion of full-grown men and women who enter consciously into the service and purpose of Humanity, obedient to the Will beyond all individual wills. In another conversation, he said of prayer, that it was only perfect when complete in the one word "God": anything added to that was subtracted from the act of highest devotion.

Kirkman Gray was a fearless thinker, because he had faith in reality, because he rejoiced like a child in life: he was a bold disputant, because he never doubted the ultimate reconciliation. He gave his life without reserve to the great fellowship of Love, and in that transcendent fellowship it abides. We can find him there.

HENRY BRYAN BINNS.

*THE INQUIRER, Aug. 26, 1905, p. 549.

THE CHILDREN'S COLUMN.

SOME children, and some grown-up people, too, seem to think that goodness is made up of "nots." The good boy is one who does *not* smoke cigarettes, and does *not* drink, and does *not* use bad language, and does *not* give trouble, who, in short, does not do anything naughty. And so there are boys and girls who think that is quite right, and rather wish to be good, but do not care very much about it. They have a feeling that it is a fine, brave thing to slip the knots by which they are tied, to break the rules, and risk the unpleasant consequences.

But that is only one sort of good and bad. Let us look at another sort. There were, we may imagine, two biggish boys who went to fish in forbidden waters, trespassing on a farmer's ground to do so. They took with them a smaller boy. After a time they saw the farmer running towards them with a big stick. They immediately ran away and got clear off, leaving the little boy, who could not run so fast, to be caught. That was being *bad* boys, mean, cowardly, and treacherous. And boys will see that it was bad, even some who might think the trespassing and poaching good fun.

And now for a good boy. We will take a true story, true in the main. There were two boys who were doing a naughty thing, climbing about the roof inside Bridgnorth church, where they had no business to be. They were crawling along a great beam, high above the stone floor, when the one behind slipped, and catching at anything for support, laid hold of the other boy's ankles. He, too, was dragged off the beam, but managed to hold on. And there they hung, the one dangling in the air, the other holding by the beam. They tried to pull themselves up, but it proved to be impossible. Then the boy who was holding on to the other, knew that if he did not let go, he must drag his companion down with him. And he would not do that. He opened his hands (think what that would mean), and fell on to the hard stone floor and was killed. That was a good boy. His act was so good that we call it heroic.

To sacrifice one's life, or any great thing, for another is noble. And the little sacrifices of one's own likings, which all have the opportunity of making, though not heroic, are also good.

There is good and bad conduct of which children are told by parents or teachers. And there is conduct, also, which they know for themselves to be good or bad. It may seem to be a different sort of thing from keeping the rules which are laid down for them. But, at any rate, there is this in common: the bad boy and girl are those who must and will do what they *like*, who cannot make themselves do what they don't like. Right or wrong, wise or foolish, they let themselves be led by their own likings, and are the slaves, instead of the masters, of their own desires. You may hear children say, and not only children, "I don't like to"; as if that settled the matter. But the good and brave will do what they do not like, when they know they ought.

The good and bad, which are of greatest importance for children, are those which

they themselves know to be so. You know quite well what it means, to be brave and true and honest and kind; to be trustworthy, so that you might be chosen as umpire, and all would be sure you would decide fairly. And besides those things, to avoid laziness and self-indulgence when you know they are bad. The things you know are the things that matter most, which show and make your character. But you had better mind the "nots" also.

To swear and use bad language, which I hope no reader of the Children's Column would think of doing, is befouling one's own mouth and mind. To smoke cigarettes is getting into a habit before you know what you are doing. And there is nothing brave about it. It is most often the poor cowardice which cannot bear to be laughed at. Drinking, that is drinking intoxicating liquors, leads to all sorts of misery and wickedness. The temptation to that comes later than childhood. And many a young man has let himself be led into ruin because he had not the courage to say No. And falsehood, cruelty, and dishonesty are always bad.

Children have to begin very much with refraining from things forbidden; as in learning to play cricket you have in the first place to avoid mistakes.

But the goodness that wins the honour of mankind, and for which observing the rules of conduct is a preparation, is the greatest and most truly manly thing in the world. High aloft in the admiration of the ages is the conduct of Jesus, going up to Jerusalem to deliver his message to his people; though he knew there was little hope of their heeding it, and that it was almost sure to lead to his death. That is one instance, standing out conspicuous in the world's history, of what is meant by a good man. And all who are good in any way are on his side, and in some measure of this sort.

There is talk about being good of which children are tired. But really, and that is why so much is said about it, it is the thing that matters more than everything else in the world.

C. D. B.

BY AND BY.

NIGHT and day the grasses grow

Under sun and shadow,

Summer comes at last, and lo,

Green is every meadow!

So, as childhood slips away

With its tears and laughter,

Flowers are growing night and day

That shall bloom long after.

Seeds immortal sown in youth—

Quiet hours of duty,

Thoughts of love, and words of truth—

Spring anew in beauty;

Little words of lowly prayer,

Little hymns and praises,

Come again in days of care,

Sweet as summer daisies.

Lilies, roses, sparkling dew,

Happy living creatures,

Praise to Him who gave us you,

All to be our teachers;

Praise to Him who leads us on,

Year by year, unknowing,

Till the harvest joy is won

Of our days of sowing!

W. G. TARRANT.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

no Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 6, 1907.

THE FREE CATHOLIC IDEAL.

AN article on this subject, by the Rev. J. M. LLOYD THOMAS, of Nottingham, appears in the new number of the *Hibbert Journal*, still further enforcing the plea he has recently made in his little book, "A Free Catholic Church." Having noted at the outset the impending collapse of dogmatic Orthodoxy, both in the Protestant churches and the Church of Rome, Mr. THOMAS asks what is to take its place; and his hope is set on a new Catholicism, which shall have "the profound and inspiring consciousness of the continuity and solidarity of the Christian communion, and of the living authority of the collective corporate Church life."

For this reason it is that he welcomes with so much ardour the liberal movement within the Roman Church, of which M. PAUL SABATIER gives us, in his article this week, further striking evidence. Mr. THOMAS refers to the notable works of LOISY, FOGAZZARO, and others, and then adds:—

"No one in the least degree familiar with the New Catholic tendency can for a moment doubt that its best representatives are the sworn enemies of superstition and of Ecclesiastical tyranny, and are animated even to the point of heroism by the noblest progressive ideals. When we read words of such calm and assured determination as were spoken by Don ROMOLO MURRI, on the occasion of his recent suspension by the Pope, we cannot but feel that a splendid passion, an intense sincerity, and a magnificent purpose inspire these ardent Liberals of the Roman faith: Those of us who have our own traditions of struggles for freedom cannot withhold our tribute of admiration. With our own memories of conflict and persecution, we must naturally sympathise with the labours of these earnest idealists, as indeed with the labours of all who are devoted 'to truth, to liberty, to religion.' Standing outside their visible Church, we are yet one with them in the invisible Church of sympathy and of aspiration towards the same great ends of unity and universality. We can but watch and cheer their brave

efforts in a stirring campaign. They have great allies; their

'Friends are exultations, agonies,

And love, and man's unconquerable mind.'

Those who are pledged to the cause of Liberal Christianity can assure themselves, even if they may not be permitted to assure these others, that in heart and mind and will *they are far nearer to them than either party is to the orthodox Bible Protestant.* In the light of this impressive movement it would seem as if what is called the New Reformation is likely to be more a Catholic than a Protestant Reformation. It is the conviction of the present writer, at any rate, that the day must come, and perhaps sooner than we dare hope, when the Liberal Catholic movement will have worked itself consistently through into the Free Catholic movement in which Protestantism and Romanism, carried up into a new religious and undogmatic unity, will be there transcended or reconciled."

We have made this long quotation, because it marks in clear and eloquent terms the position which Mr. THOMAS has taken up. For what he next says to the Protestant bodies of the extreme left, we must refer our readers to the article itself. That they are so insensible to the meaning of the "Communion of Saints," as he appears to think, we are by no means willing to admit. Nor do we think that Mr. THOMAS's plea for more symbolism is vital to the cause which with him we have very earnestly at heart. There is, at any rate, something far deeper than that, which must have the first place. The Communion of the "Holy Catholic Church" can be realised as deeply in a Quaker meeting as in Westminster Abbey through the outpouring of the most moving religious music, and by laying hold of that which is common to both we shall find the way of deliverance into the new life, in which religion shall be the master power of our being. There are differences of administration, but one Spirit.

We in our undogmatic churches (for which the name "Unitarian" can be tolerated only because we are now assured that "Unitarian" means just Free and Catholic and Undogmatic!)—we, Mr. THOMAS urges, if we are to live and prosper, and have our place in the better future which is to come, must enter with fuller understanding into "the corporate spirituality of a Catholic life." "The Church Catholic must once more be felt as an ideal and a reality, which can kindle a glowing response in the hearts of men. . . . There must be seen the ideal vision in which the Church may appear as an end in itself, and not only as a means; for the Church Catholic is the highest and most sacred concept of

humanity that can ever brighten the mind and thrill the heart." And when we ask what that means, we are referred to "the Rose of Heaven," as DANTE conceived it, and "the union and harmony of active spirits living in perfect love," "which simply is religion—not a mere medium, or means of religious influence, but religious life and influence itself in its supreme expression, that eternal symphony in which the personality of the saint is but a single note." "At that level of thought," Mr. THOMAS assures us, "we may safely take up the motto, so dangerous on lower ground, of 'The Church for the Church's sake,' or what seems at that altitude exactly the same thing, 'God for God's sake.'"

There we have the heart of the matter. This great ideal of the Free Catholic Church is simply the perfected life with God, on earth and in heaven, the Kingdom of God and the Communion of Saints; or perhaps we should say, the Church is the union of those who acknowledge that to be the true end of life, to which their whole endeavour must be given. The only possible Catholic Church of the future, Mr. THOMAS rightly says, must be undogmatic, a Free Catholic Church, and towards this consummation there are movements discernible in all parts of the ecclesiastical world.

To those who understand what this really means, there cannot be any question of setting up a new organisation. We do not want another sect among the many already existing, we want the new spirit more and more to permeate them all. If it should prove possible, according to the ardent hope expressed by Mr. THOMAS, even within the fold of the ancient Roman Church, that would be a great triumph for humanity; but in any case that is the clear line along which, in the coming days, Truth must prosper, and the progress of vital religion be assured. We must rejoice to find comrades in that great quest wherever they appear, and for ourselves simply hold fast to the ideal, and see to it that in our own religious life, and in the spirit of all our intercourse with others, we are not unworthy of it. "I agree," says Mr. THOMAS, "with those who say that the Free Catholic Church is forming itself, not as a separate congregation, but as an inner understanding among existing ecclesiastical bodies." That is the fact, and if we are to have our place and make our contribution to that great fellowship, as members already of free churches, whose essential spirit is that of the Free Catholic Church, we must realise it with a new and more perfect self-surrender and a continuing patient faithfulness. Our calling is simply to life, which is religion, the perfected life of man with God. We have to give ourselves in all sincerity to the affections

and aspirations of human brotherhood, consecrated by the Divine benediction, and to the steadfast work of human progress. Where there is genuine life, moving in the power of the Holy Spirit, it will find its own natural modes of expression and methods of operation and organisation. The inward spirit makes the life of the body. And for Truth, which must long continue to appear under many forms to earnest minds, we shall be doing the best service, moving forward together towards completer vision, as we realise that it is through the life of humanity that it must come to us, for so God manifests Himself to His children. That surely was the meaning of the glad tidings of JESUS, his Gospel of the Kingdom of God; it is the abiding spirit of the Christian life. Out of constant, strenuous endeavour to perfect human brotherhood in life as it now is here on earth, faith must ever be reborn, faith which knows the power of God in righteousness, and the Communion of the Spirit, perfected in love.

CHERRYBURN.*

A SERMON FOR ANIMAL SUNDAY.

BY THE REV. EDGAR I. FRIPP, B.A.

"Can there any good thing come out of Nazareth?"—John i. 46.

THE men of Jerusalem did not think that anything good could come from an obscure little town in the north of Palestine, never mentioned in the Scriptures. The idea that it should be the birthplace of the Messiah seemed to them absurd. But the world is full of surprises. Humanity is a very incalculable quantity. Predictions as to what it will do or be, are, in all matters of righteousness and genius, strangely liable to be unfulfilled. Men, places and circumstances from whom great things are expected often prove fruitless, while unpromising lives, localities and conditions yield sometimes a wealth of noble thought and character. As Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit."

I could not help thinking of this profound saying when a few weeks ago I made my way up the Tyne from Newcastle to Cherryburn, and read on the stone above the door of one of the very humblest of cottage-buildings the words, "Thomas Bewick born here August, 1753." No doubt in Bewick's time it was a more cared-for and less comfortless place than it appears now, for the small house has been turned into a stable. Yet who could have imagined that from such a rude little dwelling would have come forth the integrity, the fine feeling, the artistic skill, and the large mind of the famous engraver?

Tom Bewick's father had to do with a neighbouring colliery, and hired a few acres of land round his cottage. All about him were rough Northumbrian folk, engaged in the pits or on the fells, men and women with

good hearts, but primitive and sometimes barbarous ways. The miners and farmers drank and fought and engaged in cruel sports and practical joking. It was not for some years that a gentler spirit than he felt about him awoke in the boy's breast. The pursuing and killing, he says, of the fox and the hare and the badger never struck him as cruel, until one day in hunting a hare he happened to catch the animal in his arms. The dogs and hunters were all around him, and the poor, terrified creature screamed so piteously, like a child, that he would have given anything to save its life. "In this, however," he tells us, "I was prevented; for a farmer, well known to me, who stood close by, pressed upon me and desired I would give her to him, and from his being better able, as I thought, to save its life, I complied with his wish. This was no sooner done than he proposed to those about him, 'to have a bit more sport with her,' and this was to be done by first breaking one of its legs and then again setting the poor animal off a little distance before the dogs. I wandered away to a little distance, oppressed by my own feelings, and could not join the crew again, but learned with pleasure that their intended victim had made its escape."

This was the beginning of a change in the rough boy's life. His father was fond of him, used to be anxious about him when he went alone up the Tyne fishing, and in the evening would send his shrill whistle after him echoing up the valley in the still air to call him home. His father also loved the early morning, and talked to him of the scenery, and the wild animals, and strange birds he saw in the quiet hours of dawn throughout the year. I do not gather that Bewick learnt much at school besides mischief, but his father's thought and word, and the country round the cottage, opened the lad's eyes to Nature. The lowly little home we may recognise in scores of his woodcuts, though the small square window has been filled up which was at his bed's head, and through which he used to hear the stream in flood-time flow through the orchard. He soon used his own eyes, and before long reached that significant period in a boy's life—a period which does not occur, I am afraid, in all boy's lives—when he preferred to watch a bird or a beast and to love it living than to catch and kill it. He tells us of the last bird he killed. He had knocked it down with a stone. "The little victim dropped from the tree, and I picked it up. It was alive and looked me piteously in the face; and as I thought, could it have spoken, it would have asked me why I had taken away its life. I felt greatly hurt at what I had done, and did not quit it all the afternoon. I turned it over and over, admiring its plumage, its feet, its bill, and every part of it. It was a bullfinch. This was the last bird I killed." And might we not say that here was the beginning of that loving observation which afterwards enabled him to write and illustrate his great books on animal life? Stimulated by his father's example, he also got up early to see the sun rise, and to watch the creatures which then came forth. "I have often thought," he said, "that not one half of mankind knew anything of the beauty, the serenity, and the stillness

of the summer mornings in the country, nor have ever witnessed the rising sun's shining forth upon the new day." In winter time, when the snow was on the ground, he rose before it was light, and, hiding himself in the cowshed, watched the birds that came in and out for food and shelter. They were so close to him that he could take account of their species and forms and colours and habits.

Thus it was, when he was apprenticed to an engraver in Newcastle, and he learned to draw, and he was employed to illustrate children's books, he turned to the subjects so familiar and dear to him, and produced woodcuts of thrushes and squirrels, dogs and sheep, trees and streams and fields, and, above all, his father's little house—which, indeed, appears so often in his work, at all stages, that it might be almost his sign-manual, as if he intended to say "Thomas Bewick did this."

Bewick, let us remember, lived before Wordsworth, and was older than Burns. He preceded these poets in drawing attention to the beauty and dignity of God's humbler creatures. Until he gave his genius to them they were thought beneath an artist's or a poet's notice. For a long time English society had forgotten the one hundred and fourth psalm and its glorious praise of God for His handiwork in land and sky and water, mountains and valleys and rivers, the grass and the herbs and the cedars of Lebanon, the sun and moon, the light and darkness, the wild asses on the hills, the stork among the firs, the rabbits in the rocks, cattle and singing birds, wild beasts and fishes, rain and wind and tempest. Our taste had grown artificial and mean and atheistic. And good Thomas Bewick, with Burns and Wordsworth, brought us back to simplicity and Nature and God.

When his apprenticeship was finished he went for a long walking tour into the Highlands of Scotland, and he saw with a delight he could scarcely express, the grandeur of the scenery, and the charm of the people. He is the first Englishman I am acquainted with who speaks with enthusiasm of the lakes and mountains of Scotland. "I gazed upon them," he says, "with wonder and ecstasy." This was in 1776, when Dr. Johnson, who despised Nature and, above all, Scotland, was at the height of his fame and the monarch of poetic taste in London. Avoiding the towns, Bewick made his way among the peasantry, and both loved and was loved by them, though he found it difficult to make them understand his English. "These kind, these hospitable people," he wrote, many years afterwards, "I have never forgotten." And again he described them as "these unpolished, unspoiled, honourable and kind people."

Then, from the Highlands he went to London and felt the difference. He was there not quite nine months, and considered that too long. The luxury on the one hand, and the poverty, the degraded poverty, on the other, were new to him and painful. Still more painful was the vice of the great city. The poor girls in the streets wrung his very soul. He had seen nothing half so distressing at Cherryburn or at Newcastle or in the Highlands. "I determined,"

* Preached at Oakfield-road Church, Clifton, on Sunday, June 23.

he says, "to return home. The country of my old friends, the scenery of Tyneside, seemed altogether to form a Paradise for me, and I longed to see it again. While I was thus turning these matters over in my mind, my warm friend and patron, Isaac Taylor, waited upon me; and on my telling him I was going to Newcastle, he inquired how long it would be before I returned. 'Never,' was my reply; at which he seemed both surprised and displeased. . . I told him that no temptation of gain, of honour, or of anything else, however great, could ever have any weight with me; and that I would even enlist for a soldier or go and herd sheep at 5s. a week, as long as I lived, rather than be tied to live in London. . . After a very short passage I arrived in sight of St. Nicholas' Church steeple about the 22nd June, 1777."

And I can never see that same steeple in reality or in Bewick's pictures—where it is pretty frequent—without thinking of these words. Bewick's worldly prospects were high in London. He had what would be called "a distinguished career" open to him, with the promise of position and wealth. But all this he put aside, like a true artist, in order to be among the things and persons he loved and admired, and to devote himself to them. He preferred to be a comparatively poor and unknown man in a provincial town and work out his highest ideals undistracted by the show and folly and wickedness of men. It is a lesson for all who have talent and power. How frequently those with gifts are tempted to use them to obtain riches or social distinction, as if it were the object of gifts to produce something far less than themselves! Bewick was not tempted, he was superior to temptation. His nature was too healthy and strong and sound.

So he went back to Newcastle and to his old master and to his old occupation of illustrating books. And every Saturday for the next eight years he set out along the Tyne to spend the week-end with his father and mother at Cherryburn. After his close work as an engraver during the week, he liked nothing so much as the ten-mile walk to the little cottage on the fells, and a day or two with his old parents among the familiar scenes. Snow-storms, floods, dark nights did not deter him. On starting out he never looked to see whether it was a good day or a bad one—the worst that ever fell from the skies did not prevent his undertaking the journey. Water was nothing to him, he waded through pools and river. His clothes dried on him. He had so habituated himself to temperance and exercise that neither wet nor cold had any bad effect upon him. He never touched spirits. He slept with doors and windows open, so that a draught of air, and sometimes snow, blew through his room. He lay down rolled in a blanket upon a mattress as hard as he could make it, and slept the sweet sleep of the just. Is it surprising that he felt a sort of fellow-feeling with the monks of the olden time, for their early rising and scorn of soft living and devotion to study and labour in the fields? Bewick was one of the first to discover the great and noble side of the Middle Ages. One place he loved in London, and that was Westminster Abbey.

Of course he was thought eccentric—

now he is thought wise. His weekly journeys to Cherryburn seemed to some of his acquaintance insane. "But," he replies, "my stimulant, as well as my reward, was in seeing my father and mother in their happy home. *I always reflected that this would have an end.*" The time comes to every son and daughter when the father and mother are no longer to be visited, when the kind features and sweet embrace of those who brought him into the world may no longer be seen and felt. The voice will be silent, and it will be too late to ask for the things which they alone could tell. We do not realise, we cannot realise adequately, what it is to have a father and a mother. Each of us has but one; and if that one be good, who is there that can be better?

And besides this supreme gratification of seeing his parents, there was the pleasure and the education of seeing the changing year, and, by careful observation of it, "of living," as he says, "double one's time." In winter, he tells us, "to be placed in the midst of a wood in the night in whirlwinds of snow, while the tempest howled above my head, was sublimity itself, and drew forth aspirations to Omnipotence such as had not warmed my imagination so highly before." In spring he stopped to admire the dangling woodbine and roses, and the grasses powdered or spangled with pearly drops of dew; and week after week, as the season advanced, he loved the continued succession of plants and wild flowers. As summer came on he rose earlier and earlier to greet the sun. And when the autumn arrived he thought that the most beautiful of all. The yellow harvest of the fields, the fruit in the orchards, the varying foliage of the fading woods, the falling leaves, the gathering in flocks of the small birds, filled him with grateful and solemn reflections.

Need I say that Thomas Bewick was religious? Under the rugged exterior was a tender and reverent spirit. His republican pity for all weak and gentle things, which in atheistic minds is so apt to run to waste in sentimental gush, and then to dry up into cynicism, was kept pure and perennial by the religion of our Lord Jesus Christ. He lived all his life with Nature, and he understood her, both her sternness and her sweetness, and *he honoured her ways*. He would, I am confident, have equally despised our modern cockney talk about Nature "red in tooth and claw," and our modern callousness to animal pain "in the interests of science." Such aberrations belong together, and are due ultimately to want of faith in the constitution of things. In all his work Bewick knew he was in touch with the Hand of God; and, therefore, his interest never flagged, and his own strong pitman's hand grew more skilful and refined in its touch to the end. At the time of his death he was engaged on some very beautiful plates of fishes.

In the same way, his affection for his father and mother and his old home was deepened and sustained by his love for God. As he looked into their eyes he felt the sacred mystery in them of the divine Spirit. Their commands to him were the more solemn because of the law of God behind them. And their plain little house was rich with associations and relationships

which extended far beyond itself. No man has really *loved* until he has grasped and held the great truth of immortality.

Bewick's theological views have a special interest for us. They approximated more and more to what is called "Unitarianism." He was independent and liberal, and disposed to sum up Christianity in the two great principles of love to God and love to man. He did not agree, he said, with Moses about the creation of the world. In a number of ways he was unorthodox. And he objected to creeds. I have great pleasure in quoting the following lines, for they express the principle of the open trust on which this church is founded:—"The clergy ought not to be sworn to any belief nor trammelled with any creeds, but only to promise with the help of God to instil into the minds of their hearers the purest religious adoration of the Omnipotent and the best maxims of morality."

In all that Bewick did and said there was a healthy, noble *commonsense*. Too often religion is supposed not to have to do with commonsense. In some forms it does not seem to do so. But how shall we describe the religion of Jesus Christ but as just an *inspired commonsense*, as reason in its highest mood, that exalted commonsense to which men ever turn again after their sinful and foolish vagaries, and find strength?

THE VAN MISSION:

THE outstanding incident of last week is reported from Stevenage, near Hitchin. Formal application was made to the local Council some time ago for permission to hold the meeting on the Bowling Green, the recognised site for public gatherings. The permission was refused, the local paper announcing that Unitarians were not wanted by the Council. When the Missioners came to Stevenage intent on finding another site they found a large village at the junction of two main roads, which were cheek by jowl for a quarter of a mile or more, the Bowling Green being a series of plots big enough for a sham fight. It seemed a pity that not one little corner of this splendid space could be spared to us for an hour. The only condition, however, would have been that we should come along with the "other gipsies" at the Fair time in September. The Van accordingly turned aside from the main street, and a halt was called on the Letchmore Common, amid the poorer folk of the village. Here Rev. W. H. Rose, the missioner, and Mr. Talbot made preparations for a meeting. Mrs. Roper and Rev. C. Roper, who had not yet returned to London, were also present. Shortly after the proceedings began the police arrived with instructions that the Van should be removed, and the missioners had no option but to leave it in a paddock. They then repaired to the Bowling Green, improvised a banner, took a stand beside the dried-up village fountain, and tried again. On Friday evening the Van paraded the village from tea time, and was kept moving within a space of about a hundred yards during the meeting. Rev. T. P. Spedding uttered a public protest against the action of the individual member (or members) of the

Council who had interfered with the Letchmore Common meeting, and stated that Stevenage was the only place where the Mission had so far experienced official intolerance.

No. 1 Van finished with good meetings at Dewsbury and shows a very considerable improvement in the matter of attendances, largely due to the slight improvement in the weather. Rev. J. Ruddle as Missioner was assisted by Revs. H. Cross, W. R. Shanks, and A. Amey, and the Dewsbury congregation took part in the gatherings. The same gentlemen helped Rev. R. McGee, of Blackpool, who took charge of the meetings at Ossett. The Mission opened with an attendance of 60. On the second evening a children's meeting was held, and this proved an admirable means of getting at the adults, who came in to the number of 300, and next night 370. There were some lively passages at question time. Normanton was the next stage in the journey, and the Van is now at Castleford, with Rev. O. Binns, of Scarborough. On Monday it moves to Pontefract, and to Hemsworth and Doncaster afterwards, in charge of Rev. J. Ellis, District Minister for the Yorkshire Union.

No. 2 Van reports good meetings at Auchinleck, where Rev. J. Morgan Whiteman, of Burnley, was Missioner. One evening the attendance was as high as 140. A reporter who called at the Van assured Mr. Whiteman that a good impression had been made at Old Camnock in the previous week. At Auchinleck the audience suggested that Mr. Whiteman should devote one evening to "Religion and Social Problems." He complied, and a good audience assembled. The rain, however, broke up the meeting, but a number of interested hearers remained until 11 o'clock. Good work appears to have been done in this village. At Mauchline, the next stopping place, there is serious depression due to the closing of the quarries, which found employment for a large number of men. Local conditions of this kind nearly always foreshadow small meetings, and Mauchline gave very little show of interest at the outset. A score of adults and as many children put an in appearance, but gave very little response even to so inviting a subject as "Burns' Teaching about Religion." The interest increased, however, as the days wore on, and 130 adults were present at the largest meeting. Rev. E. T. Russell took the week-end meetings, and Rev. J. Forrest and Mrs. Forrest have now joined the van for the month of July, and are at present engaged at Ayr. On Monday they move to Prestwick, and to Troon, probably on the 12th or 13th.

No. 3 Van came to Baldock from Biggleswade, and the meetings were good for so small a place. They never, however, exceeded 100. The Rev. C. Roper, who was missioner, writes:—"I felt that at both places if we could have remained for a week very large audiences would have resulted. We were treated with kindness and courtesy at both places. Of course, we found fanatics, but I believe that even they had a better feeling towards us at the end than they had at the beginning. They, at any rate, admitted their belief in our honesty and disinterestedness. What

struck me particularly was the fact that even those {who were lay preachers admitted in conversation that they were intellectually in advance of their creeds, but that the constant use of the old orthodox phraseology kept them emotionally and sentimentally within the fold." After leaving Baldock the Van travelled to Stevenage, where Rev. W. H. Rose, of Walthamstow, took charge. Here is situated the large factory of the Educational Supply Company, where a large number of men are employed. It was hoped to find sympathisers among these, but unfortunately—from the Van point of view—the factory was working overtime, and the workpeople passed only when the meetings were half over. On one evening Mr. Talbot estimated that 200 must have been present during some part of the meeting, but the attendance at one time never exceeded 60. The Bowling Green, it transpired, is regularly used for open air services by the Baptists on Sunday, and the missioners, desiring to avoid any friction, after the episode on Thursday, left early on Sunday morning for Hitchin, where they opened the mission in the evening with a gathering of 250. On Thursday Luton was visited by Mr. E. Capleton, of Stepney, who moves on Monday to Dunstable, and he will be succeeded on Thursday at Tring by Rev. F. Summers.

No. 4 Van.—Good meetings were anticipated at Swadlincoote, and it had been arranged to spend an extra night there in consequence. Rain, however, spoiled the attendance during Rev. J. E. Stead's visit, and only on the last night was there a larger attendance than 100, the number then reaching 30. Rev. Lucking Tavenor of Ipswich, took the address, and was assisted by Rev. T. P. Spedding. At Burton a handful of our friends have been holding services for the last nine years, and the visit of the Van was eagerly expected. Before a company of 500 people Mr. Tavenor recalled the fact that Edward Wightman, the last English Unitarian who was burned for his faith, was born at Burton in 1560. He was accused of sixteen "heretical, execrable and unheard-of opinions, by the instinct of Satan, by him excogitated and holden," and judged to be "an obstinate and incorrigible heretic, and left under the sentence of the greater excommunication." Wightman was burned at Lichfield on April 11, 1612, and to the old Cathedral town the van came after the successful meetings at Burton. The toll-collector had refused permission for a meeting in the market-place, and the Van was taken to the Green Hill. The missioner's opinions created no stir, however. "It is hopeless to expect to do anything," says Mr. Tavenor. "We held a meeting, but it was one of eighty noisy, fighting children." Rev. W. Wilson, of Manchester College, Oxford, and Mr. James Steel, are with the van at Rugeley and Stafford, and on Thursday Rev. F. Allen, of London, will join at Stone.

The attendances for the week are about 4,000.

ABSENCE of occupation is not rest,
A mind quite vacant is a mind distressed.
Cowper.

UNITARIAN HOME MISSIONARY COLLEGE.

For some years past the Degree Day at the Victoria University of Manchester has proved a happy inauguration of the Unitarian Home Missionary College annual examination week. This year was no exception to the rule, and the college was well represented at the robing ceremony both in the Divinity and Arts Faculties on Saturday last. In the former the Rev. H. J. Rossington, M.A., a former student of the college, was the only candidate who qualified this year for the B.D. degree, and his solitary success was well cheered by the undergraduates at the robing. In the Arts faculty Mr. Walter Short, a present student, was awarded the insignia, in cap and gown, of the B.A. degree. A further and even more interesting robing ceremony had taken place earlier in the same week, when the first student of the College to take a Doctor's degree was thus capped. Unfortunately, the ceremony took place too far away for any of his fellow-students to be present, but the news of Mr. Thackray's success at Harvard has given great pleasure to the professors and students of the college. Dr. Thackray, who had previously taken his M.A. degree at Victoria, has been spending a year at Harvard as a Hibbert Scholar, and he is expected home during the present week.

The private examination was conducted by the visitors, Dr. Mellone and the Rev. P. Moore, on Monday, and the public examination of the students followed the day after. At the conclusion of the examination the chair was taken by Principal Gordon, and a large number of ministers and friends assembled in the libraries of the college. The senior Visitor, the Rev. Philemon Moore, delivered the Visitor's address.

THE VISITOR'S ADDRESS.

Having spoken in his address on various aspects of their studies, including the place of philosophy in the formation and criticism of doctrine, Professor Moore concluded as follows:—

The history of religion among men is a history of the continuous feeling for and striving after higher and higher conceptions of God, more and more adequate and perfect modes of interpreting and understanding His operations in man and nature, and His relation to mankind and all inferior things. In all the infinitely manifold universe some thinkers have had their souls impressed with wonders of one kind, others with those of another kind. The true, the beautiful, the good have called for votaries, and have called for seers to interpret to others their claims. No generation has, perhaps, been without its quota of great men, who have seen new visions and added new penetration into the divine heart and mind and character. No clime has been without its witnesses. The thought and inner life of mankind, as a whole, has been beyond all comprehension enriched progressively throughout the entire life-course of the human race. The life has been enriched, and the thought interpreting the life has been ever expanding. Now, only from history, in sequence and in comparison, can all this wealth be known; only by the study of history—

including, of course, religious biography—can we or any one of us gather it up: It exists there in greater abundance than we can ever collect in full, or comprehend and assimilate in whole. If we are not philosophers we must draw our religious sustenance largely thence: and if we are we must draw many of the chief data for our thought from the same unexhausted source. But to be valid for either purpose it must all be assimilated to ourselves, and so lose the externality which belongs to historical facts as such. And illustrating by the highest case: the teachings of Jesus are historical, and can only be learnt from history, but as nurture for our religious life they are no longer history. The experience which revealed them to him must be repeated to us, so as to reveal them to us again. Then they are a precious portion of ourselves, to live by on the one hand, and on the other to furnish ultimate facts for consideration or subordination, and for rational construction into a satisfying intellectual system, comprehending under our unifying principle, which must in the degree of its perfection reproduce the divine thought, all the multiplicity of our varied experiences, and giving us the religious system, without which the thoughtful mind can find no rest.

It has been said of late that Unitarians are in some danger of losing the reputation they once enjoyed for hard thinking upon the deeper religious problems which stir the passing times. In religious thought, *i.e.*, in theology, a state of satisfied attainment is always a condition of decay. New life and renewed life is ever demanded to minister to others' life. The deep things of the spirit can only be interpreted and justified to the world without as the result of sustained penetration within.

Go on in your chosen path of duty, faithful to the spirit in which you have taken it up. Never be content to rest long on your achievements. New tasks and duties, new opportunities and possibilities will continue to await you, until, at the ends of lives of faithful service, you hear the Master's glad "Well done!"

At the close of the address the Principal remarked that they were meeting for the first time to hold their annual examinations under their own roof-tree. Before passing to the successes of the year he paid a tender tribute of affection and regard to the memory of former students of the college who had died during the year—W. Robinson, W. Oates, J. Cuckson, and J. Mis-kimmin. Of the late Mr. Cuckson he said he had filled the pulpit of Dr. Channing, with Dr. Brooke Herford between, and had finished his earthly ministry in the church of the Pilgrim Fathers. In addition to the University successes named above, the Principal announced that Mr. E. Morgan, B.A., had taken a step towards his B.D., having passed in the specially selected subject. In the classes at Owen's College some good work had been done by the younger men, and he specially named Mr. L. Clare, who had taken six first classes and been awarded prizes in Greek, Latin, English Literature, and English History. The prizes were then presented. The Sharpe Prize of £10 for Biblical studies was

handed to Mr. H. Warnock; the Bibby Greek Prize of £3 was given to Mr. W. McMullen; the Rawson English Literature Prize of £5 5s. was divided between Mr. H. Warnock and Mr. T. Munn; while a special book prize was given to Mr. S. Kiss, the Hungarian student. The certificate of the college was presented to the four outgoing students, and the meeting closed with hymn and prayer.

VALEDICTORY SERVICE.

The Valedictory Service was held in the evening, as usual, in Cross-street Chapel. The Longsight Free Church provided the choir, and Mr. O. H. Heys was the organist. The Rev. W. H. Drummond delivered the valedictory address, taking for his text Acts xx. 32. This he characterised as one of the noblest farewells in history, having about it none of the usual sadness of farewell but only the confidence of faith. Such a farewell he would speak to them on behalf of their college and on behalf of many outside friends. It was a word of farewell and God-speed rather than a welcome into the ministry he had to give: In doing so he asked them not to forget, as they would not be forgotten. The priceless lessons of the College, the spirit of its teaching, the height and dignity of the truth of God it had set forth, these should be always remembered. All the same they were now going out to face the practical difficulties and duties of Christian service, and the quiet of college days was behind them. He begged them to take with them charity, which was more than any intellectual distinction, and to remember to be ministers of a Gospel rather than to aim at being exponents and defenders of a particular theology. The life to which they were going was a special vocation. If, therefore, it was the highest wisdom to be content to be ignorant of some things, so it was part of the wisdom of the minister's life to leave a great many things alone, and to concentrate on religious work. Their real work would be to make God real to men, to make the Gospel a living power; to minister to those in sorrow; to go to those stained with passion and sin, and to those who were drifting in the bewilderment of modern thought, and to say, simply but earnestly to all, God lives and loves.

Addressing the three Irish students who are leaving, he said it was with very deep feeling he wished them God-speed in their new life. He did so especially as representing the Irish Non-subscribing Churches. "We," he said, "knew you before your College knew you. We sent you forward to this work, and we have watched your career from a distance with interest and growing sympathy. And now we pray for you that wherever your lot may be cast, you may have the grace and generosity of an Irish heart, and that your lips may be touched with something of the Irish eloquence: And may God be with you, and guard you." To the Hungarian student who is leaving Mr. Drummond also addressed a touching personal word, and expressed the hope that his residence in England had taught him that the things which unite men are deeper than those which divide.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and if private information should be accompanied by the name and address of the senders.]

AN URGENT PROBLEM.

SIR,—On the first reading of Mr. Whitaker's interesting letter, I felt that he must be grateful to me for giving him the opportunity to dissociate himself from the opinions of the author of the book reviewed; and I tendered a mental apology for the imputed phrase: "the Absolute Christ."

But on looking closer, I find my memory to be rightly charged with the term "absolute" as applied to Jesus by Mr. Whitaker: the "Absolute Christ" was my memory-rendering of his phrase "Jesus as absolute."

Before proceeding, I may say that I deprecate looking like the inquisitor of my friend's views. For such a rôle as that I have no authority whatever. I am indebted simply to the judgment of the the courtesy of the reviewer, for editor, and permission to make my observations.

It is desirable, nevertheless, that a critic's point of view should be made known. Mysteries may then become less mysterious. If now a summing-up of Mr. Whitaker's reply be made for the benefit of the average reader, I would venture the following diagnosis of his position: (1) Christianity *is* religion, *i.e.*, is absolute religion.

(2) The ideal of man has come "full circle," so that we know our further progress will be *within* that ideal; not *beyond* it.

(3) Jesus is absolute, and presumably perfect, having embodied the ideal "of perfect human goodness." He is the "full circle." This is further illustrated in Mr. Whitaker's beautiful sermon on "Mediated Religion" (INQUIRER, Sept. 1, 1906, p. 574), to which I now have access: "He is our living sacrament—at once both symbol of loving mercy and fact of it, shadow and substance, revelation and reality. . . . To know Christ is to know the love of God, and to know it in the fullest way possible to men. . . . 'Christ' stands for undying love of *all* the good, of all the Christs . . . bearing our transgressions, bringing to us the salvation of the Cross."

Jesus is "absolute," as we have seen: "Christ" is as certainly absolute, if words mean anything. Is this inclusive and all-embracing Christ identical with the historic Jesus of Nazareth?

Again let me thank your reviewer for his frankness, and assure him that, however much I may dissent from his point of view, I none the less appreciate his delicate and scholarly handling of theological and philosophical problems. I fear, nevertheless, that the difficulties which beset Professor Burman Foster will be encountered as acutely by Mr. Whitaker, should he attempt a detailed account and defence of his own position.

Here are a few matters raised between us which I will briefly discuss:—

(1) As a believer in religious evolution, I agree with the Harnack dictum that to answer the question "What *is* Chris-

tianity?" we cannot restrict ourselves to Jesus Christ's teaching alone. But I contend that the added religious experience of nineteen centuries may no more be imputed to Jesus than the richer religious experience of Jesus may be rightly imputed to Isaiah or the Psalmists.

The cases are analogous, and stand or fall together. Moreover, the fundamental teaching of Jesus, the teaching which we may believe was actually his, finds no place for the exaltation which "Mediated Religion" thrusts upon him. The whole idea is foreign to the simple message of Personal Repentance; and the Kingdom of God, as represented by such figures as the growth of the Mustard Seed.

(2) The argument of "the crowning of Love as king in man's heart" effectually disposes of the claim "absolute" for Jesus, as for Mohammed. It was Judaism, not Christianity, which proclaimed in the mouth of the lawyer "Love God . . . and thy neighbour as thyself" (Luke x, 26-29). Judaism, not Christianity, spoke in the words of Jesus, in answer to the question, Which is the great commandment of the law? "Thou shalt love the Lord thy God. . . . Thou shalt love thy neighbour. . . . On these two commandments hangeth the whole law and the prophets" (Matt. xxii, 35 to 40).

The form of the imperative was ancient; but the content may be ever richer. Centuries before Jesus, the Buddha laid down the law of love. Lao-tze told his readers "By virtue of love a man shall rule the world." Lao-tze counselled the effort after Perfection. Jesus declared "Be ye perfect." But it is quite possible that every age has a different ideal of perfection.

I am reminded here of Mr. Whitaker's somewhat guarded words—"The further progress of our race *within the limits of humanity*" (italics mine), and one of his tests of an absolute religion—"Does it make man supreme in his own sphere?"—in his sermon, "Religion is God-in-action." Yet I cannot think we are intended to believe Jesus, the man, is this supreme God-in-action. If not, then let us say with Jesus, "Be ye perfect: even as your Father in heaven is perfect": *without limits*.

I submit that no religion has yet unfolded the reality of final and perfect goodness, either in theory or in practice. Notwithstanding his reservations concerning Jesus as absolute, Mr. Whitaker still can speak of "enlarging aspirations and assimilations in every age of every aspect of the human ideal, that can be worked up into practical human life."

(3) I would throw out the suggestion that a purer intellectual conception of God, however incomplete, is not without effect on the moral conception. We who cannot say with Jesus, "I beheld Satan fallen as lightning from heaven," nor hold his limited notions of the universe, are by very reason of the absence of these limitations, and with the sequel of a wider and grander intellectual view of the workings of God, assisted towards a higher moral view.

Finally, in my opinion, our reviewer makes evolution halt; invents a special theory of an ultimate morality, already reached; divides the human being into water-tight compartments, so to speak; all

in the interest of his particular theory of the supreme value of Jesus. For all this, up to the present, he has offered no grounds. May we invite Mr. Whitaker to state his grounds for his conception of Jesus; how Jesus comes to be absolute, and as "Christ" stands for all human goodness?

H. D. ROBERTS.

WITH THE VAN.

SIR,—My brief experience of one week on No. 1 Mission Van would not justify me in attempting to write a comprehensive article, describing the whole work of the Mission, and weighing its merits and defects with the precision of a man of science. Yet it may be a sufficient excuse for writing a brief letter. My first feeling is a wonder at myself that in all these years, until this van was built and had been in use one whole season and part of another, I had never dared to speak out of doors. It is a thing worth doing. My very first attempt was a lesson to me, if to no other listener. With a miscellaneous group of strangers before me, just near enough to be within earshot if anything good should be said, but also far enough away to be able to disown all connection with me and my message if the word spoken should be unacceptable, I felt that several of the things I meant to say would simply be dispersed in empty air. I must lay hold quickly of the main thought, put it into simple words and attempt to drive it home. To be compelled thus rapidly and decisively to choose among the things I intended to say just those words that could have some meaning to an audience only partially in sympathy, and not particularly inquisitive, was a kind of discipline that one never forgets. My experience at Mirfield has an abiding value.

In the course of the week's duty on the van I took every available opportunity to make myself acquainted with the contents of the little series of blue-coloured tracts or pamphlets issued by the British and Foreign Unitarian Association. Some of these I had read before, but a number of them were new to me. I was many times delighted to find how admirably they are adapted to just such work as the mission does. Brief, but perfectly intelligible, dealing with living issues, appealing to the candour and good sense of the reader, they form a set of tracts of which we have a right to be proud, and of which we are bound in duty to make good use. I could name two or three especially, but prefer not to do so. They are an admirable series for mission work as a whole.

While we were at Mirfield, standing on ground which we had paid for leave to occupy, and while I was trying, not wholly without success, to hold together a group of people to listen to a specimen of Unitarian teaching, along came a band of people organised by a combination of Evangelical churches, took their stand almost close beside us (but just off the paying mark), and with their ready made congregation and group of leading singers, fairly swept my few listeners off their ground. They came, they sang, they conquered. [This was not an extemporised opposition. I understand, the meeting had been arranged some weeks previously.]

That reminds me, that where we have no settled congregation, perhaps, nay certainly, in some places where we have one, a very great difficulty is to get any adequate response to the announcement of "The first hymn on the paper." We are badly in want of a Sankey, a man who shall be able so boldly and beautifully to sing some simple verse that every passer by with any soul of music or devotion in him will wish to join in the chorus.

To join in the chorus. Yes, that Unitarian Sankey will surely find a hymn somewhere that has a chorus. The admirable little book "Hymns of the Liberal Faith," from which our van hymns are mostly selected, is really more suitable for indoor devotional meetings than for outdoor missionary purposes. Meantime there are those among us who have the gift of song, one or two to whom the writing of cheerful and devotional songs comes as naturally as humming to a bee. They will give us a chorus doubtless, but who will go round and sing it?

Our message must be sung as well as said. We have something to say to the people. It must be said in our best words and sung in our best notes. We must, in our speaking, compel an *Amen* from even the unwilling listener, we must start a song and chorus that will bring back an echo richer and deeper than the original sound.

"It is glorious to be in the midst of a great struggle," said one of your contributors the other day in an admirable letter. It is glorious to speak the right word, to sing the effective verse, to awaken even late in life to the fact that God meant us to be missionaries, and gave us sense, and courage, and voice for that express purpose.

J. RUDDLE.

P.S.—On looking over the above, I find that it is mostly founded on my Mirfield experience. We did better in Dewsbury; did very nearly as we ought to do. But things that are all right Mr. Spedding will report. Our most valuable experiences are often those which leave us somewhat short of being content.

A ROGUE AND A VAGABOND.

SIR,—I ought to have written before now to have begged space for a cry of "Stop Thief." A young man, I am told, of attractive appearance, has for three months past been begging of Unitarian ministers and others in Manchester and the district, giving my name for reference, and artfully appealing to the compassion of those he addressed by the statement of how much I had done and would yet do for him if only I knew his circumstances. He has generally obtained a meal and often a small gratuity to keep him going while inquiry was made of me. The result was well known to him, and of course he did not return to face it. I have had some fifteen letters about him which, of course, I have had to answer, and I find three more and a telegram awaiting me on my return from Norway. Some thirty letters, so much time and money spent over a worthless fellow—not to make him better—it were worth a thousand letters to do that—but to encourage him in lying and theft and impress upon him the lesson of the gullibility of the public when cunningly

approached. And where is the fault? The experience of many years has convinced me of the folly of giving without inquiry to people of whom I know nothing. I may have been unfortunate, but it is the fact that not once have I met with an honest beggar, or at least with one who, having received alms or promises of help, proved his honesty by returning to report himself and hear what I had found out about him. And beggars in the name of religion are the worst, as they are the most persuasive.

I venture to suggest to my friends and brethren in the ministry to make it a rule not to give to anyone without inquiry, if the case seems urgent (which it never really is) by telegram. It is easier and more comforting to oneself to give than to take the trouble to ask questions and write about the case. But to the other self it is far better to learn that lies don't pay than it were to get a sixpence or even a meal. If ministers would say to every unknown applicant, "I will make inquiries about you and do my best to help you, if what you tell me is true," there would very soon be none of this kind of impostor about, and no need of writing letters of use only to extort this protest of your obedient servant,

CHARLES HARGROVE.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London Domestic Mission: Bell-street.—Since the Rev. S. H. Street has been obliged to relinquish his ministry, there is the more urgent reason for maintaining all the helpful agencies of the Mission. One immediate need is to provide for the Sunday-school excursions and other summer outings, and an appeal for necessary funds is made to friends who have contributed in former years, and to others who may be willing now to help. Donations should be sent to Miss C. R. Holland, 4, Reddington-road, Hampstead, N.W.

Ainsworth.—All the space for graves in the chapel yard having for some time been used up, the trustees succeeded in securing a plot of land near by, which they converted into a burial ground at a total cost of £900. The opening ceremony took place on Saturday, June 22, commencing at 5.30 p.m., with a short beautiful service in the chapel, conducted by the Rev. R. M. Scott, resident minister. At the close the minister, trustees, and congregation walked in procession to the new graveyard, when Mr. George T. Woolley, of Brookside, Kersall, Manchester, senior trustee, after a few appropriate remarks, opened the gates, and, with the minister, entered the yard, followed by the congregation, and all joined in singing the hymn, "O God, our help in ages past." After tea in the schoolroom a pleasant evening was spent, during which the trustees presented the chapel wardens with the key of the new gates and a plan of the graveyard.

Ashton-under-Lyne.—The Richmond Hill Church has lost a generous supporter and one of the pioneers of the movement through the death of Mr. Samuel Taylor on June 22, in his 85th year. Mr. Taylor, who came to Ashton from the Wigan mining district as a young man, had stirring memories of the Chartist agitation, in which he took a prominent part. On his eighty-third birthday he entertained the scholars of the Unitarian, the New Jerusalem, the Labour Church, and the Spiritualists' Lyceum Sunday-schools to tea at the Central Hall. For sixty years he was a total abstainer and non-smoker. The funeral service at the Richmond-hill Church and at the Manchester Crematorium was conducted by the Rev. John Barron.

Belfast: First Church.—The Rev. H. J. Rossington, M.A., was installed as minister of the First Presbyterian Church, Rosemary-street,

at a special service held at noon, on Friday, June 20. The Rev. Dr. Mellone, of Holywood, conducted the first part of the service, and preached an impressive sermon. Principal Gordon then made a statement showing how that church was the oldest existing representative of the Presbyterianism introduced into Ireland by the early Scotch settlers, who came over for the sake of freedom long before subscription to the Westminster Confession of Faith had been made compulsory in that country among Presbyterians generally. That freedom from subscription to any form of purely theological dogma they still retained as one of their most precious privileges; but all that was spiritual, all that was devotional, and all that was in their humble opinion desirable in the Presbyterian form of Church government they continued to adopt. In accordance therewith that congregation had met to instal as their minister Mr. Rossington, of whose high character, learning, and devotion Mr. Gordon spoke in very appreciative terms. The Moderator of the Presbytery of Antrim (Rev. W. S. Smith) then ascended the pulpit, and having briefly explained the method of installation adopted by that Presbytery, called upon Mr. Rossington to make a statement of his principles and object in devoting himself to the Christian ministry in that church. In response Mr. Rossington gave an admirable statement of his religious principles, and expressed an earnest desire to prove a worthy minister of the Gospel of our Lord and Master Jesus Christ. Affirmative replies having been made to the usual questions as to the congregation adhering to its unanimous call and to the minister's acceptance thereof, the officiating ministers and those present, together with many representatives of the congregation, gave Mr. Rossington the right hand of fellowship, and cordially welcomed him amongst them. After devout prayer, led by the Moderator, the charge to minister and people was given by the Rev. William Napier, of Clough, after which the service closed by the singing of the dismissal hymn. The service was followed by luncheon at the Grand Central Hotel, under the presidency of Mr. John Rogers.

Birmingham.—The annual Scholars' Service, in connection with the Midland Sunday-school Association, was held on Sunday, June 23, in the Town Hall. The great hall was crowded with scholars and friends. The service was conducted by the Rev. W. G. Topping (Oldbury), and the Rev. T. Paxton, of Newhall Hill, gave an address on "Keep to the Right." Special hymns were sung by the scholars, and the choir of the Church of the Messiah sang the anthem, "Judge Me, O Lord" (Mozart). The service was in every way a great success. The collection amounted to £6 2s. 5d.

Dudley.—The Council of the Midland Christian Union met at the Old Meeting House on Wednesday evening, June 26, under the presidency of Mr. Byng Kenrick, who paid a warm tribute to the memory of Mr. A. W. Worthington, J.P., of Stourbridge, and proposed a resolution of high appreciation and sympathy with his relatives. This was seconded by the Rev. J. C. Street, of Shrewsbury. In the course of subsequent business the question of Advisory Committees was introduced by the President, and after discussion referred for further consideration to the next meeting. After tea a service was held, when the Rev. J. Page Hopps was the preacher.

London: Bell-street Mission (Resignation).—The Rev. S. H. Street, B.A., has been obliged, on account of ill-health, to resign the charge of the Mission, to which he came in 1903 as successor to the late B. Kirkman Gray. The resignation has been accepted by the committee with expressions of great regret and sympathy, and the hope for Mr. Street's speedy recovery.

London: Blackfriars Mission and Stamford street Chapel (Farewell Presentation).—A social meeting was held in the schoolroom on Monday evening to bid farewell to the Rev. W. L. and Mrs. Tucker, who, after three years of service, are relinquishing the work of the Mission. In the course of the evening Mr. S. S. Tayler, the patriarch of the congregation, took the chair, and Mr. A. A. Tayler reported letters of regret for absence from Mr. C. F. Pearson and Mr. J. S. Lister. The chairman, in bidding farewell to Mr. Tucker, said that he had known twelve ministers at Stamford street, and no one had put a better, kinder spirit into the work than Mr. Tucker. He had kept them together in an excellent way, and had given them

three years of hard and faithful work. They did not wish him to go, but appreciated his reason for relinquishing the work, which was a tax on any man's strength. Mr. Welch, an old member of the congregation added a few kindly words of appreciation, and the Rev. V. D. Davis, on behalf of Mr. Tucker's brother ministers, joined in the farewell to him and Mrs. Tucker, whose work at the Mission had been warmly appreciated. The chairman, on behalf of the congregation and friends presented a purse of £50 to Mr. and Mrs. Tucker, and said that many of the humbler gifts which had gone to make it up would mean very much to them. Mrs. Tucker first responded, and said she was thankful to know that she had made real friends there. She was very grateful to them all. Mr. Tucker also thanked his friends very warmly for the expressions of their good-will. He was not going away, he said, because he could not work any longer, nor had he lost enthusiasm for the work, but he felt that it would be better done by a younger man, and in the hands of his successor, Mr. John Ballantyne, he was sure that it would go on and prosper. He could not begin to thank his friends individually, but he must mention the name of Mr. Tayler, whose presence was always an inspiration and encouragement to him. It was a happy circumstance that they were meeting on the anniversary of Mr. Tayler's wedding-day, and he congratulated him heartily on the occasion. He offered to them all his heartfelt thanks. At the conclusion of Mr. Tucker's address, youthful enthusiasm in the meeting found expression in the singing of "For he's a jolly good fellow." The Revs. W. Copeland Bowie and T. E. M. Edwards were also present at the meeting.

London: Wandsworth.—The twenty-third anniversary of the Sunday school was celebrated last Sunday, the services, morning, afternoon, and evening, being conducted by the Rev. W. G. Tarrant. In the afternoon it was a special children's service, in the course of which brief addresses were given by three of the teachers—Miss N. Lickis, Mr. H. W. James, and Mr. P. Godding, who were all once scholars in the school. Mr. James also presided at the organ, and one of the hymns, "Forward, Children, Forward!" was sung with great spirit to a new tune of his own. That is one of Mr. Blatchford's hymns, and two others sung at the service were by Mr. Tarrant, one, "Night and day the grasses grow," having been written for the anniversary. A choir of the children also sang a musical setting of two of the Parables—"The Mustard Seed" and "Pharisee and Publican," by Mr. Hugh Atkins.

Maidstone.—After evening service on Sunday, June 23, the Rev. A. Farquharson, on behalf of the congregation, presented Mr. E. Weeks with a real George the Third teapot, over 100 years old, bearing the following inscription: "Presented to Mr. E. Weeks by the members of the congregation of the Maidstone Unitarian Church, in recognition of 24 years' services as collector; June, 1907."

Mansfield.—At the Old Meeting House on Sunday, June 30, the Rev. F. H. Vaughan, in his sermon, alluded to the great loss that had been sustained in the death of Mr. A. W. Worthington, formerly for twenty-one years minister of the chapel. At the close of the service, the "Dead March" was played, and a sincere vote of condolence was passed with Mrs. Worthington and Mrs. Preston.

Newcastle under-Lyme.—On Sunday last the Rev. G. Pegler conducted the 192nd anniversary services of the Old Meeting House. Mr. James, of Woolstanton, gave a splendid rendering of Pugh Evans' "Lead, Kindly Light." The attendance and collections showed considerable advance of last year.

Newport, Mon. (Appointment).—The Rev. Arthur Golland, M.A., assistant minister at Essex Church, London, has accepted an invitation to become the first pastor of the Unitarian Church here, and is expected to take charge of the work in September.

Swinton (Appointment).—Mr. W. McMullen, the retiring senior student of the Unitarian Home Missionary College, has received and accepted a call to the pastorate of the Unitarian Free Church.

Warwick.—Heart-felt reference was made at High-street Chapel, on Sunday last, to the death of Rev. B. Kirkman Gray, formerly minister of the congregation. His memory is deeply cherished in the sister-borough of Warwick, Leamington.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 7.

Aoton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON; 3.15, Flower Service.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. HENRY RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Queux-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. W. W. DAVIES; 6, Mr. J. C. PAIN.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

GUARD YOURSELVES

AGAINST
 MEASLES,
 SMALL POX,
 DIPHTHERIA,
 SCARLET FEVER, &c.

BY USING

SANITAS

DISINFECTING FLUID.

FRAGRANT AND NON-POISONOUS.

rs. Pint Bottles and 5s. Gallon.
 Also POWDER SOAPS, &c.

Illustrated Pamphlet sent Free.

THE "SANITAS" CO., LD.,
 LIMEHOUSE, LONDON, E.

BRIGHTON, Christ Church, New-road, North, street, 11, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HARROGATE, Service at the Scotch Tea Rooms, 6.30, Rev. JOHN ELLIS, "Ourselves and the Universe."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES PEACH.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. P. H. WICKSTEED, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 6.30, Mr. A. J. CLARKE.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. A. L. SMITH.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Mr. JOHN WM. BROWN.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

THE REV. W. S. KEY, formerly minister of Spain Lane Chapel, Boston, Lincolnshire, is spending the summer in England, and will be pleased to occupy any vacant pulpit or pulpits during his visit. In addition to his successful missionary and educational work in the Southern States, which for several years has aroused great interest throughout the United States, Mr. Key is at the head of a prosperous English Farm Colony which he located in Eastern North Carolina, and is now making a tour of Great Britain as Commissioner of Immigration and Colonisation for North Carolina. His address, while in England, is 80, Copley-road, Doncaster Yorkshire.

MARRIAGE.

PEARSON—OSBORNE.—On June 29, at Rosslyn Hill Chapel, by the Rev. Henry Gow, B.A., Harold Fellows, the eldest son of Mr. and Mrs. Charles Fellows Pearson, of Redington Lodge, Hampstead, to Mary Newton, the eldest daughter of the late Thomas Osborne and of Mrs. Osborne, of No. 1, Broadhurst-gardens, Hampstead.

DEATH.

BRIGGS.—On Sunday, June 23, at Ghyll Head, Windermere, Catherine, widow of the late Henry Currer Briggs.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.

Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL FOR GIRLS AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are

The CULTIVATION of PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well studied dietary.

The DEVELOPMENT of FACULTY by a careful adaption of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply

Miss CLARK,
 Coombe Hill School,
 WESTERHAM, KENT.

NEW SYSTEM OF SCHOOL SCHOLARSHIP EXAMINATION.

CLAYESMORE SCHOOL, PANGBOURNE, BERKS.

TWO MAJOR SCHOLARSHIPS, tenable for three years, of the annual value of fifty guineas; and TWO MINOR SCHOLARSHIPS, of the annual value of thirty guineas, will be awarded on the results of an Examination to be held from July 25 to 27, 1907. These Scholarships are awarded in accordance with a scheme which is to a great extent based upon the system of "Interview" and Examination adopted for entrance to the Royal Naval College, Osborne.—For entry forms and further particulars apply to The BURSAR, Clayesmore School, Pangbourne, Berks.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

LADY, whose girls attend Edgbaston High School in mornings, and have governess to supervise home-work in afternoons, would like to have another girl to live with her.—For terms and references apply, M., INQUIRER Office, 3, Essex-street, W.C.

PLATT CHAPEL.—On Sunday, July 7th, 1907, the Rev. JAMES C. STREET, of Shrewsbury, WILL PREACH, when Collections will be made on behalf of the Sunday School. Morning Service at 11.0. Evening at 6.30.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.

It is as nourishing as it is delicious.



Highly recommended by the Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

NOW READY.

Crown 8vo., Cloth, 2s. net.

(POSTAGE 3d.)

JESUS OF NAZARETHAn Historical and Critical
Survey of His Life and
Teaching.By **ETIENNE GIRAN**,

Pastor of the Old Walloon Church, Amsterdam.

Translated by E. L. H. THOMAS, B.A.

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Patron—HIS MAJESTY THE KING.

THE

**SURGICAL AID
SOCIETY.**

President—

THE RT. HON. THE EARL OF ABERDEEN,
P.C., G.C.M.G.This Society, established in 1862, supplies
Spinal Supports, Leg Instruments, Artificial
Limbs, Surgical Appliances, Elastic Stockings,
Trusses, and every description of mechanical
support to the poor without limit as to locality
or disease.36,474 Appliances given year
ending September, 1906.
Average of 700 per week.Water Beds, Invalid Chairs, and Couches are
lent to the Afflicted upon the Recommendation
of Subscribers.SUBSCRIPTIONS and DONATIONS are
earnestly solicited, and will be thankfully
received by the Bankers, Messrs. Barclay & Co.,
Ltd., Lombard-street, or by the Secretary, at
the Offices of the Society, Salisbury-square,
London, E.C.

RICHARD C. TRESIDDER, Secretary.

**NATIONAL CONFERENCE UNION
FOR SOCIAL SERVICE.**A SUMMER MEETING for the STUDY
OF SOCIAL QUESTIONS AND SOCIAL
DUTIES will be held at Manchester College,
Oxford, July 8th to 13th. Morning lectures,
evening conferences, afternoon excursions.For full particulars early application should
be made to Miss C. GITTINS, Salisbury-road,
Leicester."THE UNITY."—Magazine for
Unitarian Propaganda. Adopted by
churches with or without local page. Issued
for last Sunday in each previous month.
One copy post free, 1½d.—1s. 6d. a year; 9d.
per dozen; 3s. 6d. per 100; extra charge local
page.—Address to Editor, The Parsonage,
Mottam, Manchester.**THACKERAY HOTEL**

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.This large and well-appointed TEMPERANCE
HOTEL has Passenger Lifts, Electric Light
throughout. Bathrooms on every floor; Spacious
Dining, Drawing, Writing, Reading, Billiard and
Smoking Rooms. Heated throughout. **Bed-
rooms from 2s. 6d. to 5s. 6d.** Full Tariff and
Testimonials on application. Inclusive charge
for Bedroom, Attendance, Table d'Hôte Breakfast
and Dinner, from 8s. 6d. to 10s. 6d. per day.
Telegraphic Address: "Thackeray," London.**Board and Residence.****BOURNEMOUTH.**—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade,
Dus south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. POCOCK.**ST. LEONARDS-ON-SEA.**—"Cran-
stock," 59, Warrior-square. First-class
BOARD AND RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.**SEAFORD, SUSSEX.**—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.**NEWQUAY, CORNWALL.**—APART-
MENTS, or would Let Furnished. Sea
view.—Mrs. VICKERS, Hazel Mount, Bay View
Terrace.**THE SIMPLE LIFE HOME** (Sea
View), 3, ALBANY ROAD, SOUTHPORT.
PRESS OPINIONS.*Sheffield Telegraph*: "Imagine a house spaciouly built
and furnished with just those things which are needful
for health, comfort, and the refinements of existence
Throughout simplicity and exquisite taste."*Manchester City News*: "Health and comfort carefully
considered."*Millgate Monthly*: "Refinement, and the best in art and
literature, make it an ideal house. We were amazed
at the variety of food."

Send to WARDEN for Prospectus.

**HENLEY GROVE, HENLEAGUE,
BRISTOL.**Large Country House for Paying Guests,
standing in its own grounds, close to Durdham
Downs; trams to City every few minutes.
Those interested in Social Work and Intel-
lectual Pursuits will find here a sympathetic
home *pro tem*. Tennis and Croquet; good golf
links near. Splendid centre for excursions by
boat and rail to places of historical interest.**THE "CLIFFS HEALTH RESORT,"**near Folkestone, receives Patients and
Visitors. The house overlooks the sea and
Warren. Quiet rest and medical care. Pres-
cribed dietary (including uric-acid-free diet).
Large private grounds; golf, tennis, billiards.
Delightful rambles and walks. Sea bathing,
fishing, and boating. For prospectus and terms
apply Medical Superintendent.**SHERINGHAM.**—TO LET, furnished,
a Semi-detached House. 3 Reception,
6 Bedrooms, Bath h. and c., Kitchen and other
offices, Bicycle Shed. Easy access country and
sea; golf links. Terms according to length of
tenancy; less for June and July.—Miss MACE,
43, Newmarket-road, Norwich.**RHOS-ON-SEA, COLWYN BAY.**—
Semi-detached VILLA TO LET, Fur-
nished, with or without attendance, for
July, August and September.—Apply, Rev.
C. J. STREET, 125, Rustlings-road, Sheffield.**ABERYSTWYTH: SEASON 1907.**—
APARTMENTS found. Assistance
given visitors. Stamped envelope early.—
SECRETARY, New Street Meeting House.**GERMANY.**—Lovely part, bracing
air. Resident Doctor and his English
wife, near Kreuznach and Bingen, receive
Patients, Convalescents, any wanting rest and
change. Delicate young people receive every
care. German taught. Lovely excursions.
Cycling. Tennis. Dry, mild winter. Home
comforts. Terms moderate. References.—
Dr. SCHMITT, Sobernheim-Nahe.**EATON'S TEMPERANCE HOTEL,**
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.**E. NORMAN REED & CO.,**
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

**Situations,
VACANT AND WANTED**

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.**WANTED**, a post as COMPANION
HOUSEKEEPER, or Companion Help,
where maids are kept. Experienced.—Apply,
F. C. Mrs. Atkins, Hollycroft House,
Hinckley, near Leicester.**19TH CENTURY BUILDING SOCIETY,**
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE,
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per
cent. DEPOSITS received at 3 and 3½ per cent.,
withdrawable at short notice.BORROWER'S INTEREST 4 per cent.
Monthly Repayment, including Principal,
Premium, and interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other
Societies. Survey Fee to £500, half-a-guinea.Special facilities given to persons desiring to
purchase houses for their own occupation.
Prospectus free.

CHARLES A. PRICE, Manager.

IMPORTANT CLEARANCE SALE,
Linens, Tweeds, Blouse, Costume, Dress
Materials. Genuine reductions all round,
and every article guaranteed unquestionable value.
Thousands are buying from us "per post."
—HUTTON'S, 5, Larne, Ireland.**Terms for Advertisements.**Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C. and Published for the
Proprietors by E. KENNEDY, at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 26, Lambs Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deans-
gate.—Saturday, July 6, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3394.
NEW SERIES, No. 498.]

LONDON, SATURDAY, JULY 13, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	433
LEADER:—		
For Better Social Service...	...	440
ARTICLES:—		
The Ecclesiastical Situation in France—I.	443	
The Beginning of Boston...	...	444
Unitarian Churches in Canada	...	445
MEETING:—		
National Conference Union for Social Service	...	440
LITERATURE:—		
Literary Notes and News...	...	435
Wordsworth in His Own Country	...	436
Articles in the Reviews	...	437
OBITUARY:—		
Mrs. Henry Currer Briggs	...	437
Mr. Ferdinand Heilbron	...	438
Mary Chattaway	...	438
Mr. Peter Bibby	...	438
POETRY:—		
A Song of Social Reform...	...	439
THE CHILDREN'S COLUMN...	...	439
NEWS FROM THE CHURCHES	...	446
OUR CALENDAR	...	447

NOTES OF THE WEEK.

WE publish this week the first part of a full report of the summer meeting of the National Conference Union for social service at Oxford. A report of the Missionary Conference last week in Manchester and Dr. Hicks' Carmarthen College address we must hold over until next week.

WE reported last week the close of the session of the Unitarian Home Missionary College in Manchester. Weather interfered with the Garden Party on the Wednesday, but a large company assembled, including Dr. Hopkinson, Vice-Chancellor of the Victoria University; Principal Graham, of Dalton Hall; and Mr. Grosvenor Talbot, President of the College. At the annual dinner of the College Union next day a special feature was the presentation to Colonel Pilcher of a beautifully bound and illustrated copy of the Address presented to him on the occasion of his seventieth birthday. Weather again on Friday made cricket impossible, and the usual match between past and present students had to be abandoned.

SIR W. B. BOWRING, BART., took the chair for the first time as President at the committee meeting of the British and Foreign Unitarian Association at Essex Hall on Wednesday. Mr. David Martineau, on behalf of the committee, offered him a very cordial welcome and congratulations on his new honour.

THE weather has been very much against the three English Vans during the past week. The Rev. R. McGee and O.

Binns were with No. 1 Van, and on Thursday the Rev. John Ellis joined and will conduct meetings at Doncaster from Monday to Wednesday, with the help of the Revs. H. Thomas and W. Whitaker. Then the Van moves to Bawtry and Retford, with the Rev. W. R. Shanks. No. 2 Van in Scotland has been in the neighbourhood of Ayr, and the Rev. J. and Mrs. Forrest are in charge. No. 3 Van at Hitchin and Luton had good attendances. It has since been at Tring, with the Rev. F. Summers, who moves to Berkhamstead on Monday. He is to be followed by the Rev. W. G. Tarrant at Hemel Hempstead and St. Albans. No. 4 Van which has been at Burton, Litchfield, and Rugeley, and thence to Stafford. This week-end the Rev. T. P. Spedding is with the Van. Longton is on the programme for Monday, and on Thursday Stoke, with the Rev. W. Holmshaw.

THE Country-in-Town Exhibition, at the Whitechapel Art Gallery, opened on July 4 by Mr. Thomas Lough, M.P., in the unavoidable absence of Earl Carrington, remains open until July 18 (from noon to 9.30 p.m. each day). It contains some fascinating things, and most interesting collections of flowers grown in London parks, ferns, and other plants suitable for town cultivation, plants grown from seed by London school children, and many examples of Nature studies by school children, and examples of things exchanged between London and country schools under the Schools' Mutual Aid Scheme. The most fascinating thing is the large model of a recreation ground, 24 ft. square, in which there is provision not only for gardening and games, but for camping and sleeping out, for children's baths, and for mothers with their little ones to rest in the sun or shade. Then there is another model of a roof garden on a Stepney elementary school—the flat roof, three stories up, being the children's playground, now furnished also as a garden. A third model, which is life-size, is of a back yard and garden for an ordinary little London house. Examples of the pottery of the Compton Potters' Arts Guild, originated by Mr. and Mrs. G. F. Watts, are also included, and among the pictures are a number of photographs of delightful school journeys made by some fortunate boys of two London schools.

THE Fourth of July had this year a twofold significance, bringing not only the accustomed celebrations of American independence, welcomed with as much heartiness in this country as across the Atlantic, but also the centenary of the birth of the Italian popular hero, Garibaldi, born at

Nice July 4, 1807. Mazzini, who was his senior by two years, does not appeal so strongly to the popular imagination, but he was the greater idealist, and a man of profounder spiritual power. The Garibaldi celebrations in Italy were marked by much enthusiasm. In London an Italian procession made its way to Stafford House, where Garibaldi was a guest when he came to London as the popular hero in 1864, and the President of the Veteran and Garibaldi Society of London placed a bronze laurel wreath beneath the bust of the hero. The Duke of Sutherland, the son of Garibaldi's host, welcomed the company, which included a young grandson, Bruno Garibaldi. The Earl of Crewe, on behalf of English friends, expressed to the Italians their sympathy and reverence on that occasion. The reception of Garibaldi in this country, he said, was no political demonstration. It was a personal welcome. The welcome was to Garibaldi, the man, the hero, and the patriot; and it was in that spirit that they in England desired to honour his memory.

THE American celebration of The Fourth in London was signalled by a speech of Dr. S. L. Clemens (Mark Twain), which had a serious passage to which Englishmen will heartily respond. "Our Fourth of July," he said, "which we love so much, is an English institution, not an American one, and it comes of a great ancestry. The first Fourth of July dates from the day of the Great Charter—the day on which Magna Charta was born. Portions of the liberties secured by the hearty barons from the reluctant King John are part of our Declaration of Independence. The next Fourth of July was born in the times of Charles I., when there came the Bill of Rights, which we inherit. The next was the establishment of that principle which remains to this day—'no taxation without representation.' And the last—there are four of these English Fourths of July—was born in Philadelphia in 1776. It is English; it is not American. For the Declaration of Independence was written by an English subject. Every name signed on it was the name of a British subject, and there was not an American in America except the Indians out on the plains. Americans did not begin until seven years later. . . . Lest we forget, let us always call to mind that we owe these things to England, and let us be able to say to Old England, the grey-haired, venerable old mother of ours: 'You gave us our Fourth of July and you gave us our Declaration of Independence, which is the charter of our rights. You, the venerable mother of liberties, the protector

of Anglo-Saxon freedom—you gave us these things, and we do most earnestly thank you for them.”

IN the new number of the *Hibbert Journal* Mr. Bruce Wallace tells of the “Alpha Union” as an attempt to realise the suggestion made by Mr. R. J. Campbell in the April number for a union of all religious liberals. There is also an explanatory pamphlet, “The Alpha Union,” published (1½d. by post) by the Union at Letchworth (Garden City). The late Mr. A. C. Swinton, of Hindhead, left £3,000 to Trustees, of whom Mr. Bruce Wallace is one, to found such a Union, which has taken its name from a book published by the late E. N. Dennys, a friend of Mr. Swinton’s, in 1851. The Union aims at a spiritual catholicity and at the promotion of a higher social order. Membership in the Union is open to all who sympathise, and the annual subscription is 1s. *Brotherhood*, which is issued quarterly by Mr. Bruce Wallace (1s. 2d. by post, for the year), and since 1887 has been pleading for “the peaceful evolution of a juster and happier social order,” is now the organ of the Union. Both the pamphlet and the note in the *Hibbert* tell of a lending library which is being organised, and a summer school to be held in August.

As to the aim of the “Alpha Union,” the pamphlet says:—

“Not otherwise than through a spiritual awakening will a genuine uplift come to any age or generation. The religious need of to-day is not a return to mediævalism, nor a resurrection of Reformation theology, nor a reproduction of the eighteenth-century Evangelical movement, but the awakening of people to their eternal spiritual nature, and their living progressively in this new age, with all its new resources, the life of Spirit. This new Union will work, it is hoped, for a spiritual revival which will burst the incrustations of the past and make for itself many new, timely, and effective expressions.

“It aspires to be a Union of people seeking, for themselves and for all their fellows, a higher harmonising consciousness, a higher vantage ground of understanding, from which to work for bringing good into everybody’s consciousness and experience.

“If the churches never allowed ‘the traditions of the elders’ to obscure the revelation that is ever renewed in the souls that learn of the Father; if they were not sometimes quarrelling among themselves over sectional interests which are only illusory; if they always recognised as the gist of ‘the law and the prophets’ what Jesus Christ declared it to be; if they kept themselves constantly free from bondage to the letter which killeth and open to the Spirit which giveth life; there would then perhaps be no use for the Alpha Union. But, as things are, inside the churches as well as outside, there is need for men to encourage each other in the quest of a deeper realisation of what man is, and in the quest of a manner of life and inter-relation on this globe more worthy of the children of Eternal Spirit; that thus they may reinforce one another by coming into closer mutual relations. Whether with the assistance of churches or without it, or even, if necessary sometimes,

in the face of opposition from some of them, the Alpha Union will work for an understanding of life and for ideals essentially Christian.

“In brief, the Alpha Union will endeavour to help people to clearer thought on both spiritual and social questions. Its members will be banded together primarily for promoting their own and each other’s education, and the education of as many as they can influence, in the true understanding of life and in the consequent power to draw upon the Infinite for a life of service worth living.”

THE *Atlantic Monthly* for June contains an article by Dr. S. M. Crothers on “The Colonel in the Theological Seminary.” Those who were present at the London Ministers’ Meeting in Whit-week, 1906, will remember the humour of the situation, and will be glad to make closer acquaintance with the Colonel’s application of sound military principles to ministerial duty. He was a man of noble nature, impressed by the waste and cruelty of physical strife, rejoicing in the thought of the coming triumph of arbitration; and yet he gloried in soldierly virtues. Then the thought of the world as a spiritual battlefield took possession of him, and the place of the Church Militant in it. “He saw at once the irrepressible conflict between those who were banded together on behalf of a spiritual ideal and the forces of sensuality and selfishness. ‘Here is something,’ he said, ‘that can’t be arbitrated. It must be fought out. The Church Militant has, I believe, the right of it, but the question is, is it strong enough to win out? Has it mobilised all its forces, and is it prepared to assume the strategical offensive?’” So he welcomed eagerly his appointment to the Chair of Military Science in the Theological Seminary.

WITH genial satire Dr. Crothers makes his Colonel teach the fundamentals of ministerial duty. Thus he tells of his experience at a certain ministers’ meeting, when, after listening to a discussion, the Colonel broke out: “Gentlemen, I understood that this was to be a council of war. Instead of a plan of campaign you seem to have brought out a clinical thermometer in order to take each other’s temperature. On the eve of an engagement the question is not how you feel, but what you intend to do. Nobody is interested in your symptoms. The only temper which befits men who are called to leadership is that which Wordsworth describes in his character of the Happy Warrior.” Then there is a most amusing description of a sermon: “I went to church yesterday, and witnessed a series of operations that filled me with dismay. The minister began by seizing a text as a base of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base if the exigencies of the engagement demanded it. His first mistake was one of over-caution. In order to defend himself from an attack from the Higher Critics he had strengthened his front by barbed wire entanglements in the way of exegesis. This was an error of judgment, as the Higher Critics were not in the field, at least in sufficient force to take the offensive. The entanglements intended to keep a hypo-

thetical foe from getting at him prevented him from getting at once at the real enemy. He thus lost the psychological moment for attack.” Other bewildering evolutions followed, and finally the Colonel came to the conclusion that the preacher had no objective in his sermon, and didn’t even know that he should have one!

THIS article should be read and discussed in all theological colleges, and, indeed, by all who have the effective force of the ministry at heart. One more quotation we must be allowed to make. The Colonel is discussing the present crisis in the Church:—“The Christian Church is at this moment engaged in this most perilous, but often necessary manœuvre—a change of base in the face of the enemy, and as a part of a grand forward movement. There is a call for courage at the front, but the question is in regard to the communications. The line of communication, with the base in Infallible Authority, has been cut; the necessity is to establish free and adequate communication with the ample supplies which are believed to exist in the Religious Nature of Man, and in the Spiritual Realities of the Universe. If this can be done in time, the advance against the strongholds of sin can go on; if not, there is sure to be disaster. It is to arrest this disaster that you are to put forth all your efforts.”

“DR. CAIRO’S retirement from the Mastership of Balliol, owing to the state of his health,” says the writer of the Oxford Notes in last Saturday’s *Athenæum*, “is a sad blow to the College, which found in him a successor to Jowett and to Lewis Nettleship in one. But at least he can console himself with the thought that he has left the rudder in safe hands. All Balliol men are friends and lovers of Mr. Strachan Davidson, and think of him as perhaps the keenest and most devoted in a college where all are keen and devoted.”

MISS HELEN BARTRAM, M.A. (Dublin), a daughter of the late Richard Bartram, has just been appointed Head Mistress of the new London County Council Secondary School in St. Pancras. Miss Bartram was a scholar at the North London Collegiate School, founded by the late Miss Buss, and now under the Head Mistress-ship of Mrs. Bryant, D.Sc., Litt.D. On gaining a St. Dunstan’s scholarship she proceeded to Girton College, Cambridge, and subsequently trained at Bedford College, London. For the last ten years she has been an assistant mistress at her old school.

THE feeding of the rivers and the purifying of the winds are the least of the services appointed to the hills. To fill the thirst of the human heart for the beauty of God’s working—to startle its lethargy with the deep and pure agitation of astonishment—are their higher missions.—*Ruskin*.

ALL inmost things, we may say, are melodious; naturally utter themselves in song. The meaning of song goes deep. Poetry, therefore, we will call musical thought. See deep enough, and you see musically; the heart of Nature being everywhere music, if you can only reach it.—*Carlyle*.

LITERARY NOTES AND NEWS

IN a recent review of Mr. Wilfrid Scawen Blunt's "A Secret History of the Occupation of Egypt," the *Athenæum* took the author pretty severely to task for the publication without leave of a number of important letters in his possession. Mr. Blunt has replied in a long letter with a vigorous defence of his action. His plea is to the effect that he could not write true history and correct popular misconceptions without giving the text of the letters in question, and that if he had asked for leave it would probably have been refused. With the particular matter in dispute we are not concerned here; but the question of literary ethics is one of great and constantly recurring interest.

* * *

"HISTORY," says Mr. Blunt, "unless it is to become a mere stereotyping of the daily insincerities of Parliamentary and journalistic life, must keep itself free from every rule except that of telling the plain and simple truth, gleaned from whatever quarter, public or private, confidential or proclaimed." To this the editor of the *Athenæum* makes the following cogent reply: "The point at issue is, At what date does history begin? Mr. Blunt can hardly think that his publication of the secret letters of Sir Edward Hamilton written from Downing-street during an official career not yet ended is in accordance with the judgment of the best guardians of English honour."

* * *

ANOTHER question also occurs, namely, What are the limits of history? Does every man who speaks in public, or writes a book, or guides a movement, enter the domain of history, and become subject to this rule? If so, there is no restriction to the possible violation of private correspondence, and many of the intimacies of life would be at an end. Fortunately for most of us, there is a truth of honour which is paramount over the truth of history for which Mr. Blunt pleads. When confidence is given and accepted among contemporaries there is a mutual, if unspoken, pledge of secrecy and silence which can only be annulled by mutual consent.

* * *

MANY writers and publicists have expressed themselves with energy upon this subject. A collection of eminent opinions would be interesting reading, and we should be greatly surprised if they were not almost unanimously upon one side. To such a collection we are able to add two letters of exceptional value. The first is from Miss Harriet Martineau. It is dated "Amble-side, March 3, 1869," and the significant passage is as follows:—

"I am glad you have written to me; and I think you will be even more glad by the time you have come to the end of my answer. My objection is to the *unauthorised* publication of private letters. The ground of the objection is plain enough—that the practice destroys the confidence which should exist between correspondents as between conversers. If it would be wrong to publish *tête-à-tête* conversations without leave, it must be wrong to publish letters written in the same confidence. Everybody recoils from the idea of doing the one, while, every day, somebody is

doing the other without scruple or shame. It is from want of thought, I really believe; for I have never met with anybody who did not agree with me when the subject was brought clearly before them. Authorisation by the speaker or writer removes the objection, of course, in both cases."

* * *

THE other expression of opinion is, if possible, more interesting in view of the controversy which arose later over the Carlyle correspondence. It is dated 5, Cheyne-row, Chelsea, May 24, 1871. It is written for Carlyle by his niece, and is to the following effect: "In reply to your note, which Mr. Carlyle received yesterday morning, he bids me say, as you are so kind as to consult his wishes on the subject, that, although the letter to Mr. Robinson is of no moment, he would much prefer that it should not be published, as he has a great objection to have his private letters made public to the world." The Mr. Robinson referred to is evidently Henry Crabb Robinson, of the *Diary*.

* * *

THE celebration of the centenary of Garibaldi's birth should revive the waning interest in the fascinating literature which has gathered round the movement for Italian Unity. Mr. G. M. Trevelyan has paid a fine tribute to Garibaldi's memory in his recent book entitled "Garibaldi's Defence of the Roman Republic," which deals with his career up to 1849. It is welcome news that the same author is engaged upon another volume, which will complete the story. Among other books which we hope will be in request just now are "The Liberation of Italy, 1815-1870," by the Countess Evelyn Martinengo Cesaresco, and "Italian Characters in the Epoch of Unification," by the same writer. The moral passion and patriotic idealism of the movement glow through the pages of Mrs. Hamilton King's poem, "The Disciples." There is also the life of Mazzini, by Bolton King in the "Temple Biographies." But for some of us the most dearly prized volume of all will be "Joseph Mazzini: A Memoir by E. A. V., with two Essays by Mazzini, 'Thoughts on Democracy' and 'The Duties of Man'"; for it was here that we first met the prophetic soul of the *Resorgimento* face to face. For many the reading of this book has been like a sacred rite of initiation into the religion of democracy. It has widened the moral horizon and implanted an ineffaceable reverence for the dedicated life. We wonder that some publisher does not include this beautiful book among his cheap re-issues for the sake of those who cannot count the original edition among their treasures.

* * *

LONDON is a changed place in the last twenty years. Many of the book-lover's favourite haunts are no more. Bookseller's-row can be only a tradition to the rising generation, and now we hear almost with incredulity that Oxford-street will know Westell's shop no more. It has moved with the times into Charing Cross-road. But what memories the old shop recalls of the days when books were scarce and pence were few. How we used to make our way timidly and after long delay through the piles of books to ask the price of some tempting volume, and then went home

triumphant, sympathising heartily with the covetous joy of Charles Lamb!

* * *

IT is said that Mr. Westell is writing his reminiscences. When they are published they should be of special interest to the crowd of modest bookmen who have never been to a sale at Sotheby's. There is as much genuine romance in the book purchases of the poor scholar as in the collection, with the aid of a long purse, of rare editions or tall copies or exquisite bindings; and it is for the scholar and the serious reader that Mr. Westell has catered chiefly. The "*Book Monthly*" for June contained a chatty article about his relations with some of his remarkable customers, and especially with Gladstone, "the nicest customer I ever had in every way," so Mr. Westell called him. "We have few book buyers left like Mr. Gladstone," he confessed to his interviewer, "none, within my knowledge, to compare with him, but fewer, I mean, who go to work on his lines. He bought all sorts of books likely to be useful, although classical and theological works chiefly interested him, while Horace and Dante were his favourite authors. The new sort of book collector runs more after first editions than merely good books, and this is the most striking change which I should note as having taken place in the English second-hand book trade since I have been in it."

* * *

A book which will have a personal interest for many of our readers is announced by Messrs. Sherratt & Hughes, of Manchester. It is called "The Secret Fancies of a Business Man." The table of contents reveals it to be a volume of poems. The author is Mr. James R. Beard. We congratulate him on the happiness which his pleasant fancies have brought him in private, and we wish him heartily *bon voyage* in his new adventure with the public.

W. H. D.

POSTSCRIPT.—It has come to my knowledge that an epithet which I used in a brief reference to Dr. Warschauer's book a few weeks ago is considered offensive. I sincerely regret it, and apologise for the lapse into bad manners of my journalistic pen. I desire to exercise towards all men, and to claim from them, Christian charity and just judgment.

W. H. D.

SERVICES AT WINDERMERE.—The attention of Unitarian residents in the Windermere district and of summer visitors is called to the Sunday morning services which the Rev. Douglas Walmsley will conduct during the season in the Institute, Bowness. The services begin to-morrow, Sunday, the 14th inst., at 11 a.m., and will be continued until September 15. The support of friends is earnestly invited, and Mr. Walmsley will be glad if as many as possible will make themselves known to him.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.—The following were elected at the recent annual meeting to serve on the General Committee of the Assembly:—Revs. D. Agate, G. Evans, A. W. Fox, C. Peach, W. L. Schroeder, T. P. Spedding, S. A. Steinthal, J. J. Wright, Messrs. J. R. Beard, H. P. Greg, P. Leigh, D. A. Little, R. Robinson, T. F. Robinson, G. W. R. Wood, and S. B. Worthington.

WORDSWORTH IN HIS OWN COUNTRY.*

"It was at Grasmere, in 1903, that Mr. New and I met to settle the project of this little book and the form in which it should be presented to the public. We visited Dove Cottage together; we walked through the churchyard where Wordsworth lies so quietly, listening to the soft voice of the river he loved; we went to Far Easdale, and on another day followed the stream that falls from the deep hollow of Easdale Tarn till it reaches the alders near Steel Bridge; we were companions of the Rothay as it runs, with a young man's strength, from Pelter Bridge to the meadows of Ambleside; we talked together of all the mountains that surround the valley—of Fairfield and Great Rigg, of Stone Arthur and Seat Sandal, of Loughrigg and Silver How, great creatures of the flying mist and the quiet stars, whose names and characters, through a poet's power, are dear to England and the lovers of beauty beyond the shores of England. I felt with him that the poetry of Wordsworth when he dealt with the scenery of the Lake Country had not yet been fully illustrated, that the artists, seduced by the picturesque, had not sufficiently realised that spiritual essence of the landscape and its parts—the soul of lonely places—which Wordsworth made the foundation of his poetry of nature."

So Mr. Stopford Brooke writes at the beginning of his preface to this new Wordsworth book, and concludes it with a letter from the artist, explaining how he came to attempt this series of drawings, and to ask Mr. Brooke's help in producing the volume.

Wordsworth and Nature, Mr. New says, had for years been to him mutual interpreters, and when he went for the first time to the Lakes it brought a new revelation to him, both of Nature's wealth and beauty and of Wordsworth's power.

"Now that I had seen *his* lakes, *his* streams, *his* mountains and rocks, it seemed as if my eyes were opened. I felt that no one who had not visited the scenes which were ever before him (or, when absent, ever cherished by that 'inward eye') could fully understand the Poems; and I determined to make a set of drawings of the country, such as would form a sort of pictorial commentary on the verses, and explain, so far as I was able to make them, what Wordsworth meant by 'rocks and stones and trees,' by mountain, stream, and lake."

Then Mr. New was fortunate enough to obtain the generous and sympathetic help of Mr. Stopford Brooke in the production of his work, not indeed in "a little book," but in a volume substantial and beautiful in form, which lovers of Wordsworth and the Lakes will delight to have. The poems selected by Mr. Brooke, following the method of Professor William Knight, are arranged in chronological order, and the illustrations also, interspersed among the poems, are grouped in a somewhat similar order, representing scenes first at Cocker-mouth, the poet's birthplace, then at Hawkeshead, where he was at school, and

afterwards about the homes of his mature life in the Lake Country, at Grasmere and Rydal. Thus they do not, strictly speaking, illustrate the poems, but rather the scenes amid which the poet's mind was nurtured and came to its fulness of expression. The selection of the poems is a large one, 183 in all, including thirteen passages from the "Prelude" and seven from the "Excursion," and there are only 40 illustrations. Thus, of necessity, "many subjects closely interwoven with the poet's thought" are left out (e.g., the Blea Tarn of the "Excursion"), "but I have tried," says Mr. New, "to include pictures of almost all the various parts which combine in making the English Lake Country so eminently beautiful, and in giving so much variety and picturesqueness to the Poems."

The illustrations are reproduced from Mr. New's pen and ink drawings, as in his illustrations of White's "Selborne" and Isaac Walton, and many other books. They cannot represent all the subtleties of light and shade, which the first pencil sketches made on the spot more nearly approached, "but the difficulty of satisfactory reproduction," he says, "together with a feeling that the simple directness of pen and ink was, in a sense, harmonious with Wordsworth's theory of severe poetic diction, decided me to give as much as I could of the character and beauty of the landscape by conceiving it in clear and ordered thought, and expressing it by means of line, in a clear and ordered manner. Such was my intention; the measure of my success and failure is not for me to gauge. I hope these drawings will at least persuade many lovers of Wordsworth's Poems to visit his haunts for themselves, for there only can the right illustrations of his Poems be found."

Mr. Stopford Brooke's judgment of the illustrations is: "When I saw them, I thought that they would not only make that beautiful country more dear to those who loved it, but the poetry which released its soul for us, nearer and more consoling to the heart of man. The spirit which pervades them is in harmony with the spirit in which Wordsworth walked the hills and by the streams, and lived with the shepherds of the valley."

The frontispiece shows Rydal Mount, Wordsworth's home for the latter half of his life (for 37 years) as it was in his time, and the last illustration is of the quiet grave in Grasmere churchyard. Of the other pictures, some of the happiest are the quaint bits of Hawkeshead, including Dame Tyson's cottage, where the boy Wordsworth lived when he was there at school, Grasmere Church, Dove Cottage, and the side view at Rydal Mount (p. 225) showing the window of Wordsworth's bedroom under the little gable roof, with a glimpse of the hill beyond. Others, such as that of Easdale Beck (p. 203) and the Rash Field, Rydal (p. 249), give with quiet truthfulness details of the country, the stream hidden away for a time in a leafy shade, and again the grassy slope of the hill, out of which, in places, the rocks appear and the trunks of stalwart trees. But most completely Mr. New helps us to realise that we are with Wordsworth among his hills in the pictures of Grasmere Lake (p. 129) with Helm Crag and the distance over Dunmail Raise, the two of

Green-head Ghyll (pp. 193 and 199) associated with the poem of "Michael," and of Easdale and Far Easdale (pp. 215 and 219). These have given us the keenest pleasure, and especially those of Far Easdale and the Green-head Ghyll valley. In this last there is the very spirit of the lonely hills.

But Mr. New's are not the only pictures in this book. Mr. Stopford Brooke's Introduction furnishes others, and we must have the pleasure of reproducing two of them here.

"Grasmere is a lovely piece of earth and water, a hollow cup of meadows, woods, and lake, the sides of which are mountain slopes. The little village, with its gray church and yard, half-clasped by the clear and murmuring river, is dropped on one side of the Vale like a jewelled cross on a maiden's bosom. No stream is of a purer crystal than the Rothay as it runs among the flat meadows it has itself created to the lake in which from year to year, in frequent calm, the mountains admire themselves and sleep. A hidden place, sequestered from the world, its beauty is soft, softer than slumber; yet the beauty is so various and so full that the senses and the soul of those who love the valley are touched every moment by some new impression, so tenderly, so delicately given, that the main impression of soothing and gentle quiet is not diminished but enhanced. All that tender healing which the poetry of Wordsworth has bestowed on the wounds of England was brought to the heart of the poet by the sweet charity of his own valley. It was a spirit in his singing."

And again:—

"Moreover, I imagine that the deep quiet of Grasmere Lake, and the deep silence of the lonely places among the hills (for all the streams are small and therefore do no injury to stillness), instilled into his verse not only its love of quiet things, but its philosophic calmness of thought, its serenity of feeling. There are many still dwellings and aspects of nature, but few can be more still, or better image a quiet mind, than the Lake of Grasmere when every breath of wind is asleep. For half the year it is as placid as a slumbering child. The water passes into the meadows that border it, and the meadows into the water, so evanescent is the line between, so clear are the reflections. The sky and clouds are as deep in the midst of the lake as they are high above its surface. And when this quiet is on the lake the whole cup of the valley up to the mountain tops seems filled with the water of stillness: and the soul is filled with it to the brim."

Thus artist and poet have conspired together to illustrate Wordsworth, and we are grateful to them for their gift. There is much more in Mr. Brooke's Introduction, but we must leave it here, very sure that it will find many eager readers. The cover of the book is sprinkled over with Wordsworth's daffodils and daisies. It is a book to be treasured and enjoyed in quietness.

*Poems by William Wordsworth, selected with an introduction by Stopford A. Brooke. Illustrated by Edmund H. New. (Methuen & Co., 7s. 6d. net.)

A FURTHER letter from the Rev. W. Whitaker, in response to last week's letter from the Rev. H. D. Roberts, on "An Urgent Problem," will appear next week.

ARTICLES IN THE REVIEWS.

IN this month's *Contemporary*, Mr. George Barlow writes on "Optimism and Pessimism," an article in which he contrasts the happy faith of the religious leaders of some thirty years ago, including Kingsley, Miss Cobbe, Mazzini, Theodore Parker, Tennyson, and George Macdonald, with the darker thoughts of more recent years, since the spread of theosophy and occultisms generally, and the disillusionment of the South African and the Russo-Japanese wars. Undoubtedly we are compelled now to see more clearly and feel more keenly the dark and painful aspects of life (Mr. Barlow honours Mr. Stopford Brooke as the last of the great Optimists)—but there is as much danger in exaggerating the possibilities of occult evil as in a too ready optimism. It does not appear to us that one gets nearer the sober truth by a return to the Biblical conception of the Diabolical. In an article on "Man and his Brother," the Countess Martinengo Cesaresco contributes a very interesting study of pre-historic man and his relation to other animals. Mr. G. G. Coulton concludes his study of "Priests and People before the Reformation," and in an article on "The Comparative Criticism of Semitic Literature," Dr. Buchanan Gray comments on Mr. Weir's article in the March *Contemporary* on "Higher Criticism and the Koran." In the *Nineteenth Century and After*, Mr. D. C. Lathbury writes on "Dis-establishment," and is not afraid of the financial problem for the Church and Churchmen, but appears to be willing still to put up with the drawbacks of an Establishment rather than run the great risks of having matters of controversy prematurely closed, as they probably would be, if the Church were liberated from State control. The Abbé Houtin contributes an article entitled "The Views of an Anglican Ultramontane," in criticism of the views concerning the Church in France expressed last month in the same review and in the *Church Quarterly* for April, by the Countess de Franqueville (*née* Lady Sophia Palmer). The Abbé describes very forcibly the unfortunate position in which the bishops were placed by the Pope's refusal to allow any acceptance of the conditions of the Law of Separation. As for the "unity" of which Madame spoke, it is, he says, "a mere façade, both as regards discipline and doctrine. Our bishops have been passively unanimous, like loyal generals who desire to be faithful to their commander-in-chief, even when they are perfectly well aware that he is leading them to disaster. There was, there is, only one way of creating a living and fruitful unity in the Church of France; it is to make the plenary assemblies of the bishops supreme. Will the Vatican ever permit that?"

In the *Albany Review* Mr. J. Arthur Hill writes on "Mysticism" with much welcome insight, though, as it seems to us, he does very scant justice at the outset to the argument from design as it may now be stated in the light of the doctrine of evolution. But Mysticism is his real subject, and this is his conclusion:—"Meanwhile, however, Rationalist and Mystic will continue to be rationalist and

mystic, and neither will convince the other that he is in error. And it may be that in each case the individual soul is traversing a necessary part of its pilgrimage—passing through a necessary phase of its education—and is not really on a wrong track. Both may be right, but their paths lie wide apart, and the hill of Truth which lies between must necessarily present different features to each. We hold the faith that Truth is One—is God—though manifest in diverse forms; let us not deny the vision of one who sees what to us is invisible." Mr. G. W. E. Russell has an article on "Garibaldi," with warmly appreciative reference to Mr. G. M. Trevelyan's "Garibaldi's Defence of the Roman Republic."

In this month's *Cornhill* Mr. A. C. Benson begins a new series of pleasant essays, "At Large," describing a summer settlement he has made for himself, and incidentally for his friends, in an old house in the midst of the Fens. Canon Barnett has a wise essay on the Recreation of the People, which ends on a happy note of hope: "As a conclusion of the whole matter I would say how it seems to me that Merrie England need be not only in the past. The present time is the best of times. There are to-day resources for men's enjoyment such as never existed in any other age or country. There are fresh and pure capacities in human nature which are evident in many signs of energy and of admiration, and of goodwill. If the resources were used, if the capacities were developed, there would soon be popular recreations to attract human longings and encourage the hope of a future when the glory of England shall not be in its possessions of gold and territory, but in a people happy in the full use of their powers of heart and of head."

In the *World's Work* one of the most attractive articles, fully illustrated, is on "New Zealand of To-day." Mr. J. J. Conway writes on "Municipal Ownership in Paris," and Constance Smedley on "An Old-fashioned Vocation: Guardian of the Poor."

THE July number of the *Mill Hill Pulpit* contains the sixth of the Rev. C. Hargroves' series on "Thirty Years' Changes of Religious Thought," the subject being "The Worth of Miracles." Of miracles in the sense of Divine marvels Mr. Hargrove says:—

"They are of to-day, of every day! Look and you shall see them around you, and make no demands of the past to furnish you with proofs of God, for 'the heavens declare His glory and the earth shows His handiwork and day unto day utters speech and night unto night shows knowledge.' Every day, every night, every land, they are full of miracles; why seek afar when God is within?" But as to miracles in the old sense of a marvel outside the manifest order of the world, of special evidential value, he says, in conclusion:—

"The demand for miracles, the dependence on them, the fear of giving them up, and the strenuous defence of them, are all symptoms of little faith, of hardness of heart, of insensibility to God's Presence 'in all and through all and over all.' We need no miracles if we believe in God."

OBITUARY.

MRS. HENRY CURRER BRIGGS.

TEN months ago all Leeds was mourning the loss of one of its best and ablest citizen servants, cut off in the flower of his age. Now in the fulness of years the mother has followed the son, well worthy each of the other, both animated by the same high motives and both devoted to the public welfare.

Mrs. Briggs was a daughter of Edward Shepherd, late governor of Wakefield Prison. One or another member of the family had held this position at York, Beverley, Chichester, and other places for 150 years; and so Mr. Shepherd had, as it were, grown up to the calling and devoted himself to his work with the earnest desire to benefit the poor outcasts of human society which the law had given to his charge. He was one of the pioneers of prison reform, and his Unitarian faith prompted him to give his life to the service of his fellows.

Born of such a healthful stock his daughter allied herself with a family distinguished by the same strenuous virtues and ability. She was married in 1854 to Henry Currer Briggs, the eldest son of Henry Briggs, the founder of the Whitwood Colliery Company, and went to live with him at Outwood Hall, near Wakefield. They spent some years at Dundee, afterwards at Saltburn, and then at Harrogate. From 1879 to 1887 they lived in Leeds. Mr. Briggs was chairman of the Chapel Committee when he died in 1881, and his venerable mother never failed to take her place at our morning service as long as it was possible for her to come out. In 1887 Mrs. Briggs removed to Windermere, but she always kept her name on the chapel list as a seatholder, and was a constant visitor to Leeds.

Her life was full of activity, and through all changes of fortune and fluctuations of trade she was to her husband a wise counsellor and a strong support.

Her first interest was of course in the colliery, and in earlier days, when the number of men employed was not so great as it afterward became, she is said to have known every family, and to have taken a personal interest in their welfare. When she came to live in Leeds she took her part in the good work of the city, and was an active member of the Ladies' Council of Education, and specially concerned in the Industrial Dwellings Company for the better housing of the poor.

But her great work was the promotion of the Ladies' Association for the Care and Protection of Friendless Girls, in the foundation of which she was the prime mover, and in which she took the keenest interest to the very last. She knew every girl who passed through the homes of the Society from 1884, the year in which the first was opened, to the end, and she interested herself in them after they had gone out into service or been married. When she was at Windermere, she founded, and for the last four years supported entirely at her own expense, a Holiday and Convalescent Home for the Girls, and while it was open, from April to October, she had them up every Sunday to her house, to read and talk with them. Her thoughts were with them when she lay dying,

and her last act, when she could scarcely hold a pen, was to sign a cheque, in order that her death might not embarrass the Home of which she was the manager.

Her health had been failing for the last six years and an attack of angina pectoris, on June 18, brought about the end in a few days. She died at her residence, Ghyll Head, Windermere, on Sunday the 23rd, having nearly completed her 75th year.

One who knew her well, and who has had a large experience of the world, truly sums up her character and her work in the words:—"She was a good, sweet woman, whose life and work have been a blessing, and a constant bestowal of sweetness on all with whom she came in touch."

We are the poorer for her loss, the richer for another beautiful life which we may claim for Mill Hill Chapel. C. H.

MR. FERDINAND HEILBORN.

THE Unitarian community in Bradford has lost one of its most respected members, by the death of Mr. Ferdinand Heilborn, which occurred with tragic suddenness on June 29, on board the steamer crossing from Folkestone to Boulogne, when he was on his way to the Continent. He was a native of Berlin, and was in his seventy-third year. For over forty years he was head of the firm of Ferdinand Heilborn & Co., woollen merchants, of Bradford. He was one of the best-known men in Bradford, and was esteemed as a man of high character and for his integrity of purpose. He was a generous helper of the city's charities and was a vice-president of the Royal Infirmary, and an active member of the Board of management of that institution. He was also a liberal supporter of Chapel-lane Chapel, and, amongst other institutions, took an interest in the boys' Grammar School and the Philosophical Society. Since his retirement from business Mr. Heilborn had spent much of his time on the Continent. He leaves a widow, two sons—Captain E. G. Heilborn and Dr. Heilborn—both of Bradford, and a daughter, who is married to Dr. Liebert. His remains were interred at Undercliffe Cemetery on July 4, when the Rev. E. Ceredig Jones officiated and gave a short address at the graveside. On Sunday morning, July 7, a memorial service was held at Chapel-lane. At the close of his sermon on "A Good Name," based on Ecclesiasticus xli. 12, 13, Mr. Ceredig Jones said:

"All the time I have been speaking to you, I feel that you have had in your mind one who has left behind him a good name wherever he had any dealings with his fellow men. In this city, and in other lands, Mr. Heilborn's name stands for all that is honourable and just between man and man, and for all that is noble and beautiful in private life. All who stood, with bowed heads, around his grave last Wednesday, had genuine sorrow written on their faces, because they felt in their hearts that they had lost a true friend. He came to Yorkshire forty-nine years ago, a very young man, exceptionally well educated and full of energy; and for over forty years he has been one of the most active and useful citizens of Bradford. His connection with this church dates from the ministry of the late Mr. Pilcher; and he

has ever been a consistent upholder of our faith. Of him it might be said that he was 'not slothful in business, fervent in spirit, serving the Lord.' He combined in a remarkable degree the man of culture, the devout worshipper of God and the business man. In commercial circles he will long be remembered as one who endeavoured at all times to be just. What he felt to be just between man and man that he did. It was the greatest joy of his life to feel that he had given all men their due, and had gone through the world with clean hands and a pure childlike heart. His presence in this great community has been an uplifting influence all round. There are finer ideals of commercial integrity amongst us because he has lived here. Now that he has gone from his work to his reward all who knew him will think of him as one who put his conscience into all his transactions—who carried out the great poet's advice: 'Be just and fear not.'"

Mr. Jones then spoke of Mr. Heilborn's tenderness of nature, and his many charities, his warm sympathies as a friend, and his unaffected religiousness of nature; and finally of the suddenness of his end: "Painlessly and beautifully he passed from life to life. It was just such a death as he himself would desire. As we think, in future years, of the example which he has set before us, we shall always find ourselves saying with grateful love: 'A good name endureth for ever.'"

MARY CHATTAWAY.

THE Free Christian Church, Leicester, has lost by death one of its oldest members in the person of Mary Chattaway, widow of the late Thomas Chattaway. Her end came on the 4th inst., at the full age of 88 years. Practically from the foundation of the church in 1866 until her death she was a subscribing member, and until the last few years took a keen interest in its welfare. She had a delightful and interesting personality, always alert, full of hope for the success of our cause, and ever ready to assist to the utmost of her power. She was laid to rest on the 6th inst., the interment being preceded by a service in the Narborough-road Church, at which many friends were present to mark their last tribute of respect. The service was conducted by the Rev. G. von Petzold, who, after the singing of the hymn "Hark! hark, my soul!" said—"It has pleased Almighty God to take our beloved friend unto her rest. She has run the race of life nobly, she has finished her course, she has been faithful unto death, and God has given her the crown of life. We, who are assembled here to say our last farewell, rejoice to think that she has lived her strenuous and beautiful life in our very midst; we rejoice to think that she was one of us in every sense of the word. We love to remember how unstintingly she gave us of her devotions, her service, when we first established our fellowship of faith in this ancient town. When we had many a hard struggle and friends were few and far between, she encouraged us by her unflagging zeal and unbounded enthusiasm. She gloried in her Unitarian faith, she had reached it as a young girl through deep thinking and earnest study. She was a lover of books

at all times, a strenuous and untiring teacher, and the memory of many a bright hour of study spent in her company still fondly lingers with some of us. She never forgot those early teachers and preachers who helped to build up the church in which she had found the joy and strength of her life."

MR. PETER BIBBY.

THROUGH the death of Mr. Peter Bibby the congregation of Trafalgar-street Unitarian Church, Burnley, has suffered another severe loss. Mr. Bibby was the eldest son of the late Mr. Thomas Bibby, of Burnley, the founder of Bibby & Baron, Ltd., the well-known firm of paper and paper-bag manufacturers, now of Bury. He was brother of Alderman Bibby, whose death it was our painful duty to record only four months ago. He died suddenly on June 28, whilst on a visit to his son, Mr. J. T. Bibby, at Muswell Hill, being 78 years of age. Mr. Bibby will be much missed by his church. He was one of the faithful band of Padiham people who began the Unitarian movement in Burnley, and he never wavered in his allegiance to it, being for many years a member of the church committee, and at the time of his death was the father of the congregation. Born in Padiham, and brought up in connection with Nazareth Unitarian Chapel and Sunday-school, he was at a very early age enrolled as a teacher, a work which he did not relinquish until a very few years ago, when advancing years and increasing infirmity compelled his retirement. He had then, however, made the unique record of 60 years' service as a Sunday-school teacher. He was one of those who were awarded gold medals for long service in the Sunday-school, given by Mr. Cuthbert C. Grundy, as president of the Manchester District Sunday-school Association. Mr. Bibby prized this decoration highly, and was a familiar figure at many a local and district Sunday-school gathering, wearing the emblem of his long and faithful services. Mr. Bibby never wholly severed his connection with the Padiham Church. He was at the time of his death president of the Padiham Unitarian Sick and Burial Society, a position he had held for more than a dozen years. Mr. Bibby's remains were removed to Burnley on July 2, resting overnight in the church he had loved so well. Prior to the funeral, which took place on the following day, a very impressive service was conducted in the church by the Rev. J. Morgan Whiteman, attended by a large number of relatives and friends. The interment took place at the Padiham Cemetery. Mr. Bibby was one of those men who fill no great place in the world, but whose quiet, persistent, self-sacrificing labours for God and humanity are the very lifeblood of the churches. If all Unitarians were as faithful, as consistent, as devoted, as hopeful as Peter Bibby, it would be well with our churches. J. S. M.

TO CORRESPONDENTS:—Letters, &c., received from H. B. B., J. C., S. M. C., R. D. D., W. H. J., J. M. M., C. P., H. S.-S., T. P. S., W. W.

THE CHILDREN'S COLUMN.

On the east coast of England, just where Norfolk and Suffolk join, is a little place called Gorleston. The coast is very dangerous, not because it is high or rocky, but because great banks of sand lie off in the sea, over which the water flows, and on to which ships may easily be driven and wrecked. There are the Scroby Sands; the Barber Sands; the North Sand; the Cross Ridge Sand; the Corton Sands. There is now a lifeboat at Gorleston, and no doubt you have often heard what splendid work lifeboat men do: how they are always ready, when a call comes, to leave their homes and families, and when we are all warm and snug in our beds to face the roaring waves, and taking their lives in their hands to launch forth for gallant rescues of poor shipwrecked men. For this the lifeboat men are carefully drilled, and practised in getting the boat out in as few minutes as possible: and one day at Gorleston there was a "demonstration," when a sudden call for the boat was made, to show a number of spectators how quickly and well the men could prepare it, launch it, and put out to sea.

The next Sunday was "Lifeboat Sunday," when a collection was made for the lifeboat; and the parish church of Gorleston was packed from end to end, and 25 sturdy lifeboat men walked in and took their seats, dressed in their familiar blue guernseys and blue coats; and one of them, a veteran coxswain, wearing the silver medal awarded to him for brave and heroic lifeboat work forty-eight years ago. They sang the hymn "Eternal Father, strong to save," and then in the course of his sermon the preacher said:—

"There is something special about your coming here to-day. I am reminded of this by the presence in Church of my friends the lifeboat men. You have hearts, and these hearts beat more quickly when you think of God's mercies during the past years. You wish publicly to recognise that, after all is said and done, 'the Lord is a refuge from one generation to another.' You have felt the truth of this out on the lonely sea and in the midst of the blinding storm. If this old church could speak, what a lot it could tell us of, since the time it has stood sentinel, keeping watch with this old grey tower looking over the sea, like a watchful mother keeping her lads in view as they sail away to their work. The old tower is the first to greet them as they come back into port. The old tower watched the Gorleston lads when they went away to fight England's battle against the Spanish Armada. She has witnessed quite as many events that are not in English history, but nevertheless are worthy to be put side by side with the best when the roll-call of heroic deeds is heard. What hours of anxiety, what feats of valour, are recorded by the mere mention of the lifeboat service here in Gorleston by the volunteer lifeboat. Some of you here saw some of the work last Tuesday at the demonstration. I am glad that the visitors saw how promptly you responded to the call of duty. Seven minutes after the warning gun was fired the boat 'Elizabeth Simpson' was in the water. A few more minutes and she was out of the

harbour, like a faithful hound eager to carry out her master's bidding. It was only a pleasure cruise. In the afternoon you were out again and saved a party of people in a boat. If you had not been as prompt as you always are there would have been some sorrowing families in England this morning. I would like to remind visitors that the work is not always so easy as it was last Tuesday. I have seen the lifeboat go out just as promptly, just as cheerily, when there have been no admiring crowds upon the pier to applaud, no one to raise a cheer for the lifeboat, but just a 'Fare ye well' from a comrade, just a fervent 'God help you' from the wife, from her very heart, and then the blackness of night has taken you into its embrace. We ashore have waited and listened, and some of us have prayed. That is the time when the lifeboat is doing real hard service, when most people are safely in their beds. Once, one of our boatmen, looking through the blinding sleet, saw a tongue of flame shoot up from the direction of Corton Sands. There was no lifeboat then, but, thank God, there have always been lifeboatmen here in Gorleston. A terrible sea was running, but the Gorleston men never hesitated. They jumped into a yawl called the 'Breeze.' Amid hail and snow all through the night they thrashed about the border of these sands, seeking hither and thither for the wreck. There was no further signal, and they returned to the shore and waited for day-break. When morning came they discerned a black object out there on the Corton Sands, and went out again. It was a foretop masthead, ten feet of it sticking out of the water, all that was left of a fine ship. To that mast nine men were clinging. Now began a grim fight, and I know of no nobler feat than the daring which this emergency called forth. A strong eddy of water swirled around the sunken ship. Angry seas snapped and snarled as the mast swung from one side to the other. One yard only remained on it, and that acted like a battering ram, dipping first on one side and then on the other, threatening the yawl every moment with destruction. With calm courage and deliberate, superb seamanship, eight men were got off; and then they were told there was a ninth, too frost-bitten to help himself. These brave lads were determined to have that man; there was no suggestion of leaving him. Charles Goodwin Salmon—he is here in this church this morning—and George Fleming, whom we laid to rest a few days ago, got a line attached to the swinging spar, and boldly swung themselves into the cross-trees, where they found a poor fellow, frost-bitten, and well-nigh unconscious with the cruel cold. It would be difficult to describe the position of these three men, perilous in the extreme as it was. Huge waves made savage rushes at them. The mast kept swinging heavily as though it would fling them into the hungry jaws of the sea. But what is it brave hearts cannot do and will not dare? With dogged pluck they stuck to it till they got their man away in safety. The poor fellow died before he reached Gorleston, and his body lies in this churchyard. One by one these brave men who fought the sea to rescue him, have been carried past his last resting-place as they passed to their

own. They have gone where there shall be no more sea and where brave spirits are at rest."

After this a lifeboat was provided for Gorleston. It was named the "Rescuer." "One night in December, just about dusk, distress signals were seen on the Scroby Sands, and away went the lifeboat to her work. It turned out to be the wreck of a full-rigged ship, with a crew of twenty-five. They were got into the lifeboat and were almost in safety in the harbour when they were run down by a lugger, and nineteen of the rescued men, with six of the boatmen, drowned. Heartbreaking work, after all their efforts, to lose just on the winning post. But God's ways are not our ways. All these things will be explained when the curtain goes up on another world.

"After the 'Rescuer,' there was another lifeboat, the 'Refuge,' which in seven years saved 125 lives; but she capsized, and once more the sea took heavy toll of the men of Gorleston. How often in the history of the lifeboat have brave husbands and fathers been flung back, bleeding and broken, on the sands at the feet of their wives and families! These are but the bare facts. You know your deeds are noted in heaven, and the Judge of all the earth will reward them when you meet your heavenly Coxswain face to face. Manliness, courage, seamanship, strong hands, and brave hearts are here, eager and ready to spring to duty at whatever hour of the night the call comes to 'Man the lifeboat!'"

GERTRUDE MARTINEAU.

A SONG OF SOCIAL REFORM.

Paul, of Jesus.—"Who loved me and gave himself up for me."

Ruskin.—"Truly, the man who does not know when to die; does not know how to live."

Across the beauteous fields of earth

The eager nations call,

"O come and help to win the worth
And joy of life for all."

But when the nations greatly live,

Then every man will try

Himself in worthiest wise to give,
And learn to die.

The blessed peace of brotherhood

Shall hold us in its sway.

The sun of righteousness shall greet

The children of the morning.

True to home and friendship all,

And falsehood ever scorning,

We'll do in faith and honesty
The labour of the day.

March on—march on!

The eager nations call

To win the worth and joy

Of life—for all.

We trust the Holy Power of Truth

To give the people sight,

To guard the generous heart of youth,

And guide our steps aright.

We tread the everlasting way

The brave and true have gone.

In the darkness or the day

March on—march on!

Written and set to music by

A. LESLIE SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 13, 1907.

FOR BETTER SOCIAL SERVICE.

THE proposal to hold a summer meeting of the National Conference Union for Social Service at Oxford has been fully justified by the experience of this week's meetings at Manchester College, the first days of which are here reported. The attendance has not been large, but quite sufficient for a happy sense of comradeship, and the stimulus of frank discussion and the mutual exchange of experiences, in private converse even more than in set debate among fellow-workers gathered from different parts of the country; sufficient also to show what such a gathering may mean to the fellowship of our churches as a whole. One instance of the earnest purposes manifested in the Union we should like to mention for the emulation of others at future meetings, and that was furnished by a large women's class in an East Lancashire congregation, who subscribed to send one of their number to represent them at Oxford both for her own and their benefit, to bring back to them a report of the week's proceedings. If it had not been for the great enterprise which is taking so many of our people across the Atlantic this summer, there would doubtless have been a good many more of both ministers and members of congregations at these meetings, but a gathering of sixty or more was certainly encouraging for a first attempt on the part of the Union.

The report will speak for itself as to the great interest of the lectures, both in the consideration of fundamental principles, and in the grappling with practical questions of the greatest moral urgency, as in Mr. WICKSTEED's lecture on Gambling and those on Underpaid Labour and the Drink Traffic.

One memory will always be associated with this first summer meeting of the Union, and the work of all the members in the coming days must be touched with a new consecration, because of what they have been permitted to know of KIRKMAN GRAY, the pure spirit, the deep sympathies of his earnest life.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SUMMER SESSION AT OXFORD.

THE first summer session of the Union has been held during the present week at Manchester College, Oxford, attended altogether by more than sixty members and friends, including residents in Oxford. The happy experience of the summer meetings of Sunday-school teachers in the hospitality of the College has been repeated in this case also, and all the arrangements were most admirably made by Mr. J. C. Ballantyne, who acted as local secretary. One feature of special interest was an exhibition in the library of books and pamphlets dealing with many branches of social effort and reform, arranged under the various headings of Education, The Care and Protection of Children, Temperance, Social Purity, Women's Work, Sweating, Thrift, Peace, Vivisection, Humanitarian Work generally, Socialism, Local Government, Housing, Taxation of Land Values, and Industrial Legislation.

Among those present during the week, in addition to the Principal of Manchester College, the President of the Union (Rev. P. H. Wicksteed), and Miss M. C. Gittins, the Secretary, and Mr. J. C. Ballantyne the local Secretary, were the Revs. W. J. Jupp, F. Haydn Williams, E. A. Voysey, J. H. Wicksteed, J. M. Lloyd Thomas, F. H. Vaughan, A. H. Thomas, and V. D. Davis, Mr. Richard Robinson (Treasurer), Mr. and Mrs. Harrop White, Mrs. Wicksteed, Mrs. Carpenter, Miss H. M. Johnson, Miss Catherine Sharpe, Miss Amy Herford, Miss Alice Lucas, Miss Lucy Brooks, Miss C. Bishop, Miss E. Cooke, Miss I. J. Ogden, Miss Phillips, Mr. S. Haldar, Mr. S. E. Eliot, Mr. F. G. Stevens and several Ruskin College men.

RECEPTION BY THE PRINCIPAL.

The Session opened on Monday afternoon, when Dr. CARPENTER, Principal of the College, received the members in the Library, and, after tea had been served, gave a brief address of welcome. He reminded them that the Union for Social Service had been formed as the outcome of a meeting held in the College in connection with the National Conference, and it gave him great pleasure to welcome them there to the first Summer Session. He referred with much feeling to their late secretary, Mr. Kirkman Gray, and then spoke of the increasing prominence which organised social study had assumed during the last fifty years, and the part the churches were taking in that study. They must strive to discover the true principles of social service, and clearly state them. It was no easy task. The Church had to give men the patience and the moral earnestness to carry out the necessary research and collection of facts, in order that a new Social Ideal might be formed.

The Rev. P. H. WICKSTEED, President of the Union, in response, said that the members were grateful to Dr. Carpenter for his willingness to receive them at the College, and doubly so for his words of welcome. The new Economics, he said, must rest on the broader, more complex, and more delicately articulated

structure of the new psychology. His friend Mr. Graham Wallas was filled with the same conviction as to a renovated science of politics. The practical sciences of Economics and Politics alike would be inspired now and then by the theoretical science of psychology. This thought connected itself with what Dr. Carpenter has said as to the appropriateness of linking the study of social questions with our church organisations. All economic and political science at the bottom was a study of the machinery by which we are to get what we want, of means to our ends. What, then, do men want? If their ends are inglorious or mutually conflicting, no greatness or joy can come out of improved means of realising them. If our churches stand for anything, they stand for the expression and the fostering of high aims, a true sense of values, a caring for things that are worthy of care; and only if we care for the right things can the study of methods and tools be fruitful and worthy.

MISS M. C. GITTINS, hon. secretary of the Union, also acknowledged the welcome, and said that the work of the Union must be to educate the public mind to *want* the best and highest things.

THE RELIGIOUS SERVICE.

In the evening there was a religious service in the Chapel, conducted by Mr. J. C. Ballantyne, with an address by the Rev. J. M. Lloyd Thomas, of Nottingham. The opening hymn was Samuel Longfellow's "O Life, that maketh all things new," and the closing hymn "Come, labour on."

Mr. Thomas's address was on the text 2 Samuel x. 12: "Be of good courage, and let us play the men for our people, for the cities of our God: and the Lord do that which seemeth him good."

To be fellow-workers with God, he said, in the redemption of the world, that is the sublimest privilege of man. To take up the inheritance of our humanity with buoyancy and cheer, that is our divine trust. Courage! is the word of life to us as we look to the future that may contain traitors or allies, ambuscades or re-enforcements.

"Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain."

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field."

Speaking further of that other heartening word "Play the men," he referred to R. L. Stevenson as a great instance of conquest over self, who fought against the odds of ill-health and the fretfulness of a frail body and turned his very weakness into strength; and he quoted two prayers of his: "Bless to us our extraordinary mercies; if the day come when these must be taken, *brace us to play the man* under affliction . . . and when the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labour, eager to be happy, if happiness shall be our portion—and, if the day be marked for sorrow, strong to endure it." And again: "The day returns and brings us the paltry

round of irritating concerns and duties. *Help us to play the man*, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting-beds weary and content and undishonoured, and grant us in the end the gift of sleep."

Those, said the preacher, are the deep desires and resolves of a happy warrior. They repeat for us the words "Be of good courage, and let us play the men."

But then the text went further, to insist on the social aspect of real manliness. It was to be "for our people, for the cities of our God." It must look out on the objective world of secular institutions and temporal interests, and recognise the cause of the people as a holy cause. Christian manliness must not only breathe its prayers of private consecration, it must inspire our Acts of Parliament, build up our national and local institutions; it must legislate, administer, judge, educate, reform, destroy, and fulfil—in a word, it must be *political*.

It would be a great day for England and for Humanity, said the preacher, if Englishmen felt that politics was the social side of their religion, and that to touch their politics was to touch the most holy altar of their faith. Then, indeed, so powerful a spirit of national earnestness would be operative as would drive us all to such a keen study of social problems, to such a service of our fellow-men, to such a glorious rivalry of self-sacrifice as would work out an undreamt-of national regeneration.

Neither theological nor social and political doctrine could be made a test in our Free Churches; but just as in matters of religious faith it was of supreme importance to be free and true and fearless, and a man's doctrine, whatever it was, must be a genuinely, passionately thought-out thing, the product of intellectual seriousness, a strenuous articulated reason for the faith that was in him, so in regard to social and political doctrine, whether Individualist or Socialist, Conservative or Liberal, Free Trader or Tariff Reformer, the supreme thing was that social theories and activities, political doctrines and allegiances should be the outcome of an ardent and prophetic zeal for national righteousness, of a passionate love of the people, and an invincible social faith—of an earnest desire and prayerful yearning to see the God of our hearts rule—honoured, revered, enthroned—in the midst of men.

To make our religion in the best sense political; to make our politics in the best sense religious, that must be the effort of every British subject who aspires to be worthy of his fair and spacious inheritance.

All parties should be one in their passion for the common good. High above our political antagonisms, God sits as King, and in Him we may find our reconciliation and our unity; high above us, and yet within, in the midst of us, our Father worketh and we work. If we cannot bring all our political schemes and ambitions and lay them down at the footstool of His throne, before His Eternal scrutiny and with the expectation of His blessing, then whatever party we may belong to, our politics are worthless, if not, indeed,

sordid and corrupt. But if we can bring them thus honestly and unafraid into the very Holy of Holies, then however mistaken our theories and proposals may be, at least our motives will be pure, our intentions disinterested; and though the letter of our policy may be wrong, the spirit of it will be right and sound, and a source of moral sustenance to the world.

That principle, he went on to say, applied to all forms of social service and all the subjects they were to consider during that week.

Let us not forget, he said, in conclusion, the permanent purpose of our meeting here. Better homes, cleaner lives, healthier bodies, purer minds, nobler characters, worthier aims, deeper joys, higher ideals. Be of good courage, and play the men for these! Better government, honester commerce, gladder industries, happier cities, more spacious and more beautifully planned; juster conditions of life and labour, more innocent mirth, more wholesome recreation. Play the man for our people and for the cities of our God!

And having done our best for these and similar social ends, ever vowing our utmost for the Highest, letting nothing blunt the edge of our enthusiasms—then we leave the final issue confidently and faithfully to God. *The Lord do that which seemeth good to Him.*

We cannot know the far-off results of our conduct. We live in too small a corner of time, and even centuries cannot tell us finally of the trend of everlastingness. The ultimate issue is left to our faith. We anticipate all the proofs and demonstrations. The best is left to our trust, and we wait wisely when we wait in confidence and patience. Into God's hands we commend our spirit and our labour. To Him we may now dedicate ourselves and whatever service it may be given us to render. Let us stipulate for no immediate victories, and be content to serve in the campaign and to take all its risks with a firm faith that for those who love all things must work together for final good.

My friends, I give you a great text. God give us joy of it.

"Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."

TUESDAY'S LECTURES.

On Tuesday morning a brief devotional service was conducted in the chapel by the Rev. F. H. Vaughan, of Mansfield, and at ten o'clock the first lecture was given by the Rev. J. H. Wicksteed.

IN MEMORIAM B. KIRKMAN GRAY.

It was very fitting that the first lecture of the session should be devoted to the memory of one who had been heart and soul in the work of the Union, and, as one of the secretaries, was occupied at the time of his death with the arrangements for the coming meetings. We published last week a beautiful memorial notice of our friend by Mr. H. B. Binns, and Mr. Wicksteed's memorial lecture largely followed the same lines. That was inevitable, he said, because even his most intimate friends found that they knew really very little of Mr. Gray's past history. He had been very reticent about the past himself,

simply because the present was so intensely interesting to him, and the future. But happily he wrote after his engagement a full and beautiful letter to the lady who was about to become his wife, and they had been privileged to make use of that for their record. Mr. Wicksteed then pictured the boy's early independence of spirit and intense love of Nature, the great privilege and happiness of his early home life, and the complete confidence there was between him and his father; then, the stress of his life as a young man of business in London, and the despair which determined him to emigrate, until the influence of his father prevailed upon him to stay at home and help to teach in his school. In that quiet village life, among simple people, and with those he loved, he was brought back to knowledge of a world somewhere near to the ideal of which he dreamed, and for some time he remained a teacher. Having then told how he entered the ministry, and of his experience as a Congregational and then a Unitarian minister, Mr. Wicksteed spoke of what Mr. and Mrs. Gray did at the Bell Street Mission; how, in that sordid but busy centre, they worked with unsparing zeal to bring into it the beauty of their own life. His preaching to those people was of two kinds particularly. He preached Nature to them, that fairyland of peace, and reality, and beauty, took them back to the Mother Earth from which they all sprang, in which our roots are always growing; but then also he struggled with a kind of despair to get them to feel that their sorrows were not essential, absolutely necessary to human life, that if they once got the sense that they belonged to one another and were a class, they could do something to save themselves from that misery. He felt that they alone could save themselves; but their individual troubles were too urgent and absorbing for them to be able to realise that they were not inevitable. He worked on in despair sometimes, but always in the vision of the Eternal; all through that terrible life he carried about with him the deep sense of something more real, more abiding, which it was his business to bring right into the minds of those people. He was a strong man, but he broke down, and he never really recovered. The marks of distress had worked right into his tender soul. He felt it impossible to go on at that price, yet felt that he had given up the real thing for which he was made. Sometimes he wondered whether he ought not to have gone on and died at that work rather than try to do something else.

And finally, Mr. Wicksteed spoke of his thought of God, his vision of the Eternal, of the Divine both in Nature and in the mind of man, and the perfect harmony of truth and deep emotion. The evil in the world he keenly felt, but what he knew for himself of the power of truth and goodness and love made infidelity impossible to him. The perfect life of God he felt must be wrought out in the perfect victory of the spirit of love in mankind. His own life was a joy and inspiration to his friends, daily companionship with him was so wonderful. Blake said that when men converse together in eternity, they enter into one another's bosoms, which are universes of delight. Those who knew

Kirkman Gray were able to enter into his bosom and there found a universe of delight.

RUSKIN COLLEGE.

The second morning lecture, at which the Rev. P. H. Wicksteed as president took the chair, was by Mr. Lees Smith, Vice-Principal of Ruskin College, on "Labour and Economics," followed by an account of the College by the secretary, Mr. Bertram Wilson.

Mr. LEES SMITH in his lecture showed how the growth of democratic sentiment had resulted from the economic developments of the last century, and how the labour movement had also inevitably followed upon the same developments; and then, in regard to vital problems of society, he showed the difference between the point of view of working men and that of the comfortable classes.

The old domestic system of industry, as it was called, had been driven out by the introduction of machinery, and the worst evils of sweating now attached to the survivals of the domestic system. Under the factory system the old personal relationship of employer and employed had disappeared, and the change of social structure must be followed by change of political structure. The working classes now lived a life of their own, not dominated by the upper classes. There was a distinct working-class point of view, and democracy had become inevitable. It was better that the relationship of employer and employed should be one simply of contract. If they wished to enter into personal relations they could do so, but it must be as man to man, not as master and servant. Political power had now passed into the hands of those who felt the pinch of the social problem, and they would insist that it must come to the front. The labour movement distinctly expressed the working-class point of view. As to the place of Ruskin College in Oxford, he reminded them of the common saying that the function of the University was to educate the governing classes, and added (amid laughter and applause) that that was just what Ruskin College was going to do. It was the pride of Oxford that all the main currents of the national life were represented in it. Future historians would note that the rise of democracy was reflected in Oxford by the establishment of that College.

Mr. WILSON gave a most interesting account of the College, founded in 1899. Its purpose was to be a school of public administration for working men. The teaching in the College aimed at being neither too academic nor too partisan. They had also a correspondence department with 7,000 members throughout the country, many of whom were women, and many good essays had been written by domestic servants. The average age of their students at Ruskin College was twenty-five, so that the young artisan who came to them had already been engaged in social work—a man who had seen things and felt them very deeply, and was keenly alive to the problems he had to face. He might be ambitious, but rightly so, not to rise out of his class, but to raise his class. A year at the College cost £52, and that meant a great deal when a man came by taking his own hard-earned savings; but the majority came through their trade

organisations. The Amalgamated Engineers had sent seven students. They had 105,000 members, who paid 3d. a year for that purpose. The railway servants had that year sent four, the weavers three. Two had been sent by the West Riding County Council—a first application of new powers under the Act of 1902. Other students were sent by private donors, and they had now fifty in residence. It was an education in citizenship they got. They were helped to think out things for themselves, so that afterwards they would be able to stand alone. All the household work of the college, except the cooking, the men did themselves. In their life together they learnt the wisdom of give and take. When they left the College, not one of them had failed to return to his trade, and many of them were active as Guardians, or District or Town Councilors, and even in Parliament. At present the College was in seven houses. They had the site, and hoped to get a building for a hundred students. They got now much sympathy and help from the University. As to their students, they helped them to realise not only their rights, but their duties, to realise what is meant by good and ennobling citizenship.

Mr. Wicksteed expressed the gratitude of the members for the two addresses, and his own pleasure in the friendly intercourse he had enjoyed with Ruskin College, where he had frequently lectured. Both Mr. Lees Smith and Mr. Wilson said how much they valued Mr. Wicksteed's help.

THE ABSOLUTE FOLLY AND INIQUITY OF GAMBLING.

The afternoon on each day of the session was left free from lectures, and on Tuesday a good many of the members joined in a boating party up the river to Watereaton.

In the evening there was an audience of seventy, if not more, when the Rev. Philip H. Wicksteed lectured on "Gambling, and its Relation to Speculation, Investment, and Enterprise."

The idea that you can make money in gambling without cheating, he said, was an absolute delusion from beginning to end. He gave a careful demonstration of the two kinds of system in gambling, and showed the utter fallacy of the doctrine of the balance of chances. It was a fatal delusion, which led numberless people to ruin, that if you gamble enough you are sure to win. At the table, and with the book-maker, and in the speculative dealing in shares, he showed how it was the constant dribbling of the commissions which spelt ruin for those who engaged in such practices. Many people quite innocently began to watch the market and speculate in shares, in the hope of increasing their income, not realising that it was simply a form of gambling. In such transactions the people who always gained were the brokers. Those things he clearly distinguished from methods of insurance, which was socially beneficial. Every form of gambling was socially pernicious. It was a vice which got a terrible hold upon people, young and old, men and women. Just as a drunkard in time lost all pleasure in being drunk, but was in utter misery unless he could get the assuagement of drink, so the habitual gambler lost all pleasure in the wholesome interests of life,

but all pleasure also in his gambling, and yet was restless and miserable without it.

At the close Mr. Wicksteed was strongly urged to put the substance of this lecture into an available form for the public, and Mr. J. C. Ballantyne spoke with quiet force and earnestness of the greatness of the evil, as he had seen it among young men, and the necessity for putting healthy interests and occupations in its place.

Replying to further remarks in discussion, Mr. Wicksteed said that when betting was defended on the ground that a man ought to be ready to back his convictions, he always quoted the lines from Hudibras: "Quoth she, I have heard from wise old stagers

That fools for arguments use wagers." He also quoted an opinion which one of the Ruskin College men had once expressed to him, with regard to the leaders of the working men in Parliament—that many of them were sincerely religious men, most of them were teetotalers, and not one of them was a gambler. No working man who gambled ever gained the confidence of his fellows so as to become a trusted leader.

WEDNESDAY'S LECTURES.

The devotional service on Wednesday morning was conducted by the Rev. V. D. Davis, and the first lecture in place of what was to have been Mr. Gray's second lecture, was given by Mr. GRAHAM WALLAS, who very kindly came down to fill the vacant place.

OPINION IN POLITICS.

"Opinion in Politics" was his subject, and he showed with great force how much more there is than the rational judgment of interests that goes to the formation of popular opinion. In particular he showed from unfortunate recent experience of elections in this country how advertisement, when systematic enough, can create a quite groundless public opinion. It had been proved in the advertising of various kinds of food, and now the art had been taken over ready made by the politician. The poster without pictures was now little good, the caricature was the thing that moved people most. Not reasoning, but appeal to emotions, proved the effective thing. Those who were ready to spend money on an election need no longer do it by direct bribery, a clever advertising campaign would do just as well. This modern experience had led some very thoughtful men, e.g., Mr. H. G. Wells, to the conclusion which Plato reached by a study of the Athenian democracy, that the mass of the people could not be trusted with powers of government, but absolute power must be given to a few trained wise men. But the lecturer did not believe that salvation could come on those lines. The affairs of great nations could not be managed without the consent of the people. As soon as power was thrown into the hands of the small trained bureaucracy they would have to manage the people by the methods of the demagogue, as, indeed, it was with the monarchy. There was no way yet invented short of a Government depending on the vote, by which you could secure that the

interests of a poor majority should be considered as on a par with that of the select minority. He felt that at the present time there was grave cause for anxiety, and they did not expect to find a perfect way of doing things. They must, however, make more serious the business of voting at an election. The people must be led to feel the same seriousness about it, in the desire to reach a just conclusion, as there already was in a jury; and at election time there might be a restriction of the worst kind of appeal to ignorant passion. Perhaps one of the main purposes in education in the future might be to protect children against the dangers of advertisement. He referred to Aristotle's phrase as to intellectual virtue, the virtuous conduct of the mind, as needing to be much more definitely realised, if the democracy was to be managed with any reasonable chance of success. Perhaps through religious change the great hope might come. There must be passionate submission to fact, and devotion to truth, to scientific truth, as they saw it in the Japanese, which made them now the strongest and, perhaps, the most hopeful people of the world. Is it possible, he asked in conclusion, that we may develop out of our religion or no religion that submission of the whole man, feeling as well as thinking, to the toil of reason, the slow, close submission and application to the fact, by which alone, in Bacon's words, we can minister to and interpret nature?

THE CENTRAL INDUSTRIAL PROBLEM.

The Rev. P. H. WICKSTEED gave the second lecture on "The Central Industrial Problem." In the course of it he said his ideal was that society should be organised in the interests of the unprivileged many. If there were privileged persons, they must find their justification not in their own beautiful existence, but in the greater beauty they could add to the unprivileged by their privileged existence. And as an example of what he meant, he told of a group of mechanics in the North who studied natural science together, and subscribed to give one of their number a holiday for a week or more every year, with expenses paid, that he might go into the country and bring back specimens; and they did not each go in turn, but sent always the best man for the work. Each one felt that his small subscription had done better for himself and the rest than if he had taken it to use for his own purposes. So when the members of a great Trade Society subscribed 3d. a year that some of their number might have the privilege of going up to Ruskin College, this same principle was exemplified. In that sense he was a Socialist. But if they meant by a Socialist one who held the creed that social regeneration was to be brought about by putting the community into the possession of the instruments of production, he saw no magic in that, and in that sense he was no Socialist.

As to the central industrial problem, it lay in the fact that the more completely a function was performed, which it was a man's business to perform, the weaker his hold on society, and his power of getting the things done which he wanted done.

The progress of a society like ours would not be even all along the line. Every revolution in detail in the industrial world, e.g., the invention of a type-setting machine, or a change of fashion, or the opening up of a great new country, brought an uneven strain to bear on the machinery of production. Things would adjust themselves, it was said. But meanwhile, how about the people who were suffering, and had their own life to live? The Trade Societies showed them the right way in their own practice, they provided for those out of work, yet did not do so well for them as if they were in work. Their teaching, however, was not so sound, when they said it was the duty of the State to find work for all the unemployed, and at the standard wage. The point of attack should be not to accept any scheme which meant stopping the general progress, or cutting at the root of personal forces and stimuli. They showed the way of providing by a great national insurance that the diffused benefit of all inventions should be accompanied by a diffusion of the loss and pressure; that the collective society which enjoyed the benefit should also bear the subtraction of that loss, but should do it in such a way that the individual forces driving every man to seek a place in which he is worth something to someone else should be left to produce their full social effect.

Mr. Wicksteed's further lecture on Thursday was on "The Relation of Collective Enterprise to the Theories of Individualism and Socialism."

TOWN DEVELOPMENT.

In the afternoon, when the thunderstorm allowed, a pilgrimage of colleges was made, and then by invitation a large party repaired to Ruskin College, where they were most hospitably entertained to tea by the members, and some of the ladies afterwards washed up. It was a visit greatly enjoyed.

In the evening Mr. RAYMOND UNWIN, the architect to Garden City, gave a lecture on "Town Development," which was followed by a very interesting discussion. Plans of Garden City, of the Ealing Tenants, and of the Hampstead Garden Suburb were shown, and also a plan of the City of Cologne, as an example of the admirable results of the German powers of municipal control in the laying out of new quarters in a growing city. It was essential, the lecturer said, that the same powers should be given to English municipalities, and when they were building, the artist no less than the sanitary and other authorities, ought to be consulted. Till such powers were gained, much might be done by developing the communal sense, and showing people how they could get more beautiful houses grouped together by common agreement, and the sharing in open spaces. For beautiful houses they had fine models in the old English domestic architecture.

The further proceedings we must report next week.

I think that, in life, not to be cheerful is to blaspheme against God.—W. Mountford.

THE ECCLESIASTICAL SITUATION IN FRANCE.

I.—THE ROMAN CATHOLIC CHURCH.

A YEAR and a half have already passed since the separation between the State and the Churches was effected. We may now recognise that this great reform, which for so long a time seemed a scarecrow to most of us in France, has been generally accepted by the people without serious reluctance. There are, indeed, a great many local difficulties, especially about properties, but nowhere is there a movement tending to re-establish the union between the State and the Churches. These difficulties proceed chiefly from the fact that the Catholic Church did not agree to the Bill as it was voted by Parliament, and thus did not use the means which had been provided for the transference of the properties. But while the Pope condemned the law, and the French bishops, obedient to the Pope (although the majority of them thought it would have been better to comply with its regulations), refused to organise legal associations for worship (*associations cultuelles*), it seems that their opposition is directed rather against the principle of separation than against the fact. If a political reaction were to arise in France, I feel sure that the Roman Church would not try to restore the Concordat, but would prefer the present independence and endeavour to obtain in its behalf milder stipulations, or even privileges, rather than to forge a new, even golden collar of submission to the State.

The situation, indeed, is very peculiar. The Roman Catholics—except in a very small number of parishes, where the orders of the Pope were not obeyed—have no legal organisation at all. But worship is going on as formerly. Legally, the church building—except in special cases—belongs to the commune or to the State; but it is left by the owners for use to the Roman Catholic people without any rent, because the bishops refuse to pay anything, and the civil power will not assume the responsibility of suspending the traditional worship, and bereaving the Catholics of their cult. With the parsonages, it is different; they cannot be occupied by the priest or even the bishop without paying a rent. So every day Mass is celebrated, and all religious services go on as before. The only difference is that the priest is no more paid by the State. But you must remember that in the Roman Catholic Church people have always been accustomed to pay for religious ceremonies; even before the separation, the largest part of the Church's income was provided by the faithful. As a matter of fact, there is now only one more contribution, for the salary of the priest, and in many places this contribution is borne only by the rich families.

So the people do not feel a great difference between the present and the previous situation. The difference is much more apparent to the clergy, who are now wholly dependent on ecclesiastical authority, the priest on the bishop and the bishop on the Pope. The higher ranks of the ecclesiastical hierarchy cannot but appreciate so complete a subordination of the clergy. They have thus escaped the danger, which they feared so much, of democratic associations for worship, whose members

would have had to pass a vote every year to approve or refuse the budget of the parish. A later future will teach us whether the lower clergy, when better informed of their real power, will not appeal to that same democracy which the Pope has kept at a distance to secure their rights, and introduce into the Roman Church the new spirit, which some of its noblest members now diffuse in their papers, periodicals, books, or pamphlets, but which the Church disavows. Two or three bishops, perhaps, would be sufficient to usher in such a reform. The excess of authority would then provide its own remedy. I do not see any other way by which the new Catholicism, of which our friend Paul Sabatier is so fond, can enter into the old Church; for I am too old a historian of ecclesiastical matters to share his illusions about a reform of the Church proceeding from its head.

Thus, in the present state, the Roman Catholic Church in France has lost by the separation a good deal of money and a large amount of property, which the Church claims to be hers, and which the State maintains belongs to it; but in religious and spiritual matters the Roman Church has never been so free as now in France, at least in its interior life. The higher clergy, indeed, have lost their pre-eminent place in official solemnities, and in an ever-increasing number of towns acts of worship are forbidden in the streets: for instance, the processions; in the courts and in the public schools the crucifixes have been removed, or, as the Catholics say, God has been driven out. All those restrictions of public honour and official recognition of the dignity of the Church sting churchmen to the quick; but the great majority of the people do not seem to have been shocked by these consequences of the separation. The only thing the people care for is to be free to attend Mass, to be baptized, married, and buried by the Church. M. Briand, the high-gifted minister who has charge of the application of the Law of Separation, was wise enough to understand this; by his moderate policy he avoids hurting the habits of the populace, and so secures the application of this essential reform.

Paris. JEAN RÉVILLE.
(To be continued.)

UNITARIANISM OUT WEST.

THE festival of the American Unitarian Association in the Tremont Temple at Boston, which concludes the anniversary meetings in Whit-week, is always marked by a number of good speeches. They often remind us of the close kinship which unites us with our brethren across the Atlantic, and also serve to bring home to us both the similarity and the differences of our common work, while we realise the greatness of the opportunity in America.

The speech which follows here (as reported in the *Christian Register* of June 6) was made at this year's festival by the Rev. W. M. Backus, of Chicago, secretary of the Western Conference. After a reference to the Rev. A. S. Crapsey, who was to have spoken, but was kept away by illness, Mr. Backus said:—

You have asked me to speak, because I represent officially the Unitarian part of

that great youthful giant that is bustling and beating and finding his own way in the West.

Mr. Ham's report that he made Wednesday was a very familiar one to me. It spoke of isolation, it spoke of great opportunity, it spoke of boundless prosperity. We hear such reports continually in the West; and when I travel over the vast territory which I have to cover, I realise more and more what it is, the opportunity that we have there.

At the Western Conference one of our very successful ministers was speaking very earnestly, and in the course of his speech, he said, "One with God is a majority"; and then he hesitated a while and said, "I sometimes wish the majority were larger."

We of the West do wish that—that it were larger; and yet, nevertheless, we are making progress. Our churches are growing in numbers, and they are growing as well in strength. But I must confess—and it is a confession that I make with mixed feelings—that our success is perhaps more apparent in the pulpits of other churches than in our own.

The fact is that in the West there is great liberality, and the ministers of many churches are preaching doctrines that are as liberal—and in some instances, I think, even more so—as are preached in our own Unitarian pulpits. But, while that is true of the pulpits in the churches of the West, it is not true in the general religious work of the West. There we found that, while the pulpit is liberal, the Sunday-school is almost always teaching the things that are of orthodoxy; and, more than that, that all the activities of the church with the exception of the pulpit are propagating those things which we feel, as Unitarians, belong to the past.

There is something which encourages us in our work, and it is the fact that, if it were not for us, those who go to our churches would not go anywhere. In the West we burn a different kind of coal from what you do here; it is a soft coal, and it comes in lumps. I read a story in regard to the use of this coal that I wish to relate. A family had as a pet a shellback turtle. This turtle had the usual turtle habit of sleeping through the winter, and it chose the coal cellar as the place to sleep. During one of its long resting-spells the family engaged a new servant, and one day along in the spring, the mistress was alarmed by hearing the fall of glass and loud shrieks away in the kitchen. She went to find what had happened, and found that the turtle had awakened from its long sleep, and was crawling about the room, much to the astonishment and dismay of the girl. The mistress said to the girl: "It is nothing but our pet turtle." "A turtle is it?" said the girl. "Why, that's the stone I have been breaking the coal on all winter!"

Our church is the stone upon which the fuel that is to-day warming the heart of Christendom in the West is being broken. But, if the stone proves to be a turtle, and there are signs of life, the people there are very surprised, and they raise a great outcry. They are only willing, indeed, that the church shall be warmed by the fuel furnished, but they are not willing that the stone should have any recognition.

It is a hard, hard struggle in the West. This is a brilliant assemblage, and there is great joy here; but let your thoughts stray out to the lonely frontier, where there is some minister who has the courage of his faith, hundreds of miles from any other minister who believes as he does, standing with a little handful of people, trying to uphold the faith which is popular here in Boston. As I stand here to-night, I hope that with my words your hearts will go out to your brothers who are doing bravely and courageously these hard tasks.

THE BEGINNING OF BOSTON.

It is but little over two hundred and sixty years ago that the spot on which Boston stands was a wilderness, where Indians had their wigwams and wild animals prowled in the woods.

At the time the Pilgrim Fathers planted their colony at Plymouth, various isolated attempts had been made by sundry adventurers and traders to plant settlements further along the coast of Massachusetts Bay. Little had come, however, of these straggling outposts. One enterprise there had been, of a more ambitious kind, begun with all the pomp and circumstance of a company of aristocratic projectors, whose aim was nothing less than the establishment of a principality on the New England coast. Under the auspices of the Court and Church, the expedition, led by one Robert Gorges, set out to take possession of the vast territories allotted to them on paper, and incidentally to swallow up those insignificant little dissenting colonies in and about Plymouth.

But Gorges and his company were not of the stuff of which colonists are made; they could not stand the hardships and privations of the wilderness and weather. It was "out of sight out of mind" with their friends at home, and before long nearly all of them had straggled back to England ruined and disheartened. The two or three who did manage to hold on, helped, perhaps, by their Pilgrim neighbours, settled down on the very spot where Boston now stands.

Meanwhile, some of the Puritan party at home were coming to see that there was little chance of bringing about the reforms they wanted in England. With Laud controlling the Church and Strafford the Army, there seemed no place for religious and liberty-loving men. They determined, therefore, to try and establish a settlement in the New World, where they should be free from what they regarded as tyranny and oppression.

Though the company formed was ostensibly for trading purposes, the leaders of the movement were no mere traders or seekers after adventure, but gentlemen of high standing, merchants well born and wealthy, and their followers came from the yeoman farmers and thrifty mechanics and shopkeeper class. Among the leaders were such men as Endicott and Winthrop, Johnson (who had married the daughter of the Earl of Lincoln), and a minister, Wilson. They obtained a charter for the possession of lands in New England, and, preceded the year before by John Endicott and a number of others who planted the town of Salem, the main body of emigrants—between eight hundred and

a thousand—set sail in April, 1630, to found their new state. Before they started they addressed a letter of affectionate farewell to those they left behind, and to their "dear mother church."

After a voyage of seventy-six days they anchored off Salem, where Endicott had settled down. This place, however, did not seem suitable for the needs of the larger body of colonists, and Winthrop led them further south along the coast to that spot at the mouth of the river Charles, where they planted the town of Charlestown, now part of the larger city of Boston. It was intended that this should be the capital of the new state, and here the colonists appointed Winthrop as their governor, with a court of assistants, and here was drawn up and signed the Covenant of their Church.

But before long it became evident that they still had not got to the right spot for their purpose; for one reason, there was great scarcity of water, and Winthrop cast about to find another site.

It happened then that one of the survivors of the ill-fated Church and Court expedition came to the Governor and invited him to come across the river to the tract of land opposite, where he had a cottage, and where there were excellent springs.

Of this man, whose name was Blackston, very little is known, except that he had been a clergyman and must have been a student, for it is told of him that he had laid out a farm on the slope of a hill and built a cottage to which, somehow or other, he had contrived to bring his books; and there he seems to have lived in peaceful solitude till the new colonists arrived. The Indians had called the place Shawmut, but he had re-christened it Tremontane, from the three small hills which rose from its shores.

Winthrop, finding that this spot was indeed a good one for the future town, the removal took place.

"Thither," says the old record, "they moved the government and the frame of the Governor's house, then in preparation, and people began to build their houses against the winter; and this place was called Boston." For so they re-named Tremontane, after the old town, from the regions round which, most of the leaders of the new colony had come.

The settlers had no idea that this town would grow into such a great city, or else they would not have chosen a site the natural limits of which were so contracted. This place to which they had removed was a sort of peninsular joined to the main land by a narrow strip, called even now the Neck, though the process of filling up on either side which has gradually taken place has deprived the name of any meaning. On the west and south were great salt marshes, covered with water at high tide. Beyond these the river Charles divided the peninsula from the mainland, and on the east was the sea. The needs of a growing population have dyked and filled in the salt marshes and covered them with dwellings; the tide of fashion and wealth have set that way, and now this is the most beautiful part of the city, though still going by its old original name of the "Back Bay."

The first winter was a very hard one,

and the colonists suffered greatly. Food was very scarce, and even the Governor was seen giving "the last handful of meal in the barrel unto a poor man distressed by the wolf at the door."

But no privations and tribulations could stop the tide of emigration which now set in. Within the next ten years more than twenty thousand Puritan Englishmen followed Winthrop to New England. Houses began to rise rapidly on the slopes of the hills, and wharves to stretch out into the harbour.

It must be borne in mind that Winthrop and his friends were not Separatists like their forerunners who settled in Plymouth, who first fled from persecution to Holland, and then later went out to America. The Puritans who founded Boston had no quarrel with Church and State as such. They were simply men who thought that England was being led away from her old ways of freedom and Protestantism. Here in the new country there was no Church to reform, and they were free to build up a new one after their own ideals.

They did not try to copy the elaborate system of the English establishment, but proceeded to draw up their Covenant as the simplest and best beginning they could make in their new surroundings. Side by side with the Covenant went the order, as the old records have it, "To the end that the body of the commons may be preserved of honest and good men, it was ordered and agreed that no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same."

"By this act," says Lodge, "Church and State were not only united, but actually made one. Only religious men and good men were to be freemen and voters in the new commonwealth, and religion and goodness were determined by membership of the Church. Within the pale of the Church it was a very democratic government, where everyone was equal in the sight of God and the law. But to outsiders living under the government of the company the rule was that of a religious oligarchy giving to the clergy an enormous power both in religion and politics, which made them a dominating influence in the community for more than a century to come."

About this time, too, the records tell how another important principle was adopted: "It was agreed that Brother Philemon Pormont shall be entreated to become schollmaster for the teaching and nourtering of the children among us." And shortly after a free school was opened to be maintained by public subscription. Some three years later the General Court set about the foundation of Harvard College. "And thus," continues Lodge, "the Puritans, making a narrow creed the only test of citizenship, placed it between a democratic system of government and free schools, unaware of the profound contradiction. The history of the commonwealth is the history of the development of these three principles, and the final triumph of the two which made for freedom over the one which repressed all liberty except within its own narrow bounds."

When Winthrop brought his people to the shores of Massachusetts he found a wilderness. Twenty years afterwards,

when he died, he left in its place a fine thriving town, a good description of which is given in an old diary of that time:—

"The chiefe Edifice of this City-like Towne is crowded on the Sea bankes, and wharfed out with great industry and cost, the buildings beautifull and large . . . and orderly placed with comly streets, whose continual enlargement presages some sumptuous city. . . . But now behold the admirable acts of Christ: at this his peoples' landing, the hideous Thickets in this place were such that Wolfes and Beares nurst up their young . . . in those very places where the streets are full of Girles and Boyes sporting up and down. . . . Good store of Shipping is here yearly built. . . . This Town is the very mart of the Land; French Portugalls and Dutch come hither for Traffique."

The next Governor was John Endicott, and it was during his time of office that trouble began to arise between the narrow government by creed and the spirit of toleration and liberty which a democratic commonwealth and free education had naturally fostered. The Puritans had not come to Massachusetts, as Lodge says, "to obtain for everybody 'freedom to worship God,' but to get freedom to worship God in their own particular way." They maintained that they had the right to keep out of their commonwealth any people whom they thought harmful to their Church or State. This was all very well as long as the community was all of one mind; but presently there came the Baptists, and then the Quakers, and later on the Episcopalians, to try conclusions with the Puritan system of repression.

Meanwhile, the Puritan settlement had increased so fast, and become so important, that the attention of the English Government was attracted to it, and a sharp demand for the return of the Royal Charter was sent out to what, too late, was seen to have grown into an independent State.

But the people had no idea of giving up their Charter; on the contrary, they were prepared to defend its possession with their lives. And, after much parleying and some little diplomatic playing of the "waiting game" on the part of the colonists, Providence came to their aid. Parliament and the King found that the Puritans at home were likely to give them even more trouble just then. The point was waived for the time being, and the Puritan State was left to follow an independent career for another fifty years.

H. B. H.

UNITARIAN CHURCHES IN CANADA.

DURING the first sixteen days of September, three representatives of the British and Foreign Unitarian Association—the Revs. W. Copeland Bowie, C. J. Street, and W. G. Tarrant—will be busily occupied in conducting religious services and addressing public meetings in connection with several of the Unitarian Churches in Canada. The dates of the week-day public meetings are as follows, when all three representatives will take part in the proceedings:—Toronto, Sept. 4; Hamilton, Sept. 5; London (Ontario), Sept. 6; Ottawa, Sept. 12; Montreal, Sept. 16.

Sunday services will be held on Sept. 1, 8, and 15, when one representative only will be at each of the foregoing places.

The Unitarian ministers in Canada have written in the warmest terms of appreciation of the arrangements made by the Association in sending official representatives to visit the churches. The Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, writes that the visits will be a great help and encouragement, and that the plan is an excellent one. The Rev. W. Chynoweth Pope will visit, preach and lecture at Winnipeg, as the representative of the British and Foreign Unitarian Association.

Rev. W. S. Barnes (Montreal), Rev. C. W. Casson (Ottawa), Rev. R. J. Hutcheon (Toronto), Rev. W. D. Smith (Hamilton), Rev. V. J. Gilpin (London, Ontario), will be glad to give ministers, delegates, and visitors from England any information or guidance in their power if they will make themselves known. It will be advisable for visitors to present their certificates of membership of the International Council when calling upon Unitarian ministers in Canada or the United States. Everyone is doubtless already provided with one of these certificates.

THE smoke nuisance, culminating in dense fogs, is one of the recognised problems of town life. It is hardly necessary to dwell on its harmful effects on the general health, its destruction of public buildings, its expensiveness in making necessary artificial light, disturbing traffic, and wasting time. The Hon. Rollo Russell put down the cost to the metropolis alone at £5,200,000 a year. Something has been done in recent years to abate the evil. But its cure can hardly be accomplished till a more complete and economical combustion of fuel is established, and the million chimneys cease to emit each its contribution of waste to the general gloom. In a pamphlet before us it is claimed that by the invention of coalite the very desirable reform is made practicable.

It states that by a patent process coal can be so treated in bulk that the smoke-producing element can be removed, leaving an easily ignitable fuel retaining all the advantages and cheerfulness in burning of ordinary coal, but emitting no smoke. Coalite is to be less expensive than coal because the by-products removed from it are many and commercially valuable. That which is now worse than wasted, sent into the atmosphere to poison the air and obscure the sun, is to be collected and used, and houses and towns are to be cleaner and healthier. Coalite has been tested and found satisfactory by experts appointed by the Coal Smoke Abatement Society, which reports that "as it is absolutely smokeless, it considers it an efficient remedy for the smoke nuisance." A company, "Coalite, Ltd.," has been formed to work the patent process. If the results are as promised by the pamphlet before us, no one, surely, will begrudge a moderate profit to the inventor, Mr. Thomas Parker, of Wolverhampton, and those associated with him.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: Deptford.—The Rev. A. J. Marchant, 37, Clifton-road, Peckham, S.E., earnestly appeals for funds to convey the children of the Deptford Sunday-school for a day's trip from the slums to the country. Donations may be forwarded to above address, or to the hon. secretary, Mr. H. J. Jones, 78, Malpas-road, Brockley, S.E.

Accrington.—The Oxford-street Unitarian Free Church has lost one of its oldest members through the death of Mrs. Hannah Greenhalgh, which took place on the 4th inst., in her eighty-second year. Her husband, Frederick Greenhalgh, who pre-deceased her about thirty-nine years, was one of the original founders of the congregation, and an active worker when the services were held in the Town Hall and elsewhere before the present church was built. After her husband's death Mrs. Greenhalgh started a business of her own, and was very successful. She brought up two of her sons to the medical profession, one of whom is Dr. Handel Greenhalgh, of Bury, who is also an Alderman of Bury Town Council, and Dr. Arthur Greenhalgh, medical officer of health for Accrington, who is a member and trustee of the Oxford-street Church. Three other sons also live in Accrington, and are members of the Oxford-street Church. The interment took place at the Accrington Cemetery on Monday, the 8th, the Rev. J. Islan Jones officiating.

Ainsworth.—The annual school sermons were preached on Sunday, July 7, by the Rev. A. C. Fox, of Manchester. There were large congregations. The collections amounted to £36 11s. 9d.

Bootle.—The annual flower and anniversary services were held on Sunday, July 7, in the Free Church, and there were good congregations. In the morning the Rev. J. Morley Mills preached from the text, "Go ye into all the world, and preach the gospel to every creature." In the afternoon the children's flower service was conducted by Mr. T. Hughes, of Hope-street Church, and in the evening the Rev. J. J. Wright, of Atherton, preached a most helpful sermon on "The Sunday-school."

Bridgend.—On Sunday evening July 7, the Sunday-school choir rendered the "Flower Service of Praise and Prayer," published at Essex Hall. The Rev. D. G. Rees preached an appropriate sermon, and the flowers brought in for the service were afterwards sent to the Cottage Hospital and the Union Infirmary.

Bridport (Farewell Presentation).—On Monday evening, July 1, a meeting was held in the Rax-lane Schools to bid farewell to the Rev. H. S. and Mrs. Solly on their removal to Poole, after a ministry of nineteen years at Bridport. In the absence of Mr. T. Male, the senior warden, through indisposition, Mr. H. S. Suttill presided, and Mrs. T. A. Colfox first spoke with warm appreciation of Mrs. Solly's work, especially as founder of the Mothers' Meeting, and then Mrs. Abbott, the senior mother, presented to Mrs. Solly a pair of silver candlesticks with an address, which she gratefully acknowledged. Mr. Colfox, following the chairman, said he had been deputed on behalf of the congregation to ask Mr. Solly's acceptance of an address and a purse of gold, to which practically every member of the congregation had contributed. It was difficult for him to say what he should like to say on this occasion. As a congregation they had had a long roll of ministers of whom they had been proud, and this year Mr. Solly's name would be added to that list, equally honoured and respected, for he had maintained the traditions of those who had gone before, fully and entirely. He proceeded to speak very warmly of Mr. Solly's work as their minister, and referring to his public work said that as inhabitants of Bridport they desired to thank him most warmly for what he had done in the town, more especially in regard to the literary and scientific institute, the general schools, the secondary schools, and other educational work. He had also taken up the public baths, and in many other ways had done much to advance the interests of the town. The address was also in terms of warm and grateful appreciation, and

Mr. Solly acknowledged the presentation with much feeling. He thanked them all for the generous support they had always given him, and for the encouragement he had received, without which it would have been simply impossible to have carried on the work. It had been work very dear to him, and it was quite true that he was often painfully conscious of the difficulties of it at times. He was glad to think the distance between Poole and Bridport was not so great but they might sometimes see something of one another. A musical programme followed, and a very successful evening was brought to a pleasant close. There were about 300 present.

Coseley.—On Sunday, July 7, the 103th anniversary of the establishment of the Sunday-school was celebrated at the Old Meeting House. At the morning and evening services the Rev. J. A. Shaw, of Wolverhampton, officiated; and the preacher at the afternoon service was the Rev. T. J. Pennell, of Ebenezer Chapel, Coseley. Anthems and special hymns sung by the children enriched the services. All the congregational hymns for the services were specially written by the venerable pastor, the Rev. Henry Eachus, who through continued ill-health was unable to attend the celebration. The collections for the day amounted to £14 15s. 6d., an increase on those of last year.

Manchester: Bradford.—The annual flower service was held at the Mill-street Free Church on Sunday, June 30, the address being given by the Rev. H. Dawtrey. The orchestral society of thirty players, and the choir, under the leadership of Mr. F. Whittaker, rendered effective music. There was a record attendance and collection.

Manchester: Lower Mosley-street.—Mr. Leonard Clarkson, jun., a librarian at the Sunday-school and devoted member of the congregation, recently gained his B.A. (Honours) degree at Manchester University. His success in the special study of modern languages has given great pleasure to his many friends at Lower Mosley-street.

Mottram.—On Sunday evening, June 30, at the close of service, Mr. Irvin Swindells, who has been chapel secretary for the past seven years, was presented with a marble timepiece on behalf of the congregation, as an expression of good wishes in connection with his recent marriage, and of appreciation for his faithful services. After a few words by Mr. F. Wild and Mr. E. Gee, the Rev. H. Bodell Smith made the presentation.

North Cheshire Unitarian Sunday-school Union.—The annual picnic was held at Mottram on Saturday, July 6, and was very successful, in spite of the unfavourable weather, over 200 sitting down to tea. A special committee meeting was held immediately after tea, when the holding of a musical festival was approved. Mr. J. H. Elkin acted as leader in a ramble through some of the most interesting scenery of the district. Near "The Hague" a halt was made, and several hymns were sung, under the leadership of Mr. W. Woolley. At the request of the President (Rev. B. C. Constable), the Rev. H. E. Dowson moved and Rev. W. Harrison seconded a cordial vote of thanks to the Mottram friends for their arrangements, which was carried with acclamation, and to which Rev. H. B. Smith fittingly responded.

Nottingham: Christ Church.—A tablet to the memory of Mrs. Jesse Hind, who died at Bordighera, on March 27, has been placed in the church, bearing an inscription, which after the name and dates has this record: "This tablet is erected by members, Sunday-school children, and friends of this church to commemorate their love for her, their admiration of her high character, and their appreciation of her devoted sympathy and helpfulness with every movement for the welfare of the church." Mr. Jesse Hind and the other members of his family were present at the unveiling, which was performed by Mrs. Mallett. The Rev. C. Sneddon, minister of the church, and the Rev. J. M. Lloyd Thomas took part in the proceedings.

Walsley, near Bolton.—The anniversary services were held on Sunday, June 30, when the Rev. C. J. Street, of Sheffield, preached to very large congregations in the afternoon and evening. In the morning also he gave a very helpful and inspiring address to the scholars, when the Rev. E. E. Jenkins took part at the service. Special hymns were sung by the children at each service. The collections amounted to £58 11s. 9d., an increase on that of the last few years.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 14.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. S. E. ELIOT, B.A. (Rhodes Scholar).
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. J. JUPP.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. JAMES HAEWOOD, B.A.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. HENRY RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. FREDERIC ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Rev. CLEMENT E. PIKE.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington, Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Dr. STENSON J. HOOKER.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. GEORGE CARTER.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30; Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVEE, B.A.

HARROGATE, Service at the Scotch Tea Rooms, 6.30, Rev. JOHN ELLIS, "God Immanent and Transcendent."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HOESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. WALTER REYNOLDS, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. MASON BASS, M.A.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. I.L.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHERN, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. JOHN WM. BROWN.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

THE REV. W. S. KEY, formerly minister of Spain Lane Chapel, Boston, Lincolnshire, is spending the summer in England, and will be pleased to occupy any vacant pulpit or pulpits during his visit. In addition to his successful missionary and educational work in the Southern States, which for several years has aroused great interest throughout the United States, Mr. Key is at the head of a prosperous English Farm Colony which he located in Eastern North Carolina, and is now making a tour of Great Britain as Commissioner of Immigration and Colonisation for North Carolina. His address, while in England, is 80, Copley-road, Doncaster, Yorkshire.

MARRIAGE.

WOODING—TURNER.—On July 9, at the Unitarian Church, Newington Green, by the father of the bridegroom, Russell Asquith, eldest son of Rev. William and Mrs. Wooding, of 21, Douglas-road, Canonbury, to Mildred, youngest daughter of Charles Henry Turner, Esq., of Raven's Cliff, Picton, New Zealand, and niece of Frederick William Turner, Esq., of The Grange, Stoke Newington.

DEATHS.

CHATTAWAY.—On July 4, at her residence, 30, Dane's Hill Road, Leicester, Mary, widow of the late Thomas Chattaway, in her 88th year.
 MILLER.—On July 5, at 31, Fitzjohn's-avenue, South Hampstead, N.W., Martha, widow of the late John Francis Miller, of Werndee Hall, South Norwood, in her 81st year.
 PINNOCK.—On July 3, at Hastings, Fanny Elizabeth Pinnock, of West Dene, Newport, Isle of Wight, eldest daughter of the late Robert Pinnock, J.P.

THE FREE CATHOLIC IDEAL.

OPEN BROTHERHOOD,
 THE CHRISTIANITY OF JESUS,
 AND HIS CRUCIFIXION,
 AND
 THE SOVEREIGNTY OF GOD
 WITHIN EACH HEART,
 And
 JESUS' GREATEST PARABLE,
Of Self-Sacrifice,
 AND
 HIS EVERLASTING MIRACLE,
Of Constant Communion.

Southern Unitarian Association

THE ANNUAL MEETING will be held in the Church of the Saviour, Southampton, on Wednesday, July 17th, 1907, at 3 p.m. The President, the Rev. C. C. Coe, F.R.G.S., of Bournemouth, and other ministers will address the meeting.

A PUBLIC SERVICE will be held in the Church at 7 p.m., conducted by the Rev. H. S. Solly, of Bridport. The Sermon will be preached by the Rev. Matthew R. Scott, of Ainsworth, Bolton.

LUNCHEON at 1.30, tickets 2s.
 TEA at 5 o'clock, tickets 6d.

THE PRESBYTERIAN FUND.

THE MANAGERS desire to give notice that they are prepared to appoint to an Undergraduate Scholarship of £50, open to Theological Students of all denominations, and tenable at any recognised University College in the United Kingdom, as from October, 1907. Application must be made before August 3, 1907.

Further particulars and forms of application of G. HAROLD CLENNELL, Esq., Secretary to the Presbyterian Fund, 6, Great James-street, Bedford-row, London, W.C.

IRELAND'S INTERESTING JULY CLEARANCE SALE, everything imaginable in high-class Irish Linenware, Tweeds, Muslins, Voiles, Prints, &c. Everything very much reduced to clear. Send for Sale Catalogue.—HUTTON'S, 5, Larne, Ireland.

YACHTING.—Comfortable three-ton SAILING YACHT TO LET during August and September. Two-berth cabin.—For terms and particulars apply WICKSTEED'S Slipway, Burnham-on-Crouch, Essex.

A WOMAN WORTH MARRYING.

The thrifty woman who knows how to economise and manage household affairs to the best advantage is decidedly a woman worth marrying. Such a woman will be sure to favor the use of the "Dalli" Box Iron or "Dallinette" (a smaller Dalli). To use them is the best, most simple, and most comfortable way of ironing. Self-heating with non-inflammable fuel without noxious fumes, therefore no risk from fire. Healthier and safer than any other iron.

The "Dallinette" is a smaller "Dalli." Really excellent for light work and travelling. For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity, every description of ironing can be done with it.

Price of the "Dalli" 6/-, price of the "Dallinette" 5/9. "Dalli" Fuel 1/9 per box of 28 blocks. Of all Ironmongers and Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 4 and 6, Moor Lane, London, E.C.



The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Really wholesome Confectionery. Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free. COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a YOUNG DAILY GOVERNESS for three girls, aged 10, 8, and 6. Unitarian preferred. Good conversational French and ordinary English subjects.—Apply, Mrs. WALTER SHIPMAN, Cleveley, Altrincham.

EXPERIENCED GOVERNESS desires RE-ENGAGEMENT. All usual subjects. Good music. P.N.E.V. methods if desired. Good references.—Apply L. INQUIRER Office, 3, Essex-street, Strand.

FULLY QUALIFIED, experienced GOVERNESS to Junior or Advanced Pupils in or near Manchester.—E. H. SMITH, 44, Victoria-road, Victoria-park, Manchester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal. Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

SHERINGHAM.—TO LET, furnished, a Semi-detached House. 3 Reception, 6 Bedrooms, Bath h. and c., Kitchen and other offices, Bicycle Shed. Easy access country and sea; golf links. Terms according to length of tenancy; less for June and July.—Miss MACE, 43, Newmarket-road, Norwich.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for July, September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

GERMANY.—Lovely part, bracing air. Resident Doctor and his English wife, near Kreuznach and Bingen, receive Patients, Convalescents, any wanting rest and change. Delicate young people receive every care. German taught. Lovely excursions. Cycling. Tennis. Dry, mild winter. Home comforts. Terms moderate. References.—Dr. SCHMITT, Sobernheim-Nahe.

CRICKELEWOOD, LONDON, N.W.—HOUSE TO LET, furnished, during August. Moderate terms.—Apply, Mrs. STREET, 4, Avenue Villas, Cricklewood, N.W.

PURE, BRACING AIR.—To be Let to careful tenants, a comfortable, well-appointed detached COTTAGE, containing five good rooms and hall, for the remainder of the summer. One mile from station, 30 miles from London. Sanitary conditions perfect; good water supply. Boating and salt-water bathing within half a mile. Good bicycling country. Terms five guineas a week, including good daily supply of fresh vegetables. References required.—Address, Inchbonny, Woodham Ferris, Chelmsford.

"THE UNITY."—Magazine for churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Schools, etc.

CHANNINGHOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.

Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

L LANDUDNO. — TAN - Y - BRYN. (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.)

C. J. MONTGOMERY, M.A. (Oxon).

NEW SYSTEM OF SCHOOL SCHOLARSHIP EXAMINATION.

CLAYESMORE SCHOOL, PANGBOURNE, BERKS.

TWO MAJOR SCHOLARSHIPS, tenable for three years, of the annual value of fifty guineas; and TWO MINOR SCHOLARSHIPS, of the annual value of thirty guineas, will be awarded on the results of an Examination to be held from July 25 to 27, 1907. These Scholarships are awarded in accordance with a scheme which is to a great extent based upon the system of "Interview" and Examination adopted for entrance to the Royal Naval College, Osborne.—For entry forms and further particulars apply to The BURSAR, Clayesmore School, Pangbourne, Berks.

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0 0
HALF-PAGE ...	...	3	0 0
PER COLUMN...	...	2	0 0
INCH IN COLUMN ...	...	0	3 6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 8d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate. Saturday, July 13, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3395.
NEW SERIES, No. 499.]

LONDON, SATURDAY, JULY 20, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	449
LEADER:—		
Our Father's Will	...	456
ARTICLES:—		
The Ecclesiastical Situation in France		
—II....	...	451
Colonial Boston	...	454
MEETINGS:—		
Willaston Speech Day	...	450
National Conference Union for Social Service—II.	...	456
The Unitarian Van Mission	...	459
An Evening with the Van	...	459
Missionary Conference	...	461
CORRESPONDENCE:—		
An Urgent Problem	...	460
Christianity v. Unitarianity	...	461
LITERATURE:—		
Judaism	...	452
Henry Kelsey White	...	452
Short Notices	...	453
THE CHILDREN'S COLUMN	...	455
NEWS FROM THE CHURCHES	...	462
OUR CALENDAR	...	463
ADVERTISEMENTS	...	463

NOTES OF THE WEEK.

THE report of the Summer Meeting of the National Conference Union for Social Service is completed this week. The second of Professor Réville's articles on the Ecclesiastical Situation in France, dealing with the Protestant churches, also appears; but we regret to say that the Carmarthen Address has still to wait another week.

THE Rev. Frank Walters has accepted an appointment under the Quaker Trust, as preacher and lecturer in Scotland for the three closing months of this year. On Sundays he will conduct services at our churches, and on week evenings he will deliver lectures in various places as may be arranged.

THE Church of England Training Colleges have for many years had nearly four-fifths of their total revenue granted from public funds. Yet when Mr. McKenna insists that non-church students may be educated in them on application, it is said that grave injustice is done to Churchmen. On Thursday, last week, the President of the Board of Education had this and other reproaches to meet, among them that he was usurping the powers of the legislature, and so on. All this because, in addition to assisting all classes of the public to benefit by institutions mainly promoted by public funds, he has actually provided some relief for parents in districts where only one school exists, and that a sectarian one; and, worst

of all, he has begun to apply the law against schools which are unfit for children to be taught in. "Reprisals" are threatened when the other party comes into power; but few practical men are greatly affected by the threat.

LETCWORTH must be a busy place just now. On the 19th, the Marquis of Salisbury was to open the new Urban Housing and Homesteads Exhibition; and on the 27th, members of the Garden City Association and shareholders in the First Garden City are to meet there and realise the progress already made. Cottage-building is now proceeding apace, and must continue for many months if it is to satisfy the needs of the new printing and binding factories. The population has risen to 4,000, and its rapid growth brings many social problems in its train. To meet one of these a Girls' Club has been built by the generosity of a friend, and will, it is hoped, be a centre for much social life during the ensuing winter. The interesting temperance experiment of the "Skittles Inn" continues to prosper.

THE Garden City ideal is spreading, and spreading among practical men. The latest city at which a scheme has been publicly promoted is Leeds, where the Fearnville Garden Association has secured the option of a site at Roundhay for 500 semi-detached villas to cost not less than £300 each. The site extends over 70 acres. Bungalows will be allowed. While these various scheme at Leeds, Birmingham, Hampstead, Wolverhampton, Manchester, and elsewhere for Garden Suburbs are being promoted, it is of utmost importance that the promised legislation earnestly desired by housing reformers of all political parties giving local authorities the power to determine the general plan of the new suburbs that arise around the existing towns, should become law. Otherwise the Garden Suburb will be but an oasis in the desert of new buildings, and those who speculate in adjoining land and building will, as at Bournville, provide an unhappy contrast while gaining by the proximity of a better district.

SOME of the evidence which is being given before Sir Thomas Whittaker's Committee in the House of Commons, is very painful reading. Mr. Graves, chief factory inspector, stated that in Birmingham there were some 15,000 to 20,000 homeworkers engaged in the boxing and carding of hooks and eyes, in the button trade, electro-plating, and French polishing. Over a thousand women were occupied in the first-named of these, and, working ten hours a day, could rarely earn more

than from two to three shillings a week. In one case, a woman and five children only earned 2s. 7d. a week, the maximum earning was 4s. 3d. The same low payment was given to some 700 other women employed in the button trade. The Inspector added that children of three to five years of age helped their mothers, and that the sanitary conditions of the homes was generally bad.

THE holding of Summer Schools has now become a settled habit in the Society of Friends. During June one was held at Bryn Mawr, near Philadelphia, in which the chief lectures were devoted to "The Religious Message of the Bible" and "Mystic Movements in Church History." At the end of the month, two others were held in this country, one at Maidstone, to which Professor R. W. Rogers, of Madison, N.J., the well-known Assyriologist, lectured on "Creation Stories," and "the Story of the Flood"; and another at Bridport. A fourth school will be held, near Philadelphia, by members of the so-called Hicksite branch of the Society, at the end of August, and an attempt is now being made to establish an American "Woodbrooke," or settlement for religious study, in connection with the same body. These Summer Schools indicate the widespread interest which is being felt by Friends in the problems of religious thought, and especially of Bible teaching in their adult and Sunday schools.

LAST May a miracle happened. At the beginning of the week the fruit trees bore brown and greenish buds. At the end of the week they were robed in bridal garments of blossom. But for weeks and months the sap had been rising and distending the cells and maturing the tissues which were half ready in the fall before. The swift unfolding was the culmination of a long process. Perhaps these nineteen centuries of Christian influence have been a long preliminary stage of growth, and now the flower and fruit are almost here. If at this juncture we can rally sufficient religious faith and moral strength to snap the bonds of evil and turn the present unparalleled economic and intellectual resources of humanity to the harmonious development of a true social life the generations yet unborn will mark this as that great day of the Lord for which the ages waited, and count us blessed for sharing in the apostolate that proclaimed it.—*Professor Walter Rauschenbusch of the Rochester Theological Seminary, N.Y., Conclusion of his "Christianity and Social Crisis," 1907.*

DR. CAMPBELL MORGAN is reported as saying that the world at large on the matter of religion is passive, unresisting, uninquiring, indifferent; and, further, that the Church of Christ, as a whole, lacks emotion, enthusiasm, energy; that it is devoid of joy and singing. After so serious a charge one is inclined to look further down the speech to find suggestions for a remedy. The remedy, it seems, is to insist on these absolute verities:—

(1) Man is wrong; he cannot help being wrong; he goes on being wrong whether he lives in the slum or the suburb, the University or the penitentiary.

(2) Jesus Christ is a perfect and absolute Saviour. (He adds, "If this is not believed then the preacher had better clear out and stop preaching.")

(3) In the Bible we have a record which is a revelation, authoritative and final.

These, he says, are the certainties.

It would, perhaps, not be labour lost to ask whether the preaching of these *certainties* is not largely responsible for the indifference of the worldly, and the lack of joyous emotion in the men of the Church. The man who, with no pretence of religious faith, knows what it is day by day to lead a clean and dutiful life may well be indifferent to the message which begins by telling him man is wrong. The man who has any acquaintance at all with the actual lives of Christian believers and with the documents that are grouped together in the Bible, may well be halting and joyless if he has to describe the Bible as authoritative and final, or to declare Christ to be a "perfect and absolute" Saviour. May he not recover a sense of freedom and the gaiety of soul which he has lost as soon as he feels at liberty to honour simple human virtue; when he has neither to limit Divine inspiration to the Bible, nor to find it in those pages where it happens to be conspicuously lacking; when, even in speaking of Christ, he feels no temptation to speak in bombastic superlatives, but is willing so to speak that Christ, hearing him, might not blush or be ashamed?

DR. TOWNSEND, of the Methodist New Connexion, has recently explained in the *Methodist Times* the basis of membership in the group of churches to which he belongs. Attendance at class meeting having become a difficult and almost impossible test of membership, the rule was relaxed so as to allow alternative methods of becoming attached to the church, and in 1896 the rule was so enlarged as to admit active members of Christian Endeavour Societies to membership. Dr. Townsend believes that the greater latitude has worked well not only numerically but spiritually. "As to the success of the Endeavour movement, there can be no doubt. It is the class meeting with new and living interest imparted to it, and preserves among the rising generation of our churches a healthy fellowship of the most helpful kind."

GLADNESS can scarcely be a solitary thing: the very life of praise seems choral; it is more than one bounded heart can utter. Surely when one has once entered into the blissful secrets of harmony, the note seems to suggest the chord, to ask to be built up within it.—*Dora Greenwell.*

WILLASTON SPEECH DAY.

WEDNESDAY, July 10, was speech day at Willaston School. There was a large gathering of parents and friends of the boys, and of others interested in the school. A most excellent musical programme was provided by the boys. So striking and unusual, indeed, was the skill of the boys that those who do not know the work of the school might be excused for wondering if the boys had time for anything else. Those who do know something of the work of the school are convinced, however, that the teaching of classics and of biology is quite as good as the teaching of music.

It was with great satisfaction that we heard from Mr. Dowson, who took the chair in the regretted absence of Mr. Steinthal, that the son of Mr. and Mrs. Ernest Coventry, of Sutton, has gained an open biological scholarship at Magdalen College, Oxford. He is the first Willaston boy to gain an open entrance scholarship at one of our Universities. Only two such scholarships were awarded: one was gained by Coventry, and the other by a Harrow boy. He has done honour to his school, to his science teacher, Mr. Tobler, and to himself; and we were glad to hear from Mr. Dowson that the Governors had decided to give him a leaving exhibition for three years in recognition of his ability, in addition to the scholarship which he has gained at Magdalen.

Mr. Dowson expressed, on behalf of the Governors, high appreciation of the work of the Headmaster and of Mr. Tobler. He had the firmest faith in the future of the school. It was an unsectarian public school, based on broad religious principles. It aimed at a free and full development of body, mind, and spirit, and it would be, he hoped, a model to many schools which would come after it. He mentioned the strong desire of the Headmaster for a school swimming bath, a desire heartily shared by the Governors, and commended the consideration of this need to any generous friend of the school who may be willing to help it with a gift of far-reaching importance.

The Headmaster, Mr. H. L. Jones, in his reply, made a speech which must have impressed everyone by its quiet humour, its strong common sense, its grasp of the principles of the school, and its enthusiasm for the work.

He spoke, of course, with much satisfaction of Coventry's exhibition, and of the scientific teaching of Mr. Tobler, which had much to do with Coventry's success. He referred to the inspection of the music of the school by Dr. Walker, of Balliol College, the successor of Dr. Farmer. The following remarks from the inspector's report must be quoted:—"The percentage of boys individually taking part in it is most exceptional. The teaching is excellent, and the average of attainment is much higher than that ordinarily reached in schools. Indeed, I know no school which has a better general musical atmosphere. The material available must, of necessity, fluctuate in quality, but a tradition of the kind that is becoming rooted here is something of permanent value."

The Headmaster referred to the fact that seven boys had entered for the higher certificate in the Oxford and Cambridge examination, to be held in the following

week, and spoke hopefully of the prospects of the candidates. He referred to the flourishing condition of the Debating Society, the Literary Society and the Scientific Society. He spoke of the great importance of the classics in a liberal education, and said, with emphasis, "The classics will not take a second place here as long as I have anything to do with the work of this school." Much stress continues to be laid on games and on outdoor work. He was glad to report that one or two sporadic infectious cases had been at once checked. Epidemics had been a failure, due, he believed to good food, fresh air out and indoors, and plenty of soap and water, combined with strong precautionary measures. In conclusion he asked: "What do we wish boys to have learnt at Willaston? (1) His first care is his body, and neglect or indulgence of the body renders it unfit to be the tenant of the soul. (2) True knowledge must be won by sweat of the brow. Interest must stimulate but cannot supersede effort. (3) Besides body and intellect man has a soul. Unreasoning creed and dogma starves the soul, while thought and inquiry increases his faith. (4) Responsibility is given us for the good of our fellow men. It is the ideal of Willaston to take its place among the other public schools of the country in producing honest citizens and true sons of God. In doing this we believe that we shall be fulfilling the intentions of Philip Barker, the founder of the school."

Six new boys, we understand are coming up to the school in September. Willaston should be better known, but we believe that the good work being done, and the satisfaction felt by all the parents in its influence upon their boys must bear fruit in time, and that this school, under Mr. Jones, with the valued help of his wife and the teaching staff, will have a growing and a lasting success.

THE London Fabian Society will open a Summer School on July 27, at the village of Llanbedr, near Harlech, and seven miles from Barmouth. They have secured an old and roomy mansion called Pen-yr-Allt, with accommodation for about forty guests, and among the distinguished Fabians who will visit the place and lecture are Mr. Bernard Shaw, Mr. Sidney Webb, Mr. Hubert Bland, and the Rev. R. J. Campbell. Dr. Lawson Dodd, of Tunbridge Wells, has been actively engaged in its organisation. Others besides socialists will be admitted to residence and non-residents may attend lectures.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.—London, July 10, 1907. The Rev. David Fowler Stewart, M.A., of Felix Villa, Tonbridge, who desires to enter the ministry in this province, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness. Signed: W. Blake Odgers, chairman; James Harwood, secretary. Note.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.

THE ECCLESIASTICAL SITUATION
IN FRANCE.

II.—THE PROTESTANT CHURCHES.

If the Roman Catholic Church did not accept the regulations of the Law of Separation, the little Protestant flock in all its varieties has tried to comply with them. But here the internal divisions of Protestantism rendered the work so intricate that even the French Protestants are often at a loss to make out what is the present state of their organisation. How shall I, then, make it clear to our foreign friends?

Even before the separation, there were different Protestant Churches in France:—(1) The Reformed Presbyterian or ancient Calvinistic Churches, by far the most numerous; (2) the Lutheran Church, or *Eglise de la Confession d'Augsbourg*, which was recognised by the State as well as the Reformed Churches; (3) several little groups of Free Churches, like the Union of Free Evangelical Churches, the Baptist, the Methodist Churches, and others of no importance. The churches mentioned under No. 3 had no connection with the State. They were already separated; they had thus nothing else to do than to suit their existing organisation to the practical regulations of the Law of Separation. The Lutheran Church, with its two synodal circumscriptions of Paris and of Montbéliard (near Belfort and Basel) and its general synod at the head, was able to maintain the whole machinery of its organisation, because there was a spirit of tolerance which united the orthodox and the liberal members in the same communion. They had only to accommodate their statutes to the new legal situation.

But with the Reformed Presbyterian Churches it was another matter. Legally they were one body, but really since 1873 there were two; the orthodox or synodal churches and the liberal churches. The Government did not recognise that division, and continued to regard all the Reformed Churches as one denomination.

When the Bill of Separation was to be voted, there was a strong impulse throughout the public to secure the union of all Reformed Protestants in one and the same organisation. It seemed greatly preferable for such a small Protestant minority in a Catholic country not to divide itself once for all, nor to waste its means and strength in competition. I have no doubt that most of the Reformed Protestants wished that some attempt might at least be made in that direction, especially that a General Assembly of representatives of all the Reformed Churches might be called together to deliberate on the ways and means for a possible single organisation. But the leaders of the orthodox party did not desire such a union. The orthodox Reformed Churches had already a complete synodal organisation—with district synods and a general synod, with a compulsory confession of faith; it seemed to them unfaithful and impractical to imperil their own house by consulting a general assembly of all the Reformed Churches. But a large minority of their own General Synod was favourable to the union plans, and at the session of Reims, in 1905, it was decided by a majority of one voice that the General Assembly should be summoned

after the separation, without prejudice to the existing private organisations. Even this decision was too bold for the leaders. The board, on which they had a majority, interpreted the vote so that the General Assembly should be called together only when the separation had been realised, *i.e.*, when the Reformed Churches would have been reorganised, and that it would have to deliberate only on the opportunity of a confederation of the separately organised groups of Reformed Churches. Meanwhile they worked hard at the re-organisation of the orthodox group according to the regulations of the Separation Bill; a great deal of money was gathered amongst the rich members of the orthodox churches, and at the synods of Orléans (1906), of Montpellier (January, 1907), the separate organisation of the *Union nationale des Eglises réformées évangéliques* was sanctioned. And now at a synod of Paris (May, 1907) this orthodox Union invited the other Reformed organisations to hold a General Assembly, where the separate organisations would be represented—and not directly the churches themselves—to debate on what points they could work together.

The Liberal churches from the beginning had declared themselves in favour of the union of all the Reformed Churches, and they made many concessions for that purpose (Liberal Synod of Montpellier, November, 1905). But when it became unquestionable that the orthodox group had decided to repel any kind of common organisation, they were obliged by practical needs to work out their own government, with district synods and a general synod. Intending to make it clear that they wished not to create a dogmatic group, but a liberal and tolerant one, they chose the name of *Eglises réformées unies*.

But this is not the end. Amongst the minority of the orthodox group the strange interpretation of the vote of the synod at Reims by the leading board, together with many other causes, provoked such grievances that a part of them decided to turn aside from the group and to appeal to all reformed Protestants of France, to constitute on a broad evangelical platform a large body of Christians, above and beyond all party spirit (*en dehors et au dessus des partis*). These union men, whose leader is the pastor of Rouen, Wilfred Monod, recently elected minister at the church of the Oratoire in Paris, invited all those who shared the same principles to the meetings of Jarnac (October, 1906), and there they laid the groundwork of the *Union des Eglises réformées*, which held its constitutional synod at Paris, some days ago (June 1907). Here, also, there will be district synods and a general synod, so that we shall have henceforth three different kinds of district synods, and three different general synods of the Reformed Churches in France; those of the *Union nationale des Eglises réformées évangéliques* (orthodox), those of the *Eglises réformées unies* (liberal), and those of the *Union des Eglises réformées* (of no party). And, as all these synods have their meetings sometimes in the same towns (for instance: Montpellier, liberal synod in 1905; orthodox, 1907), one does not know what organisation is meant,

unless you mention the exact titles and the exact dates.

There is still another cause of confusion. The men of Jarnac, or of the *Union des Eglises réformées*, claim to be above all party spirit. They have appealed to all reformed Protestants, who pursue the same aim and profess the same principles of faith and liberty on an evangelical basis. They profess thus the same ecclesiastical principles as the liberals, although many of them have not quite the same theological opinions. So it has happened that a great many of the Liberal churches have given their adhesion to the group of Jarnac. At present more than half the churches of the *Union des Eglises réformées* are already also adherents of the *Eglises réformées unies*.

It would have been much more logical to amalgamate the two organisations; but then the men of Jarnac, who intend to be of no party at all, would have seemed to go over to the liberal party. Now many of them have still prejudices against the liberals. Moreover, they think that they would recruit no new members amongst the moderate orthodox churches of the *Eglises réformées évangéliques*, if they could be said to have united their cause with that of the liberals.

But practical reasons will oblige the two organisations of the *Union des Eglises réformées* and of the *Eglises réformées unies* to associate together before long, so that there will remain only two distinct denominations of the Reformed Churches, one with a dogmatical basis with about two-thirds of the churches, and another with an evangelical undogmatic basis gathering one-third of the churches, amongst which indeed will be many of the most important.

The General Assembly of representatives of all the Reformed Churches will not meet, because the orthodox party has not accepted its principle. But there will probably be a conference of representatives of the different organisations to strengthen the federation of the different Protestant denominations, already existing, and to concentrate all the Protestant forces for the defence of the common cause, without any interference in the government of the denominations themselves. I feel sure that the cause of union between Protestants will make progress in the near future.

Paris.

JEAN RÉVILLE.

AMONG the American ministers who are, or are about to be, in this country this summer may be mentioned the following—all of them friends of repute amongst Unitarians on this side:—The Rev. Paul Revere Frothingham, of Arlington-street, Boston, one of the Executive Committee of the International Congress; the Rev. Frank L. Phalen, of Fairhaven, Mass., who is to preach at Essex Church, Kensington, on Sunday; the Rev. G. W. Kent, of Providence, Rhode Island, who is to preach at Newport, Monmouth; and the Rev. W. R. Lord, of Rockland, Mass. Among the arrivals in August we look for the Rev. Robert Collyer, on his way to open the Keighley Library and to receive his doctor's degree from the Yorkshire University; and the Rev. Dr. Cressy, who is to officiate at Effra-road, Brixton, during September.

JUDAISM.*

THIS is one of a series of small hand-books on "Religions Ancient and Modern," and it differs from most of the other members of the series in this particular, that it is written by an adherent of the religion described in it. The author explains, in the preface, that "he is himself a Jew, and thus is deeply concerned personally in the matters discussed in the book. The reader must be warned to keep this fact in mind throughout. On the one hand, the book must suffer a loss of objectivity; but, on the other hand, there may be some compensating gain of intensity. The author trusts, at all events, that, though he has not written with indifference, he has escaped the pitfall of undue partiality." The book itself well bears out the promise of the preface. The reader feels at once that he is under the guidance of a man who has first-hand knowledge of his subject, and a knowledge not merely gained by study, but developed from personal experience, his own and that of his ancestors.

The Judaism described is that of the Hebrew race since the Christian era, though it really dates from the reorganisation after the Babylonian exile, and the true founder of it was Ezra (B.C. 444). The writer is not concerned with pre-exilic Judaism; but he points out that post-exilic Judaism took over "a syncretism of the whole of the religious experiences of Israel" in the past, from the earliest times down to the exile. Nothing that had come down was rejected. The ancient literature contained much which in itself was not in accord with the highest and best ideas of the post-exilic Judaism; but all was taken over, and was interpreted in the light of the later ideas. "Like the Bourbon," says our author, "the Jew forgets nothing; but unlike the Bourbon, the Jew is always learning." And he goes on to add that "But for St. Paul's attitude of hostility to the Law, but for the deep-seated conviction that the Pauline Christianity was a denial of the Jewish monotheism, the Jew might have accepted much of the teaching of Jesus as an integral part of Judaism." Which is true enough; but it seems to show that there are some things which not even the tolerant spirit of Judaism can assimilate. Contradictions there were, and are in plenty, in Jewish religious belief; and there never has been a self-consistent system of Jewish theology—a fact which does not trouble the Jew, so long as he can somehow fit those contradictions into his general scheme of life.

Of post-exilic Judaism, the predominant type is Pharisaism, for that alone survived the two great shocks of the fall of Jerusalem with the destruction of the Temple, and the revolt of Bar Coch'ba. The Sadducees perished with the Temple, for whose corruptions, as denounced by Jesus, they and not the Pharisees were mainly responsible. The Essenes were not unrepresented in the age after the final destruction of the Jewish State, but their influence was seldom more than that of an individual here and there. The Pharisees were the main stock, and from them has proceeded

the whole of what Judaism has since become. Our author notices, with approval, the suggestion of Professor Burkitt, that the fall of the Temple may have "produced within Pharisaism a moral reformation, which drove the Jew within, and thus spiritualised Judaism." Burkitt made this suggestion in order to account for the difference between the Pharisee as shown in the Gospels and the Pharisee as he appears in the Talmud. The suggestion, whether well-founded or not, is a vast improvement on that harsh judgment which condemns the Pharisees as always and everywhere hide-bound pedants and unspiritual formalists. The Pharisees, of course, were those who worked out to its fullest extent the principle of nomism in religion. The Torah, to the Pharisee, was the full and final expression of the will of God. And as being embodied in a series of precepts it might be called Law, as it usually is. But law does not fully represent what the Pharisee meant by the Torah. He was not content to obey the precept merely as the expression of an external authority; he sought always to get to the meaning and intention of the precept, as an expression of the mind of God, who gave it. He obeyed the precept because he owned God as perfectly good and desired above all things to do His will. And not only so, but as our author points out, the Pharisee "identified this imposed Law with the law which his own moral nature posited. . . . The Law was in large part a correspondence to man's moral nature."

The natural consequence of applying the principal of nomism to religion, is the multiplication of rules, and the casuistry of subtle distinctions; and our author candidly admits that to some extent Judaism suffered, through the placing on the same level of obligation the ritual and the moral precepts. "It is possible," he says, "to find in co-existence ritual piety and moral baseness. Such a combination is ugly; and people do not stop to think whether the baseness would be more or less, if the ritual piety were absent. But it is the fact, that, on the whole, the Jewish codification of religion did not produce the evil results possible or even likely to accrue" (p. 21). And elsewhere he makes the acute remark (p. 69), "But in discussing Judaism, it is always imperative to discard all *à priori* probabilities. Judaism is the great upsetter of the probable. Analyse a tendency of Judaism and predict its logical consequences, and then look in Judaism for consequences quite other than these. Over and over again things are not what they ought to be. The sacrificial system should have destroyed spirituality; in fact, it produced the Psalter, the hymn-book of the second Temple. Pharisaism ought to have led to externalism; in fact, it did not, for somehow excessive scrupulosity in rite and pietistic exercises went hand in hand with simple faith and religious inwardness. So, too, the expression of ethics and religion as Law ought to have suppressed individuality; in fact, it sometimes gave an impulse to each individual to try to impose his own concepts, norms, and acts, as a Law upon the rest." I have given that long passage because it throws so much light upon the inner aspect of Judaism, a light which is very

seldom vouchsafed to the Christian outsider. And for the sake of the same Christian outsider I would add what a modern Jew conceives to be the sum and substance of his religion; but the passage is too long to quote. It will be found on pp. 37, 38, and is taken from a tract entitled "Essentials of Judaism," by N. S. Joseph, and issued in London by the Jewish Religious Union.

There is matter in every one of our author's chapters upon which I should like to comment, if space allowed, or if I thought that the readers of the INQUIRER would be interested in them. For those who are interested, the book itself, to be had for the very modest price of one shilling, will be better than any comments of mine. They will find in it chapters on "Articles of Faith," "Some Concepts of Judaism," "Some Observances of Judaism" (in which there is no mention, so far as I can see, of the distinctive sign of the covenant), "Jewish Mysticism," "Eschatology," and "The Survival of Judaism." The last gives our author's version of the Messianic hope. "Amid all its trust that the long travail of centuries cannot fulfil itself in Israel's annihilation, amid all its particularism, there soars aloft the belief in the day when there will be no religions, but only Religion, when Israel will come together with other communions or they with Israel. . . . Modern Judaism claims no finality but what is expressed in that hope. . . . Modern Jews think that in some respects the Rabbinic Judaism was an advance on the Biblical; they think further that their own modern Judaism is an advance on the Rabbinic. Judaism, as they conceive it, is the one religion with a great history behind it which does not claim the religious doctrines of some particular moment in its history to be the last word on religion. It thinks that the last word is yet to be spoken, and is inspired with the confidence that its own continuance will make that last word fuller and truer when it comes, if it ever does come."

So, Israel also, even in these latest days, is "saved by hope."

R. T. HERFORD.

HENRY KELSEY WHITE.*

WHEN our friend and brother, Henry Kelsey White, passed away, less than a year ago, we felt that there was lost to our churches a minister of exceptional enthusiasm, large ability, and unusual promise. Particularly in his later work at Ashton-under-Lyne he gave evidence of zeal, courage, fidelity, and determination which seemed to make certain the future welfare of his congregation. His Ashton friends are taking steps towards the preservation of his memory in connection with their new church; and all his friends will find a way for themselves. What is likely to be his best tangible memorial is the little volume just published by his friend Mr. Tutin, of Hull—for whom he edited several interesting anthologies of seventeenth century poets—and edited by another friend, Mr. Lionel S. Birch, of Urmston. The work of Kelsey

* "Judaism." By Israel Abrahams, M.A., Reader in Talmudic and Rabbinic Literature in the University of Cambridge. (Constable & Co., 1907. 1s. net.)

* Essays and Poems, by Henry Kelsey White. Edited by Lionel S. Birch. Published by J. R. Tutin, Albert-avenue, Hull. With Prefatory Memoir, pp. xi—100. 2s. net.

White, apart from that of his ministry, was considerable, in quality, if not in quantity, and of the manuscript material left behind Mr. Birch has brought together in a neat book of a hundred pages what he regards as the best and ripest portions, such as fully merit publication, and should win appreciation "not only among those who knew the writer, but in a wider circle of literature lovers." These consist of three papers on Shakespearean subjects, one on "Literature and Social Progress," and thirty poems, including ten sonnets. The essays witness to a considerable depth of reading, and contain, even where the material is somewhat fragmentary, good suggestions on certain aspects of Shakespeare's genius, and here and there a passage of arresting force and beauty; the fuller essay, of which we have given the title, is very indicative of the wealth of its subject and a good contribution to it. Of the poems, we like best the sonnet-paragraph of a passage of Lessing and most of the fine lines of "Passed," an elegy on the death of Tennyson. The blank-verse pieces are well-sustained, and have not a few sections of great beauty, of plaintiveness of feeling and clearness of description. As one closes the book, the sadness of the thought of rich promise cut off on the very threshold of attainment lies heavily upon one. How much for us and for many might have been!

The issue of this book is limited to 500 copies, for it has not been intended as a marketable thing, but chiefly as a simple memorial, a little treasure some of his friends may wish to keep. It has for frontispiece an excellent portrait.

W. C. HALL.

SHORT NOTICES

A Plain Man's Faith brings us in contact with a strongly religious personality—an anonymous author—whom many readers will be glad to meet. His somewhat remote manner will indeed be an obstacle to his influence, for, like other writers of the present moment, he has steeped himself in a literary culture that has made him fastidiously averse to the common handling of religion. And in thinking to arrive at theological results without theology (a common phase with those who consider themselves "plain men") he arrives, not at clarity, but merely at an uncertainty of emphasis on points where we want to be sure of his meaning. He is all in favour of literary and spiritual interpretations of religion as opposed to crude, dogmatic statements. His plea for an all-comprehensive Church will find a ready welcome in our own denomination, while he will appeal more effectively than we can do at present to the larger Christian communities, because he is so genuinely in touch with the living Christian consciousness which they preserve in spite of their dogmas. He appeals for more honest speech. "It is indisputable that to save some poor old woman's peace, to prevent some youthful doubt, to buttress, as they think, some manly faith, the real working of the Holy Spirit, the true teaching of our Lord and Saviour, the clear purpose of our God and Father, are kept back by those who know these things." He handles in a fresh and suggestive way the mystery and entangle-

ment which are incident to the use of words as vehicles of the Spirit; and this may be illustrated by his own remarks on the personality of Christ. "Neither before nor since his time has such a Son of God appeared, and the marvel is that as we progress from stage to stage towards God and find out the way of pleasing Him, we may even hear the Master's whisper: 'Have I been so long among you and among your churches, and ye have not listened, though I told you that at first?' . . . No more inspiring gospel can be conceived—at least, as yet, though I think that this is one of those ideals which is never superseded except in the knowledge of details as they grow—than this of working among mankind with God, in Christ's steps and name, till we are all one." And, for beautiful though somewhat elusive writing, take this from the closing paragraph: "And one by one, no two alike in their ideals and their personalities, all reach the veil of death and pass in silence through. There at least all seem to expect to be alone with God. Falstaff called upon Him, and Mistress Quickly, under her rôle of hostess, admitted that she would do so at the proper time. It is no dishonour to the Creator that we leave His earth with some reluctance, however weary we may be—the sunsets and the birds, the flowers and fruit and stars, the poetry and science, the sweet companionship of home! But those that know their Father, from their very thankfulness for earth, expect from His hand some better thing at least, and, first, something of satisfaction for those who missed it here." (Constable, 5s. net.)

W. WHITAKER.

Broken Shells Gathered on the Shores of Thought, by F. T. Mott, author of "The Benscliff Ballads," and other books not unknown to some of our readers, is a little collection of suggestive fragments of thought dedicated "to all who prefer the contemplation of beauty and the earnest pursuit of goodness to the farce and frivolity of society." It contains both prose and verse. Here is the first fragment: "If any man would buy Wisdom let him pay for it with Love; or Peace, let him exchange for that rare pearl the gauds and trappings of Luxury. If any would rejoice, let him open the eyes of his soul and be thankful. There is no joy like that which waits upon Thankfulness, which is true worship, and lifts a man into the very presence of his God." The second is in verse:—

"O World that art so fair and true,
My heart leaps out with joy between
The lovely over-arching blue
And thy sweet floor of green.

* * * *

"Here I stand beneath this bower
Of ivy sprays and budding rose.
Heaven breaks upon my soul! The Power,
The Love, the Beauty round me closed!"
Mr. Mott is a thorough-going optimist, and his determinism, which in former days he has often championed in these columns, bears him calmly over many rough places of moral stress. Thus of God he says: "He is the One only Spirit of the universe, and in that universe is no evil, no wrong, no backsliding, no degeneration." And, again; "We call one man good and another wicked. But to the eye of God they are all beautiful, and the small variations only

make the total beauty or the garden richer and more perfect." Human life does not quite appear to us in that guise, nor do we think that it is merely "sentiment" that is on the side of freedom in the matter of human responsibility and the unfolding moral life of man. (Gay & Bird, 1s. net.)

Mr. J. R. BEARD'S *Secret Fancies of a Business Man* will only come as a revelation to those who sceptically divide between the poet and the practical life. For many a year the author of these verses has been known as a careful writer and a forceful speaker; it needed but these pages to prove that, to his other gifts, is added that of a sensitive feeling for rhythm and an ear for true rhyme. Gentleness, shrewdness, noble thought and honest humour mark out his pieces from the dull average of verse writing. He shows his skill in many modes and sings in many keys; but the dominant spirit is that of a true manly nature, devout and earnest one while, playful another. Manchester may not be Parnassus, but a rill evidently flows that way; and we expect the author's many friends will become more numerous now he also is found among poets. (Sherratt & Hughes, pp. 107, 2s. 6d. net.)

The reprint of the late Mr. Samuel Sharpe's *Historic Notes on the Old and New Testaments* is more than an act of filial piety. Although the work was written half a century ago, and that half century the most fertile in Biblical research, its independent and sagacious spirit commends it still to serious attention. The fact is, that the author, while pursuing his own lines of investigation, was in many of his critical conclusions on the right track, and so far ahead of the rank and file of commentators that many of them are not up to him yet. Two types of reader will probably appreciate the book most—the unlearned, who is making his first venture into open-eyed study of the Scriptures, and the man of scholarly mind who is most competent to add the corrections and supplements necessary to bring it abreast of the latest science. There is certainly a great store of acute observation and reasonable interpretation in these pages. The hand which has added paragraphs here and there, judging by the marks of parenthesis, has done good service in a modest way. (Elliot Stock, pp. 312, price 6s.)

An Exposition of the Gospel of St. Mark, by the late William Kelly, edited, with additions, by E. E. Whitfield, contains little that is fresh or valuable. Neither the author nor the editor shows any sympathy with modern exegetical views and methods, and, referring to these in the preface, the editor exclaims, "May God deliver us from the present widespread apostasy!" (Elliot Stock, 5s. net.)

Me and Myn, by S. R. Crockett, is an amusing, pleasant, idle tale, in which those who appreciate the romance of stamp-collecting will find a special interest. (Fisher Unwin, 6s.)

The Case for Women's Suffrage, edited by Brougham Villiers, contains contributions by Mrs. Fawcett and Mr. Keir Hardie, and a number of well-known champions of the cause, including Florence Balgarnie, Eva Gore-Booth, Margaret McMillan, and Christabel and Emmeline Pankhurst. As an appendix two speeches of Mr. I. Zangwill's are given, at the Exeter Hall demon-

strations on February 9 and March 8. (Fisher Unwin, 2s. 6d. net.)

A View of Life. By Margaret E. Thomas.—The various papers of which this little volume is composed are marked by deep religious feeling, and by much beauty of thought and expression. Some of them have obviously been suggested by the writer's experience as a nurse, and they may all be said to be reminiscent, more or less, of vigils in the sick chamber, where the heart is chastened and the mind naturally looks upon things *sub specie æternitatis*. The author is painfully conscious of the social evils of the time, of "the ever-increasing irony of silk and rags, of brightness and squalor," of "the problems which one may never solve but which it seems cowardly to drop"; and she insists on the need of personal effort and sacrifice, on each one doing his or her best to bring about the realisation of God's kingdom on earth. (Elliot Stock. 2s. 6d. net.) J. M. C.

COLONIAL BOSTON.

ALL through the time of the Commonwealth the colonists were left very much to themselves, but with the Restoration it soon became evident that a new state of things was approaching. The new Government viewed with rising anxiety, and some jealousy, the attitude of independence and assurance which these hitherto insignificant colonies were beginning to assume.

King Charles and his ministers began to manifest their intention to take a much more effective control over their domestic affairs, and one pretext after another was seized upon for pressing the claims of the Crown. Since the earlier attempts of this kind the colonists had suffered severely in long contests with their Indian neighbours, and besides this there were among them a growing class of rich and prosperous people who were disinclined to any course which involved disturbance, and who, though they still held to their religious and political opinions, were perhaps a little tired of the extreme severity and dulness of life under Puritan rule.

With this condition of things among them the colonists were no match for the Home Government, and as the latter pressed its claims they receded step by step, until in 1686 the precious charter was relinquished, and a new, royal governor appeared to show that the old system was at an end.

One of the chief points of the religious system of the Puritans was the combination of great religious devotion with a total absence of all outward ceremonial. Ritual and set prayers were abhorred by them, and until now they had been able to keep all signs of such things out of their city.

The Puritan government had made life restricted and uncomfortable for all those unfortunate people who, though they lived under its jurisdiction, did not fall into line with Puritan ideas of what a church should be. But in spite of discouragement, there were an increasing number of such people, and among them not a few Episcopalians whom the authorities had allowed latterly to hold services in a part of the Town House. Now the first thing the new governor did was to make a peremptory

order that one of the chief churches should be granted for the holding of Episcopalian services, a proceeding that was regarded with intense dislike by even the most moderate. But not only were they shocked by the spectacle of an English church service in one of their own meeting-houses, for presently some one was married with the aid of the English prayer-book, whereas till now marriage among the colonists had been made into a purely civil rite, and their dead buried in solemn silence; and then the governor proceeded to intrude into the Puritan calendar various Popish holidays, with all sorts of worldly sports, and it was no wonder that even those best disposed to the new rule should protest and feel wounded in their tenderest feelings.

Under the old charter, Boston had grown from a scattered settlement on the edge of a wilderness into a flourishing town; it now increased rapidly, and in 1760 had twenty-five thousand inhabitants, and was quite the largest and most prosperous town on the continent, and known in England as the most important town in the British colonies. It still had an English look, its streets were called by English names, the materials of some of the houses had even been brought over from England and the people loved to plant English trees and flowers in their gardens.

The town made a fine show in those days, as it spread itself out from the harbour's edge, while down on the shore, as befitted a town that got its prosperity largely by seafaring was a fine wharf called the Long Wharf, of which the inhabitants were very proud, crowded with great warehouses. From this ran the principal street, called King-street, afterwards to be re-christened with Republican fervour, State-street, and at its head stood the Town House, one of the few pre-revolutionary buildings standing now. In it, all Government affairs were transacted, and its history is full of exciting incidents. From the balcony the news of the Declaration of Independence was read, and here the constitution of the State was planned. From its windows Washington received an ovation from the people and reviewed a long procession.

Until then, the roof was adorned with carved figures of the Lion and the Unicorn. These were torn down and burnt in the first year of independence; but when, in later years, the old place was restored, the city fathers, feeling that they could afford to indulge their antiquarian tastes without compromising Republican independence, had copies made of these old heraldic animals and placed them on the roof again, where they may gladden the eyes of the traveller to this day.

Faneuil Hall is another relic [of those colonial days, and the scene of many a patriotic outburst of feeling. It used to be called the "Cradle of Liberty," and to-day is always used for any gatherings of citizens in times of public excitement. It is forbidden by the city charter to be sold or leased and is never let for hire, but can be obtained on the application of a certain number of citizens for public meetings. On its roof is a gilded grasshopper, supposed to be taken from the arms of the Frenchman who gave the building to the town, but in reality copied from that on the top of our own Royal Exchange in London.

Still another building of note is the

Province House, where all the royal governors lived in turn. It was a fine large house set round with lawns and trees, and over the doorway were the British arms. But all its glory has departed from it. Only some of its walls are standing, and though there is its old name, Province House, still on its front, it decorates a common lodging-house up a shabby back street.

In the early days there had been few rich and no poor, but now differences had grown more marked, and the existence of a poor-house showed less welcome changes. But there were other and pleasanter evidences of the march of progress. The number of school houses had increased too, and the influence of the Puritan's faith in education showed itself in the unusual number of printing presses in the town, and, indeed, at a time when in all Virginia there was only one printing press, in Boston there were already five! Besides this there were already several newspapers, and some periodical publications. In fact, one of the most interesting survivals of colonial times is known to-day as the "Old Corner Book Store." It stands at the junction of Washington and School streets, and any one reading the list of its successive owners since its erection in 1712, will find the names therein of many an honoured Boston citizen. It has for generations been the centre of the intellectual life of the town, and is regarded by all the Bostonians with a veritable feeling of affection.

To us the most interesting relic of the colonial days of Boston is the King's Chapel. It was erected by the first royal governor—he who so greatly offended the stiff old Puritan citizens, by demanding the use of one of their own churches; and here he and his successors attended the services of the English church as long as there was any royal governor. It is a quaint old place, and though mainly rebuilt, it keeps its old appearance, and, in fact, reminds one very much of some of our own old London city churches. They show you the place where the governor's pew used to stand and point out the organ emblazoned with the royal cypher, and in the pulpit I believe is the old prayer-book King George himself presented to the chapel.

I think the most distinctive feature in Boston, and one of which Bostonians are most proud, is the Common. There is an old record which tells how, in the very early days of the settlement, "a piece of land was set apart as a trayning field, and for the feeding of cattell."

The common is still a "trayning field," but the "cattell" have ceased to graze there. From the first care was taken to keep it in order, and in 1657 it was ordered "yt if any person shall hereafter anoy ye comon by spreading stones or other trash upon it, these shall be fined twenty shillings." In this order the settlers showed their good sense, and their descendants have had the wisdom, while leaving the beautiful open space pretty much as nature made it, to take good care that it should be preserved from defacement, or the encroachments of greedy city governments. Within its confines have been enacted many of those events which go to the making of history. It was here

that the British troops encamped behind their trenches, waiting through the long bitter winter to besiege the town, and here in modern times, John Andrew, the beloved "war governor" of Massachusetts, reviewed the troops which the State sent out to take a share in the civil war. Intersected by paths and covered with fine old elms, it has a piece of water in one part of it which there has been many an attempt to rechristen, but which still goes by the homely name of the Frog Pond. Against one side of the common the waters of the Charles River used to lap, now in its place runs the broad thoroughfare called Charles-street, and beyond that, where used to be the salt marshes, is the fine West-end of fashion and wealth.

There must have been by the middle of the eighteenth century nearly twenty churches, or rather meeting houses, for, according to Puritan notions, it was the Church that worshipped in the meeting-house, and the term as applied to the edifice itself was regarded as a relic of popery. Of these the majority were congregationalist and were maintained by the State. Chief among these was the meeting-house of that "First Church in Boston" founded so soon after the landing of the colonists. The first building had only mud walls and a thatched roof, and very likely presented, like most of its contemporaries, more the appearance of a fort than a sacred building. Its floor was simply the earth beaten down, and its roof was very probably used as a store-house for powder and ball. Later on it was rebuilt, and then became a large brick building, still standing as late as 1808. The building of those churches was always a matter of public concern, for each citizen was obliged by law to contribute to "razing the meeting house," while a tax was levied on every householder for the maintenance of the minister.

At first, while the colonists were poor and materials hard to get, there was very little outside church decoration, and in any case it would have been considered a piece of vanity and extravagance. Later on, however, perhaps paint was cheaper or the belief in ugliness as a part of holiness not so enduring, for it became the fashion to paint the meeting-houses in very lively colours indeed. Mrs. Earle, in her "Sabbath in Puritan New England" describes one, of which the main part was a bright orange, its doors chocolate colour and its corner boards and weather boards white, while still another was so gorgeous that its congregation boasted that they had "the newest, biggest and yallowest church in the county." H. B. H.

UNIVERSITY COLLEGE has a scheme for establishing a Hall of Residence for students at the new Garden Suburb at Hampstead. At present, nearly 300 men students are living in lodgings. The proposal is for a hall that would accommodate 50 or 60 residents at charges not exceeding £20 a term, the necessary capital to be provided by a limited liability company. A plan of self-government by the students, dispensing with a Warden, is advocated by Sir William Ramsay, and is viewed sympathetically by the Provost of the College, Sir Gregory Foster.

THE CHILDREN'S COLUMN.

THE SUNNY SIDE.

ONE of the sayings we all know well is, "What can't be cured must be endured." It is a very true saying, but when we have said it we haven't finished with it, we have to decide how it is to be endured. Some of us like to put on a gloomy expression to let the world know it is hard work, and that we have a right to grumble. I know a little girl who came down to breakfast very cross one day—she was rather a spoilt little girl—and no one taking any notice of her, she at last said, very irritably, "I may scratch my back all day, and nobody cares." I am afraid everyone laughed, and she did not get the kind of notice she wanted.

I begin to think that old saying ought to be altered into "What can't be cured, must be enjoyed." But you will say there are things that can't be enjoyed, illness or pain, for instance. No! We can't enjoy them actually, but we can bear them so that it will be a pleasure to look back on the way we bore them.

When I was a little girl, my father wanted to pull one of my teeth out. It was a quite loose front one, and if I had only trusted him, and bravely borne it, I should now enjoy the remembrance of being good, and think pleasantly of the pretty presents given to me after. But, sad to say, I remember how I kicked and screamed, and had to be held down tightly on a table, and my father's troubled face, and I still have the uncomfortable feeling that I did not deserve the presents. I have grown wiser since then.

Now I will give you the advice, taken from her own experience, of some one who managed almost to enjoy a painful illness:

First make up your mind you are going to like it, if only a very little bit, and that you won't mind if things are horrid.

Now, if nurse is a long time away when you want something, instead of thinking about it, look round your pretty room and see what there is to while away the time. Perhaps the curtains have a pattern on them, and, if you look, you may see a funny face laughing; or a scroll will turn into a squirrel nibbling a nut, and, maybe, a monkey is close by teasing it. Or the wallpaper may have hidden in it funny pictures. The time will go so fast like this, that nurse will be back before you have thought of her again. I have done that when tired with pain and waiting, and found myself actually laughing over the queer things I saw.

Then, if a cat keeps you awake, or motor-cars keep whizzing by, compose a little story and make them fit in, and you will be asleep before you know.

And, above all, try to look cheerful. Oh! the difference it makes to everyone in the house whether the invalid smiles generally or looks miserable! To smile makes others smile, and that makes you smile again, and so it goes on. But a melancholy face makes every one look sad, too, and then a cloud seems to settle on the whole house. And you know it does not hurt more to smile than to frown.

So, when we think it over, there can be a "Sunny Side" to even illness (as

well as to everything else) if we only bear it well, and think of others as well as ourselves. And by doing these, we make everyone love us, and then we must be happy. This is what a poet says about the "Sunny Side":—

Wherever it goes, the darkness glows,
And men and women sing;
If fills their eyes with a glad surprise,
And stays their sorrowing;
The heart is atune, the world is June,
Nothing is old or gray,
As it passes along with the swell of a song,
Like a musical break of day.

Spirit of Love, in the blue above,
Who makest the sun to flame,
Who guidest the light of the planet bright,
And callest the stars by name,
It is thou dost hide in the "Sunny Side,"
And creepst from heart to heart!
And, soul or clod, we share the God
Who comes—and the shadows part.

JULY *Young Days* has a dialogue between the Oak and the Elm in Mr. Livens's delightful series of papers, "Listening to the Nature Folk." These papers should not be overlooked either by the children or their elders, and we hope some day they will make a little book. The Guild work this year is "Just a Verse Each Week," to be learnt by heart. These are the verses for the four weeks of July:—

HAPPY THOUGHTS.

The world is so full of a number of things,
I'm sure we should all be as happy as kings.
R. L. Stevenson.

ON LOAN.

"With some of us sick, and with most of us sad,
It hardly seems proper for one to be glad!"
Well, come, needy neighbour, at least you can borrow!
I'll lend you a smile—you can pay me to-morrow.

W. G. Tarrant.

HE PRAYETH BEST.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Coleridge.

TRUE WORTH.

True worth is in being, not seeming;
In doing, each day that goes by,
Some little good—not in the dreaming
Of great things to do by and by;
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

WITH the broad Atlantic rolling between our ministers and delegates and their churches and homes it will certainly be a convenience to be able to cable to a registered address. Arrangements have been made by which messages may be cabled to "Unitarian, Boston" (the name of the recipient, of course, being prefixed). Such messages will be delivered at the offices of the American Unitarian Association, 25, Beacon-street, Boston. No doubt intending visitors to the International Council, and their friends at home, will make note of this very useful provision.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 20, 1907.

OUR FATHER'S WILL.

LOOKING back upon the proceedings of the summer meeting of the Union for Social Service, held at Manchester College, Oxford, the report of which is completed this week, we find much cause for gladness and thankfulness. Certainly those who were there will have very happy memories of that week of conference and fellowship; and what they experienced, though their numbers were not many, bears the promise of much greater things in the years to come.

Here we are at the heart of religion, of that living faith, which must control the future, for the welfare of the world. This is the lesson all the Churches have to learn. As to doctrine we can only know the truth, and the power of that truth, as we are doing the will of our FATHER who is in heaven. And that will is the true life for all the children of men, in the world as it is, here and now. It is in the facts of common daily life that God is with us, and in our deeper understanding of its meaning, in the purest impulses of trust and reverence, the passion for justice and fellow-feeling, the motions of His Spirit are to be recognised, making His will known to us. The Kingdom of God is to come here in our very midst; it is the right ordering of the affairs of the world, that justice may prevail, and righteousness be the strength of the people, and peace and brotherly love make gladness in every heart; that there may be liberty for all alike, with differing gifts and differing opportunities of service, to enter into the fulness of life. We have to find better ways of doing the world's work, to share its good and beautiful gifts, to make peace prevail, and break down the barriers of an evil selfishness and hardness of heart, to guard the unprotected and the feeble against cruel wrong, to take the unfit, and touch them with the quickening breath of wholesome strenuous life, and make them fit for a place in the great field of honourable service.

Here is the chief concern of our religion, to be doing the world's work in the

spirit of a true brotherhood, thus proving by the demonstration of our common life that this is indeed God's world, in which it is true that love is the greatest of all, and that by His grace we have the power more and more completely to overcome evil with good. Every call of human need, every stirring of better hope and aspiration, makes clearer to us what we have to do, and every kind of helpful service touched upon in the conferences of the Union form a part of the Divine purpose, which it is for us to fulfil. Each one in his own place, according to his own strength, and all in the one Spirit, we have to throw ourselves into the service of the common good, and the more completely we can do this, the more surely shall we know the strength, the quietness, and the joy of an abiding faith.

The PRESIDENT, in summing up the work of the summer meeting of the Union, quoted lines from WORDSWORTH'S "Recluse," as exactly expressing for us the ideal which we seek to attain through the efforts of our Union for Social Service. What WORDSWORTH set himself to sing we have to realise in the service of our life:—

"Of Truth, of Grandeur, Beauty, Love, and Hope,
And melancholy Fear subdued by Faith;
Of blessed consolations in distress;
Of moral strength and intellectual Power;
Of joy in widest commonalty spread;
Of the individual Mind that keeps her own
Inviolate retirement, subject there
To Conscience only, and the law supreme
Of that Intelligence which governs all—
I sing.

* * * * *

—Beauty—a living Presence of the earth,
Surpassing the most fair ideal Forms
Which craft of delicate Spirits hath composed

From earth's materials—waits upon my steps;

Pitches her tents before me as I move,
An hourly neighbour. Paradise, and groves

Elysian, Fortunate Fields—like those of old

Sought in the Atlantic Main—why should they be

A history only of departed things,
Or a mere fiction of what never was?

For the discerning intellect of Man,
When wedded to this goodly universe

In love and holy passion, shall find these
A simple produce of the common day.

—I, long before the blissful hour arrives,
Would chant, in lonely peace, the spousal verse

Of this great consummation:—and, by words

Which speak of nothing more than what we are,

Would I arouse the sensual from their sleep

Of Death, and win the vacant and the vain
To noble raptures."

There is a good motto for our Union in the thought of that one line,

"Joy in widest commonalty spread."

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SUMMER SESSION AT OXFORD.

II.

WE reported last week the first three days of the summer meeting of the Union at Manchester College. The remaining days were no less full of interest, and were rendered the more delightful by the beautiful summer weather that had come at last. Thursday afternoon will long be remembered as a time of ideal pleasure and happy comradeship by those who were fortunate enough to join in the excursion down the river to Nuneham, and Friday afternoon also had its special interest in the visits to Dr. Murray's "Scriptorium," the laboratory of the great English Dictionary, and to the Clarendon Press printing works.

THURSDAY'S & FRIDAY'S LECTURES.

The devotional service in the College chapel was conducted on Thursday morning by the Rev. W. J. Jupp, and on Friday morning by the Rev. E. A. Voysey.

UNDERPAID LABOUR.

The first lecture both on Thursday and Friday morning was by Miss Clementina Black, on "The Public Conscience and Underpaid Labour." On Thursday she made a statement of facts, taking as an example the box-making trade, in the investigation of which she had just been engaged. Fuller information on the whole subject will be found in Miss Black's book, "Sweated Industry and the Minimum Wage" (Duckworth & Co., 3s. 6d. net). It was a serious fact, she said in the course of her Thursday lecture, that the number of trades which provided a living wage for girls was diminishing year by year. For instance, in the cardboard box making industry the average weekly wage sixteen years ago was 15s., now it was only about 10s. And this was for skilled labour—she did not believe anyone present could turn out boxes that would pass muster with some of the firms, or make them fast enough to earn 4d. a day. Wedding-cake boxes, for example, were retailed at 1s. 6d. per dozen; the price paid to the makers was 2s. 7d. per gross, and out of this they had to find their own glue and the wrappings in which to send them to the wholesale house. One gross per day was the very fastest rate at which they could be turned out, and every one had to pass fifteen times through the operator's hands before it was complete. The box making trade was becoming a machine trade, but girls were only being paid 10s. a week for full factory hours to tend the machines. The people who were labouring under these conditions were by no means worthless—they were in the true sense of the word, respectable, and, in spite of their adverse condition, were rarely heard to complain. The truth was that when all was said and done, modern civilisation practically rested on a basis of slave labour, and the taskmasters were starvation and family affection. The employers, more often than not, could not help themselves, nor could the consumers individually do much to remedy the evil. The state of things was the

result of many individual actions, by themselves well-intended, but collectively producing very evil effects; and it was only nationally, collectively, that a way could be found out of the muddle. But there was one thing they could and ought to do as individuals, and that was to learn to acquire a knowledge of the facts and study to find a solution that could be applied.

In her second lecture (on Friday morning) Miss Black asked how the evils she had described might be remedied. It was desirable for us all, she said, that commodities should be cheap, but not that labour should be cheap, for that meant human misery, which was bad not only for the sufferers, but for all. Apart from the question of humanity, it was a fact that the underpaid did bad work. Underpaid labour was not really cheap. If labour were better paid, she affirmed that the trade with which it was concerned would be improved, and she instanced the cotton trade. When the child-labour, which had been a national disgrace, was abolished, and factory legislation was introduced, the trade made immense progress, and when the trade unions raised the rate of wages, the quality of the work also improved, so that England now commands the markets of the world. The same principle, she was sure, would apply in other trades. When the employers could not press down the rate of wages they were obliged to improve machinery and in other ways secure their profits by better work. The Factory Acts had been passed, not on industrial, but on moral grounds, but once more it had been proved that the way of righteousness was the best way. Much had been done for the regulation of the hours of labour, and she believed that the time had come when something might be done as to wages. She then gave a most interesting account of what had already been done by the Wages Board in New Zealand by the method of arbitration between employer and employed, and also at Melbourne, and urged that the same principle should be applied in this country. She did not suppose that a minimum wage would bring the Millennium, but it would bring the same kind of advantage in the matter of pay that had been secured by the regulation of hours. In the matter of starvation wages the public conscience must intervene and speak through the Legislature, and every individual consumer could help by getting to know the facts and then pressing the matter upon Parliamentary candidates, in order to secure reform. In conclusion, she urged them all to join the Anti-Sweating League.

COLLECTIVE ENTERPRISE.

The Rev. P. H. Wicksteed gave the second lecture on Thursday, following up the subject of his previous lecture on "The Central Industrial Problem." The subject was announced as "The Relation of Collective Enterprise to the Theories of Individualism and Socialism." The lecturer dealt with many of the fundamental conceptions of political and social economy, money, bankruptcy, the relation of book-keeping to industrial fact, and so forth; but the portion that dealt especially with the relation of municipalised industries to

the theories of individualism and socialism may be summarised thus:—

In the industrial world we have to find out what we can do that some one else (who likewise has or can do something) wants done, and by doing it to get from him some general command of the services and commodities in the circle of exchange; and we then proceed to select, up to the measure of our command, the things we desire to possess or to get done. This is individualism. It rests on a man's direct and primary consciousness of the things he wants (not necessarily for himself), and the fact that in order to get them he must do what some one else wants. A man's economic or industrial worth depends on the relative importance to anyone else (whom he can directly or indirectly find out) of the things he can do. He is therefore under direct and constant pressure to find out what other people most want and get it for them, for in no other way can he get what he wants made or done. This is the strength of individualism. It is a force which constantly impels a man to find out what he ought to know because of the unrelenting urgency of the things he knows.

But it does not cover all the ground. There are communal needs which must be collectively dealt with, such as the need for roads, in which it is impossible to establish this direct relation between the worth to others of a man's effort and the means given him by others of accomplishing his own purposes. And this is the natural field of communal enterprise. There are also revenues corresponding not to the output of individual effort, but to significance of things, or forms of matter, which are legally possessed by individuals, but owe neither their existence nor their significance to assignable individual effort. The communal direction of communal resources to communal purposes may reasonably be called collectivism or socialism. But if an elected body of persons gathers capital, pays wages, and sells the produce—that is to say, exchanges it for what it is worth to individuals—this is a case of certain public-spirited persons performing some of the easier and more routine functions of business for nothing; but the whole transaction remains essentially on the individualistic basis. If it is successful, an economy of effort is effected, but no revolutionary principle of organisation has been introduced. Yet an immense amount of what is hailed or dreamed as Municipal Socialism is no more than this.

TEMPERANCE REFORM.

On Thursday evening addresses on "The Drink Traffic—Disinterested Management" were given by Mr. B. Seebohm Rowntree and Miss H. M. Johnson, followed by discussion.

Mr. B. S. ROWNTREE said that as temperance reformers they must agree that there were three conditions which ought to be carried if legislation was to be effective. In the first place, they must materially reduce the total consumption of alcohol, and not merely drunkenness. Secondly, they must destroy the social and political menace of the trade. Thirdly, he believed in order to do that they must take away from the trade their war fund, the monopoly profit of the drink

trade granted by the nation. It was that monopoly profit which enabled it to be what it was—the most powerful fighting organisation which there was in England at the present day. The profit of the public-house trade amounted to twenty millions a year. With regard to present policy, there were certain things they wanted—they wanted to restore the power of the magistrates taken away by the Act of 1904. They also wanted to introduce a time-limit—that is to say, the expiration after a certain number of years of every licence in the land. The licences should lapse, and only be granted again as new licences which paid the full monopoly value to the State. As to further measures of reform, he thought the power of local veto ought to be given, but experience had shown that while in sparsely populated districts it would be successful, in large towns it had always failed, and in England 77 per cent. of the people lived in towns. Then, as practical reformers they had to ask what could be done to meet the evil, and he strongly advocated the system of disinterested management, under which a company would take over the public-houses and manage them, not with the object of encouraging, but of discouraging, the sale of intoxicants. The profits should go, not to the lessening of local rates or to local charities, but to the national exchequer, to be distributed impartially throughout the whole country, in proportion to population, for providing counter-attractions to the public-house. That was how intemperance must be fought. It was a question of the right entertainment of the people.

Miss JOHNSON, on the other hand, was strongly opposed to disinterested management. She felt it to be inconsistent for a temperance reformer, even from the best of motives, to engage in the drink trade. If they were convinced that alcohol was a poison, and that the use of it, even in what was called moderation, was entirely harmful, they had no right to take part in distributing what they felt to be an evil thing to the people. They must do everything they could to restrict the trade. And she believed that the local veto had been far more of a success than Mr. Rowntree admitted. She gave instances of experience in Norway, where there were more prohibition than Samlag towns, and of the astonishing spread of prohibition in the United States, where thirty-three millions of the people were now living in prohibition areas. She was confident that the local veto would make its way in this country, and would be welcomed first by the working men.

OPPORTUNITIES FOR SOCIAL SERVICE.

On Friday evening a lecture on "The Need for Social Service" was to have been given by Mr. Percy Alden, M.P., but he was prevented by his public duties from being present. No other lecture was arranged, and the time was most profitably devoted to a kind of experience meeting, in which a number of members present told of the work in which they had been engaged. Thus Miss GITTINS recounted her experience in connection with the Discharged Prisoners' Aid Society in Leicester, and what opportunities of helpful sympathy she found in meeting the women

who came out of gaol. Miss CLEPHAN told of what can be done for deficient children, and of what unexpected capacity was often found in children supposed to be stupid when they were properly treated. Miss H. M. JOHNSON told of her work in Liverpool, in calling public attention to the cruel wrongs suffered by children served with drink in public-houses, of how the magistrates were led to take action, and the movement had spread throughout the country. They ought now to work, she said; to get the age raised to eighteen, below which it would be unlawful to serve young people in public-houses. Mr. J. C. BALLANTYNE spoke very earnestly on the subject of Social Purity, and urged all the members to join the Social Purity Alliance (17, Tothill-street, Westminster, S.W.). Dr. HELEN C. PUTNAM told of what had been done in New York State in the Elmyra Reformatory, and a similar institution for men, and urged the frankest teaching of the facts of our physical life, no less than the moral, in schools. Mr. WATKINS, of Ruskin College, pleaded that the hopelessly long hours of railway men in the goods traffic were due to a vicious social system, which must be abolished to secure for the men healthier conditions of life; and Mr. F. G. STEVENS, of the Great Meeting Mission, at Leicester, spoke of the right spirit of sympathy and perfect frankness in which the young people must be met. They must be cared for for their own sake, not with any ulterior thought of "the church."

The PRESIDENT, who was in the chair, in closing the meeting, said they had during that week been in no danger of losing contact with the facts of life, and he felt that that meeting had been one of the most helpful of all. He concluded with the lines from Wordsworth which we have quoted in our leading article.

SATURDAY MORNING.

A closing conference was held on Saturday morning on "The Work of the National Conference Union for Social Service."

The President took the chair, and first the following memorial resolution was passed, the members standing in reverent silence.

In Memoriam B. Kirkman Gray.

"THIS summer gathering of the members and friends of the Union for Social Service, arranged and organised by Benjamin Kirkman Gray, secretary of the Union, desires to record its sense of lasting debt to him for all that he did for it, and yet more for the spirit he impressed upon it. The wisdom and insight of his plans for the Conference have been amply vindicated by the impression it has made upon the hearts of all those who have shared its counsels, and, while mourning the loss of his continued guidance and support, his friends and colleagues here gathered together wish to express their deep sympathy with Mrs. Gray, and their own sense of gratitude for all that they have received, and can never lose, from the devotion of their lost companion."

The PRESIDENT then announced that Mr. J. C. Ballantyne, who, during the week,

as local secretary, had won their confidence and affection, had consented to act as colleague to Miss Gittins in the secretaryship of the Union, and, on behalf of the members, he welcomed Mr. Ballantyne to that office. They were not passing any formal votes of thanks, but he felt sure that they would all wish the thanks of the Union to be expressed to all their lecturers and to other friends, including the men of Ruskin College, who had done so much to promote the pleasure and success of this meeting, and not least to the authorities of Manchester College, for their hospitality to the Union.

Mr. RICHARD ROBINSON, the treasurer, spoke of the representative character of the Union, and urged that in every province there should be an affiliated local union, as there was already in the Midlands and in Manchester. It would be their aim also to co-operate as far as possible with similar unions in connection with other religious bodies. He went on to urge members to pay special attention to the question of underpaid labour, and also to the subject of Social Purity. In that matter he thought there had been great improvement in the last thirty years. In Liverpool that progress would always be associated with one name very dear to them all. The law in that matter was generations behind public opinion, and it was flagrantly unjust, as being not equal for men and women.

Mr. J. HARROP WHITE, urged the importance of bringing to notice the laws that exist, and the steps that should be taken to put them into operation. Too many of their laws were only permissive, but much could be done, by calling attention to them, to induce local authorities to adopt them. The Union would do good work by publishing leaflets explanatory of the law on various subjects.

The PRESIDENT referred to the very helpful work of the "Poor Man's Lawyer" in connection with some of our Missions, and said their Union might act as Poor Man's Lawyer to their people generally.

Dr. CARPENTER called attention to the importance of making the Union better known among the churches.

Mr. J. C. BALLANTYNE gratefully acknowledged the trust that had been reposed in him by making him one of the secretaries of the Union. He told how he had come to Manchester College two years ago eager for more light on our social state, and now he had come to feel that the moral regeneration of the people was the greatest need of all. That regeneration might include socialism, but he looked for a higher harmony that might include the ideals of both socialism and individualism. He referred to the stimulating teaching of Professor Henry Jones, who had led him to see that there was an open-hearted, progressive attitude to be taken up towards all social problems, and he felt that he was neither socialist nor individualist; but, according to the inscription over the door of that College, he was simply one who was seeking for truth, liberty, and religion. That, he thought, should be the motto of their Union also. He urged them all to turn once more to Professor Henry Jones's articles in the *Hibbert Journal*, on "the Working Faith of the Social Reformer," which were lectures he had

delivered in that College. They contained just the proclamation which that Union wanted to make, and he wished they could be separately published as a book. He once more urged the publication of the President's lecture on "Gambling."

CLOSING SERVICE.

After the Conference a closing religious service was held in the chapel, in which the President, Miss Gittins, and Dr. Carpenter took part.

The PRESIDENT in the course of an address referred to Bonaventura, and a saying of his in which he had put together three texts about "heavy burdens," "except your righteousness exceed the righteousness of the Scribes and Pharisees," and "my yoke is easy and my burden light." In answer to the question of what they implied, he said that the additional commandment was that of love. It added to the weight of the burden, but only as wings add to the weight of the bird, wheels to the weight of the chariot, and sails to the weight of the ship. The wings bear the bird aloft, wheels make the heavy burden roll lightly, and sails carry the ship singing across the sea. The grievous burden becomes light and easy when the added weight of love is thrown upon it. They must take care, however, not to give way to an idle sentiment of love, which it was so easy to indulge, quite apart from the misery, oppression, and horror of life. A sentimental, self-complacent love would not do, and the conventional sentimental Christ was of no use to them. But they had above them in that chapel, whether by happy accident or divine instinct, a robust Christ. It was a young Christ, with his sheep over his shoulders, in a robust and businesslike way, doing his task and rejoicing in it, not sentimentalising, but doing his work and caring for his sheep. *Do we care?* asked Mr. Wicksteed. Many of us know we ought to care, and get little peace from our conscience, if we do not. But when we really care, the higher voice of love sounds within us and guides us. Robust, brave, cheerful, not in the spirit of self-sacrifice, but of self-realisation, we go for the thing we want to have, we seek the thing for which we care, and our social sense is broadened. We cannot separate ourselves from our surroundings, our race, we can but live in the social life of which we are part.

Our lives do not satisfy us, unless we can get them into some kind of intelligible relation with the lives of others, conscious not only of the misery around us, but of the joy, the open door of life, the gospel of the glad tidings of life's possibilities. Then for our terrified flight from the hounds of conscience, our shrinking from the lash of duty, our groaning under the heavy burden, comes the light and eager step, the light burden eagerly borne, the new youth, the sense of life, under the added burden of love.

After prayer Miss Gittins read the hymn:—

God of the earnest heart—
The trust assured and still,
Thou, who our strength for ever art—
We come to do thy will!

To draw thy blessing down
And bring the wronged redress,
And give this glorious world its crown,
The spirit's Godlikeness.

Thou hearest while we pray;
O deep within us write,
With kindling power, our God, to-day,
Thy word—"On earth be light."

Dr. CARPENTER, having also offered prayer, gave the final address. It had been his privilege, he said, to offer them a word of welcome, and now also the word of farewell. What, he asked, is it that we carry with us from these memorable days? Some have received much information on matters on which we were ignorant; some have gathered out of public conference and private talk suggestions for personal action which we may carry out in our own ways in our own spheres; some have, perhaps, won some clearer insight into complicated relations of the life, in which we have our share and must do our part. All this is on the side of the intellect. But we have also surely come closer to one another, with quickened feeling, with a deeper sense of our relations to each other and to those who are struggling and suffering round about us. And out of this realising of the unity of our life comes lastly the quickened purpose, the gathering energy, the sense of power, where we are strong not in our own strength, but in that of the mighty Life that beats through us and uplifts us, to which we give the awful name of God. And as we go back to our various tasks we surely take with us this stronger faith, this more earnest realisation of the common ground and support of all our lives.

Speaking further of the work of that Union, he said it surely was not necessary to justify their action, as part of the great movement, which had taken place in the last generation to bring religion to bear effectively on the problems of our common life. So long as religion remained in its present divided condition, expressed in various groups of churches, it was inevitable that they should organise for the purpose of carrying out what they believed to be the will of God in their own spheres, with the aid of that supporting life which the church nourished. Not in the temper of self-seeking, to promote the interests of their own churches, must they do that work, but in the temper of Jesus, which sought to lay the healing of sympathy and help on the sorrows, the wounds, the sufferings, the guilt of men. As they strove to promote the service of that Union, there might, indeed, be in their hearts the desire for co-operation in the common work as far as was possible, that might carry them out of their own church associations and unite them with their brethren, whether in Christ or out of Christ, at least in God, the ultimate ground and unity of all. There were the roots of their common life, there the reconciling spirit that would ultimately bring harmony among all churches and make real in the life of the people at large that which they felt to be their strongest help and support. Let them make the work of that Union, he said in conclusion, an expansive, uniting, sympathetic work, that will bring us into accord with that

larger life through which the Spirit of God is training us as members one of another. So may this gathering be a seed-plot of helpfulness for many hearts and lives!

Then followed T. H. Gill's hymn:—
Our God! our God! thou shinnest here,
Thine own this latter day;
To us thy radiant steps appear;
We watch thy glorious way.

Come, Holy One! in us arise;
Be this thy mighty hour!
And make thy willing people wise
To know thy day of power!

With the singing of this hymn and the Benediction, the service, and with it the Summer Meeting, was brought to a close.

THE UNITARIAN VAN MISSION.

REAL summer weather has at last brought a better record for the Vans, and the workers are more than ever convinced of the need and the great opportunity of this Mission. Of one experience, which may be taken as typical of a good many, Mr. Page Hopps tells in a separate article; but other much happier experiences are also recorded.

Thus, from No. 1 Van we hear that on the last evening at Pontefract, after an address by the Rev. Ottwell Binns, the ex-Mayor, a Wesleyan, moved a vote of thanks, which was heartily accorded. The lowest attendance at Pontefract was 250, the highest 476.

No. 3 Van, with which Mr. Capleton was at Luton and Dunstable, is that of which Mr. Page Hopps tells. Later in the week it was at Tring, with the Rev. F. Summers, and was joined on Wednesday by the Rev. W. G. Tarrant, who will be at work at Hemel Hempstead and St. Albans (returning home, however, for Sunday's services). Then next Thursday the Rev. J. A. Pearson, of Oldham, will visit Hertford, and afterwards Hoddesdon. Lay preachers and others, who are willing to assist in the work that has to be done in and around London during the next few weeks, are requested to communicate with the Rev. T. E. M. Edwards, 1, Valley-road, Streatham, S.W.

No. 4 Van had a run of fine meetings at Stafford, and both the visiting missionaries, the Rev. W. Wilson, of Oxford, and Mr. Steel, of Belfast, were strongly of opinion that the work should be followed up in the town.

From Stafford the Van moved to Stone, and thence to Longton. At Stoke, on Thursday, the Rev. W. Holmshaw took charge. On Monday the Van moves to Newcastle, and next Thursday the Rev. B. C. Constable takes charge at Hanley, moving afterwards to Burslem.

The Scotch Van (No. 2) has been at Ayr, where the Rev. J. Forrest reports bad weather at first, but he and Mrs. Forrest were busy distributing literature and talking to passers-by. This week a beginning has been made at Prestwick, with better results.

Do all things like a man, not sneak-
ingly;
Think the King sees thee still—for his
King does. — George Herbert.

AN EVENING WITH THE VAN.

It was at Dunstable. The van was very prominently placed on a broad space in the High-street. First came about a score of children, then a few working-men and women, most of whom had been rather shyly looking on at a distance. Then good Mr. Bertram Talbot (who does everything, from cleaning the van and washing up the tea things to addressing the audiences) played two pleasant tunes on a sort of mechanical organ, after which the people gathered round, faced by Mr. Capleton, who read from the Bible, called for a prayer, and made an opening speech. By this time about 400 people were present, and I spoke on the subject of salvation, asking for a wider range of thought than that afforded by the Bible, and pointing out that everything in human life was governed by God's great law and method of evolution, which applied as much to religion as to science and politics and sociology: this making it necessary to bring all the results of modern ethics and modern civilisation to bear upon the solemn question of man's fate in a future life.

The address was followed by questions, and then there was a revelation of extremest interest. In the very centre of the audience there was a band of chiefly youthful questioners, with some older men, all as full as they could hold of the Calvinism of a hundred years ago. They knew only one standard of appeal—"The Word of God"; and it was all in vain (at first) to point out that this "Word of God" attributed to Him such shocking things as the command, "Thou shalt not suffer a witch (a spirit medium) to live." They were quite certain, hilariously certain, that the first man was made by God out of dust, and that the first woman was made out of one of his ribs. They were confident, violently confident, that God could not forgive anybody except through faith in the blood of Christ. They knew perfectly well that if a boy failed to go to a Sunday-school, or if a man failed to meet with a missionary or a minister who could persuade him to "accept Christ" he would infallibly go to hell and its burning for ever and ever; and when gentle Mr. Talbot ventured to suggest that possibly "the lost" might have "another chance" on the other side, the suggestion was received with half-laughing shrieks of contemptuous incredulity. Then, when the speaker cited the words of the Psalmist, "The Lord is good to all, and His tender mercies are over all His works," the only response was, "That is here. There is no hope after death for the unsaved." On the speaker asking, "Don't you wish it were true that the poor hardworking costermonger who never had a real chance here should have one there," there was a positive yell of "No!" though a good many gravely said "Yes."

One very sorrowful thing occurred. Over and over again during question time it was asked, "If the unsaved will have another chance of getting to heaven, and eventually be equal with the saved here, what advantage has the good man?" And, in the van afterwards, half-a-dozen young men pressed that question hotly: but, to their credit, it ought to be said that eventually they seemed to be impressed by this other question: "Even suppose

there were no future life, and no after reward for being good, would you not prefer to be a noble man rather than a beast?"

On the whole, I felt that this meeting was an overwhelming answer to the always rather poor question, "Is it right to disturb the faith of these people, and go away?" For my own part, I would have liked at Dunstable to put a pound of intellectual and spiritual dynamite under the whole mass of pernicious rubbish and blow the entire thing, for preference, into the clean air of agnosticism, if only for the vindication of the righteousness of the Ideal God.

With the majority of these theological survivals there is no question of saving them from unhappiness. They are perfectly happy, as happy as they are egotistical, and as egotistical as they are sure of Heaven. They glory in "the blood of the Lamb;" they cling to their devil; they are quite satisfied that there should be, for others, a hopeless hell. It does not seem possible, but it is true. Any way, Dunstable alone abundantly justifies the putting on the road these rational Gospel vans; and at Dunstable I believe something has been left behind which will give the preachers a great deal to do.

J. PAGE HOPPS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

AN URGENT PROBLEM.

SIR,—Once more I must decline Mr. Roberts's well-meant offer to provide me with a *précis* report of my words. The unqualified phrase "Jesus as absolute" is not mine. The danger of this snippety, catch-word theology is that everybody conceives that he knows quite well what "absolute" means; and therefore such phrases simply darken counsel. "Jesus is absolute and presumably perfect" is another instance. "Perfect" is understood in such connections in a quantitative sense, and also as tantamount to "sinlessness"; and both these notions seem to me worse than useless when they are applied to Jesus. The only proper use of the word "perfect" as applied to a human being is when it becomes the language of adoration and devotion. "Perfection" is not a positive or descriptive idea, but a "limiting conception," and is so used properly of God. But any attempt to apply the word precisely to Jesus, and not in the affectional manner I have mentioned, drags us back to the old notion of holiness and salvation as a sort of fixed quantity, and sin as another sort of fixed quantity, Jesus having one and we the other; whereas the modern view of the spiritual life turns our attention entirely to the power of the Master (whoever he may be) to suggest and inspire deeper and ever yet deeper fountains within us of spiritual good, and has nothing to say about these factitious theological quantities.

There is the same need of discriminating and of avoiding the crude lumping together of ill-assorted notions, when we enter upon

the question: To what extent was Jesus anticipated in his great utterances about loving God and our neighbour? That Jesus had his roots in the past, certainly I, who insist so much on the more earnest, if also the more intelligent, acceptance of "development," can never dispute. But in the first place, the fact that Luke makes the lawyer, and not Jesus (as in the earlier account of Mark), enunciate the two great commandments, loses all its force when Dr. Carpenter cites this very passage as an instance of Luke's "adaptation" of incidents taken from an earlier source, after "remembrance of their original significance became confused." (First three Gospels, pp. 302, 315, second edition.) And apart from this, the whole pith of Luke's passage is not the presence of the formula, "love thy neighbour," but the fact that the lawyer, "willing to justify himself" and his Jewish, non-Christian ideas, said, "Who is my neighbour?" Whereupon Jesus gives his *new* interpretation of "neighbour" in the parable of the Good Samaritan. Indeed, if the ethical attitude which the New Testament uniformly describes as originating with Jesus had been the common possession of Judaism, why should the Sermon on the Mount have been necessary?

It is true again that the formula "Love thy neighbour as thyself" is found in one place in the Old Testament. But in one only (Lev. xix, 18). And by a common, if not general, interpretation of it, it was quite compatible with hating one's enemies (Matt. v. 43; and the cursing Psalms). I am glad to recognise in the Old Testament and in Judaism those dim and dawning anticipations of Jesus such as "Love thy neighbour." But if I am to have an intelligent grasp of history, I must observe grades and distinctions. Because Jesus seized, as by a lightning intuition, upon old phrases which he could transform into a new beauty, that is no reason for blurring over the whole process of growth. Mr. Wicksteed has said in his essay, "The Place of Jesus in History" (Studies in Theology), that the two "great commandments," as they are found in the Old Testament, are involved in the "fundamental, all-pervading, aggressive" national exclusiveness of Israel; and he commends to us the motto, *Duo idem cum dicant non est idem*. Moreover, these two "great" laws are combined for the first time by Jesus. In the Old Testament they are separated as widely as Deut. vi. 5, and Lev. xix. 18. What shall we say of the spiritual genius which first saw how closely their internal meaning formed a great unity, and furnished forth the human ideal? If, in one sense, there is nothing new in the world, then the only things in any sense new are created by selection and re-combination of the old. Consider what Jesus selected from! If all this is still too obscurantist for Mr. Roberts, he may be referred to Renan's fifth chapter for some striking remarks on the originality of Jesus. But it would be more worth while to read Dr. Drummond's illuminating comparison of Old and New Testament ideas on the Fatherhood of God (Hibbert Lectures, pp. 172-6).

On the general question of religious development, I think that Mr. Roberts's difficulties would all be overcome if,

instead of evolution as a process of mere indefinite changes, we thought of it as having a specific character of its own. Thus when Mr. Roberts asks why the experience of the Christian centuries should be specially connected with Jesus, whereas we do not impute his experience to Isaiah, what he has in mind is a mere flow of successive experiences, like that of a stream. Now, to say the least, religious development is something higher than such a mechanical flow. It is, at the very least, organic; one stage *grows out of* another. Also there is no *dead level* of succession; as in living organisms, there are here also special "growing points," and an Englishman is much more at home in the Universalism of Jesus than Jesus was in the Particularism of Isaiah. That is, development is always development according to *some specific standard*, and within some defined area or *limit*. Jesus took for the limit of his ideal, *humanity*; nothing less and nothing more. Isaiah and other leaders have had their own standards and their own specific kinds of religious development, but the light of their stars was merged when the sun rose. It remains, then, only to ask what ought to happen when the ethical ideal has been made, by one bold stroke, identical with the human ideal. Of course, there will be continual improvement *in detail*; and this is all that Mr. Roberts's statement can really mean:—"A purer intellectual conception of God, however incomplete, is not without effect on the moral conception." Progress in goodness can in future mean only finding new ways to love. But apart from the exclusively moral side of the matter, our view of religious progress as being at least organic growth, will supply some general reasons for thinking that the main advance will be more and more Christian. (1) H. Spencer taught us that evolution ever becomes increasingly *definite*. It keeps on certain lines. The religion of the future, however different from that of the present, will start from the highest that exists at present—will not descend out of mid-air. Even an animal species progresses only in so far as it integrates itself more and more, develops more strenuously the properties it already possesses. Thus, *e.g.*, if Christianity has (through its redemption doctrines) stressed "solidarity," further progress will depend on our not dropping this, but developing it still further. In short, we must make our choice. There is no such thing as "religion in general." Evolution will see to it that we become *something*, higher or lower. (2) And we can go further. Religion is on a somewhat different footing from intellectual theories, in respect to evolution. It is more than an opinion. It is a way of life, a working scheme for existence in the human world, an organisation of lives and activities. And, therefore, while mere opinions easily change and merge into others, a religion is of necessity more stable, and any changes that come to it will usually be of the nature of re-interpretation. If it cannot stand these, there will be revolution rather than evolution; witness Judaism. Now, we have seen why Christianity is capable of quite indefinite reaches of re-interpretation. And this is why it is the world's desire. (3) This progress differs from all

others in being *conscious* progress. Mere lapse and merging belongs to lower evolutions. The higher a religion becomes, the more does it intensify men's consciousness of themselves, and their relationship to one another; and therefore its perpetuation becomes more and more a matter of preserving the fellowship, and less and less a matter of accidental change. And, as Dr. Mellone says, the gradual spread of the ideals of Jesus will not mean a diminishing reverence for him who was their personal source.

W. WHITAKER.

CHRISTIANITY v. UNITARIANITY.

SIR,—I was much affected by a reflection in your Leader of the 6th, in which you expressed your own opinion that in what you designated as "our undogmatic churches" the name Unitarian can be tolerated only because of the assurance that the word means just free and catholic and undogmatic! a representation which assuredly is only too commonly vociferated amongst us by blind leaders of the blind! It is in the highest degree consoling to hear that you do not sympathise with that ascription.

Surely those who think so are mistaken. The term never did mean that, and does not really mean it now, and we are bound to insist on the repudiation, and stand clear and free—for a free Gospel.

The word was most certainly, in its first use and application a dogmatic controversialism and nothing else. It was emphatically anti-trinitarian and, so far as the spirit was concerned, truly a most beneficent declaration of the supremacy of the one, sole, undivided God.

As for its peculiar popularity amongst the disciples of Mr. Lindsey and Mr. Belsham in London and the South there was certainly in their hands, however touched by their peculiar sense of enfranchisement, genuine religious impulse and association, and in "Unitarianism" the challenge to liberal and rational thought exertion and profession was complete. This led in time to organisation of distinctly denominational energy, and by and by to congeneric development in the North. In each case the characteristic denominationalism has always been used and flaunted precisely in the sense of a sectarian dogma and distinction. But, so far as I know, it never heard of the modernised so plausible translation. [Within two months I myself have heard two eloquent preachers exult in the special distinction of the denominational position and aims, as a peculiar distinction with a special merit of segregation.]

But all this is for me comparatively superficial, and fairly liable to criticism and more precise rejection.

Nevertheless, to my mind, the case with regard to the popular and perhaps more particularly the clerical or ecclesiastical use of the name is exactly that of the party of the new Christians whom Paul had to distinguish from his own broader followers when he went up to Jerusalem with Barnabas and Titus; that is to say, from those who sought to bring him and his party into subjection: "*to whom we gave place—no, not for an hour!*" that the truth of the Gospel might prevail.

Thus I venture to declare that for us now the use of the name "Unitarianism" is not the truth of the Gospel, but just in its very limitation an un-Christian superstition of Circumcision.

We entreat our old friends and colleagues, giving us their right hands of fellowship, to come out free from that bondage, while we heartily agree to let James, and Cephas, and John in all good fellowship go to Essex-street, and in the Van—if they think fit, all being nevertheless children of God by faith in Christ Jesus. "*For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but a new creature. And as many as walk according to this rule, peace be on them and mercy and upon the Israel of God.*"

R. D. DARBISHIRE.

MISSIONARY CONFERENCE.

THE forty seventh annual meeting of the Missionary Conference was held in the Memorial Hall, Manchester, on Thursday, July 4. After the usual devotional services, the President, Rev. J. Channing Pollard, took the chair, and about fifty members answered to their names. The annual report stated that the membership stood at 116, and four members admitted later in the day brought it up to 120. The report further set forth the circumstances under which the Van Mission, initiated by the Conference, had been transferred to the British and Foreign Unitarian Association. Services had been held by the Conference at Windermere and Douglas during the summer months. The balance-sheet showed a small sum in the hands of the treasurer. The Rev. J. E. Manning was elected the new President, and the Revs. W. R. Shanks and T. P. Spedding were re-elected secretary and treasurer respectively.

THE PRESIDENT'S ADDRESS.

THE PRESIDENT devoted his address to the Signs of the Times and the Missionary Aspects of the Church. Having spoken of the significance of the "New Theology movement, and the great importance now felt to attach to social questions from the point of view of religion, he went on to welcome the larger interpretation now generally given to Christianity. The mistake of the past, he said, was that it concerned itself chiefly with the individual soul, and ignored the conditions of the human race. The danger of the present is lest in our concern for the race the individual is forgotten. But one of the most cheering signs of the times is its larger interpretation of Christianity, which is at once recognising the mistakes of the past, and is alive to the danger of the present. Professor Rauschenbusch, in his book "Christianity and the Social Crisis," says: "There are two great entities in human life—the human soul and the human race—and religion is to save both. The soul is to seek righteousness and eternal life; the race is to seek righteousness and the kingdom of God." This wider and truer interpretation of religion is gradually becoming the ideal of all churches. It has long been our ideal, and accounts for the activity of our individual members in all that concerns the progress and well-being of our civic and national life. What is leading

to this truer conception of religion is the gradual breaking away from the old theological beliefs. If the old theology be true, the attitude of the churches in the past to race conditions is explicable and was correct. For what mattered this ephemeral existence here? What matters the conditions under which we live this brief span of life in a sin-cursed and lost world, in the light of the infinitely greater question of whether we are to be eternally blest or cursed in the life hereafter. So far-reaching and disastrous in their ultimate effects are theological opinions that there should be no uncertain sound or timidity in the delivery of our message, no parleying with false opinion, no temporising in our missionary propaganda, no bartering of the truth for the sake of mere amiability or a passing harmony. Our speech must be with the boldness and power of the man who is thoroughly convinced and feels burdened with a message that God is calling upon him to deliver. There can be no social questions for the man who really believes the old theology. One neutralises the other. This Mr. Campbell feels, and in this he is right. As to the thousands who are out of touch with the churches because they are not sufficiently sympathetic with their aspirations for the application of the Christian ideal to social questions, I believe that this is but a temporary phase that will pass away, and is passing away; because, as I have said, the churches are at last slowly realising that "there are two great entities in human life—the human soul and the human race—and religion is to save them both." Referring to the great need for religious reconstruction in which our churches must do their part, Mr. Pollard said that in this work Dr. Martineau nobly led the way. Facing the problems of the newer knowledge of our time, falling back upon first principles which can be verified by the personal experience of one's own soul, and by the concurrent testimony of human race in all ages, he placed religion upon a solid and impregnable basis. And our special mission is to make our churches and missionary activities so many centres of this larger affirmation which shows that the newer light of knowledge is replacing the old ideas with grander, and making religion not less true, but more and in every sense more uplifting, helpful, and inspiring. This is just the message so many thousands of the unchurched are waiting to hear. If we can find them and they us, they will be with us. Our mission is especially to the emancipated minds of the time; it is to prove to the world that our intellectual freedom is quite compatible with reverence, worship, and the full development of the religious life. On this point a great conflict is impending which will probably be the last one of all—the conflict between the forces of religious liberty and ecclesiastical despotism. In the meantime it is for us to show that there can be a church based upon the principle of freedom without appeal to external authority, a church in which the worshippers need not sacrifice their freedom of thought. That is doubted. It is a part of our mission to prove it.

A discussion was initiated by the Rev. J. A. PEARSON on the desirability of the Conference appointing [a missionary to help vacant churches, to open up new ground,

and to look after the services at Douglas for which the Conference is responsible. A lengthy discussion ensued, and the matter was finally referred to the Committee to consider and report.

MISSIONARY AIMS AND METHODS.

The Rev. J. MORLEY MILLS read an eloquent paper on missionary aims and methods. He expressed great hopefulness of the signs of the times. Our churches, he said, are growing in the missionary sense, and of this he was inclined to say better late than too soon. We had much to learn as to the wise economy of our forces, and he pointed out how much more missionary work might be done if the body of our regular ministers were better distributed and enforced by lay help, so that the best preachers could be sent where the need was greatest, and congregational selfishness gave way before the eagerness to spread the light. He advocated the appointment of a special minister at large, who should be free to help in the Van Mission and in other preaching, quite apart from the effort to build up churches. He referred to "that Wesley of Unitarianism," Richard Wright, who began his missionary labours in 1806, as the type of missionary minister he had in mind, though the method of his work would necessarily be modified by the changed conditions of the present time. He concluded with an ardent expression of his faith in the greater future now open to such missionary faithfulness.

The Conference took special note of the absence of the Revs. G. Knight and S. H. Street. On the motion of the Rev. C. Peach a vote of sympathy was passed with them in their sickness, coupled with the hope of their speedy restoration. The Conference also sent respectful greetings to the Rev. J. C. Street, one of its most devoted members, whose absence this year from the meeting was generally deplored.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bedfield (Suffolk).—A very successful sale of work has just taken place in aid of the new club-room which the Central Postal Mission Committee are putting up, to provide more convenient accommodation for social purposes and for refreshments. The room is to adjoin the mission chapel, and to communicate with it. The villagers have been very eager for its erection, and determined to do all they could to raise funds for this object. They formed a sewing circle, material was bought and made up, until sufficient articles were accumulated to justify the holding of a sale of work. This sale took place in the Bedfield mission-room, on Wednesday and Thursday, July 10 and 11. Mrs. Frank Youngman, of Hope Hall, opened the sale, and at the close Mr. Newell announced that the receipts amounted to £11 16s. This result of local effort was most gratifying, and quite up to all expectation. Mr. H. Pearson, M.P. for the Eye Division, sent £1 11s. 6d., and half a guinea for the children's annual treat. On the following morning Mr. Newell received a welcome letter from Mr. Cuthbert Grundy, of Blackpool, promising to contribute £10 for furnishing the new room. The building is to cost £55, and a sum of £20 is still needed, if the room is to be opened free from debt. The hon. treasurer of the Central Postal Mission and Unitarian Workers' Union, Miss E. C. Lake, Alaska, York-road, Sutton, Surrey, will be pleased to receive further donations for the building fund.

Birmingham : Moseley.—The Sunday-school anniversary services were held on

Sunday last at Dennis-road school, the minister, the Rev. Thomas A. Gorton, being the preacher morning and evening. In the afternoon there was a children's floral service, at which Mrs. George Titterton gave a helpful address. In the evening a very large congregation assembled, and were greatly cheered and helped by the presence of the Lord Mayor of Birmingham (Mr. H. J. Sayer) and Miss Sayer. The choir was considerably augmented for the occasion, and, assisted by an orchestral band, rendered special music. The collections were most gratifying, and the musical portion of the services will be repeated next Sunday.

Bristol : Lewin's Mead Mission (Presentation).—On Monday last a garden party was held at Rodney Lodge, Clifton, when about 50 members of the Mission were present. The opportunity was taken to give to Mrs. Broadrick some useful gifts. Mr. Worsley in making the presentation spoke of the services Mrs. Broadrick had rendered to the Mission, and how much they all regretted her resignation. Mrs. Broadrick, in thanking the Sunday-school teachers, the members of the Mission, and Mother's Meeting for their kindly gifts, said how difficult it had been for her to leave them; she had loved her work, but it was impossible to think of undertaking the arduous duties for another winter. She promised, in reply to a resolution of the congregation, to give a ready and willing help when required to the new missionary, Mr. Graham. A hearty vote of thanks was given to Mr. and the Misses Worsley for their generous hospitality and kindness.

Cirencester.—Successful anniversary services took place on Sunday last in the old chapel, when excellent practical sermons were preached by the Rev. John McDowell, of Bath. The collections were good.

Dundee.—On Sunday, July 14, the Rev. H. Williamson referred, at the close of his sermon, to the death of Mrs. H. C. Briggs, to whom, and to her late husband, that church had been very greatly indebted during the time of their residence in Dundee. In fact, it was due to their coming to the town in 1865 that a successful effort at last was made to secure a building for the Unitarian congregation. Mr. Briggs laid the foundation stone, and both he and Mrs. Briggs took a warm interest in the welfare of the congregation. She held a class for factory girls in her own house. At the close of the service a resolution was unanimously passed of sympathy with the bereaved relatives, and a request to the committee to prepare a scheme for the erection of a permanent memorial to the family.

Greyabbey, co. Down.—Mr. I. Munn, who has just completed his course of study at the Unitarian Home Missionary College, has received and accepted a call to Greyabbey, co. Down, Ireland.

Glenarm.—On Sunday, July 7, a re-opening service was held in the Old Meeting House, which has been recently renovated at a cost of a little over £200. The building, which is a very old one, dating from 1762, has been put into a thorough state of repair, having been cemented and painted, and a new porch added. The special preacher was the Rev. J. A. Kelly, Dunmurry, who delivered an eloquent discourse from Hebrews xiii. 8, to a good congregation, which included some members of other denominations. The following gentlemen kindly acted as collectors:—Messrs. James Morrow, J.P.; S. Magill, U.C.; P. Crawford; G. P. L. Larne, G. W. Tweed, J.P.; C. C. Cairncastle, J. Thompson, U.C., Glenarm. Including £175, previously collected, the total amount realised was £215, which, after paying all expenses, leaves a balance of £15 in the treasurer's hands. For this satisfactory result thanks are chiefly due to James Morrow, Esq., J.P., manager, Ulster Bank, Larne, who has throughout his successful career shown a warm interest in the affairs of the Glenarm congregation. In addition to raising the greater part of the money, Mr. Morrow has, at his own expense, had a handsome tablet of polished marble placed in the porch bearing the names of the ministers of the church from its foundation in 1622 to the present time. Mrs. Morrow very kindly presented a rich silk gown for the use of the ministers of the Old Meeting House. Thanks are heartily tendered to her and her husband, and all who have helped.

Manchester: Dob-lane (Appointment).—The Rev. Albert Thornhill, M.A., has received and accepted a call to the pulpit of the Dob-lane Chapel, in succession to the Rev. G. Knight.

Sunderland (Appointment).—The Sunday-school anniversary and flower service was held on Sunday, July 14, conducted by the Rev. William Lindsay (late of Christ Church, Nottingham), who has been appointed minister of the joint pastorate of the Sunderland and South Shields churches. The services were much appreciated by fairly good congregations.

Todmorden (Farewell Presentations).—The departure of Mr. Thomas Graham from his native town to take up the work of the Lewin's Mead Domestic Mission in Bristol, has been marked by public presentations of a very gratifying nature. Mr. Graham has been for more than twenty years junior superintendent of the Unitarian Sunday-school, and a devoted Band of Hope worker. He has also done much good work in connection with the Todmorden Band of Hope and Sunday-school Unions, in which the friendliest relations are maintained between members of different denominations. On Monday, July 8, a joint meeting of the two Unions was held in the U.M.F.C. Schoolroom, under the presidency of the Rev. W. Dickinson, superintendent of the Knowlwood Primitive Methodist Circuit, for the purpose of making a presentation to Mr. Graham of a handsome sectional bookcase. The meeting opened with a hymn and prayer by the Rev. A. W. Fox, after which the chairman, who is president of the Sunday-school Union, told of the origin of the meeting, and the great regret felt in the town at Mr. Graham's departure. The presentation was made by the president of the Band of Hope Union, and Mr. Graham, in acknowledging the gift, spoke with much feeling of what he had gained through the happy work which they as members of different churches had been able to do together. On the following evening the members of the Unitarian church and schools held their own meeting and made farewell presentations to Mr. Graham of a fine roll-top desk and revolving chair, and a set of Chambers' Encyclopædia and the Encyclopædia Biblica. The Rev. A. W. Fox, who presided, spoke with much feeling of the good work which Mr. Graham and his sister, Miss Graham, who also goes to Bristol, had done for the church and school. Other friends bore warm testimony to the same effect, and Mr. Graham in his reply appealed to them, and especially to the young people, to show that the good work could go on quite well without him. He referred with great satisfaction to the fact the congregation had asked the Rev. A. W. Fox to remain with them for another (seven years' term. He urged the young men especially, to whom Mr. Fox had been so true a friend, to rally round the church. The Sunday-school anniversary services were conducted on Sunday week by the Rev. W. Copeland Bowie, an afternoon scholars' and flower service being taken by the Rev. A. W. Fox. The collections amounted to £55 11s. 1d., about £3 in advance of last year.

Whitby.—Rev. F. Haydn Williams re-opened Flowergate Old Chapel last Sunday, after decorations, including the painting like life of the oak statue presented last year by Mrs. Tattersfield. The same lady is about to present a series of busts of great men, including Socrates and Jesus.

"SANITAS"

BEST OF ALL
DISINFECTANTS.

Clean.
Fragrant.
Non-Poisonous.
Does Not Stain Linen.

FLUIDS, POWDER, SOAPS, &c.

1/- Pint Bottles and 5/- Gallon.

Sprays to fill the Bottles, 2/6 each.
"SANITAS" now enjoys general favour.

—Lancet.

HOW TO DISINFECT. Book Free.

The "SANITAS" Co., Ltd.,
LIMEHOUSE, LONDON, E.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 21.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. S. HALDAR, of India.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. C. C. POPE; 7, Rev. FREDERIC ALLEN.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. F. S. PHALEN, of Fairhaven, U.S.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. HENRY RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, 7, Mr. G. WARD.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. J. F. FARMITER.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Rhyl-street Mission, 7, Rev. R. P. FARLEY, B.A.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. A. PHARAOH; 6.30, Dr. BIMAL C. GHOSH.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. A. WEATHERALL.
 Wood Green, Unity Church, 11 and 7, Mr. H. G. CHANCELLOR.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North, street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVEER, B.A.
 HARROGATE, Service at the Scotch Tea Rooms, 6.30, Rev. JOHN ELLIS, "Christ and the Higher Critics."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENES.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, Supply.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

PLUMS FROM THE GROWER.

Egg Plums, 12 lbs. 2/6, 24 lbs. 4/-. Victorias, 12 lbs. 3/6, 24 lbs. 6/-. Damascenes, 12 lbs. 3/3, 24 lbs. 5/9. Prune Damsons, 12 lbs. 4/6, 24 lbs. 8/-. Cash with Order. Carriage Paid. England and Wales. Scotland, Ireland, &c., 3d. per 12 lbs. extra.
BEST FRUIT. EXCELLENT VALUE.
 Fruit sent when ready. Send for FREE PRICE LIST.
 G. P. OSLER, Fruit Grower, EYESHAM.

THACKERAY HOTEL

(TEMPERANCE),
 GREAT RUSSELL STREET, LONDON.
 Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
 TELEPHONE. NIGHT PORTER.
 This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bedrooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.
 Telegraphic Address: "Thackeray," London.

DEATH.

BURKITT.—On July 12, at Hove Lodge, Hove, Sussex, Eliza Wilson Burkitt, widow of Edward Burkitt, solicitor, and eldest daughter of the late Rev. John Addison Coombs, aged 81 years.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,
 NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

SHERINGHAM.—TO LET, furnished, a Semi-detached House. 3 Reception, 6 Bedrooms, Bath h. and c., Kitchen and other offices, Bicycle Shed. Easy access country and sea; golf links. Terms according to length of tenancy; less for June and July.—Miss MACE, 43, Newmarket-road, Norwich.

RHOS-ON-SEA, COLWYN BAY.—A Semi-detached VILLA TO LET, Furnished, with or without attendance, for July, September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

GERMANY.—Lovely part, bracing air. Resident Doctor and his English wife, near Kreuznach and Bingen, receive Patients, Convalescents, any wanting rest and change. Delicate young people receive every care. German taught. Lovely excursions. Cycling. Tennis. Dry, mild winter. Home comforts. Terms moderate. References.—Dr. SCHMITT, Sobernheim-Nahe.

PURE, BRACING AIR.—To be Let to careful tenants, a comfortable, well-appointed detached COTTAGE, containing five good rooms and hall, for the remainder of the summer. One mile from station, 30 miles from London. Sanitary conditions perfect; good water supply. Boating and salt-water bathing within half a mile. Good bicycling country. Terms five guineas a week, including good daily supply of fresh vegetables. References required.—Address, Inchbonny, Woodham Ferris, Chelmsford.

WESTON-SUPER-MARE.—Furnished HOUSE TO LET for month or longer. Sea front, south aspect. Three sitting, seven bedrooms.—Apply, PROPRIETRESS, 3, Claremont Crescent, Weston-Super-Mare.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
 LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

"*'PUBLIC OPINION'* was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the "*British Weekly*," May 2, 1907.

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

The purpose of "*PUBLIC OPINION*" is to provide a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for Religious, Intellectual, Political, and Social Progress.

It seeks to provide the busy man with a lucid summary of what is happening in the different fields of human activity, and to focus within readable compass something of that teeming interest which comes from being in touch with many phases of life.

This object has been achieved with considerable success ever since "*PUBLIC OPINION*" was started in 1860. In the forty-seven years since then it has consistently carried out its policy.

The need for a paper like "*PUBLIC OPINION*" increases with the years, for life becomes more complex, and the busy man, though anxious to keep in touch with new developments of thought and activity, has not the time to read the many papers which would give him the needed facts. "*PUBLIC OPINION*" seeks to do this for him, and to present just that précis of life and thought which will enable him to quickly understand what is going on in the world.

"*PUBLIC OPINION*" (published every Friday, price Twopence, 32 pages) can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to:—

"*PUBLIC OPINION*," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

"I know of two Prime Ministers who have read regularly '*PUBLIC OPINION*,'" said the "*Daily News*," May 15, 1907.

"We know of at least one who has misread it," added "*Punch*," May 29, 1907.

SPECIMENS SENT FREE ON APPLICATION.

THE FREE CATHOLIC IDEAL.

OPEN BROTHERHOOD,
THE CHRISTIANITY OF JESUS,
AND HIS CRUCIFIXION,
AND
THE SOVEREIGNTY OF GOD
WITHIN EACH HEART,
AND
JESUS' GREATEST PARABLE,
OF SELF-SACRIFICE,
AND
HIS EVERLASTING MIRACLE,
OF CONSTANT COMMUNION.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENICE.
F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Patron—HIS MAJESTY THE KING.

THE SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN,
P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

36,474 Appliances given year
ending September, 1906.
Average of 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury Square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

IRELAND'S INTERESTING JULY CLEARANCE SALE, everything imaginable in high-class Irish Linenware, Tweeds, Muslins, Voiles, Prints, &c. Everything very much reduced to clear. Send for Sale Catalogue.—HUTTON'S, 5, Larne, Ireland.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a YOUNG DAILY GOVERNESS for three girls, aged 10, 8, and 6. Unitarian preferred. Good conversational French and ordinary English subjects.—Apply, Mrs. WALTER SHIPMAN, Cleveley, Altrincham.

EXPERIENCED GOVERNESS desires RE-ENGAGEMENT. All usual subjects. Good music. P.N.E.V. methods if desired. Good references.—Apply L. INQUIRER Office, 3, Essex-street, Strand.

FULLY QUALIFIED, experienced GOVERNESS to Junior or Advanced Pupils in or near Manchester.—E. H. SMITH, 44, Victoria-road, Victoria-park, Manchester.

WANTED an ORGANIST and CHOIR MASTER for the Unitarian Chapel, Bridport. Duties to begin September 29 next. Salary £40 per annum.—Apply by letter, with testimonials, &c., to JOHN T. MALE, 114, St. Andrew's-road, Bridport.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

LANDUDNO. — TAN - Y - BRYN (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School. Established 1893. Best conditions of health. Inspection cordially invited. Prospectus on application. L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.) C. J. MONTGOMERY, M.A. (Oxon).

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTÉ LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

YACHTING.—Comfortable three-ton SAILING YACHT TO LET during August and September. Two-berth cabin.—For terms and particulars apply S. A. WICKSTEED, Wicksteed's Slipway, Burnham-on-Crouch, Essex.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN...	2	0	0
INCH IN COLUMN ...	0	3	6

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate. Saturday, July 20, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3396.
NEW SERIES, No. 500.]

LONDON, SATURDAY, JULY 27, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	465
LEADER :—	
Turning Westward...	472
ARTICLES :—	
Boston International Meetings	472
A Morning's Stroll about Boston	473
The Van Mission	476
MEETINGS :—	
National Conference Union for Social Service	468
Presbyterian College, Carmarthen	474
CORRESPONDENCE :—	
The Shakers	477
Scarborough and other Seaside Churches	477
New York Accommodation	478
LITERATURE :—	
Literary Notes and News	470
Prosperity Under the Microscope	470
A Layman on Paul	471
NEWS FROM THE CHURCHES	478
OUR CALENDAR	479
ADVERTISEMENTS	479

NOTES OF THE WEEK.

THE Editor requests that during August, September, and October all correspondence may be sent to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., and nothing to his private address. He will be in the country during August, and is to sail for Boston by the White Star s.s. *Republic* on September 11, to return by the same boat, all being well, leaving Boston for Liverpool October 23.

VISITORS to the International Meetings at Boston are requested to note that *everyone* should present his or her membership certificate at the Unitarian Headquarters, 25, Beacon-street. The list of those who have procured their tickets at Essex Hall has been forwarded to Mr. Wendte, also the list of officially appointed delegates. Any further correspondence, applications for membership, &c., should now be addressed to the Rev. C. W. Wendte, 25, Beacon-street, Boston, Mass., U.S.A. As to sailings and tickets for overland travelling, apply to Messrs. Thos. Cook & Son, Ludgate-circus, London, E.C.

WE publish this week the third of Miss Helen Brooke Herford's pleasant articles about Boston, completing the series with "A Morning's Stroll about Boston," such as many of us hope before long veritably to take. At the same time we are glad to call attention to an article in the *July Century Magazine* by Dr. S. M. Crothers, on "Outdoor Boston," with some drawings by Jul's Guérin.

"AMONG our big cities," says Dr. Crothers, "Boston is peculiar in not thrusting its bigness upon us. Its outward demeanour is demure. At its portals Liberty enlightening the world would look out of place; we should rather expect the Puritan maiden Priscilla to stand as door-keeper. The evidences of commercial prosperity are present; but they do not stare us out of countenance. They are not concentrated in any one spot, but are 'a good diffused.' Here and there an incipient sky-scraper attempts to lift its head, only to be severely snubbed, and sky-scraping is considered architectural *lèse-majesté* in the presence of the gilded dome of the State House. Old Boston, with its narrow, winding streets, has many curious survivals of the past, but the Greater Boston has advanced further than any of our communities toward the city of the future, which is to be not a city at all, but a thickly settled country."

DR. CROTHERS then shows how the "Garden City" ideal has been largely realised about Boston by a natural evolution. It is encircled by such communities, not merely suburbs, or "bedrooms for Boston," but each with a life of its own—Milton, Brookline, Cambridge, and the Newtons. Each of these also has a history running back to the beginnings of New England, while now the villages of the old time are merged in the great urban community. "The new Boston gives the impression of breadth and openness. One may ride mile after mile through a pleasant park-like country interspersed with houses. It is the twentieth-century idea of civic development. Every year, as the facilities for rapid travel are improved, the citizen goes farther afield, and demands more space about his house."

OLD Boston, however, remains rich in historic interests, and while, as Dr. Crothers says, the city of the Puritans has become cosmopolitan, its fine tradition still persists. As to its literary reputation, and extreme devotion to "culture," "Boston suffers the fate of the precocious child, who, when he grows up, has all his early feats of intelligence thrown up at him." "Even so keen an observer as Mr. H. G. Wells," says Dr. Crothers, "allows himself to see Boston only through the spectacles of the literary tradition." Such an impression might be got from drawing-room talk, but outdoor Boston is more characteristic. How that is so, readers may see from Dr. Crothers' article.

It concludes with a reference to the statue of that Irish-American Bostonian,

John Boyle O'Reilly, "Poet, Patriot, Orator," as he is described on French's monument. "Once Boston represented only the spirit of the English Puritan: To-day the Irish Catholic is too important an element to be ignored. In Boyle O'Reilly we see the two lines of tradition merging. The newcomer lifts his voice in praise of the Pilgrims of Plymouth and of the men of the town-meeting. New England ideas are garnished with Celtic wit. Perhaps nothing in outdoor Boston is more significant than the monument which recognises that the new element entering into the city's life is destined to modify it profoundly."

THE result of the Colne Valley election last week came as an awakener to a good many people. Mr. Victor Grayson, who has won the seat rendered vacant by the elevation of Sir James Kitson to the peerage, and won it, not only against the Conservative, but against the Liberal candidate, Mr. Philip Bright, stood independently "for pure revolutionary Socialism." He is quite a young man, a native of Liverpool, the son of working-class parents. For two years he was a student of the Unitarian Home Missionary College, until the pull of his political sympathies became too strong for him and he resigned. Since then he has worked as a journalist and lecturer. He is an eloquent speaker, full of boundless good spirits and enthusiasm, and a man of a very winning personality.

As to the significance of this election, especially for Liberals and the work they should do for the sound education of the people, last Saturday's *Westminster Gazette* wrote with commendable moderation. Mr. Grayson stood independently of the recognised political parties. "How has he contrived," asked the *Westminster*, "to get 3,600 working-class voters to support him on these lines? The answer is that, whether his politics are good or bad, he has made them his religion, and for two years past has worked as a missionary might at the labour of converting souls. He is young; he is zealous, sincere, personally acceptable, and well educated. It is only a few years since he was a student at Owens College, Manchester, and the profession which he had intended for himself until he took to politics was that of a schoolmaster or a Unitarian minister. But his work in the Valley absorbed him, and, for all his theories and visionary ideas, it had a strong practical bent. Our correspondent tells us how, in a recent dispute, Mr. Grayson and his friends took up the cause of the men very

strongly, and secured a rise for the 'fettlers' of four shillings a week—that is to say, to the amount which was paid in Huddersfield, only four miles away. A lad of twenty-four who can do this, and who at the same time makes the picturesque appeal of the idealist and dreamer, is clearly a very formidable candidate against opponents who come into the field as ordinary politicians with the backing of political parties. And wherever the same type of man appears, the political parties will have to look out, for they are dealing with a personal force which is stronger than politics, even than the politics of the Independent Labour Party. There is a good deal in Mr. Grayson's theories which strikes us as wild and mischievous—though his actual proposals as they appear in his election address, are somewhat milder than his theory seems to require—but we should like very much to see the older parties cultivate his spirit and his method, and take their politics with the same zeal and wholeheartedness. One of the leading morals of the election is, indeed, that we need to find men of this kind who will make their public work part of their personal association with the poor, and who will be able to supply the sympathy and knowledge without which political doctrine becomes a dead formula to the working-class."

THE result of the Soap Trust libel case will be received by social reformers and friends of purity and honourable dealing in public life with unmitigated satisfaction. Mr. W. H. Lever, of Port Sunlight, obtained the £50,000 he claimed as damages, with costs, from the proprietors of the *Daily Mail* and *Evening News*, with the most ample and unreserved withdrawal of all imputations on his character, and apologies for the libels which day after day for a long period were circulated in the newspapers mentioned. The settlement applies also to the libels published in the *Daily Mirror*. After the scathing and indignant opening remarks of Mr. Lever's counsel, Mr. Edward Carson, and Mr. Lever's own deportment in the witness-box, the defendants had no defence to offer. There was no compromise, but a complete vindication of Mr. Lever.

THE matter is of public importance from two points of view. Mr. W. H. Lever is widely known as a keen-sighted and warm-hearted social reformer, seeking better industrial conditions, and the persistent libels have with many people shaken faith in his integrity in proposals for social betterment, and have reflected on the enterprises in which he was concerned. The case also shows how irresponsible journalism may deliberately blacken the reputation of opponents, and do far-reaching damage to the country. It is some satisfaction to find that there is still a legal means of redress.

THE Wesleyan Methodist Conference met last week, and on Friday there was a pleasant innovation in the customary proceedings. A deputation of dignitaries of the Church of England, headed by the Bishop of Stepney, and including Canon Scott Holland and the Archdeacons of Westminster and Middlesex, paid a visit

of friendly greeting to the Conference, the Bishop of Stepney bearing a letter from the Bishop of London, which he read, as follows:—"I cannot allow you to assemble in the City of London without sending you a word of welcome and of God speed. Although you and we are divided upon important questions, we are at one in holding great truths of the Incarnation, the Atonement, the Resurrection and Ascension of our Lord, the guidance of the Holy Ghost, and in attaching value to an ordered and reverent service. You have, moreover, set an example to us all, by your missionary zeal, and by the evidence your people have given of a fervent love of our Lord and Saviour Jesus Christ. I pray that some day the causes which divide us may be removed, and that in God's good time we may be united as members of the historic communion to which your leader and teacher, like ourselves, belonged. Meanwhile, dear brothers, rest assured that we honour you for your works, and shall pray for the guidance of the Holy Spirit upon your deliberations and your Conference."

THE opening address of the President, the Rev. John S. Simon, on the previous day, contained some very sensible sayings, and must have been well worth listening to. The claim that the Methodist Church was eminently a national church for that it always concerned itself with national questions, is a claim that may require some qualification. With less scruple, the next claim may justly be allowed that "they had never sought to gather their members out of other churches, but to do their own work." One general rule has been illustrated in Methodism from the very first, and in any of its branches, viz., that if a determined leader or a united community has a sure and unstammering message for the public, a message tolerably consistent in itself, and uttered with the force of conviction, that leader or that community will gain a hearing, more than a hearing, a following. Wesley's steadfast conviction that there were people who, for their very soul's sake, needed to hear what he had to say was justified by his own marvellous success. A similar justification can be made out for the Wesleyan church, and for the Methodist churches that have grown out of the one great movement to which they all trace their origin.

At an enthusiastic meeting of the Wesleyan Conference, when Foreign missions were being discussed, Sir W. H. Stephenson declared that he was not going to leave his money to be quarrelled about after his death, he intended to be his own executor. He followed the declaration with a gift of £500 to the West Indies Fund, an example that was followed by others, and a large sum was promised before the meeting closed. The Rev. Frank Ballard, M.A., well known as a writer of pamphlets and books dealing with modern social and theological problems, was, by resolution, set apart as a lecturer on Christian apologetics under the direction of the Home Mission Committee.

THE enormous sums of money which the Wesleyans are able to deal with may be

learned from the speech in which Mr. Perks, M.P., explained to a business meeting of the Conference the state of affairs in regard to the site obtained for their Church House in Westminster. To put it shortly, a site was purchased for £360,000. For land sold from this site £100,000 has already been paid, a second hundred thousand will be paid within a year; and still another plot is expected to reach a third hundred thousand, leaving £60,000 as the net price of a very large and suitable site for the main building, and for whatever subsidiary buildings may be required.

THE Wesleyans, like the rest of us, find that it is easy to denounce a distant wickedness with which we have nothing to do; that it is exceedingly difficult to settle a question that is much smaller, but which happens to affect the very people who are called upon to make the decision. A resolution on the subject of the Congo atrocities makes practically no difficulty. The question of the basis of membership in the Wesleyan Church seems slight: what must a man do or be in order to become or to continue to be a member? But it is a question that goes right back to the origin of Methodism, and thus has historical importance; it is a question that touches the democratic spirit of Methodism, it raises the problem, Are we not all brethren, are we not all to be admitted or excluded on the same terms? And, again, it touches the problem of spiritual and theological progress, and suggests the point, Can we now safely and silently abandon certain theological premises which at one time we all held? A single sentence by an opponent of the new scheme of membership brought to light all these perplexities. "They ought not to admit one person because he said he was a sinner, and another because he was devout!" There is the matter in a nutshell. In the end the question was deferred, and a committee appointed to consider, and to prepare a statement.

At the United Methodist Free Churches Annual Assembly, a resolution was passed thanking Mr. McKenna for having made the Cowper Temple clause effective in the new Code, and for having swept away religious tests for those entering public training colleges. A previous resolution expressed confidence "that nothing will be allowed to interfere with the redemption of the pledge solemnly given by the Prime Minister to introduce into the House of Commons a measure of such a nature as will satisfy the reasonable and just demands of Free Churchmen, being free from all sectarian entanglements, and to leave no effort unused to pass such a measure into law next year." It asked further that the Government would do more to assist in the erection of Council schools, and to secure that insanitary and otherwise unsuitable premises should no longer in deference to sectarian interests be permitted to continue in use.

THE eighth meeting of the Congrès International des Habitations à bon marché (National Housing Congress) will be held in London from August 3 to August 7, at Caxton Hall, Westminster. The subjects to be considered are of the greatest practical

importance:—Housing Inspection, Slum Improvement and Slum Destruction, House Building and Management, Housing Finance and Taxation, the Land Question, Town Planning and Building Bye-laws, Transit, and Rural Housing. The Congress will be educational in its character, and no resolutions will be passed committing the members to any policy, but it is likely that the papers contributed by housing experts of six different countries, and the discussion among practical men with so varying opportunities of experience will be of great value. Papers are announced to be read by Dr. Stübgen (Berlin), Dr. Mewes (Düsseldorf), M. Vincent Magaldi (Italy), M. Lucien Ferrand (Paris), M. Ch. de Quéker (Brussels), Professor Maheim (Liège), M. J. H. Faber, M. Tellegen, M. De Man (Netherlands), together with Alderman Thompson (Chairman of the Conference) and Mr. Henry R. Aldridge (secretary). The secretary's address is 432, West Strand, London.

SOME idea of the advantage that may follow a conference of experts on housing and town development from many lands is given by the example of what is being done in many German towns. Since 1875 Prussian municipalities have had power to plan the extensions of their towns, reserving space for parks, open spaces, wide streets, and other public uses. This is done years ahead of any actual building, in the interest of the citizens as a whole. The height of buildings, the areas in which factories, dwelling-houses, &c., may be erected are determined beforehand, and the town may possess as much land as it can find money to purchase without defining the use to which it will be put. Thus, Frankfurt, Ulm, and other cities are large landowners; the citizens, as a whole, own part of the land on which their city is built. There is no confiscation, and landowners do not complain of any hard treatment.

WE are reminded that the work of the Quaker Summer Schools has an important side to which our note last week did not refer. The Friends' Social Union has grown out of a meeting held during the Birmingham summer school of 1899, which initiated a Reading Circle in Economics. This grew into a Union for Social Study, and later, under the secretaryship of Mr. Percy Alden, M.P., into its present larger usefulness. Amongst other activities, this has arranged several most interesting tours for social investigation in other countries. This year a party of thirty-five will visit Belgium on August 3. There is no doubt that the work of the Union has had a considerable influence among the younger members of the Society of Friends, as well as in their adult schools.

SUMMER Conferences for Bible Study and Summer Schools of Theology appear to be growing in popularity, attracting not only clergy and ministers, but large numbers of the laity. A gathering of the former kind was lately concluded at Mundesley-on-Sea. Its inspiring genius, Dr. Campbell Morgan, some of whose utterances we referred to last week, gave a series of expository discourses on the

Epistle to the Romans, which he is reported to have described as "a letter not to be put into the hands of an unregenerate man, that by it he may find the way of salvation: it is a letter for the saints." This may be so—but one wonders what Luther would say! Under the auspices of the National Council of the Evangelical Free Churches, a Summer School is to be held at Cambridge from July 29 to August 10. The programme is a full one, including several debatable topics which are bound to be handled with some breadth. For instance, Prof. R. W. Rogers, of Madison, New Jersey, is to deliver four lectures on "The Early Chapters of Genesis"; Prof. A. S. Peake, three on "The Pauline Theology"; and Prof. J. H. Moulton, two on "Zoroaster and the Parsis." Our allies of the New Theology, led by that untiring spirit, Mr. R. J. Campbell, are holding at Penmaenmawr, from August 3 to 9, a separate school of their own. Dr. John Hunter, Dr. Hastings Rashdall, Rev. T. Rhondda Williams, and Dr. K. C. Anderson are amongst those who are to take part. The Christian Doctrine of God, Inspiration, the Atonement, and Social Evolution in the light of the Divine Immanence, are some of the topics to be dealt with, and are proof enough—if any were needed—that the pioneers of the New Theology do not intend to shirk their responsibilities, nor to let their movement languish for lack of enterprise and energy. Free discussion of such vital themes cannot but promote the progress of truth.

ONE topic which will arouse special interest at the Penmaenmawr School is "The Bearing of Progressive Theology on Foreign Missions." The ideas, familiar enough to us, that the Christian scriptures have grown very much as the scriptures of other faiths, and that God is immanent in Christianity very much as He is immanent in other faiths, have struck the newly enlightened with almost revolutionary force. The great missionary movements seem to be threatened. That awful sense of responsibility which men once felt for those outside the Christian pale is diminished. So far as this means the lessening of a burden God never meant them to bear, it is all to the good. But the broad, universal responsibility for the common weal of mankind—this remains, nor can it change with changing theological sanctions. The ultimate inspiration of all the best missionary work ever achieved never was a command imposed from without; it was a passion for mankind burning within. So will it ever be. A more intelligent view of how God works in His world may modify our methods, but, if we truly aspire to be workers together with Him, it cannot diminish our zeal.

THE first annual meeting of the Anti-Sweating League was held at the New Reform Club on July 18. The League sprang up as a result of the Sweated Industries Exhibition, promoted last year by the *Daily News*, with the purpose of appealing to the State for a minimum wage. A Bill for this purpose, proposing to establish wages boards in the tailoring, dressmaking, and shirt-making trades,

was introduced into the House during the present Session by Mr. Arthur Henderson but is among those which were lost amidst the circumlocutions of our cumbrous legislative machine. Branches of the League, whose president is Mr. George Cadbury, have been formed in Manchester, Liverpool, Birmingham, Leicester, and other places, and are gradually awakening public opinion by means of exhibitions and lectures.

AN interesting educational experiment, on an approved German model, is now being made under the London County Council. Thanks to the initiative and generosity of the Royal Arsenal (Woolwich) Co-operative Society, which has placed twenty acres of beautifully wooded land at Bostall at the disposal of the County Council free of charge for this purpose, an open-air school for a hundred children is being inaugurated. The children chosen will be those whose health is likely to be benefited by the experiment.

THE Unemployed Workmen's Bill is described by its introducer, Mr. Ramsay Macdonald, as an educational measure. It is not intended merely to tide the workman over a temporary misfortune, but to attack the problem of unemployment at its root. The chief cause he supposes to be the lack of fluidity in Labour, its slowness of response to changes in demand; and his Bill is, therefore, an attempt to remedy this by training the unemployed labourer, where necessary, and introducing him into some avenue towards independence. This it would effect by (1) registration of the unemployed, (2) creation of the necessary employment organisations, (3) provisions for their finance, and (4) the compulsory employment of the loafer.

THE Methodists, as a whole, seem to have passed through a period of depression during the last year. The *Recorder* recently showed that the Wesleyan Methodists had sustained serious losses in members, juniors, and probationers. It now appears that the Bible Christian section has also to report a similar decline in the number of full members, juvenile members, and members on trial, and, as might be expected, therefore, a decline in the number of Sunday-school workers and local preachers. The writer who summarises the position in the *Free Methodist* says: "It is significant that we are not alone. We stand with our sister churches entering the Union; each reports a decrease on the home stations. Like our friends, we have an increase in China, the exact figures of which are not to hand. Our total will thus be in advance, but not on the home ground."

Men ask for a more assured faith and a new baptism of the Spirit, that the Churches may be once more alive with redeeming and quickening power. And herein the way is made clear to them and to us all, amid common human needs, and the appeals of a true manhood, in the earnest doing of justice, in efforts of amelioration and reform, and of helpful, brotherly kindness to realise the common good.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

MEMORIES AND IMPRESSIONS OF THE OXFORD WEEK.

I.

THE echoes of familiar voices of professors and students had hardly died away, at the end of the Summer term, when the halls of our College were surprised by new and other sounds. One had seen the dispersion of a small body of men, bound together by ties of intimate friendship, similar aims, similar occupations; a few quiet days had passed, and now, within these same walls, was a larger number of men and women of apparently divergent aims and different occupations—a “scratch lot” they had been called. What did they seek in common, or from one another? Five short days were to show that they too might be bound, linked, welded together, to go forth in the end, one in sympathy, in friendship, each with clearer outlook, wider horizon.

Every number is both large and small; and, though our Editor, with a vision of what might be, has said that our number was not great, yet to some of us who had hopefully looked for fifty, a membership of seventy-five, with occasional augmentation from the Oxford public, was more than satisfactory.

It was a new venture; we had staked much upon it; how would it go? But our anxiety was removed when the Principal, with his sincere and gracious words, had bade us welcome, our President had spoken for us in response, and in the religious service the work of the week was dedicated to the Highest.

And what more fitting for our opening lecture than the speech in memory of our late secretary? There were some present who had been his personal friends; others among us had not known that privilege; but surely we felt his spirit among us as his comrade spoke, and came to know more clearly the real self which would live on in us who continue his work. We “saw him as he left us”; and the writer, upon whose shoulders his mantle has fallen, would fain hope for a “double portion of his spirit,” that he might help, in some way, the work which the Union has set itself to do.

And then, with minds filled with the thought of that life given for others, did we all put our hands to the work, some to impart and some—nay all—to receive.

What was said in the lectures and in the discussions which followed has been already reported in these columns: a fuller report might speak of further discussions on the river, as we sheltered from the rain beneath the trees, or, in brighter weather, watched the moving panorama from the deck of the river steamer, on our way to Nuneham and its sylvan beauty, or wandered through college “quads” and gardens, or again as we sat with the earnest students at Ruskin Hall, partaking of the tea so generously provided. But no report can tell adequately of the deepening sense of comradeship, of the growing recognition of the noble purpose and grand possibilities of our union.

Some of our lecturers had told us of what is being and has been done to meet the de-

mands of an evolving State, to solve its difficulties and remove its hindrances; all had spoken of the need for social service; but when at the close of our meeting we came to ask ourselves, “what can we do?” we were surprised into recognition of the broad field that is ripe unto harvest and awaits our reapers: we felt then, more than at any time, that we spoke as one—we were a Union for Social Service.

And among these members from so many different occupations, each from his or her own sphere of social work, what had united us?

Let us answer, first, the genial spirit and masterly leadership of our President; and, secondly, the fact that the members were workers leaving active service among their fellows for brief rest and the refreshment of intercourse with brother workers; but, above all, men and women who sought the true principles for action—a wise working basis for their labours. The note rang clear again and again throughout the week—the fearless search for true principles of reform; no idle conformity to the “creed” of sect or party, no revolutionary declamation; but, as in our religion, so also in our economics and social reform, the free search for the highest and the firm determination to apply, here and now, to the world as it is, the truth which has been granted to us.

It has been said of our Union that it is not practical. Let the saying be heard no more. For, apart from the fact that the educative work which the Union seeks to perform is essentially practical, this summer week has raised the efficiency of all who were present, and each member has returned to his sphere of labour encouraged and gladdened, more eager and more able to fulfil his part as a fellow worker with God.

JOHN C. BALLANTYNE.

II.

The following notes are by one of the lady members of the Union, who is a Guardian of the Poor in the Manchester district:—

I am sure we shall all agree that the gathering was successful in the best sense, in that we gained the inspiration that we needed for our work. To me it has been one of the experiences that count for a good deal in a lifetime.

Probably many besides myself had gone to the Conference with a feeling that it was our duty to study the problems of sweated industries, gambling, intemperance, bad housing, &c., but that we were likely to find it depressing. We found it quite the reverse. One strong note of the Conference from beginning to end was hopefulness. It was not that evils were minimised or glossed over. We looked facts full in the face, but the lecturers one after another impressed us with the conviction that it did not pass the wit of man to find the right remedies. Those who were not present can hardly realise the intensity of interest and the zest with which we entered into the subjects brought before us. We seemed to be at the meeting-point of two strong currents, the religious movement and the labour movement, both impelling us towards better social service. On the one hand, our own personal religion was strengthened by all that Manchester College has to give, through its sacred

associations, its beauty, and its dedication to a free and reverent search for truth wherever that may lead us. The best that was in us was strengthened by the chapel services, and not least by the first one of all, when Mr. Lloyd Thomas roused us to “be of good courage and play the men for our people and for the cities of our God.”

As one of those who have been sorry that the religious movement towards social reform should apparently be divided by sectarian differences, and that the various church organisations are forming their separate unions for social service, I should like to bear my testimony to the power gained by concentrating our forces. Though outwardly strangers to one another, the members of the National Conference were already more closely united than many acquaintances. We had not to explain our point of view to each other. We could talk openly, knowing that the words we used would be understood in the sense we intended. We belonged to the same household of faith, and had the homelike feeling of being in harmony with our environment. At the same time we were not conscious of narrowness. The Ruskin College students, belonging to various denominations, or to none, did not seem to feel themselves out of harmony with the spirit of the meetings, and why should they? We were in Oxford for a common purpose—to study carefully the social problems of modern civilisation, so that we could better undertake definite practical work towards their solution.

* * *

It seemed just the best way to find solutions for our difficulties, that we should all meet together and think together in this way. We were not capitalists and labourers, but men and women, trying to learn how to act best for the common good. Mr. Lees Smith told us of one of the Ruskin College students of whom his fellow workmen complained on his return that he had become so “jolly cautious what he said,” and I have great sympathy with that man. I think many of us who feel in the current of a strong reforming movement of our time realise all the more our need to stop and think.

I hope the committee feel assured that they have met a real need by this summer meeting. Nothing else could have helped us in the same way. Philanthropic societies are apt to harrow our feelings by stories of suffering to such an extent that we are really thankful when the time comes when we can relieve them by putting into a collection, or becoming a subscriber, though we know in our hearts that these evils are not cured by subscription lists. Poor Law conferences make us realise how lifeless laws are, and how much we must trust to good administration, and then have as few laws to hamper us as possible. Charity Organisation Society conferences often succeed only in impressing more strongly upon us the painful fact that it is not enough to be well meaning, and so they paralyse our energy at its strongest source. We become afraid of moving in any direction, lest our actions should have some harmful effect that we never meant. The churches may, and often do, fire us with zeal for social service, but then leave us to learn alone

the second and more difficult lesson of applied Christianity. In many things, I know, we must find out for ourselves how to live our religion, but in public work it is surely best not to teach ourselves by trying experiments, if there is experienced knowledge available to guide us.

At Oxford we were given that guidance by experts in philanthropic work, who were, nevertheless, not dogmatic about the remedies they suggested. It was delightful for once to be in an atmosphere of social service where there were no "undeserving," or "unhelpable cases," and no limits to our possibilities of doing good. Our feelings were not unnecessarily harrowed, but our knowledge of the suffering caused by social evils was almost entirely taken for granted, and so also was our longing to relieve it. We were at the second stage of patiently collecting facts and searching for causes of the evils, and then learning how to apply remedies.

Many of us who were at this summer meeting said that no following ones could be so good, because they would miss the first flush of enthusiasm; but in one respect they can be equally good or better. During the coming year we can study these subjects, and come to the meetings with more knowledge, ready to do our part in throwing light upon them.

I have returned home with many vague impressions; but I see now, more definitely than I ever saw it before, how close the connection is between religion and social life. "History is poetry if we can tell it aright," and we found at Oxford that economic science also is poetry when interpreted with deep insight

III.

Another lady member writes:—

The value to me personally of those five days of interchange of thought, of varied experiences, of delightful discussions, and of kindly fellowship in worship and in pure social enjoyment, has been enormous. And the remembrance of those days and the kindness and help I received from all the members have created a new and very stimulating interest in my life in this little out-of-the-way corner of the world. The promoters of this Conference are to be heartily congratulated on its great success, which augurs well for future gatherings.

IV.

The Rev. E. A. Voysey, of Northampton, writes:—There was an indefinable something about the meetings which to my own mind has made them quite unique. More perhaps than the personality of those who spoke to us, it was the extreme interest in the subjects themselves which aroused such tremendous enthusiasm. So often it has happened at conferences that papers have been read, able and interesting, which have elicited the usual expressions of appreciation, and yet, when they were over, they would leave no permanent impression nor stir up any enthusiasm to do anything. Not so with the addresses we listened to on social problems. We had strong meat all the time, but never once did any one seem oppressed with the diet; on the contrary, there was a vivacity and freshness, a spirit of cheerfulness and goodwill about our meetings which is seldom evoked. The reason for this was not only the great

ability of those who addressed us, but the practical nature of the subjects before us, which made everyone feel that there was something waiting to be done, which called upon each one then and there to lend a hand. As far as our Northampton folk were concerned they all with one accord said they had never spent such a good time, and the effect of those meetings will not be spent for many a long day. Everyone who missed going to the meetings has lost something very precious, something that may never come again, and yet perhaps our next meetings may be still more inspiring.

V.

The formation of a Union for Social Service at the last Triennial Conference was a matter for rejoicing among our churches. It removed a reproach which many of us keenly felt that we of all religious bodies should be lacking in an organised effort to *understand* the social environment.

Why should we not link the study of social questions with our church organisations? The entrance of *organised* religion into social life is no new thing with us, as witness the Domestic Missions, which originated out of a growing sense of social responsibility on the part of our churches. Noble, indeed, are their aims and splendid the devotion of their workers. Yet their work does not exhaust the claim of society on the Church, nor does it meet the urgent task of the day. Dealing mainly with effects, the débris of our social organism, it is above all an effort of compassion to relieve immediate distress. It does not attempt to grapple with the problem why this social wastage and how can it be arrested—a problem which the sufferers are themselves forcing to the front, and which can no longer be ignored by any branch of the Christian Church. We are said to have led the way in proclaiming the supreme value of reason in religion. Should we not be equally active in the application of reason to redemptive work? Are we to rest content with palliatives and neglect to take our share in the obtaining of "clear light upon the broad principles of social well-being"? Our Union for Social Service is the reply, and the first summer meeting in Oxford is the beginning, one hopes, of more vigorous social service among our Free Churches.

It was a valuable week; illuminating, suggestive, and inspiring. The cautious and critical attack on all questions considered, in which our President led the way, should have convinced the most timid constitutionalist that the Union would only serve to promote calm and deliberate judgment. It was good to come in contact with expert social reformers like Miss Clementina Black, Mr. Seebohm Rountree, and feel the passion for social justice which guides their investigations.

The one outstanding impression I received from the Conference was a deepened conviction of the awful truth the words of Hosea contain for us to-day:—"My people are destroyed for lack of knowledge." "Ignorance that may be felt but that may by honest effort be destroyed is the cause of many more of our troubles than we like to admit." The vast public are unconscious of the extent of the suffering which exists; the growing army of social workers lack the vital knowledge to cure our social diseases. And so reform halts and the

churches stand impotent in face of the merciless economic forces that devastate our land. The failure of our Free Churches to reach the people is due in a large measure to economic reasons. What time or interest have the millions who are below the "Poverty line" for religious truth? And the hold of the many above that fatal line on a living wage is so precarious that the one supreme question for them is social reform. This was vividly illustrated at our Conference by the presence of students from Ruskin College. They were representatives of the "governing classes" gathered in Oxford to study the structure and problems of the society their votes control. Some came up on their hard-earned savings, some were sent by great trade unions, others had won scholarships—in one case provided by an enlightened County Council. The men were up for serious study, and return after a year's residence to their former occupation, with not only a store of knowledge, but some reasoned judgments which would save them from the quack remedies of the demagogue and give them power to lead their comrades.

A visit to the College—housed in some unpretentious buildings in Walton-street—confirmed the excellent impression which the description of the institution by Mr. Lees Smith and Mr. Wilson created at our Tuesday meeting. Besides influencing the resident students the College, through an admirably organised correspondence school, reaches thousands, who otherwise could not benefit by its instruction. By this postal method most of the subjects taught at the College may be studied at home. The syllabus prepared for each course specifies the chief authorities to be read, and the monthly essay tests the formation of opinion as well as the acquisition of fact. Valuable work has been done through this school on questions of the day. Special courses have been drawn up on the Education Bill and Tariff Reform, which take the student through the best accounts on both sides of these controversies, leaving him to draw his own conclusions; the corrections of the expert in the essay are confined to matters of statement. Here is the very principle of Manchester College applied to the study of social questions, and one could not help wondering whether the elder college might not adopt with advantage this correspondence idea for the advancement of theological study. The College premises and the splendid library are surely available for more use than the regular work entails. With an expert theologian, and one could easily name several in the ministry well qualified for the post, at its head, such a theological correspondence school, conducted for the impartial study of theology, might do immense service in this time of religious unrest, and win an influence for Manchester College which its supporters have long desired. The experiment would not be costly, and, if it were, it would be worth making in the face of such a great opportunity—over 7,000 students have corresponded with Ruskin College. This, however, by the way. The success of Ruskin College is a hopeful sign of the times. It is encouraging to think that organised labour feels the need of knowledge, and is willing to make sacrifices to help in the

removal of the dense ignorance that hinders all reform. When working men, mainly, alas, outside all churches, realise that for want of knowledge the people perish, is it not time that the Churches awoke to the same grim fact? One way lies through our Union for Social Service, and it is to be sincerely hoped that the stimulus of the Oxford meetings will result in the formation of social service committees and kindred societies in connection with all our churches.

F. HEMING VAUGHAN.

LITERARY NOTES AND NEWS.

DURING the holiday season there is a welcome respite from new books. The flood abates into a gentle trickle, and we have time to ask ourselves what after all is worth reading. There has never been a time when literary taste and genuine literary pleasure were in such peril of suffocation. The great still books, as Tennyson calls them somewhere, lie neglected and almost forgotten in the crowd of competitors which have the commonplace faculty of making a noise.

* * *

Holidays are our salvation in reading, as in many other things. It is good to retire even for a few days from the bustle and the crowd, and to realise that talk has its limitations, that meetings and congresses do not count for righteousness, that souls are not saved by the mechanism of international demonstrations, and that the "greatest book of the season" is probably trash.

* * *

Literature and religion have a common foe. He is very specious in his wiles and an adept in the art of worldly wisdom. He always has the public in his eye. He booms his favourite preacher till all the oratory of the ages becomes halting and dull in comparison. He advertises his friend's book in sounding periods of senseless praise, till we begin to wonder whether anyone has wielded a skilful pen before. He cares more for impressionism than for truth. He values shallow phrases above calm insight and just judgment. His name is the professional journalist—of a certain type, which requires no further definition. The species is well known.

* * *

Mr. Lever's successful libel action against the *Daily Mail* has a moral far beyond the commercial interests involved. It is a magnificent blow struck against the yellow peril in contemporary journalism, and it is well to remember that the sins of the yellow press are not confined to baseless detraction. They are equally evident sometimes in false praise and unscrupulous adulation. It is this kind of falsehood which insinuates itself into literary criticism and religious journalism. Much is forgiven to it, because it sounds so pleasant, and it has this dangerous advantage, that it is without the salutary check of actions for libel. The law permits wilful lies of commendation to any extent, not always for our good.

* * *

The Editor of the *Manchester Guardian* deserves cordial thanks for his clear and forcible comments upon the issues involved in the Lever case as they affect the public good. "Newspaper person-

alities matter nothing to the public," he says, "but the general character of newspaper work matters very much indeed. . . . The case was not concerned with the motives of attack so much as with the falsehoods by which it was supported."

* * *

"The main interest of the case," the article continues, "consists in this, that it is only an example of methods that are applied to other things besides soap. The journalistic principle of these papers, apparently, is first to settle what 'line' you will take, and then to 'work up' feeling recklessly and unscrupulously. The choice of the 'line' is in the main honest; the 'working up' of public feeling as a rule is not, because the theory is that the readers are not sufficiently intelligent to be interested in truth when truth happens to be sober or unsensational. When these methods are applied to soap the misstatements can be checked and rectified in a court of justice. But they may also be employed to sow national hatred or to bring about a war, and then there is no court of justice to repair the mischief." We have only to add, "to distort public imagination or corrupt literary feeling," to make these remarks applicable to all the popular literary organs which concern themselves with the criticism of books and opinions.

* * *

The *Manchester Guardian* goes straight to the root of the matter when it says: "The whole mischief arises out of a cynical and contemptuous view of the reader's intelligence, whereas the whole good of newspaper writing, the whole service that it can do to the cause of democracy, depend on mutual respect and on perfect honesty on both sides—honesty not merely with regard to the end, but with regard to the arguments and facts that are used to support it."

* * *

Meanwhile we can only congratulate all good men and good books who escape the penalty of false praise. Time alone is the perfect critic; but our seasons of quietness, with wide horizons and the tolerance of God's sunshine and open air for our companions, make us better critics than we are. They woo us from false fashions in reading as in so many other things, and open the way for the return of the literary prodigal to the loyalties of taste and feeling, which the booming journalist with his noisy and insincere methods has done his best to destroy.

W. H. D.

THESE old, eternal hills of Thine,

What mighty cheer they breathe!

What fulness of delight divine

Thy solemn stars bequeath!

When cheer and strength my soul doth lack,

Thy glory makes me whole:

Amidst Thy summer I win back

The summer of my soul.—*T. H. Gill.*

THE man whom Nature has appointed to do great things is, first of all, furnished with that openness to Nature which renders him incapable of being insincere. He is under the noble necessity of being true.—*Carlyle.*

PROSPERITY UNDER THE MICROSCOPE.*

THIS book is dedicated to Charles Booth, and is worthy of its dedication. It is the result of nearly thirty years of patient and sympathetic observation of the conditions and habits of daily life among the iron-workers at Middlesbrough on the Tees. It is a book of facts, written in a broad and generous spirit, and marked by a fine restraint and freedom from exaggeration. Lady Bell has attempted to "visualise" an important item of modern commerce—to show what a trade may be in reality, "when translated into terms of human beings." People who believe that deterioration lessens as prosperity increases will find, if they will study these pages, that experience brings with it painful surprises. Yet the authoress makes no sensational appeals to the imagination, no sweeping assertions, no startling array of statistics. "I have tried in this book to put a piece of prosperity under the microscope. That which is revealed in any field of vision is obviously that which is really there, although, when using our ordinary defective methods of observation we may not see it. But it is there all the same. I have tried to consider, not in general the lot of thousands, but in detail the lives of some of the individuals who compose those thousands; for it is detail that is really convincing, that brings the vivid flash of realisation and misgiving." It is this minute examination which stamps the value of the book.

The reader is introduced to a town seething with humanity, and apparently filled with prosperity. But it presents strange contrasts. Situated some six miles north of the lovely Yorkshire moors, the town itself is void of loveliness, natural or artificial. The land runs fire, not water; the men stack hot iron, not corn; the children, with imminent peril to life and limb, play on slag tips, not verdant hill-sides or sweetly-scented hayfields. This Parliamentary borough of more than 116,000 souls does not possess a picture gallery, "indeed, there is not a picture anywhere that the ordinary public can go to see." To thus ignore the æsthetic needs of a whole colony of human beings is bad, but we only see how serious the matter is when we find that the town has been designed for working hours and not for leisure; that more than half of the inhabited streets may be termed "mean"; that therefore many men cannot invite a fellow workman to spend an hour with them at home, where there would be neither room nor privacy, but are, perforce, driven to the public-house for social satisfaction, and bad habits are bred in an atmosphere of spiritual apathy and materialism. The comparative absence of wholesome means of recreation leads to the stronger influence of drink and gambling, and evidences of the prevalence of the latter vice and its effects are abundantly given. Unless healthy recreation is provided for man and youth, woman and maid, the result must be disastrous, and the writer sums up one section of her observations as follows—"As a rule, I fear it is uncontrollable

* "At the Works. A Study of a Manufacturing Town." By Lady Bell (Mrs. Hugh Bell). (Edward Arnold, 6/-).

that most of the children who are playing about the streets of Middlesbrough are destined to grow up into a generation which will bring down the average of the deserving and efficient. This immense population of workers is growing up among physical and moral influences which are bound to be unfavourable."

Thrift and improvidence are ably dealt with, and a number of domestic budgets disclose the narrow margin there is for error and waste; it is this narrow margin which makes the moral law press so heavily on the poor. The most important chapters are those dealing with the wives and daughters of the iron-workers.

The book contains several prints illustrating the nature of the industry. Serious students of social problems will find in it much food for reflection, for it forces upon one the conclusion that the social problem is in the main a moral problem, and calls for a moral solution; it leaves a distinct impression that the curse of the poor is far less their poverty than that fatal ignorance which is too often its counterpart. We hope that the writer will find time to write a series of essays on the cure of some of the evils she has so admirably portrayed.

A. T.

A LAYMAN ON PAUL.*

It is not so very long ago that the English reader who wished to get an insight into the secrets of Paul's mind and to understand his thought along the lines of its growth rather than as forced into a previously contrived dogmatic scheme, had little choice but to resort to Pfeiderer. It was not a bad compulsory choice, but still it was only Hobson's. The last few years have altered all that. In rapid succession the Theological Translation Library has presented us with Weizsäcker, and Wernle and Weinel, from the German and Swiss laboratories, France has offered Sabatier in an English dress, and America has sent us Cone, to mention no others. In all these the interest is historical, biographical, psychological; the religious thought and ideas of Paul are seen in their genesis, development, and working. But there was room for another book, which, by means of an attractive style and clearness of presentation, should offer in modest compass to the non-professional reader the leading results of the modern scientific study of Paul's life in its chief crises, and of his thought in its salient and determining features. This gap has been excellently filled by a cultured American layman, of (we believe) the Unitarian household of faith. Mr. Hall's work is based throughout upon the best authorities. He has made diligent use of the works of Pfeiderer, Holtzmann, Harnack, Weizsäcker, Weber, Kabisch, Von Soden, Schürer, and quotes Renan, Gunkel, Thackeray, Wernle, and even Cumont. But he has carefully studied for himself the original sources as ordinarily accessible, and exercises an independent and sober judgment. In some two hundred liberally spaced pages he deals with his subject in five chapters, bearing the headings:—

I. The Convert; II. The Missionary; III. Jew and Gentile; IV. The Mystic; V. The Theologian.

To explain the Convert in Chapter I., the writer leaves the uncertain and conflicting traditions of Acts aside, and, noting Paul's own expression for the crucial event of his life as that of *the revelation of God's Son in him*, seeks in the Apostle's previous life something that might explain how any "vision" could have so transformed him as this one did. Messianic expectations were then general among the Jews, and took many forms. Not a few, building on the Jewish theology which peopled the heavenly spheres with countless ranks of angelic natures, "gods many and lords many," conceived the Messiah as an exalted being, existing in heavenly regions from the beginning, to descend in due time among men, and fulfil the Divine scheme of regeneration. Here is the background of expectation into which the figure of the risen Jesus, whom the disciples asserted to have vanquished death, would fit as realisation and verification.

The next chapter shows how the missionary was urged on in his tireless task by the expectation of the Second Coming, and brings out both the clear features and the obscurities of the passages in 1 and 2 Thessalonians, which deal most explicitly with this event. Here one misses references to the works of Gunkel and Bousset, as well as of Professor Charles on this subject, and the only conjecture mentioned as to the person of "the Man of Sin" and "the lawless one" in 2 Thessalonians is that it may be Nero (which is impossible if 2 Thessalonians is genuine, as the author inclines to believe), combined with Hitzig's fancy that the words "he who restrains" represent a punning and concealed allusion to Claudius (*ὁ κατέχων* = *qui claudit*)! Given the genuineness of the Epistle, "that which restrains" and "the restrainer" will be the Roman power and the Emperor, for the time being representing it, and "the Man of Sin" or Antichrist (though the name is not used), must be thought of as to appear within Judaism, as Weiss, Bousset, and Moffatt maintain. To illustrate "the Missionary" as guide and mentor of his new communities, an explanatory analysis of 1 Corinthians i.-xiv. is given (pp. 52-82). The result justifies the space allotted to this object.

In the chapter on Jew and Gentile the author insists that the separation of church from synagogue was a very gradual affair, and took place at no assignable time, and also that Paul remained in blood and texture a Jew, with Jewish sympathies and pieties clinging to him till the end.

We can refer only very briefly to the two last chapters on the Mystic and the Theologian. The progress of the mystic conceptions found in the Epistles is traced in broad outline that never loses itself in detail from 1 Corinthians to Ephesians, which, after the elimination of some glosses, the author regards, with Colossians, as genuine. With the exegesis adopted we find no serious fault. It is properly assumed that Paul brought a good deal of mystic thought with him to Christianity. We are half invited to look on Paul as the first arch-heretic and the real father of Docetism in applying to Jesus Christ the expressions "in the likeness of sinful

flesh"; "made in the likeness of men"; "found in fashion as a man." On the other hand, Paul certainly held that Jesus *suffered*, and may therefore claim to be acquitted on this grave charge. With the author's contention that Paul the Theologian is best not systematised we are in hearty accord. His literary remains, even when Romans is taken into account, are too fragmentary and occasional. The man is more attractive when he does not appear in the rôle of a walking system of dogmatic theology. Nor must he be forcibly modernised. "It is not twentieth century religion that we are to seek in these pages, but first century religion," says our author. They who wish for an attractive introduction to this quest might do much worse than take the hand of Mr. Hall. A London publisher, however, is not given.

PH. MOORE.

"FOR one who has never yet come under the spell of Wordsworth," said the *Athenæum* last Saturday, "no fitter pass key could be imagined than is found in *Poems by William Wordsworth*, selected with an introduction by Stopford A. Brooke, with illustrations by Edmund H. New (Methuen & Co.). Mr. Brooke's eloquent pages dwell on the poet's life at Grasmere, the effects of the scenery on his genius and moral being, and his interpretation of that scenery and those effects in his verse. . . . Rather more than two-thirds of the space are devoted to the poems of 1798-1807—not that Wordsworth's later verse is thinsown with profit or delight, but simply because it is mostly inspired by scenes outside the Lake Country, and thus falls outside the purpose of this volume, in which letterpress and drawings are mutually illustrative. The latter, done with pen and ink, are on the whole successful in suggesting that spiritual essence of the landscape which it was Wordsworth's constant endeavour to catch and express in his verse." A notice of this book appeared in *THE INQUIRER* of July 13.

ON Wednesday, July 17, at the Southwark Cathedral, Mr. Whitelaw Reid, the American Ambassador, acting on behalf of a number of Harvard graduates, handed over the restored chapel of St. John's to the Cathedral authorities, as a memorial of John Harvard, who was baptized there, November 29, 1607. A memorial window was placed in the chapel last year by Mr. Choate, and other Harvard graduates then took up the matter of this extended memorial. The congregation assembled in the cathedral and passed to the chapel, singing, "O God, our help in ages past," and the Bishop of Southwark then dedicated the chapel, which he hoped, he said, Americans would feel to be peculiarly their own for any special service they might wish to hold in London. It would always be known as the "Harvard Chapel."

TO CORRESPONDENTS:—Letters, &c., received from J. A., H. B., J. B., R. B. D., C. H., W. H., R. J. J., F. S. K., E. W. O., C. P., H. P., W. F. P.

* "Paul the Apostle, as viewed by a Layman." By Edward H. Hall, author of "Papias and his Contemporaries." (Boston, U.S.A. Little Brown & Co. 1906.)

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 27, 1907.

TURNING WESTWARD.

Two months hence will be the week of the International Congress of Religious Liberals in Boston, Mass., the fourth biennial meeting of the "International Council of Unitarian and other Liberal Religious Thinkers and Workers." Thus the Council returns to hold this Congress in the city of its birth, for it was in Boston, on the occasion of the seventy-fifth anniversary of the American Unitarian Association, in the Whit-week of 1900, that it was established. London 1901, Amsterdam 1903, Geneva 1905, are the three meetings which have so far been held, and now comes the fourth, Boston 1907. "To open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation amongst them," is the central aim of the International Council, and the three published volumes of the Proceedings of the meetings in London, Amsterdam, and Geneva remain as witnesses to the abundant measure of success already achieved. In London, the Rev. J. ESTLIN CARPENTER was president, and the Rev. STOPFORD A. BROOKE the preacher. At Amsterdam, Professor H. OORT, of Leiden, was president, and the Rev. J. VAN LOENEN MARTINET the preacher. At Geneva Professor EDOUARD MONTET was president, while in the Cathedral, from the pulpit of JOHN CALVIN, three sermons were preached in French, German, and English respectively, by the Rev. E. ROBERTY, of Paris, Professor K. FURER, of Zürich, and Dr. M. J. SAVAGE, of New York.

Over the Boston meetings Dr. SAMUEL A. ELIOT, President of the American Unitarian Association, is to preside, and the Congress sermon is to be preached in the Arlington-street Church by the Rev. Dr. JOHN HUNTER, of Glasgow. Arlington-street is the present representative of the old Federal-street chapel, the scene for so many years of the ministry of Dr. CHANNING, and of his co-pastor and successor, Dr. EZRA STILES GANNETT. The close of Dr. GANNETT'S

ministry was in Arlington-street, where also Dr. BROOKE HERFORD preached for the ten years he spent in Boston. There could, therefore, be no more fitting place of meeting for the chief religious service of the Congress, enriched as this church is by so many sacred memories, and the great tradition of religious freedom and a pure, spiritual faith, in which the name of CHANNING stands pre-eminent. In King's Chapel, which also has its memories of liberation and a broadening faith, there is to be morning prayer each day, during the regular sessions of the Congress, and Thursday is designated as "Cambridge Day," when the sessions will be held at Harvard University, and a welcome will be given by the President, Dr. CHARLES W. ELIOT (father of Dr. S. A. ELIOT), and Professor FRANCIS G. PEABODY. The completed programme of the Congress is promised us early in August, but we know already that it includes a visit to Plymouth, with the Church of the Pilgrim Fathers, and to Concord, the home of EMERSON. The thought of these places of pilgrimage, with all that Boston means for all friends of the Liberal Faith, make us glad indeed to turn our faces westward, in happy anticipation of what the coming international gathering will bring to us.

Of the city of Boston Miss HELEN HERFORD completes her pleasant account this week, and in another column there will also be found some notes from an article on "Outdoor Boston," by Dr. CROTHERS, in the current number of the *Century Magazine*. Mr. FREESTON has already written for us about Plymouth and the Pilgrims, and ROGER WILLIAMS and Rhode Island. What more it may be possible to say during the holiday season in anticipation of the many interests of the International, we do not venture to predict, but we try to concentrate our thoughts on New England, and would gladly realise the home feeling there, which would not be possible in Chicago or New York. To think of America, as a whole, in connection with this visit to Boston for the Congress, we remind ourselves, would be much as if one should think of Europe, in connection with those other meetings at Amsterdam or at Geneva. Representatives of many lands and of farthest continents have met together at each Congress, and so it doubtless will be also at Boston; but for ourselves, we feel that our visit is to New England, and in close contact with its present life and in communion with its great memories we expect our chief delight. There will be the opportunity of seeing the homes of CHANNING and EMERSON and PARKER, of the LONGFELLOWS and LOWELL, of seeing also the WHITTIER country, and reviving memories of LLOYD GARRISON and other heroes of the "martyr age," and of later struggles

in the cause of freedom, progress, and humanity. We shall doubtless be quickened by contact with the life of the Greater America, and it is a pleasant incident in the occasion of this Congress that some of our friends will be able to pay a visit of comradeship to the Unitarian churches in Canada. But it is to New England that we go, and in Boston we are all to meet. We expect to learn many things, and to rejoice once more in the sense of a world-wide fellowship devoted to the cause of "pure religion and perfect liberty"; but we expect also with a great delight to be at home, among our own kindred, and to realise it as it only can be realised when we cross the ocean, and find that it is the same life throbbing there, the same faith, the same love, nurtured through generations of earnest service, through which we may stand together, and work together, with a new strength and gladness, for the wider welfare of the world.

BOSTON INTERNATIONAL MEETINGS.

LIST OF SAILINGS.

NOT only those who are themselves going to Boston for the International Congress of Religious Liberals, but many of their friends on both sides of the Atlantic, will be glad to have the following list, giving dates of departure (chiefly from Liverpool) and port of arrival of ministers, delegates, and visitors. It will be seen from this list that the various sailings cover a considerable time, and there is no danger of the company of heretics all going down in one boat, as was at one time anticipated by some of our well-wishers. The return sailings will no doubt also be as various as these.

June 25, *Saxonia*, to Boston.—Miss H. Brooke Herford.

July 19, *Virginian*, to Quebec.—Rev. E. Ceredig Jones.

July 26, *Empress of Ireland*, to Montreal.—Rev. W. W. C. Pope.

August 1, *Cedric*, to New York.—Rev. W. Copeland Bowie, Mrs. and Miss Bowie.

August 8, *Corsican*, to Montreal.—Mr. and Mrs. H. B. Melville.

August 13, *Caronia*, to New York.—Mr. Arthur V. Billson (Leicester), Rev. Fred. and Mrs. Summers.

August 14, *Lake Erie*, to Montreal.—Rev. Charles Travers.

August 14, *Republic*, to Boston.—Dr. Evans Darby (London).

August 16, *Virginian*, to Montreal.—Prof. and Madame J. Réville (Paris).

August 20, *Saxonia*, to Boston.—Mr. William Shaw (Dukinfield), Rev. W. G. Tarrant, Mr. and Mrs. J. Harrop White (Mansfield).

August 22, *Tunisian*, to Montreal.—Mr. and Mrs. S. Harris (Hornsea), Miss E. R. Lee (Stourbridge), Mr. T. Oliver Lee (Stourbridge), Mr. G. J. Notcutt (Ipswich), Miss R. Winn (Hornsea).

August 23, *Empress of Ireland*, to Montreal.—Mr. H. R. Bramley (Sheffield), Rev. J. C. Hirst, Rev. C. J. Street.

August 24, *Caledonia*, to New York.—Rev. Alex. Webster.

August 27, *Carmania*, to New York.—Rev. B. C. Constable, Rev. C. Harvey Cook, Miss Mary E. Thomas, Rev. I. Wrigley.

August 28, *Lake Manitoba*, to Montreal.—Rev. T. E. M. Edwards, Rev. W. Holmshaw, Rev. Thos. and Mrs. Paxton, Rev. H. Bodell Smith, Rev. H. S. Tayler, Rev. W. L. Tucker.

August 29, *Canada*, to Montreal.—Mr. T. Beaumont (Sheffield), Rev. A. H. Dolphin, Mr. H. B. Lawford (London), Rev. A. E. Parry, Rev. J. A. and Mrs. Pearson, Rev. Charles Roper.

September 3, *Kronprinzessin Cecilie*, to New York.—Herr Pfarrer Schönholzer.

September 3, *Ivernia*, to Boston.—Mr. J. W. Barlow (Bury); Prof. Bonet-Maury (Paris), Miss F. Brooks (Wilmslow), Miss L. Brooks (Wilmslow), Miss A. Brooks (Wilmslow), Miss E. Cropper (Bolton), Rev. J. Tyssul Davis, Rev. John Ellis, Rev. E. Gwilym Evans, Miss M. Goodier (Wilmslow), Miss E. Hankinson (Wilmslow), Rev. F. Hankinson, Rev. J. A. Kelly, Dr. Janet R. Perkins (Berlin), Rev. Gertrud von Petzold, Col. Thos. Phillips (Aberdare), Rev. H. Rawlings, Rev. T. Robinson, Rev. J. Ruddle, Miss F. A. Short (Bristol), Miss H. Taylor (Bolton), Rev. A. Hermann Thomas, Rev. T. Arthur Thomas, Rev. E. A. Voysey, Mr. L. N. Williams (Aberdare), Rev. J. J. Wright, Rev. C. M. Wright.

September 4, *Teutonic*, to New York.—Miss Richmond (Wellington, N.Z.), Miss A. E. Shaen (London).

September 5, *Celtic*, to New York.—Rev. Thos. Dunkerley, Rev. F. C. Fleischer (Makkum, Holland).

September 5, *Ottawa*, to Montreal.—Miss Brown (Leeds), Rev. Arthur Hurn, Miss H. M. Johnson (Liverpool), Rev. H. D. and Mrs. Roberts, Miss Spencer (Southampton).

September 5, *Corsican*, to Montreal.—Rev. A. O. and Mrs. Ashworth, Rev. Gordon Cooper, Rev. J. L. and Mrs. Haigh, Rev. E. Savell Hicks, Rev. Felix Taylor, Mr. J. Wigley (Manchester).

September 6, *Empress of Britain*, to Montreal.—Rev. W. H. Lambelle, Rev. J. Channing Pollard, Rev. W. R. Shanks.

September 6, *Laurentian*, to Boston.—Rev. James and Mrs. Forrest.

September 7, *Philadelphia*, to New York.—Mr. Theo. Berg (Copenhagen).

September 10, *Caronia*, to New York.—Sir William and Lady Bowring, Miss Emily Cooke (Liverpool), Rev. T. J. Jenkins, Rev. N. Jozan (Budapest), Mr. Fred. Maddison, M.P., Mr. and Mrs. John Preston (Stockport), Rev. W. G. Price, Mr. R. Robertson (Lytham), Rev. M. R. Scott, Rev. J. E. Stead.

September 11, *Republic*, to Boston.—Rev. V. D. Davis, Rev. E. D. P. Evans, Miss Gardner (Horsham), Rev. Wilfred Harris, Mrs. Henry Rutt.

September 11, *Westernland*, to Philadelphia.—Rev. Charles Peach, Rev. T. P. Spedding.

September 12, *Arabic*, to New York.—Miss Carstairs (Liverpool), Miss Wells (St. Albans).

September 14, *Umbria*, to New York.—Rev. John McDowell, Mr. Ernest J. White (Bath).

Several of the delegates and visitors from abroad sail from Continental ports.

A MORNING'S STROLL ABOUT BOSTON.

STEAMING up Boston harbour, the voyager sees the buildings of the city rising amphitheatre wise from the shore, mingling with the great elms of the Common and capped by the massive structure of the State House with its big gold dome. It is a fine landmark, glistening up there in the clear sunshiny air. "Sticks up just like a great sore thumb!" was the way a fellow traveller of mine put it once, as we stood gazing at the fast approaching shore from the ship's side. But he was a Chicagoan, and perhaps a little envy lent sharpness to his tongue.

The wharves and docks of a city are not apt to be its most picturesque adjunct, and on this part of Boston the traveller is glad to turn his back as soon as he can escape the clutches of the Custom House officers. A good deal of patience is needed, by the way, on the part of the free trading Briton before he has done with these gentlemen, and has answered the lengthy and searching examination paper set by "Uncle Sam" for all visitors who enter his ports. Safely through this ordeal, the traveller has to decide how best to reach his hotel, which, we will say, for instance, is the Parker House. If he is rolling in wealth he can take a hack, a sort of glorified cab with two horses, much like a mourning carriage in a "reformed funeral" procession, and be driven away in expensive splendour; or he can take the more usual course of sending his baggage by one of the agents of the Express Company, of which there will be plenty about the docks, and then be free to betake himself on to Boston proper by means of the East Boston Tunnel and an electric tram, which latter will whirl him to within a very short distance of School-street, where is the hotel above mentioned.

For the present purpose I take it for granted that the traveller is a good Unitarian, bound for the International Conference, and that one of the first things he will want to do is to visit the American headquarters of his own household of faith. He will, therefore, be pleased to find how near he is to the American Unitarian Association building, No. 25, Beacon-street.

Situated at the business end of the most aristocratic and historically interesting street of the city, it is of the architectural style known to Bostonians as Romanesque. It is built of a yellowish brown stone, and stands solid and square at the top of a broad flight of steps. Against the deep blue of an American summer sky, its flat roof and yellow brown walls stand out in sharp and beautiful relief.

Inside, it is commodious and handsomely appointed for the purposes of the Association and the many kindred denominational societies, social, charitable, and religious, which have their homes there—homes, be it noted, given rent free by a generous Association!

The inquiring Unitarian from England will find one or two other differences in the conduct of the American Association from that with which he is familiar in Essex-street, Strand. For instance, not

only the secretary, but also the president and treasurer, are permanent, salaried officials, while the Association is governed by a "Board of Directors" in place of the committee over here. Besides the offices of the Association itself, there are a number of committee rooms and a library, reading-room, and at the top of the building a large hall for meetings, called Channing Hall.

Among the various societies and organisations which have their headquarters here is one which should be of special interest to the feminine members of the Conference. "The National Alliance of Unitarian and other Liberal Christian Women", is its imposing name, and its object, as stated in its preamble, is no less so, being "Primarily to quicken the religious life of our Unitarian Churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship," while on its executive board may be found representatives from nearly every State in the Union, from Rhode Island to California.

Having thus done his duty by his denomination, the traveller will want to see something else of Boston. Over against the Association building he will find the Athenæum, an institution of which all Bostonians are proud. It was founded over a hundred years ago as a small literary club, which, after a while, established a reading club. It now houses in a stately building some 210,000 books and many precious art treasures, and is a very fine library. Though its regular use is confined to shareholders, great courtesy is shown to strangers and the shelves freely placed at their disposal. It is the most delightful place for a quiet hour among the books in its beautiful reading-room overlooking the old Granary graveyard, with its quaint tombs and monuments and shady trees.

Standing at the top of Beacon-street, but a little way from the Athenæum is the State House, and on the other side of the street lies the famous Common. One might almost imagine himself in Piccadilly, with Devonshire House in the place of the Capitol, and the Green Park instead of the Common. Between them the broad, handsome street descends towards Charles-street and the Back Bay and the Public Garden, while behind the State House and Beacon-street is a whole district of quaint, old-fashioned squares and narrow streets, brick-paved and cobble-stoned, climbing over the old Beacon Hill or running down its westward slopes to the Charles River below. The houses of these streets are nearly all bow-windowed, as if stretching out their necks to catch glimpses of the lovely sunset glow to be seen across the reaches of the river.

At the foot of the hill, on Beacon-street there is the Public Garden, a very beautiful pleasure ground indeed; and on the other side, at right angles with Beacon-street, is Arlington-street, from which stretches Commonwealth-avenue, while at the further end is Arlington-street Church (the successor to the Federal-street Chapel, where Channing preached). The Londoner will surely bethink himself of St. Martin's-in-the-Field when he sees

this church, so oddly alike are they, except for the absence, on the American building, of the portico which adorns the church in Trafalgar-square. Most likely some of the Conference meetings will take place here, and visitors will see the beautiful doorway of carved marble, put up in memory of its former minister, Dr. Herford, and admire the fine series of painted windows which have replaced the plain glass of earlier Puritanical days.

Broad and well laid out are all the streets in the Back Bay district, and all of the houses are large and some imposing. There is not the colour produced by our London window boxes of flowers, but, instead, over nearly all is the beautiful Japanese ivy, the ampelopsis, turning so red in the autumn, and growing so fast, that by September it may be seen covering the steps and doorways, even, of houses, the owners of which, in common with the majority of the well-to-do citizens, have deserted, for the summer months, the town in search of seashore or country air. Some way down one of these streets is the present habitation of that "First Church in Boston" whose earliest meeting place was under a tree, and its first minister the English colonist, John Wilson. What a contrast is this beautiful Gothic building to the first one of mud and thatch, or even its square brick successor, the first meeting-house to own an organ, and whose bells were sent out from England!

Turning southwards, along Berkeley-street, the next point of interest is Copley-square, surrounding which are some of the most notable buildings of Boston. On one side is the "Second Church," also Unitarian, and noted as the meeting-house of the society which once worshipped in the old North-square, the building there having many troublous incidents in its history, not least among them being its wanton destruction for fuel by British troops.

The "Second Church" stands there in right good company, for over against it is Trinity Church, which once had Phillips Brooks for its rector, while close by are the Museum of Fine Arts, described somewhere as a "restless piece of architecture," and the magnificent Public Library.

Turning east, a tram or subway car takes the visitor back past the lower side of the Common, and by the shopping quarter to Park-street, where he may see the famous spot once nick-named Brimstone Corner, from the fiery nature of the doctrines taught in the church hard by. A stone's-throw further on there is School-street again, and there, on the corner, is the old King's Chapel. Here, if it happens to be a Wednesday, the stranger may enter at noon for the quiet half-hour's weekly service—a welcome change from the noise and glare of the street outside. Built originally for the use of the royal Governor and his staff, it was enriched by many a royal gift; communion plate and prayer-book, organ and altar-cloth, all bear testimony to royal favour. When the Revolution made an end of governors, and all other royal appanages, the rector of that day disappeared with them and with him disappeared the communion plate; but though in course of time the Episcopal Chapel became a Unitarian

Church, the congregation retained the old prayer-book, carefully expunging from its liturgy all traces of its old creed. It was apropos of this that Dr. Bellows made his witty retort to the Bishop who, having been shown round King's Chapel, remarked on this fact. "I see you use our Episcopalian Book of Prayer," said the Bishop; "diluted, I suppose?" "Oh, no; washed, my dear Bishop, washed!" replied the Doctor.

H. B. H.

PRESBYTERIAN COLLEGE, CARMARTHEN.

CHAIRMAN'S ADDRESS AT THE ANNUAL
EXAMINATIONS, WEDNESDAY, JUNE 26,
BY PROFESSOR G. DAWES HICKS.

YEAR by year Carmarthen College is attaining a more prominent place amongst the educational agencies of the Principality, and this year we have reason to rejoice that its representatives will take their seats upon the Board of Theological Studies of the University of Wales, and will thus be able to render such assistance as they can to the advancement of the scheme of higher theological education which the University has so wisely and liberally initiated. We are proud to help in a movement which cannot fail to be one of great and lasting influence for good upon all sections of the Welsh ministry, indeed, I may say of the English ministry generally. The success of the College so far as the University Degree is concerned, and in all other respects, is due first and foremost to our respected Principal and his colleagues, and I have the privilege now, as on former occasions, to convey to Principal Evans and the Professors the sincere gratitude of the Presbyterian Board for the unwearied labour and thought bestowed by them upon the College and its curriculum during the session we are now bringing to a close. Carmarthen College is extremely fortunate in having at its head so distinguished a scholar and so able an administrator as Principal Evans, and the students may count themselves happy indeed in possessing him as their teacher, adviser, and friend.

I have next to make a few remarks—and they shall be very few—upon that part of the examination for which I have been responsible. There was an old quarrel, even in Plato's time, between poets and philosophers, and I am afraid that in that dispute, Welsh sympathies would be almost wholly on the side of the poets, and that philosophy has still a hard struggle before she can make good her claims upon the imaginative minds of this beautiful country. Yet it is not to be forgotten that Scotland, the home of speculative thinking in these islands, has stolen one of its greatest metaphysicians from gallant little Wales, and I trust the day is not far distant when other men with some touch of his acuteness and enthusiasm may issue forth from their native hills to act as leaders and inspirers of philosophical thought and reflection. Is it too much to hope that in the near future a thinker of that order will make his appearance in Carmarthen? At all events, there has been some promising work submitted this year by the students, upon which I very heartily congratulate them.

[Dr. Hicks here added appreciative reference to the work of several students.]

So much, then, for the examination and the matters connected with it. I turn now to speak upon topics of another kind. For once more it falls to my lot to address a few words of encouragement to those of you who have reached the end of the first or second stage of the collegiate career, and of earnest God-speed to those of you who are leaving these walls and are ready to embark upon the great life's work that lies before you. It is not an easy task to strike the fitting note on such an occasion as this. There is inevitably a wave of sadness that touches a little community of men who have been working side by side with one another for common ends and purposes when their ranks are about to be thinned, and it is realised that the coming times can never be quite like the old. I remember well the peculiar feeling of blankness that used to creep over one at the conclusion of each session in my own college days, and that memory increases the desire I now have that no utterance of mine shall be out of accord with what I think I am not wrong in describing as for most of you a solemn hour. I take, then, refuge in the thought that the corporate life you have been living here together is not one that changes of place or occupation can destroy, but that for good or evil its influence will remain woven indelibly into the very being of each one who has shared in it, and forming part of that personality, which I hope and believe is destined to play a useful and efficient part in the wider sphere of public service. If I can suggest in what I am about to say some of the links of connection between the life of the college student and that of the public worker, I shall not perhaps have made bad use of my time.

I confess I am tempted to wish that, instead of trying to put before you any poor reflections of my own, I could simply have read to you that fine address which Mr. Haldane delivered to the students of the University of Edinburgh some months ago. Rarely, I think, has the true spirit and aim of the scholar's vocation been delineated in language that appeals so directly to all that is best and purest in those who are modestly striving to make that vocation theirs. Mr. Haldane showed how naturally and inevitably the scholar's life must be a "dedicated life," a life, that is to say, which with all its strength is consecrated to a chosen aim, to some high and noble purpose. Such concentration, such devotion, meant of necessity renunciation of much that the world usually reckons the chief objects of ambition. Pleasure, amusement, riches, prosperity—these things must not be allowed to intervene between the scholar and his quest, or to turn his energies from that to which he had consecrated his powers. Truth is a jealous mistress and will admit into her sanctuary only those who are prepared to give her a whole-hearted service. He who would really live in the spirit of the classics must toil hard to attain that sense of easy mastery of their language which is vital to his endeavour. The student of philosophy must ponder over and think of little else than philosophical questions, before he can get rid of the habit of unconsciously applying to his subject-matter notions which are wholly inadequate and mislead-

ing. The theologian must labour long and devotedly, if he is ever to acquire that breadth of mind and largeness of view which will prevent him confusing the laws of God's great universe with the narrow creeds and provincialisms of sectarian propaganda. The lives of all great men had been thus dedicated; singleness of purpose had dominated them throughout. Thus it had been with the life of a Socrates, a Spinoza, or a Newton; and thus it was, we may add, with the lives of such men as Chalmers, Dale, Lightfoot, and of him, without whom the world is poorer to-day, John Watson. And, as it is with the finished scholar, so it is even with the beginner. Subject to the same temptations, apt to be deflected by the same tendencies, he too must live for his work, and as far as can be for that alone, if he is ever to become proficient in his calling; he too must train himself away from the idea of spending much time upon things unconnected with his pursuits, if the all too short years of college discipline are not to be spent in vain. And then Mr. Haldane went on to describe how right loyally the sons of his native Scotland were responding to the appeal. In words that I venture to claim are as true of Wales as they are of Scotland, he told the story—the familiar story—of the way in which young men and women of humble parentage and with no material advantages went up to the great centres of science and learning, animated by the one desire for knowledge and mental enlightenment. Riches were not theirs, and many a bitter struggle had been gone through before they had so much as crossed the threshold of their *alma mater*. And once there they were content with the barest necessities of existence, and neither asked for luxuries nor lamented their absence. It was upon youth of that calibre that the future of the country depended; that was the type of manhood from the heart of which great things would come. In olden days, Plato tried to combine in his scheme of education something of the severity of the Spartan barrack-room with the grace and refinement of Athenian culture. The Platonic ideal was, to a certain extent at least, revived again in Mr. Haldane's description of the true scholar's life, and realised, I fain would hope, in not a few of those who have been studying on the banks of the Toway.

Parnassus, then, is no easy hill to climb, and, as we pause to-day on one ridge of the ascent, we may well seek to justify our persistence by trying to estimate one or two of the results which we have gained and which have made it worth while to toil.

I am inclined to think that one of the most precious of all the results to be got from college life is that which springs from just that Spartan-like discipline to which I have been referring. It is a tremendous step in the growth of a human soul when it comes to realise that there are things in life of infinitely greater value than the wealth and comfort and material rewards in terms of which the success or failure of a man's career is so often reckoned. It is a splendid power to attain—that, namely, of deliberately renouncing and surrendering the race after silver or gold and to spend the strength that might be used for their acquisition in the quiet, earnest, conscien-

tious pursuit of those thoughts and ideas and aspirations which are usually supposed to be such intangible and unsubstantial possessions. It is a noble point of view to gain—that of being able to banish from one's consciousness the merely pecuniary standards so prevalent in the world around us, and to judge of what is worthy and good by an altogether higher and nobler criterion. Now, it may be possible—it often is possible—for the single, unaided mind to reach this attitude of spiritual independence for itself, but it is tenfold easier for a corporation or brotherhood of men to reach it in common, if they but band themselves together with that end in view. For there ought to pervade such a community what we may vaguely call an atmosphere, a way of looking at things and feeling about them, a kind of contagious agreement as to which features in life are great and which small, which high and which low, a sort of half-conscious but unmistakable resolve to seek after those things which are above, which means in itself an education and a culture of which it would be impossible to overestimate the value. If this, or anything like this, has characterised the comradeship of this little college, if it has been penetrated by this spirit of mutual helpfulness in the joint search after the true, the beautiful, and the good, then those who have been engaged in it have been subject to a discipline than which none more valuable could be devised by the wit of man.

Again, looking more specially to the various intellectual studies of this place, let me emphasise the consideration that it would be a very inadequate and misleading view of the work which has been done were we to estimate it merely by the number of things we have been able to extract from the students in the form of answers to examination questions. It is easy, if you are blessed with a good memory to cram the mind with a host of facts, with a multitude of details, the possession of which will astonish the ignorant and even please the heart of the examiner. But a good memory does not constitute a thinker, any more than a dictionary constitutes a work of literature, or a catalogue a gallery of art. It would be a poor result of a college training to flood the world with walking dictionaries and talking catalogues. Culture does not consist in the mere piling up of information, in the mere passive reception of ideas that can be stored up in the mind as furniture in a lumber-room. It is not mere addition to our knowledge, not mere instruction—useful though they may be—that constitute the main characteristics of mental enlightenment. There are hundreds of people who abound in curious and entertaining details concerning men and things, who can supply you at a moment's notice with the date of Napoleon's birth and the names of the constellations, but that does not mean that they are necessarily persons of culture and education. Cardinal Newman once drew the picture of certain seafaring men, who range from one end of the earth to another, but for whom the multiplicity of external objects, which they have encountered, forms no symmetrical and consistent picture upon their imagination. They see, as he puts it, the tapestry of human life on the wrong side, and it tells

no story. "They sleep, and they rise up, and they find themselves now in Europe, now in Asia; they see visions of great cities and wild regions; they are in the marts of commerce, or amid the islands of the South; they gaze on Pompey's Pillar or on the Andes; and nothing which meets them carries them forward or backward, to any idea beyond itself. Everything comes and goes in its turn, like the shifting scenes of a show, which leave the spectator where he was." No one who knew what he was talking about would ascribe to such a man education or culture. That only deserves the name of mental illumination which confers the power of grasping a multiplicity of details in the unity of one whole, and of referring them severally to their real position in the vast system of reality, of appreciating their true significance and value in the light of comprehensive principle. Every great intellect, in the history of humanity, such as the intellect of a Plato, a Newton, or a Shakespeare, or a Goethe, has been an intellect of this nature—an intellect, namely, that is able to take a wide and connected view of the world and human life, of things old and new, of the present and the past, and to see the influence of all these on one another in such a way as to apprehend them in their right relations and proportions. Now, it is some such breadth of intellectual vision that I fain would hope has, in however slight a measure, been awakened in the minds of those who have been pursuing here together the sacred quest of knowledge. Here I trust the power has been gained of rising above mere text-book information, and of securing a high mountain view; the power of mastering the information you have won and of not letting it master you; the power of using it with ease and discernment, instead of being crushed by it as a ponderous and oppressive load. I should like to think that no one will leave these walls without something of the perspective of the rational thinker as well as the weight of the patient scholar's learning, so that you will never make the mistake of interpreting the universe by its small details, instead of its large principles, or of so inverting the order of things as to attempt to explain the living by the dead, or the ideals of the mind by the wants of the body.

And, believe me, gentlemen, it is this kind of culture and enlightenment for which there is crying need in the world to-day, and which alone can be of service in dealing with the momentous problems that are now confronting our humanity. As those of you who are entering upon the active work of the ministry will soon discover, we are at present face to face with a variety of questions the magnitude of which we are only slowly coming to realise, and for the solution of which none but large and broad-minded culture, of the kind I have been trying to indicate, will be in the least degree sufficient. We are face to face, for example, with a great social movement that is aiming at the elevation and regeneration of the toiling millions of our native land. It is animated for the most part by generous and lofty motives, by a real desire for justice and the advancement of human weal. But it requires light as well as heat to direct

it along the right road; it requires wisdom as well as enthusiasm to lead it onwards to victory. It is not alone for party leaders, or political clubs, or conflicting caucuses to deal with the relations of employers and employed, with the demands of trades unions, with the rate of wages of men and women, and with education of children. We want here the help of trained intellect and rational insight. We want here the help of students, students of history and of human nature, who have thought out and grasped great principles of equity and morality, who can be at once far-sighted and sympathetic, and who can bring their knowledge and good feeling to bear in furthering the latest and ripest appeals of justice and humanity.

We are face to face, further, with a great crisis of religious thought and life. All around us there is a cry of appeal for nobler conceptions of God, and worthier conceptions of man, and of man's great leader, Jesus Christ. It is not that religion is in any way losing its hold upon the minds and hearts of our countrymen, or that they are ceasing to feel interest in the momentous issues with which religion is concerned. Quite the contrary. Had you been going out into the ministry twenty years ago, there might have been some justification for the idea that you would have to encounter a large amount of indifferentism and scepticism in all circles of society. But that is no longer the case to-day. We have witnessed recently from one end of the country to another, a marvellous revival of interest in and reflection upon religious themes, and you cannot visit any of the large towns of Britain without realising how genuine and sincere is the desire to attain satisfying and rational ideas upon the undying principles of religious inquiry and belief. But the old crude notions of an anthropomorphic God, stationed outside the universe some millions of miles away, of the Fall of man, and of vicarious sacrifice of the virtuous for the guilty, of the verbal inspiration of the Bible, and the like, are losing, and will continue to lose, the adherence of men and women, who have come to see that they are inconsistent with all that reason and history can reveal to us of the Divine nature and the human. Men and women everywhere are coming to say with our English poet:—

"O streaming worlds, O crowded sky,
O Life, and mine own soul's abyss,
Myself am scarce so small that I
Should bow to Deity like this!"

That is the real meaning of the movement which we have heard so much of lately as the New Theology, and it is the real meaning of numbers of other movements also the nature of which you will soon discover in your work as Christian ministers. Now, here, again, in this crisis, it is only the man of trained scholarship, of large intellectual horizon, of broad-minded tolerance, of wide-hearted sympathy, that can be of real help and service to anxious and inquiring minds. We need men who are ready to give their best intelligence and thought and knowledge to the consideration of these and kindred problems of such vital concern for the human race. We want men so impregnated with the spirit of religion, so imbued with the

great ideas and principles that lie at its very basis, and which are of vastly greater import than all the small doctrines that have gathered round them, as never to be afraid of the truth, never to have the least suspicion that what is true can in the smallest degree injure what is holy or divine or good. "Let truth and error grapple," as Milton said. "Who ever knew truth put to the worse in a fair and open encounter?"

Gentlemen, my earnest hope and prayer for those of you who are leaving the College is that you may rise to the height of so great an opportunity and be a tower of spiritual strength to all who are honestly searching for truth and striving to live the Christian life.

THE VAN MISSION.

THE news from the field is distinctly encouraging, and with the exception of the memorable Loughborough and Coalville week, the returns are the best for the season. Of 22 meetings reported, four attendances have been below 100; and at 14 meetings, the numbers have ranged from 200 to 1,200. Two Vans were without meeting last Sunday, and only two Scotch gatherings are included for the first and second days in the week. These had attendances of 200 each, and the figures for the remaining evenings will probably be equally good. Without them the gross attendances just reach 6,000, giving an average of slightly over 270. A number of children's meetings have also been held, but the figures are not included in this statement.

It has been decided to make an experiment with No. 4 Van, in accordance with many suggestions, that a longer stay should be made in towns where there seemed to be the best opportunities for good work. This will mean dropping a number of places out of the programme, and some re-arrangement of plans, but the advantages are many, as experience has already shown.

Besides the actual giving of a subscription to the Mission, there are various ways in which assistance is forthcoming, that it is pleasant to acknowledge. Quite frequently hospitality is shown to our missionaries, and gifts for the table are numerous; or some one pays for a horse when the time comes to move on to the next pitch; or there comes a fitment which some one has seen will be handy; or a good brother volunteers to put a coat of paint on the roof and save you a matter of 15s.; or a workman who has heard nothing of Unitarianism for years in his out-of-the-way village puts a crown into the box "out of gratitude." These things cannot all be acknowledged in a formal manner, but they are worth mentioning among many little tokens of goodwill which are shown, and are an encouragement to those who are in charge of the Vans. In one instance a clock has been provided for a Van, and if they are small, and good timekeepers, we should be glad to hear of others that could be sent to the other three. It may not be out of place while mentioning these things to say a word about subscriptions, which are needed to a great extent if the Mission is to be free from debt at the

end of the season. The Vans have been generously provided, but a large part of the working expenses is needed. There is no opportunity while the Vans are in the field to issue any general appeal for funds, but we trust the friends of the Mission will not let it suffer on that account. Last summer the money came in, in sums from a shilling upwards, in consequence of a paragraph like this, and we think there are sufficiently many keenly enough interested in the work and anxious for its success to warrant us in believing that they will respond now to the needs of the hour.

No. 1 Van spent three days at Doncaster in charge of Rev. John Ellis, of Lightcliffe, who was assisted by Rev. W. Whitaker, of Hull. A long stretch of country lies between Doncaster and Retford, where the Van has been for the greater part of this week with Rev. W. R. Shanks, of Holbeck, as missionary. Scrooby, with its Pilgrim Fathers' associations, and Bawtry were therefore looked at with a view to a brief halt, but it was decided to turn off the Great North Road and visit Tickhill as a more likely place. The Van stood by the handsome market cross where Cromwell found the villagers on their knees at prayer when he came to the spot, an incident which is responsible for the local name of "Tickhill, God help us." Mr. R. J. Hall, of Manchester College, Oxford, has relieved Mr. Barnes as lay missionary. Rev. R. P. Farley, of St. Helens, arrived on Thursday, and next day the Van was to travel to Worksop, and next week to Shirebrook and Mansfield with Rev. A. Hall, of Norwich, in charge.

No. 2 Van reports meetings from the 10th—17th inst. at Prestwich. Two meetings have been prevented by rain. A great feature was made of children's meetings, and a special service was held for them on the Sunday morning. So thoroughly did the Rev. J. Forrest and Mrs. Forrest succeed in this matter that the children themselves organised a farewell meeting on the afternoon of their departure, when over 50 were present "giving a hearty good-bye and cheering us on our way." Very careful house to house visitation was also undertaken, and a series of successful meetings was brought to a close on the 17th with an attendance of 200. It is understood that during this week large meetings have been the rule at Irvine. On Sept. 1 the Rev. E. T. Russell, of Glasgow, succeeds Mr. and Mrs. Forrest for a month's work, which will begin at Saltcoats, and also include Ardrossan, Seamill, Largs, Moskip, Gourcock, and Greenock.

No. 3 Van worked in Hemel Hempstead and immediate neighbourhood after leaving Tring, and Rev. F. Summers continued to have good meetings. Rev. W. G. Tarrant, of Wandsworth, arrived on the Wednesday and that night the attendance passed 1,000.

Rev. J. A. Pearson, of Oldham, was at Hertford on Thursday, and moves to Hoddesdon on Monday, and he will be followed at Waltham on Thursday by Rev. H. Rawlings, of London.

No. 4 Van had an excellent site at Longton in view of the Unitarian Chapel, which since its disuse by the old congre-

gation has been let to the Spiritualists. Rev. H. F. Short, of Crewe, reports very hopeful results. Rev. W. Holmshaw, of Blackley, joined the Van before its removal to Stoke, where the meetings have been splendidly attended, the audience reaching as large a number as 800. A request has also been made for a course of lectures, and the attention of the local association will be drawn to this matter, as well as to Mr. Short's report *re* Longton. Five meetings were held in Stoke, and on Thursday a beginning was made at Newcastle-under-Lyme, by Rev. B. C. Constable, of Stockport. The Van will remain at Newcastle just so long as it can be made of use to the Rev. G. Pegler and the local congregation. Rev. T. Paxton, of Newhall Hill, Birmingham, will be missionary next week.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE SHAKERS.

SIR,—Will you allow me, although so late, to enter a protest in the name of justice against the description of the Shakers given by Mr. G. F. Millin in *THE INQUIRER* of May 11? These really practical Christians are called by him "ignorant fanatics," they "are steeped in ignorance," "the elders and all their people are in many respects very little above the level of the uncivilised." Now, if Mr. Millin, before writing about them had, to use his own words, thought it "worth while to go to the trouble of finding out," he would have found a full account of this community by two of their elders, Anna White and Leila S. Taylor ("Shakerism, Mount Lebanon, N.Y.," 1904), of which the language and style would have shown him that, far from being uncivilised, two at least were cultivated women. Eldress Anna White is the daughter of Robert White, who was the friend of Theodore Parker, a wealthy Quaker of English ancestry, who joined the community in 1846. He belonged to a family of note in the literary and scientific circles of Boston. Another eldress, Betsy Gass, was the first woman to receive a teacher's certificate at the Regent's Examination in the State of New York. Elder Henry Eads was such a lover of music that he taught himself the organ and piano when over seventy. There is quite a long list of inventions, but as they were never patented, seeing that this savours of monopoly, others have sometimes adopted them and gained the credit. As to literature, the authors say that most of the best modern books have a place on their shelves, especially such as tend to further human progress. In the early days the work was too hard to leave leisure for study, and latterly owing to high taxes and a falling off in their numbers, manual labour takes a greater proportion of their time than should by rights be necessary for their support; but, as they say, "in attaining purity of life and thought they have developed a pure and refined spiritual taste eminently fitting them for the appreciation

of the highest in art and literature." Elder White was a great lover of the beautiful in nature, and introduced the locust tree, which now beautifies their houses. If Mr. Millin has correctly remembered Elder Evans's remark about "the beautiful," he spoke for himself alone; his bent was science and medicine; if the doctors of London were to have control of a Hospital Building Fund, it is doubtful whether much of it would go to external architectural beauty.

So much for the "ignorance" of the Shakers. Now as to their fanaticism. When Evans came with Dale Owen to America and stopped by the way to see the Shakers, he was an aggressive materialist, but they were not shocked, and left it to his experience among them to convert him.

Amos Buttrick put the officials of the U.S. Treasury to some inconvenience by requesting them to take back £82 7s. 8d., the sum of several years' pension that he had drawn for wounds received when serving in the war, because the Shakers whom he had joined had decided that it was the price of blood. They were in very sore straits for money at that time. Is this fanaticism, or is it worthy to be remembered with Dr. Martineau's rejection of the Regium Donum?

Finally, these ignorant people have from the first (Mr. Millin says it is 130 years ago, I have not the date) given absolute equality to women.

The Shakers are so cut off from the world at large that many people might know nothing whatever about them beyond what Mr. Millin writes; as he writes as a friend with partial admiration it is all the more misleading, so, as they cannot take up their own defence, I hope I may be allowed to do it for them.

C. JESSIE VESEL.

Thorncroft, Warlingham, July 14.

SIR,—In reply to this letter, a proof which you have been good enough to send me, it is not necessary to say much. I think I made it perfectly clear that I did not know, and did not pretend to know, much of the recent history of these good people, and, as I said, for the purpose I had in view it was not worth while to go to the trouble of finding out anything of that recent history. What I wished to do was to show that even ignorant fanatics might set up a social system that, in its main lines, would work out with none of the evils of our highly civilised society if they only went the right way about it—if they planted themselves on the land, and supplemented their agriculture by manufacturing industry.

Now, whatever the Shakers may be at the present time, there cannot be a reasonable doubt about what they were when they founded their societies. I am away from home, and cannot refer to the article I wrote about them, but I think I stated that their foundress was a woman who, to the day of her death, was never able to read or write. At a time when the Shakers had become a flourishing community I met, as I said, their most influential elder, a man who had been deputed by his people to represent them and their creed and system in Europe, and I found him exactly what I should have expected such a deputy would be, after reading Hepworth Dixon's account of these people, based on a personal

visit to them. Elder Evans was a shrewd, kindly, narrow, and ignorant old man. As to his opinions about beauty, which the writer of the letter above thinks must have been peculiar to himself, I have not a doubt that in this he very fairly represented the people who sent him, and I think anybody may be convinced of this by simply examining the pictorial representations of the houses, clothes, furniture, and general surroundings of the Shaker communities long after they had attained to such prosperity as must have enabled them to eschew their bald utilitarianism and to give expression to any sense of the beautiful prevalent among them. No people could have set up such buildings and laid out such settlements if they had had the least cultivation of taste. If of late years the Shakers have become refined and enlightened, educated, and progressive, it is only what one should have expected of such a combination of practical sagacity with the highest ethical principles, and I am very glad to hear it. I very firmly believe that these should be, and would be, the practical results of a sound social system, based on right principles, and animated by a truly religious spirit. My only regret is that, according to the latest authorities quoted, these later progressive and enlightened Shaker communities seem to be dwindling. I suppose that means that in these days of ready communication and universal intercourse they have been unable altogether to escape the hostile forces beating around them like the devouring waves said to be always eating away the British Isles. Far be it from me to slander even the ignorant and fanatical, and especially if, in their ignorance and fanaticism they are honest and earnest. But I think it should have been apparent that in the article complained of I was not writing of the latest phases of this remarkable movement, but of the originators, and I do not think I have done them any injustice. As Mr. Vesel says I wrote as "a friend with partial admiration," and as a friend and admirer I am glad that this letter has been written to correct any erroneous impression that my article may unintentionally have conveyed.

GEORGE F. MILLIN.

SCARBOROUGH AND OTHER SEASIDE CHURCHES.

SIR,—As our friends will be making their way coastwise for their holidays, may I draw their attention to those pleasure resorts where there is a Unitarian church? The founders have mostly built with the idea of supplying a place for the worship of visitors as well as for themselves, and larger churches have thus been built and greater expenses incurred. Judging by our summer congregations, one would imagine that our friends took no holidays, or that doing so they took no trouble to inquire whether there was a Unitarian church at their holiday resort—or where it was.

As the secretary of the Scarborough church may I point out that the founders of this church spent between £7,000 and £8,000 on the building and furnishing, and they had in view the special needs of visitors; otherwise a much smaller place would have met our own requirements.

A beautiful church, a bright musical service, and a good earnest minister; and yet so few of our visiting friends join us in worship when in Scarborough. We do not grudge them the fullest opportunity of enjoying the delightful scenery around, or of testing the open-air treatment to the fullest extent. Nevertheless, we in this veritable outpost of the faith (and I doubt not many others similarly circumstanced) would warmly welcome greater opportunities of worship and fellowship with those Unitarians who may be visiting Scarborough.

Will not both parties benefit—the visitors and the visited—by a little fuller communion in that worship which we profess to hold as the richest and deepest part of life?

As some have confessed to inability to find our church, I may say that it is at the junction of Westboro' and Falsgrave-road and Victoria-road.

THOMAS KETTLE, *Hon. Sec.*
Scarborough, July 21.

NEW YORK ACCOMMODATION.

SIR,—In reply to some requests for information which we have received, permit me to say that the Park Avenue Hotel, corner Fourth Avenue and 32nd Street, New York, will be a good stopping place for the British delegates. The rates range from \$1.00 upwards for a room. Another excellent hotel is the Chelsea 220 West 23rd Street, with rates from \$1.50 upwards. There is also the Holland, corner Fifth Avenue and 30th Street, with rates from \$2.00 upwards. All of these hotels are centrally located. In summer advantageous rates can be made by an understanding before engaging the rooms. The meals at these places are *à la carte*. For those who desire a pension, Miss J. A. Proudfoot's, 348, West 57th Street, New York, will be found an excellent place. The lady is a Canadian and conducts three adjoining houses.

The Unitarian Headquarters in New York, it will be remembered, are at 104, East Twentieth-street, in the rear of All Souls' Church.

CHAS. W. WENDTÉ.
25, Beacon-street, Boston,
Mass., U.S.A., July 10, 1907.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—It is proposed to fill one of the three lights of the chancel window of the new Richmond-hill Church with stained glass, as a memorial to the late minister, the Rev. H. Kelsey White. (August 16 is the anniversary of his death.) If this is done, a member of the congregation has offered to fill another of the lights, and it is hoped that some other friend may come forward to complete the scheme by filling the third light. For the proposed memorial £8 is already in hand, but nearly three times that amount is required. The Rev. John Barron is the present minister of the church.

Bedfield (Suffolk).—The Sunday-school anniversary services were conducted on Sunday, July 21, by Mr. Richard Robinson, of Manchester, in the afternoon in the Mission Chapel, which was well filled, and in the evening on Hungers Green, Monk Soham, before an audience of nearly 200 people. This was the feature of

the day; in fact, it was a Van Mission without the van, and reached a great many people who would not dare to enter a Unitarian chapel. Mr. Robinson, the Revs. W. Birks (Diss), R. Newell, Messrs. Cook and Newcombe gave short addresses; a small band of musicians—violin, fife, and concertina—led the singing, which was of a lively character, and Essex Hall tracts were freely distributed.

Chatham.—Last Sunday the worshippers at Hamond Hill Church rejoiced in an environment more in accord with the gospel of sweetness and light than has been the case for years. A good while ago the desire was expressed to have the building decorated by the voluntary efforts of the members. Ready help was forthcoming; but an examination of the fabric showing the imperative need of its rehabilitation, some six weeks had to be spent in repairing, cementing, tiling, plumbing, petrifying the stonework, protecting the ironwork, and other necessary labour. As the evenings and half-holiday afternoons only could generally be devoted to work, the project proceeded slowly, yet most efficiently. Last week the interior changed its aspect from a damaged terra cotta to a restful yet wakeful light-green. The congregation are deeply indebted to the faithful band of workers, who not only by their voluntary services have saved the church some £50 in the cost of labour, but have furnished this remarkable expression of their love for the house of prayer in which they meet, and the reality of fellowship in their midst.

Chester.—The Sunday-school anniversary and flower services were held at Matthew Henry's Chapel, July 21, the minister, the Rev. D. Jenkin Evans, being the preacher. The flowers, mostly contributed by the children, were afterwards sent to the infirmary. There was a large attendance at both services of parents, members, and friends. Collections were taken in aid of the funds for the scholars' annual excursion.

Colne.—The Rev. John Evans, B.A., whose resignation has been received with deep regret, will terminate his ministry on the last Sunday in September. He goes to Rochdale.

Halifax.—The annual flower service of the Northgate-end Sunday-school was held on Sunday afternoon, with an address by the Rev. W. H. Burgess, of Loughborough. The duet, "O Lovely Peace!" was beautifully sung. The collection for the Children's Sick Fund was £33s.

Hollywood, near Birmingham.—The anniversary services were held at Kingswood Chapel on Sunday, July 14, the preacher being the Rev. Alfred Thompson, of Dudley. The choir sang two anthems, one of which, "This is the day the Lord hath made," is the composition of the organist, Mr. Herbert H. Matthews. The collections amounted to £9 12s. 6d. In accordance with the ancient custom buns were distributed to the Sunday scholars at the close of the morning service.

Manchester.—A garden party was fixed for Saturday week, at Summerville, in connection with the District Association. The rain, however, fell without ceasing until late in the afternoon, and all the arrangements were completely upset. About 200 people braved the weather, and put in an attendance, upon which the Rev. Dendy Agate congratulated them in the course of a short address, at an improvised meeting held in the large conservatory.

Manchester Domestic Mission: Willert-Street.—On Sunday, July 21, the Sunday-school anniversary was celebrated, when addresses were given by the Rev. H. Enfield Dowson and Mrs. Dowson, of Gee Cross, and the annual distribution of prizes for regular attendance took place. In the afternoon the scholars of the upper school assembled in the chapel, which they filled to its utmost capacity, while the infants' prize distribution was conducted in their own schoolroom. After the addresses, to which the scholars listened with most appreciative attention, Mrs. Dowson presented the award books, and it was noted that thirty-two scholars had not been absent once during the year. There are nearly six hundred names on the registers, and an average attendance of nearly four hundred. The evening service was conducted by Mr. Dowson, whose sympathetic and practical address to parents was delivered to a large congregation, the chapel being again quite full. These school anniversary services have been amongst the most satisfactory of those held in recent years. To-day (Saturday) one hundred of the scholars are to go for a week's holiday to the Great Hucklow Holiday

Home, accompanied by the Rev. J. W. Bishop, Miss Bishop, and Miss Redfern.

Mottram.—Sunday, July 14, was the scholars' annual walk and prize distribution. There was a procession of about 200 scholars and friends through the village. Two hymns were sung on the market-square, and a short address given by the Rev. H. Bodell Smith, followed by service in the chapel, the minister preaching from "Freely ye have received, freely give," being an appeal for more earnest co-operation and support in Sunday-school work. At evening service about 400 people were present. Special hymns by the scholars, and music by the choir, under the direction of Mr. J. W. Wild, were given at both services. In the evening prizes were distributed to the scholars by Messrs. E. Gee and I. Swindells, and there were short addresses from the minister and the senior superintendent, Mr. J. H. Elkin.

Southport (Appointment).—The Rev. Matthew R. Scott, of Ainsworth, has accepted a unanimous invitation to the Portland-street Church in succession to the Rev. F. T. Mott. Mr. Scott is to attend the international meetings at Boston in September, and hopes to enter upon his new ministry on the first Sunday in November.

Stockport.—On Thursday, July 18, a garden party and cake and fancy fair was held at Bredbury Hall by the kind invitation of Mr. and Mrs. Louis Hyde. The day was fine and the event proved a great success, resulting financially in nearly £20 being added to the Ladies' Auxiliary Fund. On Saturday, July 20, a few of the teachers and scholars went for a ramble to Alderley Edge, under the leadership of Mr. Henry Hyde, a well-known botanist, from the Manchester District Sunday School Association. The weather was delightful, and the ramble much appreciated. Last Sunday and the Sunday before the Rev. B. C. Constable preached on "Humane Institutions," and gave interesting accounts of "Our Fire Brigades," and "Our Lifeboats," and their work.

Treorchy.—On Thursday, July 11, the curiosity of the Rhondra people was arrested by a visit from the Rev. Gertrud von Petzold, of Leicester. Those responsible for the engagement had been successful in securing the loan of a Primitive Methodist chapel for the occasion, and there was a large congregation.

Wakefield.—The floral services at Westgate Chapel and the school feast were held on July 14 and 17, and were a gratifying success. The morning service was conducted by the Rev. A. Chalmers, the evening by the Rev. Charles Peach, of Manchester, and that in the afternoon by Mr. G. A. Harrison, H.M. Inspector of Schools. There was a large attendance on each occasion. The school feast was held in the park at Sandal Grange by kind invitation of Mrs. Marriott, and the weather was delightful.

THE Rev. R. H. Lambley, M.A., has resigned the pulpit of the Unitarian Church at Melbourne, and is returning to England shortly; he will be open to accept preaching engagements on and after Sunday, September 8. Mr. Frederick Sinclair, M.A., late of Manchester College, Oxford, is now on his way to Melbourne, where he will take up the work of the ministry.

GRUMBLERS never work, and workers never grumble.—*Dr. Williams.*

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly Wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 28.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN; and 7, Mr. H. L. JACKSON.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. DAVID DAVIS, of Nantwich.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. V. D. DAVIS, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. F. S. PHALEN, of Fairhaven, U.S.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS FERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. HENRY RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Rev. F. SUMMERS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Mr. J. F. PARBITER.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. F. COLLOUTT; and 6.30, Mr. H. G. CHANCELLOR.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. A. WEATHERALL.
 Wood Green, Unity Church, 11 and 7, Dr. BIMAL C. GHOSH.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. JOSEPH WICKSTEED, M.A.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HARROGATE, Service at the Scotch Tea Rooms, 6.30, Rev. JOHN ELLIS, "Christian Discipleship in Modern Life."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. M. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Rev. C. E. PIKE.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. PHILIP TOVEY, "Spiritual Laws," and 6.30, "The Way of the Mystic."
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, MATTHEW WATKINS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, | RENCE.
 F.S.I. | Miss ORME.
 STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

YACHTING.—Comfortable three-ton SAILING YACHT TO LET during August and September. Two-berth cabin.—For terms and particulars apply S. A. WICKSTEED, Wicksteed's Slipway, Burnham-on-Crouch, Essex.

MARRIAGES.

CROMPTON—MOSS.—On July 24, at Upton Parish Church, Chester, Andrews Crompton, of Rivington, to Teresa Richardson Moss, daughter of Wm. Richardson Moss, The Oaks, Upton, Chester.

TOPPING—MCKEAN.—On July 16, at the Unitarian Meeting House, Oldbury, by the Rev. J. C. Street, the Rev. William George Topping (minister of Oldbury), to Muriel Coats, third daughter of the late Rev. Henry McKean, and granddaughter of the late Samuel Spruce, Esq., F.G.S., of Tamworth.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south, Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trains to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

ABERYSTWYTH: SEASON 1907.—APARTMENTS found. Assistance given visitors. Stamped envelope early.—SECRETARY, New Street Meeting House.

TO BE LET, Furnished, at Branksome Chine, TWO new attractive HOUSES, medium size, surrounded by pine woods, charmingly furnished, all modern equipments and requirements.—Address, Mrs. COOKE-TAYLOR, The Teak House, Branksome Chine, near Bournemouth.

PURE, BRACING AIR.—To be Let to careful tenants, a comfortable, well appointed detached COTTAGE, containing five good rooms and hall, for the remainder of the summer. One mile from station, 30 miles from London. Sanitary conditions perfect; good water supply. Boating and salt-water bathing within half a mile. Good bicycling country. Terms five guineas a week, including good daily supply of fresh vegetables. References required.—Address, Inchbonny, Woodham Ferris, Chelmsford.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.

Telegraphic Address "Bookcraft," London.

"'PUBLIC OPINION' was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the "British Weekly," May 2, 1907.

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

The purpose of "PUBLIC OPINION" is to provide a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for Religious, Intellectual, Political, and Social Progress.

It seeks to provide the busy man with a lucid summary of what is happening in the different fields of human activity, and to focus within readable compass something of that teeming interest which comes from being in touch with many phases of life.

This object has been achieved with considerable success ever since "PUBLIC OPINION" was started in 1860. In the forty-seven years since then it has consistently carried out its policy.

The need for a paper like "PUBLIC OPINION" increases with the years, for life becomes more complex, and the busy man, though anxious to keep in touch with new developments of thought and activity, has not the time to read the many papers which would give him the needed facts. "PUBLIC OPINION" seeks to do this for him, and to present just that précis of life and thought which will enable him to quickly understand what is going on in the world.

"PUBLIC OPINION" (published every Friday, price Twopence, 32 pages) can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

"I know of two Prime Ministers who have read regularly 'PUBLIC OPINION,'" said the "Daily News," May 15, 1907.

"We know of at least one who has misread it," added "Punch," May 29, 1907.

SPECIMENS SENT FREE ON APPLICATION.

JOHN PAGE HOPPS' MONTHLY. THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for AUGUST.

Love is the Fulfilment of Law.
Laying Hold of God.
Labour is Worship.
Magic and Witchcraft.
Pasteurism and Antitoxin.
New Wine in Old Bottles.
Thoughts for To-Day.
Notes by the Way.
Gems "of Purest Ray Serene."

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

THE FREE CATHOLIC IDEAL.

OPEN BROTHERHOOD,
THE CHRISTIANITY OF JESUS,
AND HIS CRUCIFIXION,
AND
THE SOVEREIGNTY OF GOD
WITHIN EACH HEART,
AND
JESUS' GREATEST PARABLE,
OF SELF-SACRIFICE,
AND
HIS EVERLASTING MIRACLE,
OF CONSTANT COMMUNION.

HANDSOME House, Table, Bed, Baby, &c., Linen, direct from Linenland at practically factory prices from HUTTON'S, 5, Larne, Ireland. Most new purchasers are quite surprised at values we regularly give.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a YOUNG DAILY GOVERNESS for three girls, aged 10, 8, and 6. Unitarian preferred. Good conversational French and ordinary English subjects.—Apply, Mrs. WALTER SHIPMAN, Cleveley, Altrincham.

FULLY QUALIFIED, experienced GOVERNESS to Junior or Advanced Pupils in or near Manchester.—E. H. SMITH, 44, Victoria-road, Victoria-park, Manchester.

WANTED an ORGANIST and CHOIR MASTER for the Unitarian Chapel, Bridport. Duties to begin September 29 next. Salary £40 per annum.—Apply by letter, with testimonials, &c., to JOHN T. MALE, 114, St. Andrew's-road, Bridport.

AS ATTENDANT to Invalid or delicate child. Highest references.—"NURSE," c/o Mr. Fairweather, Woodbridge, East Suffolk.

PLUMS FROM THE GROWER.

Egg Plums, 12 lbs. 2/6, 24 lbs. 4/-. Victorias, 12 lbs. 3/6, 24 lbs. 6/-. Damascenes, 12 lbs. 3/3, 24 lbs. 5/9. Prune Damsons, 12 lbs. 4/6, 24 lbs. 8/-. Cash with Order. Carriage Paid, England and Wales. Scotland, Ireland, &c., 3d. per 12 lbs. extra.

BEST FRUIT. EXCELLENT VALUE.

Fruit sent when ready. Send for FREE PRICE LIST.
G. P. OSLER, Fruit Grower, EYESHAM.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

W AVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.

Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

L LANDUDNO. — TAN - Y - BRYN, (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.)
C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 13d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1s.

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 27, 1907.

The Inquirer.

ESTABLISHED IN 1842.]

A Journal of Liberal Religious Thought and Life.

[REGISTERED AS A NEWSPAPER.]

No. 3397.
NEW SERIES, No. 501.]

LONDON, SATURDAY, AUGUST 3, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	...	481
LEADER :—			
Their Grand Old Men	...	...	488
ARTICLES :—			
The Table of St. Francis	...	...	489
The Call of a New Opportunity...	...	...	490
More Harvard Graduates for the Ministry...	...	...	491
Some Impressions of "Van" Work	...	...	493
Colonial Letter—South Africa	...	...	493
MEETING :—			
Southern Unitarian Association...	...	...	493
LITERATURE :—			
The "Hibbert Journal"	...	...	481
Collyer's "Father Taylor"	...	...	485
The Town Child	...	...	485
Pioneers	...	...	486
POETRY :—			
God's Good Outdoors	...	...	490
THE CHILDREN'S COLUMN	...	...	487
NEWS FROM THE CHURCHES	...	...	494
OUR CALENDAR	...	...	494
ADVERTISEMENTS	...	...	495

NOTES OF THE WEEK.

THE Editor requests that during August, September, and October all correspondence may be sent to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., and nothing to his private address.

IN our leading article this week, referring to three veterans, to whose presence at the coming International Congress in Boston we look forward, we have spoken of President Eliot's work for education at Harvard. We would call the special attention of those who have the welfare of our ministry at heart to the address by President Eliot, which also appears this week, on "More Harvard Graduates for the Ministry." We also may learn from these wise words.

OF the Van Mission we have a report (they only arrive on Thursday, which makes it impossible to publish them as fully as we could wish), the general part of which we must give next week. No. 1 Van is now at Mansfield, with the Rev. Alfred Hall, and goes next-week, with the Rev. S. Jones, of Swansea, to Bolsover and Chesterfield. No. 2 Van had a successful time at Irvine. The Rev. E. T. Russell takes the Mission for August, not September, as stated last week. He begins at Saltcoats. No. 3 Van, after the Rev. W. G. Tarrant's time, of which he tells himself this week, was joined at Hertford by the Rev. J. A. Pearson, of Oldham. The Rev. H. Rawlings was to be with the van at Waltham and Edmonton, and next week the Rev. T. E. M. Edwards will be

at Edmonton and Tottenham. No. 4 Van finished at Stoke on Saturday week with an attendance of 800, and then had a most successful time at Newcastle-under-Lyme. It proceeded thence to Hanley and Burslem.

Two important conferences will be held early this month in London. To the International Housing Congress which meets this Saturday, we called attention last week. It will visit the principle housing experiments in London and the provinces. A permanent International Housing Committee will probably be appointed on Wednesday. The other series of meetings, whose business will be inaugurated by Lord Crewe on Monday, is the second International Congress on School Hygiene. The syllabus is astonishingly comprehensive, ranging systematically over the whole field. It is difficult to conceive of two subjects more worthy of consideration and earnest study, than those which will during the next few days be before these two conferences.

THE Parliamentary Bill which unites the three Methodist churches (Bible Christian, Free Methodist, New Connexion) received the Royal assent yesterday week (Friday, July 26), and the United Methodist church may, therefore, be said to be established. Meanwhile each of the uniting bodies holds its last Conference as a separate organisation this year. The Free Churches have just held their Conference at Newcastle-on-Tyne. The Bible Christian Conference has taken place this week at Portsmouth. The organ of the uniting churches expresses great satisfaction at the decision of the Wesleyan Methodist Conference by which henceforth the "Leaders' Meeting" is to be enlarged by the addition of a representative as well as an official element. This step in the direction of democracy is, of course, also a move towards the policy of the younger Methodist churches.

CANON W. PAGE ROBERTS, who has been appointed Dean of Salisbury, is seventy-one years of age. In early life he was intended for the Wesleyan ministry, but having graduated at Cambridge he entered the Church. Since 1878 he has been Perpetual Curate of St. Peter's, Vere-street, formerly the church of F. D. Maurice. His ministry has been that of an influential Broadchurchman, as his books "Law and God," "Reasonable Service," "Liberalism in Religion," and "Conformity and Conscience" may show. Dr. Page Roberts received last year an

honorary degree in Divinity from the University of Glasgow.

THE 700th anniversary of the grant of the first Charter to Liverpool is to be celebrated next week on a great scale, and the opportunity for an historical pageant has naturally been taken. Mr. William Watson, who, though not a native of Liverpool, grew up there, and there first became known as a poet, has contributed the following ode to the commemoration :—

AUGUST, 1907.

Deep in memory, deep in time ;
Rooted far in England's prime ;
Proud she stands amid her peers,
Clothed with her seven hundred years.

Wealth is hers, and might, and fame ;
All the seas resound her name ;
In her roadstead navies ride :—
Hath she need of aught beside ?

Power unseen, before Whose eyes
Cities fall and cities rise,
Grant she climb not to her goal
All forgetful of the Soul !

Firm in honour be she found ;
Justice-armed and mercy-crowned ;
Blest in labour, blest in ease,
Blest in noiseless charities.

Unenslaved by things that must
Yield full soon to moth and rust,
Let her hold a light on high
Men unborn may travel by :—

Lovely as yon beaconing beam,
There where her Imperial stream,
Past the leagues of wharf and quay,
Bears her fleets unto the sea.

This ode is to be sung at the commemorative service to be held in St. George's Hall to-morrow (Sunday afternoon). It will also be sung at both services at Ullet-road Church, where in the morning the Rev. J. Collins Odgers is to preach on "A Castle, a Tower, and a Shrine." This sermon we hope to publish next week.

THE British Association has been meeting this week at Leicester, and on Wednesday Sir David Gill, who for more than thirty years has been H.M. Astronomer at the Cape of Good Hope, delivered his address as President. The immense value for science of accurate observation and measurements, was the burden of the address, illustrated in a striking manner by a reference to observations of the planet Eros, which in 1931 will approach the earth. The astronomers still living twenty years hence will depend for the new knowledge they may gain from that astronomical event upon the work of their

predecessors. "The chief responsibility is ours," said Sir David Gill, "for now, and not twenty years hence, is the time to begin our preparations; now is the time to study more systematically errors which undoubtedly attach to some of our photographic processes: and we ought to construct telescopes specially designed for the work." He also spoke of the great work of the measurement of the earth's surface, which it was the dream of his life to see completed. At a previous meeting of the Council on the same day, Mr. Francis Darwin, F.R.S., was elected President for 1908-9.

At Montreal it is hoped that the new Unitarian Church will be ready for opening before the delegates of the British and Foreign Unitarian Association leave Canada. Our readers will be interested to learn that the son of the Unitarian minister, Professor Howard T. Barnes, who was recently appointed to the Chair of Physics at the McGill University in succession to Professor Rutherford, is now in England and is attending the meetings of the British Association at Leicester.

An article in last week's *Nation* on the Syllabus of Pius X., which is a sweeping condemnation of every suggestion of liberalism in the Church, says that judged by internal evidence it might be a document of the seventeenth century:—"For its compilers, the intervening period, with its critical and historical methods and the results obtained by them in every department of knowledge, is a blank." "The authors particularly aimed at are the Abbé Loisy, of whose ideas the condemned propositions are practically a summary, and M. Edouard Le Roy, whose 'Dogme et Critique,' perhaps the fullest philosophical statement of the modernist position, has recently given rise to a singularly bitter controversy."

As to the result of the policy embodied in the syllabus, which is the traditional policy of the Church, the writer in the *Nation* declares that to suppose Rome will change its policy "is a dream which argues a certain simplicity in the dreamer. From the first the Papacy has stood for tradition, for authority, for the letter. The qualities which led it historically to take this ground have been accentuated in transmission. And the claim to infallibility bars the way to the wiser mind. 'Meaner churches may repent and amend; but for Rome reform is suicide.' Yet in setting herself to crush the modern spirit, the Church attempts the impossible. Surely, if slowly, her opposition is dissolved or broken: she must either be caught up in the life-process of mankind or disappear. The strength of contemporary Catholicism is passive only. Those who do the work of the world are not with it; it resists rather than counteracts. And a force of mere resistance is a decreasing force; the future belongs to those who affirm, not to those who deny."

THE Friends' Yearly Meeting of 1907, appointed a committee on social service which is now arranging to bring that subject before the attention of Friends in all parts of the country. The purpose

of the Committee, well expressed in the minute adopted as a working basis, contains the following paragraph:—"We desire to emphasise the importance of drawing the attention of the whole Society to those social responsibilities and services which we feel rest upon Friends as the direct outcome and issue of our distinguishing views of truth. The application of the broad principles of Brotherhood and Spiritual Liberty, which these tenets involve, to the social inequality and injustice which surround us, seems to us to be our immediate duty."

SINCE the publication of Charles Kingsley's "Cheap Clothes and Nasty," and "Alton Locke," the evils of "sweated" tailoring have been again and again exposed, and yet there seems to be no improvement. The evidence given before the Select Committee of the House of Commons on the subject of home work shows that manufactories have been closed, and underpaid work in the homes has greatly increased. Mr. Michael Daly, organising secretary of the Amalgamated Society of Tailors and Tailoresses said that the difficulty in organising the lowest strata of the industry was because wages were so low that workers could not afford any payment to the union. His experience of thirty years showed him that conditions were getting worse. Average hours would be about thirteen a day. The average wage earnings of women who worked at home would be 7s. 6d. to 10s. a week. Mr. Herbert Evans, assistant factory inspector, said he seldom found the outworkers' places closed at night, or on Sundays, or early in the morning; he always found men and women working. It is not only the making of cheap clothing that is thus underpaid. For making a garment right through that would be sold for £5s. 5s. to £20, only 6s. was paid.

BOTH these witnesses agree that it is impossible for the workers to organise, and that among employers as well as employed there is very largely a willingness that wages should be improved if competition can in some way be restricted. "I am quite sure," said Mr. Evans, "there must be legislative means for preventing further deterioration, if it is possible to prevent it; it is now a menace to the community," and Mr. Daly declared, "I am perfectly convinced that the establishment of a Wages Board, with power to fix a minimum wage, is the only effective method of controlling the conditions under which our industry should be carried on."

THE most noticeable growth of co-operation on the Continent is among the agricultural classes. In Austria they have productive societies, purchase societies, distributive societies, creameries, dairies, vine-growers' societies, and co-operative banks. At the end of 1903 no less than 9,729 societies were returned as carrying on business. In Belgium there were in 1904, 884 agricultural supply associations and 496 dairy associations. Various German States have many such societies with large membership. The small owner could not, by his own efforts, and with his private capital obtain the instruments needed for the most profitable working of his holding,

but through co-operation he is successful. The *Co-operative News* calls attention to these figures in connection with the provisions of the Small Holdings Bill of our Government for the establishment of co-operative societies and credit banks, and suggests that this is the way to solve the difficulty by making small holdings pay well in England as well as in other countries.

WITH reference to our note on July 20 on the spread of the Garden City ideal, in which we referred to the securing by the Fearnville Garden Association at Leeds of the option of a site at Roundhay, for 500 semi-detached villas to cost not less than £300 each, the secretary of the Garden City Association asks leave to point out that this scheme is in no way connected with his association, and "that its methods of operation differ widely from our own."

THE secretary of the Garden City Association proceeds to enumerate the following points advocated by his Association:—

1. The building of new towns in country districts on well thought out principles, such as the Garden City at Letchworth, designed from the outset to secure the healthful and adequate housing of its population, so that the land shall never become overcrowded with houses, and the town, when built, shall be permanently surrounded by a wide belt of agricultural and park lands.

2. The creation of Garden Suburbs, such as the Hampstead Garden Suburb, on similar principles for the immediate relief of existing towns.

3. The building of garden villages, as exemplified by Port Sunlight and Bournville, for properly housing the working classes near their work.

4. The acquisition of open spaces, and the improvement of existing towns and villages on Garden City principles.

5. The removal of factories from congested areas to country districts.

6. The provision of small holdings in proximity to towns, together with measures for the disposal of agricultural produce to the advantage of the home producer and consumer.

FORSAKING his usual sententious manner, J. B., in the last issue of the *Christian World*, speaks out plainly and trenchantly on the subject of Foreign Missions. He thinks that the supreme matter between the missionary societies and the public to-day is the latter's question, "What is the teaching you are offering to these peoples whom you propose to convert? What actual system of belief concerning God, man, and the universe do you propose to substitute for the one which they now hold? What theology is it proposed at our expense, and by the aid of our subscriptions, to offer these vast populations of the East, who are turning to us for the higher light and knowledge we are supposed to possess?" He then proceeds to show the importance of sending to the East—to the great civilised communities of India, China, and Japan, the best results of our theological research as of our science. But there is a danger. Some of the societies at work are teaching as though the discoveries and conclusions of the last half-century had never been reached. "Is

there no danger," he asks, "that instead of liberating we may be actually in process of binding these souls in new fetters; of covering these minds with glooms, involving them in embarrassments from which we, after long and agonising struggles, are just escaping?"

THEN, coming to close grips with the nature of the teaching to be given by the modern missionary, J. B. asks with refreshing frankness: "Is China, at this time of day, really to be taught the infallibility of the Old Testament scriptures? Is their new cosmogony to be that of a world made in six days; their morality to be made to square with that of the imprecatory psalms, or with the slaughter of the Canaanites by divine command? Is their view of natural law to be conditioned by acceptance of such stories as that of Balaam's ass, of the walls of Jericho, of Jonah and the whale! Are we, in a word, to entangle the future religious life of China by traditions, the true meaning of which in world-history we ourselves are just now learning, and from the earlier damaging effect of which upon faith we are now just escaping? Are we on these themes teaching what, as the converts' minds develop, they will assuredly have to unlearn?"

In the light of modern knowledge the responsibilities of missionary societies are grave as they are perplexing. But those societies can hardly do better than take their courage in both hands and face the issue in the spirit of this writer, who concludes: "What is our duty to those waiting peoples if not to teach them the thing we are sure of; the thing which satisfies our own heart and mind? And what is this but the facts and experiences of the Gospel interpreted by that educated spiritual consciousness of our day, which we may surely say is the work of God's own Spirit, the product of His continuous revelation? This and nothing other it is which the Church has to proclaim, and with all the conviction and enthusiasm of those who, from its work on their own lives, know it to be the divinest thing that has been given to our world."

"THE Story of Creation" is the subject of the seventh of the Rev. Charles Hargrove's sermons in the series on "Thirty Years' Changes of Religious Thought," in this month's *Mill Hill Pulpit*. The text is from Gen. i. 1: "In the beginning God," and on the title-page as motto there is this sentence by Professor Oort, of Leiden:—"From the chastened simplicity of this poetical and childlike description of the formation of the universe a voice falls upon our ear: 'There is one Supreme Being, whose plan is fulfilled, who is to be adored as Creator, whose work is His praise.'"

Mr. Hargrove's own conclusion is in these words:—

"Chaos is a delusion of the imagination. There is no such thing in heaven, or on earth, or in the affairs of men. There never has been. For in the beginning was God, is now and ever shall be. And God means order, purpose, providence, law, control of all from the least to the greatest. This was the sublime faith to which Israel attained twenty-five centuries ago, and

it had been well for the world if it could have rested in this. 'O rest in the Lord, wait patiently on Him.' We cannot get beyond this, old and simple as it is. 'Have faith in God,' said Jesus. Just three simple words in the original, embracing the whole need of man, the complete answer to all questions of the inquiring mind. You ask of the past and the origin of worlds—of the future and the secret disclosed to none—of things present—why they are thus and not otherwise? Why the lives of men are so strangely ordered or seemingly not ordered at all, but mere sport of passion and circumstance? the only answer is 'Have faith in God.' If before time and throughout space, and filling all things, and cause of all is a Power, One, Almighty, all wise, all good, then we know what we cannot see, and are assured that all is well. In the beginning God. In the ending God. Now, as from the beginning to the end, God. Is it not enough to satisfy our every need? 'Surely,' writes Dean Farrar, 'if ever a revelation was clear, simple, majestic, of infinite importance, it is the verse—*In the beginning God created the heavens and the earth?*' This is the light which shines from afar off through the clouds of the old myth to guide and cheer us in the doubts and troubles. God was in the beginning, God is for ever."

DR. MARTIN RADE, who is professor in the University of Marburg, and editor of the *Christliche Welt*, is to attend the International Congress of Religious Liberals at Boston, in September. In the *Christliche Welt*, of July 25, he has the following note:—

"Conservative Church papers have asked how I come to be taking part in a 'Congress of Unitarians' in Boston. Well, in the first place, I am invited to give an address over there on the ecclesiastical situation in Germany. This address our readers will have in due time laid before them, and can then judge for themselves. Further, the invitation which I received was from the 'Fourth International Congress of Religious Liberals.' That the Unitarians were the originators, and still form the main body of the Congress, I was and am perfectly aware. But the Unitarians to-day are no longer what they were, any more than we are now the old Trinitarians. When the Unitarian Peabody, from Harvard College, was in Germany, did not our Conservative Church papers also give him friendly greeting, and even seek his literary co-operation?"

READERS with antiquarian tastes will find in the current number of the *Quarterly Review* an article on "The English Manor," by Miss L. Toulmin Smith, the librarian of Manchester College, Oxford. In the same number Mr. Edward Clodd writes on "Magic and Religion," referring, among other books, to Skeat and Blagden's "Pagan Races of the Malay Peninsula," Dennett's "At the Back of the Black Man's Mind: Notes on the Kingly Office in West Africa," and Major Gurdon's "The Khasis" (Nutt, 1907). The Khasis appear to be tremendous women's rights people. "In the law of inheritance in force among the pure Khasis the man does not count. . . . Not only is the woman the sole head and source and only bond of union of

the family; in the most primitive districts she is the only possible owner of real property, and through her alone inheritance is transmitted. It is the youngest daughter in whom the family estate is vested, and who, as hearth-priestess, performs the ceremonies connected with the worship of ancestors."

THE July number of the *Willaston School Chronicle* announces with great regret that the Rev. S. A. Steinthal has been obliged, through ill-health, to resign his office as chairman of the Governors. Mr. Steinthal was one of Mr. Barker's original trustees, and chairman of the Governors from the foundation, and has always taken a great and personal interest in the school. He has been succeeded as chairman by the Rev. H. E. Dowson, while Mr. C. Sydney Jones has been appointed secretary in place of Mr. A. H. Worthington, who has been compelled to give up his work owing to pressure of other engagements. During the past term the school service was taken on Sunday morning, May 12, by the Rev. W. J. Jupp, on June 2 by the Rev. V. D. Davis, and on June 23 by the Rev. F. K. Freeston.

CHANNING HOUSE SCHOOL.—About a hundred visitors attended the end-of-term concert and garden party on Saturday last. After tea the girls acted some of the favourite scenes from "As You Like it," and won great applause for their spirited acting and clear enunciation. A capital concert followed, and was listened to with evident appreciation, both the part-singing and piano playing being of a very high order of merit. Dr. Blake Odgers, a trustee of the school, in a speech full of humour, pointed out that the school had distinguished itself this year by gaining five certificates (one for honours) in the Cambridge Locals, seven in the music examinations of the Associated Board of R.A.M. and R.C.M., and thirty in the examinations of the Royal Drawing Society. The school orchestral class (conductor, Miss G. Wood) had achieved the winning of the second prize for small string orchestras at the recent competition at the Alexandra Palace. Mrs. Odgers then presented the certificates gained in the various public examinations to the successful girls, and an admirably rendered cantata, "The Hours," brought a very pleasant evening to a close.

TO CORRESPONDENTS:—Letters, &c., received from L. G. A., E. T. B., L. B., E. D., R. J. D., F. K. F., M. C. G., F. D. H., H. W. H., W. C. H., H. B. J., H. P., D. G. R., R. R., C. J. S., W. H. S., A. W. In last week's list of Boston sailings, Sept. 3, *Ivernion*, for Miss A. Brooks read Miss Ethel Brooks.

To cultivate kindness is a great part of the business of life.—*Dr. Johnson*.

To confine God's love or His good Spirit to any party, sect, or name is to sin against the fundamental law of the kingdom of God, to break that living bond with Christ's universal church which is one of our chief helps to perfection.—*Channing*.

LITERATURE.

THE "HIBBERT JOURNAL"

WITH the July number the *Hibbert Journal* has completed its fifth volume. Five years of strenuous work have resulted, as the editor recently told a representative of *The Tribune*, in a circulation of close upon 10,000 copies a quarter, including 2,000 in America, which, for a substantial quarterly with the serious purpose of the *Hibbert*, is a remarkable achievement, and very significant of the wide-spread interest now taken in the movements of progressive religious thought.

The present number opens with a brief memorial article by Sir Edward Russell on Dr. John Watson, who was from the first, a member of the editorial board, and to the second number, in January, 1903, contributed his article on "James Martineau: A Saint of Theism." Sir Edward Russell commemorates his friend's genius for friendship, and speaks of him as among the first to welcome the idea of the *Hibbert*. "His adhesion gave strength to the project. Let thinkers face thinkers, thoughts face thoughts, in an ordered form, in lucid statement and courteous controversy. Let all convictions, all worthy speculations, all claimed discoveries have free course in an intellectual and devout arena. Such was the principle, the plan, that appealed to John Watson's individuality." Of himself it is said that "as befitted a Highlander, he loved vision. He believed in vision." Yet the results in his own life "were less mystical than might have been expected. They were rather an increase of simple but thought-out strenuousness; a reasoned spirituality manifested in a manly imitation of Christ; an evidenced sense of the joy of conscious life in the right way; a participation in the solidarity of the Christian communion."

Of the articles which follow, we have already called attention to that by the Rev. J. M. Lloyd Thomas on "The Free Catholic Ideal." Professor Royce, of Harvard, writes on "Immortality," with some criticism of the position taken up by his colleague, Professor Münsterberg, in his little book on "The Eternal Life," and an exposition of the meaning of personality and the relation of the finite to the infinite, which is only for those who can gird up their strength for keen metaphysical gymnastics. The real significance of personality Professor Royce finds in the will, both human and divine; but when, as a result of his exposition we come upon the statement that "The finite personality can say: 'In me, as now I am, God is dissatisfied with Himself just in so far as now He is partially expressed in me. I am a form of that divine dissatisfaction which constitutes the entire temporal order'"—we confess to a feeling both of repugnance and distrust.

The article on "Divine Immanence" by Professor Henry Jones will be welcomed with special pleasure by those of our readers who heard the substance of it given as an address at the meeting last Easter of the Ministers' Institute at Manchester College, Oxford. The conception of God as immanent, says Professor Jones, was implicit all along in the idea of evolution, but the difficulties of the reality of

error and of sin in the world have to be met; and having referred to two attempted methods of reconciliation, which cannot satisfy, he proceeds:—

"Meantime, I am tempted to believe that the responsible and earnest religious thought of this age will seek some other way of admitting the reality of evil and genuine freedom of choice—a way that is compatible with the Divine Immanence and the Divine Perfection. Such a way it is indeed seeking already, by the aid of the conception of Transcendence. Not in mere transcendence, it is true; for mere transcendence is the mere difference of the infinite from the finite, as mere immanence is their simple identity. Mere transcendence removes God beyond the ken of man, and makes him the negation of all we know. It pronounces the finite world undivine, shuts it down under a hard, limited horizon, robs it of all its suggestiveness, and lightens it of its freight of meaning, and it leaves man's spirit secular, uninspired, alien to its God, and bereft of the splendour of its spiritual possibilities. Unless my analysis of the religious consciousness is altogether false, it must endeavour somehow to maintain both the Immanence and the Transcendence of God. It can yield up neither of the two conceptions, except with its own life. Actual living religion, the religion which is both trust and devotion, requires a God who is very near to man, the life within his life, the truth, the inner essence, the very substance of his being; and yet it demands a God who transcends finite reality, and from the very fulness of His perfection is known to us only as in a glass, darkly." (p. 751.)

In a beautiful passage, full of prophetic hope, Professor Jones pictures the deep underlying purpose in the great body of modern religious thinking, tending by different ways to the one great end, and then goes on to describe what are the essentials of a true spiritual communion between man and God. We are tempted to quote the whole passage (pp. 759-60), beginning, "Under all its variety of forms, religion has always one characteristic which is obvious enough—it is always a life, and always a devout or devoted life," and concluding "Somehow or other, the integrity of his personality and the freedom of his will remain intact, and yet he can say 'it is God which worketh in me, both to will and to do of His good pleasure.' It may be difficult to see how this is possible; but that the religious consciousness demands this deep identification of wills and still retains their independence is undeniable." We must, however, be content with this indication of it, for we want another passage even more, and that is towards the end of the article, where, having referred to the conception of final absorption as a favourite of devout spirits, Professor Jones adds:—

"But I should like to cast doubt upon it. It seems to me to be the outcome of the old, persistent error that the Immanence of God and the independent personality of man are somehow at war. But it is not justified by any analogy that we can draw from our nearer experience. What our experience here seems to teach us is that, as different persons participate more deeply in the same truth, and learn more fully to know and to perform in their

particular context and station the duties that the same universal good through city, or state, or mankind prescribes to them, their individuality deepens. They become more *themselves* in becoming liker God. In the harmony of the future each particular note will retain its own full value. There is no tension so strong as when great personalities contend for different ends; there is no harmony so deep as when they pursue the same purposes. It would seem to me that we must allow every good man to sing each note full-throated; to play his own part to the uttermost, if the harmony of the divine service is to be perfect praise. I am tempted to believe that there is a higher for man and a greater for God than absorption. Whether we should, or should not, consider that God Himself evolves through His participation in the life of His children, and His indwelling, I do not ask. In either case, His love is not less, nor His light nor His Power, if they are reflected back upon Him from spirits that in devoting themselves, regain themselves, and in giving themselves to His service, have without end, ever greater selves to give." (p. 766). There is, we are convinced, profound spiritual truth in those words, and we repeat them here with great thankfulness to the teacher who has given us this exposition of what is implied in the doctrine, rightly understood, of the Divine Immanence.

The next article, by Professor McGiffert of New York, on "Divine Immanence and the Christian Purpose," furnishes a useful corrective to some of the teaching of the Rev. R. J. Campbell's "New Theology," and the Bishop of Clogher follows with a helpful exposition of "The Sufficiency of Christian Ethic." Another American article is by Dr. W. R. Huntington, rector of Grace Church, New York, on "Tract No. XCI." "The Articles of Religion from an American Point of View"—which is that the Articles are a stumbling block, which should be removed out of the way of young men aspiring to the ministry of the Church. The Creeds are sufficient, with the interpretation furnished by the Liturgy of the Church. "The Thirty-Nine Articles are a sixteenth century episcopal residence of many rooms, some of them much out of repair; but the creeds are like Stonehenge and the Pyramids." Dr. Huntington would have the Articles removed from the Prayer-book and placed "with reverent and loving hands" in the Archives of English Religion. Would the worship of the Church be any poorer, or the people further removed from spiritual communion with the living God, if the Creeds also were removed?

We would gladly have lingered over other articles: Mr. Warde Fowler's on "Religion and Citizenship in Early Rome," Mr. P. E. Matheson's on "Character and Citizenship in Dante," and Canon Barnett's on "The Religion of the People," with its high ideal of the work education has now to do for the advancement of the people in genuine religion. Everyone interested in the training of children should ponder the wise words of Professor Findlay of Manchester, on the teaching of religion, *a propos* of Sir Oliver Lodge's Catechism, which, he says, is really only good for grown-ups. "To the great question," he concludes, "with which this catechism opens,

'What are you?' I reply on the child's behalf, 'I will tell you when I am of age to answer!'

But we must reserve our final word for what strikes us as the least satisfying article in this most excellent number, that by Mr. James Collier, of Sydney, Australia, on "Who is the Christian Deity?" It appears to us crude in its presentment and very far from convincing, in spite of the great array of evidence for its thesis that "Christ is the Christian God." It is an array which proves repeatedly quite unreliable. The quality of Mr. Collier's judgment may be gathered from his assertion that in the teaching of the Apostle Paul "the Father was being superseded by a new deity," and the sweeping statement that among modern Congregationalists and Nonconformists generally "Christ alone is worshipped." Then we come to the astounding assertion that "James Martineau put forward Christ worship as 'a way out of the Trinitarian controversy,'" followed by a total misrepresentation of the argument and purpose of Dr. Martineau's well-known essay with that title. Martineau does not say that Unitarians "really worship the Son." What he says is that the Father whom they worship, the God and Father of Jesus Christ, is not the far-off "Father" of the orthodox creed, but One in whom are all those intimate spiritual attributes which orthodox believers conceive of as in "the Son" of their creed. And the way out of the Trinitarian controversy is for Unitarian and Trinitarian to recognise that there is only the one Eternal God, whom they both alike worship, though under different names, recognising in Him the same spiritual qualities and intimate communion with the children of men. But while Trinitarians have called this supreme God "the Son," and Unitarians call Him "Father," as Jesus did, He is certainly not simply the Christ of evangelical invocation. Another instance of Mr. Collier's failure in true discernment we note in his reference to "the maternal Deity of Channing and the bi-sexual Deity of Parker." Theodore Parker in his prayers did indeed address God both as Father and Mother, but that surely was the spontaneous utterance of his tender piety; it is not to be set down as a piece of gross externalism "borrowed from the Roman *Jupiter pater et mater*, or from the bi-sexual Deity of the Stoics." Another Boston Unitarian, James Freeman Clarke, is also brought in, but quite gratuitously, to witness to Mr. Collier's thesis. It is true that in 1841 Mr. Clarke established a "Church of the Disciples" in Boston, and wrote to his sister that what he wanted to form was "not a congregation of Unitarians, but a Church of Christ." The members were to be gathered for "co-operation together in the study and practice of Christianity," and their declaration of faith was "in Jesus as the Christ, the Son of God." But that he ever recommended a young minister, as Mr. Collier says he did, "to preach faith in Christ as the Omnipotent God," is a preposterous assertion to anyone who knows what the religion of James Freeman Clarke really was. No less misleading is the reference to Keshub Chunder Sen and his attitude towards Christ. An article so full of

inaccuracies appears to us unworthy of a place in the *Hibbert*.

We note among the valuable reviews of books with which this number concludes that the first place is given to two reviews of Mr. R. J. Campbell's "The New Theology," by Father Tyrrel and Dr. Hastings Rashdall.

COLLYER'S "FATHER TAYLOR."*

SOME little time ago we welcomed with great pleasure the re-issue by the American Unitarian Association of the major part of Robert Collyer's "A Man in Earnest," his biography of "Augustus Conant," in the series of "True American Types." This other little book is new, and it is delightful to have the veteran, with all his old charm, recalling in this way the memory of his friend, the unconventional Methodist seamen's chaplain in Boston, a kindred spirit, indeed; just such a child of nature, and of a true and tender humanity, as Robert Collyer himself.

The book opens with a picture of a May morning prayer-meeting in Dr. Bartol's church in Boston, in Anniversary week, where Collyer first saw and heard Father Taylor, and received from him at once an affectionate greeting. They both belonged to the old Methodist Church, but Collyer had then become a Unitarian, and the Unitarians of Boston were Father Taylor's constant friends. Channing delighted in him, and was the first subscriber to his Bethel, when it came to be built.

"This," says Mr. Collyer, having told of his address on that May morning, "was Father Taylor, the waif, when we first hear of him, mothered by a poor woman in Richmond, Virginia. A cabin boy and man before the mast, a farm labourer for a spell, and shoemaker, or it may be, only a cobbler, a tin pedlar, and a Methodist local preacher, then a preacher in full orders, and finally seamen's chaplain in the city of Boston. 'Jeremy Taylor in butternut,' Harriet Martineau said, and the only man this side the sea Charles Dickens went to hear on his first visit to these States; the man who delighted Jenny Lind also, and Miss Bremer, and Mrs. Jameson, among those who heard him from the old world; the man in whose large, sunny heart John A. Andrew loved to sun himself to the last, and whose face was so radiant in his home that his little daughter made up her mind this was what made the flowers open in the living room."

Edward Taylor was born in 1793, and could not read till he was eighteen; then about 1828 his work in Boston began, and he lived till 1871. The best account of him so far, J. W. Chadwick said in his life of Channing, was to be found in Dr. Bartol's "Radical Problems" (pp. 323-348). Mr. Collyer tells the story with great gusto, and with affectionate sympathy. It is a vivid picture he presents of the man among his sailor folk, delightfully unconventional, with flashes of indig-

nation at any pretence in religion, or any patronage of his sailors by superior people, full of humour and great tenderness. It was he who said of Emerson, that, if he went to hell, "he would change the climate, and the tide of immigration would turn that way." Listening to a gloomy sermon one day he said: "That man preaches as if he had killed someone." Indignant with religious "professors," ruled by self-interest, he said it "would take more grace to save such men than it would take skim milk to fat an elephant." Of his own unworldliness and great unselfishness many instances are given. Here is one:—

"His last journey over sea was in the *Macedonia*, the good ship sent from Boston to Ireland loaded with provision in the black year of the potato famine. They made him chaplain of the holy mission, and saw that he had quite a splendid personal outfit; but when he returned home he had barely the clothing to keep him decent and warm. He had given all he had, piece by piece, to the poor creatures, but they had given him a fine bundle of canes—blackthorns—and two Irish terriers. These dogs, he said, were just what he wanted, for Mother now would never be troubled any more with rats."

The whole of this little book would go into less than half a number of the *INQUIRER*, and it is full of good stories, which we should like to repeat, but all the friends of Robert Collyer in this country will want to read the book for themselves. We must be content with one more picture of the old man among his sailors.

"When Father Taylor was preaching on the parable of the wedding garment and pictured the wedding guests crowding to the supper in their brave attire, beautiful to see, while those who had no garments to honour the feast were turned away, one poor fellow in shirt sleeves, entranced by the spell, and feeling that his chances of the wedding supper were slipping away, started to his feet in great dolor and cried: 'I ain't to blame, don't leave me out, I lost everything I had in the wreck of my vessel on the coast and had to come here with no jacket.' So perfect was the picture and real to the 'boys' that a score of jackets were stripped in a score of seconds, while they shouted, 'Take mine, take mine, and mine!' And Father Taylor ran up to him with the tears running down his furrowed face, put his arms about his boy, and cried, 'Why, Jack, I would not have left you out for the world if I had known you had been wrecked. You won't think hard of me, will you?'"

THE TOWN CHILD.*

MR. BRAY'S book on the town child is a valuable survey of the environment which helps to mould the character of town dwellers, and especially children, with a review of educational and other influences which correct to some extent the one-sided development of the child of the crowded area, and suggestions of practicable means of increasing such aids to a wholesome, complete life.

Mr. Bray believes that man has power

* "Father Taylor." By Robert Collyer. (American Unitarian Association. 80 cents net.) There are one or two copies of this book to be had at Essex Hall for 4s. net, but a cheaper English edition will very shortly be issued.

* "The Town Child." By Reginald A. Bray, L.C.C. (T. Fisher Unwin. 7s. 6d. net.)

over environment, and that environment has power over man, therefore that while we cannot by an effort change everything, nor perhaps do much by any one effort, we can help to make things move in a right direction.

Accepting the problem of the modern town, such as London, Manchester or Leeds (and it is the London child evidently that he has most in mind) he shows sympathetically and with insight the educational influences, more potent than any formal schooling, of the ordinary surroundings and events of the life of a child in a large modern town, and contrasts them with those of a country village and its occupations. He is not writing of the country child, he tells us, or he would have something to say of the lack of some good influences in the country districts, depleted of intellectual and practical vigour by the constant flow of the young and strong and capable to the town. But the town child's deprivation of wholesome natural influences is far greater than that of his country cousin.

The chapter on "Environment and Man," in which the effects of town environment are traced on the body, the mind, and the character, is one of the best in the book, and a useful contribution to the understanding of the subject.

In the sub-conscious region in which are registered the impressions which have more result in character and action than any definite teaching, the continued influence of the habits, affections and surroundings of the home and daily life are most influential. What the child does and sees and feels every day in the ordinary course makes him what he will be. In the country, everything in nature is "on a large scale." "She is never over-hasty, but is content to develop her subject slowly. The corn does not sprout from the seed and ripen in a night; the acorn does not grow into an oak in a year; the seasons do not spin round like some bewildering wheel of life." "She shows the same familiar fields and woods, now green with the freshness of spring, now brown and golden with the hues of autumn, and now white with the winter snow." There is order, proportion, patience, continual change of detail, with continuous development. Use and beauty are closely related. The sense of a power other than man, yet beneficently related to man in his various needs, is learned without formal lesson.

In the town *the street* is typical. "It is the abode of irrelevant, disconnected and casual change. Its panorama, in all the endless variations, produces no conception of a world of phenomena related through cause and effect, and merely serves to fill the mind with a whole lumber-room of useless, though perhaps entertaining rubbish." It is of man as cause of nearly everything that the child will naturally feel and think in such conditions. "He is continually called on to adjust his actions to some alteration of the environment. By frequent practice he acquires an unusual dexterity in the task. He develops a phenomenal sharpness and readiness of resource; that rapid perception of the new, accompanied by a decision how to meet it. But there is no permanent set of the mind in this attitude towards the world."

It is easy to understand the characteristic lack of reverence among town dwellers, *i.e.*, those who live in the town all the year and know no other environment, and it is manifest that literature, art, and most of the intellectual pursuits are greatly lacking in appeal to those who know nothing of the natural objects, acquaintance with which is pre-supposed by nearly all of them. Only a mechanical form of scientific interpretation can be readily conceived.

In discussing remedies and palliatives for the disadvantages of modern town life, Mr. Bray maintains that the living wage, *i.e.*, to each man who is employed an income sufficient to keep himself and his family in health and decency, secured to him by Act of Parliament, is necessary. Thus only, he says, can we secure healthy bodies and decent training for children, if parental responsibility is to be recognised. Given a "living wage," the duties of parents can be met and may be enforced. There are three partners, he maintains, interested in the child—the father, the mother, and the State. The State must be concerned with the training of its future citizens, and has the right and duty to intervene. It has already done so by establishing a system of compulsory education. It must follow this with the free school meals, without which many children are unfit for schoolwork, and suffer physically through it. The free meal is, moreover, a contribution of the State to the rearing of its citizens, and is, he considers, justifiable, without any plea of poverty in the recipients. It is also a means of education in decency, good manners, and cooking. He would have widows who need maintenance supported by the State during the time of their widowhood and the immaturity of their children, as a matter of justice to the widow, and for the good of the community.

Mr. Bray pleads strongly for the country holiday for children, not a riotous day in a crowd, now and then, but a good spell of real country life. Its provision and organisation, he maintains, is a most religious duty, that should be undertaken by the churches in all town areas, since it is the best available means of restoring to some extent the sub-conscious influences through which religion thrives. He has much to say on the school curriculum worthy of consideration, but not possible to discuss in a brief notice. We are glad to find a clear recognition that credal teaching, whether non-religious or religious, is not the same thing as religion. Either a religious or a secular view of events must be given by a teacher of history and some other subjects. There is no possibility of being neutral, if the lesson is a living lesson.

Mr. Bray favours the concurrent endowment of credal teaching in the schools, but recognises that it is, in the present state of denominational feeling, impracticable. Would he, however, really like to have the little ones penned off and labelled according to the sects of their parents? His own sympathetic treatment of the childish religious nature hardly belongs to such a method.

"Looked at from some remote distance," says Mr. Bray, "the town seems full of the raw material which goes to the making of

heroism. The life of the respectable unskilled labourer appears instinct with the spirit of the heroic. The long hours of strenuous effort, the daily privations, the work carried on in times of health and times of sickness, the recurrent periods of acute distress, all borne with a dumb and unresisting patience—is not this an existence well calculated to excite admiration, if it ever chanced to attract attention? The explorer, fêted on his return home by half a continent, does not in his travels undergo a tithe of these hardships, and yet is regarded as a hero, while the day labourer is noticed and praised by none. The life of the labourer lacks the element of the heroic, because it lacks the element of the ideal. It is not inspired by the conscious possession of a final purpose; it is not ennobled by the struggle to reach some distant goal."

This absence of ideal cannot be true of *all* day labourers, but as a general statement it is both forcible and true. In supplying the ideal, "religion with its wider appeal may hope for victory, where non-religion can look for at best only the triumph of a failure skilfully concealed." "On the plain of religion every meanest action is of eternal moment, every meanest person of priceless worth."

PRIESTLEY PRIME.

PIONEERS.*

THIS book gives a great mass of facts about seven famous men and one famous woman who, as it seems to the foremost gladiator of present-day Rationalism, ought to have places in the Pantheon of Freethought. Mr. Robertson is always stimulating, and we cannot help respecting his brilliant industry, his omnivorous reading and his courage. Of course, we have here, again, his curious views on English Universities, and his tireless onslaught upon "ordinary religious unreason," and his pages simply bristle with daring verdicts and breath-taking generalisations. His apologia for Machiavelli leaves us still feeling that Mr. Morley has got nearest the truth on that matter. And he seems to us to contradict himself, on pages 379 and 383, as to the alleged connection between Mary Wollstonecraft's attempted suicide, and the fact of her irregular union. His contribution to a final explanation of Bacon's commanding influence is a most valuable suggestion, of which more will no doubt be heard. As to Mr. Robertson's unfriendliness towards the Church, there is nothing for it but to be resigned. But in attacking Dean Milman in the essay on Gibbon, he appears to have fallen into an error. He says: "Milman not only calls Marcus Aurelius 'a violent and intolerant persecutor,' but asserts that 'the general voice of Christian history arraigns' him 'as withdrawing even the ambiguous protection of the former emperors, and giving free scope' to popular feeling against the Christians." Now, Mr. Robertson goes on, "We have the explicit testimony of Tertullian (Apol. V.) that Marcus decreed severe punishment against the unjust accusers of the Christ-

* "Pioneer Humanists." By J. M. Robertson (Watts & Co. 6s. net.)

tians." Mr. Robertson is here throwing himself not only against the whole consensus of modern historians (for he is certainly not ignorant of the mass of work that has been done since Mosheim, whom he refers to in this connection), but against Gibbon, whom he is defending by a counter-attack on Milman. For in Gibbon's Chapter 16 (under "Supposed Edicts of Tiberius," &c.) we are told that the two instances of supposed Imperial clemency mentioned by Tertullian, are very suspicious," and that "Marcus despised the Christians as a philosopher and punished them as a sovereign." At the present day the ordinary text-books speak of the supposed letter or letters of Marcus on which Tertullian founded his statement, about severe sentences against the accusers," as "spurious (e.g., "Murray's Student's Ecclesiastical History. Pt. I. p. 78, Note 1). Mr. Robertson does not inform us whether the letter on which Tertullian founds his statement is that given by Eusebius in "Hist. Eccles." IV. 13 (a difficult view by the way), as he only quotes V. 5, so that we have the somewhat amusing alternative that Mr. Robertson, with Tertullian, rests his case on the fable that Marcus was so impressed by the miracle of the Thundering Legion, that he became lenient to the Christians, and said so in another letter! Renan rejects these stories of leniency, and puts down the politeness of apologists like Melito and Tertullian to the fact that they were apologists. Mr. Addis, to cite another instance of the general view (i.e., Milman's) says that under Marcus, Christian blood flowed more freely than at any other time during the first two centuries.

W. WHITAKER.

THE CHILDREN'S COLUMN.

A HOLIDAY WITH GRANDFATHER.

I.

FRED and Susie had, all along, looked forward to spending their summer holiday at the seaside, but when the time came this could not be managed, so they were settling down to their mother's plan of a cheap holiday at home, with an occasional day trip to the nearest seaside place. Just before the end of the school term, however, a letter came from their grandfather to say that if they had no better plan he would be right glad to have them with him for a month.

The children had often heard their mother's wonderful stories of her old home, far away in the country, far from the smoke and dust of the great city. They had longed to see the old-fashioned garden, with its borders and beds, full of flowers all the year round from the time when the Christmas roses and the snowdrops came in January to the time when the latest chrysanthemums lingered at the end of December. Susie had longed to swing under the big apple tree in the orchard, "where mother used to play when she was a girl," while Fred yearned to dabble and search in the pond at the edge of the common, close by the wood, for in that pond there were multitudes of wee beasties, some of them beautiful, others

gruesome, but all of them wonderful and full of interest to a lad of thirteen, whose mind was as open as his eyes when he found himself in Nature's Wonderland.

So when their grandfather's letter arrived there had been great rejoicing. A joint letter of thanks was written by the children, and mother forthwith set to work to get things ready for their departure.

Of course, Fred and Susie were busy with their own preparations also, Fred especially, for he had reached the collecting stage of schoolboy life, and was resolved to let no opportunity slip of adding rare or beautiful specimens to the school natural history museum.

This last institution was presided over by the science master of the school, a keen lover of Nature and of boys also. His appointment to the mastership during the spring term of the previous year had been a great event among the upper-form boys at the school. He had helped them to start and organise a most enthusiastic Field Club and Natural History Society. At first only fifth and sixth form boys were admitted, but the rule had been relaxed in Fred's case, because, though he was as yet only a fourth-form "kiddie," he was noted for his keen observing powers, and "wasn't a softie."

It was really the doing of the science master that Fred had been admitted, for the master's observant eyes quickly perceived that, with encouragement, the boy would soon develop into the cleverest naturalist of them all, and you may be quite sure that if Fred had been keen before, he was ten times keener after his admission into the fellowship of the Field Club; and when grandfather's letter came he foresaw a grand opportunity of adding to the school collection and to his own knowledge at the same time; most eagerly, therefore, did he enter into the preparations for the visit.

Fortunately, the letter had arrived a few days before the end of the summer school term, and Fred took the opportunity of consulting with his friend the science master as to what he had better take with him for the work of collecting. The result of the consultation was that the master lent Fred a whole lot of things in the way of specimen tubes and bottles, nests of cardboard pill boxes, setting-boards for insects, &c. But, best of all, he lent Fred a small easily worked microscope, with some small glass tanks and slides for the examination of minute pond life.

Oh, how glad and proud Fred was when the master offered to lend him this treasure! He wanted to tell the master that it was too great a privilege, and he wanted in the same breath to express his overflowing gratitude; and a big lump came in his throat so that he only gave a sort of choking gasp. But the master understood quite well all that the lad wished to say, and he told Fred that he had entire confidence that he would take good care of the little microscope, and that he, the master, had more delight in lending it to so earnest a young student than in using it himself.

When Fred reached home with all these treasures, which one of the sixth-form boys had helped him to carry (just think of that now, all you fourth-form "kiddies"!), his sister Susie, who often teased, but really almost worshipped her brother, kept giving little squeals of delight as, one after another,

the things were displayed and their uses explained. But when the microscope, which Fred had kept as the last and greatest surprise, was displayed, she was at first mute with astonishment, and then, to express a joy too great for words, began to waltz round the room "like a silly," as Fred said, though he felt like doing the same himself, only his sense of dignity prevented him.

The science master had been careful not to supply Fred with all the things he was likely to require, well knowing that every young naturalist takes the greatest delight in making his own tools for himself as far as he can do so.

Thus some of the boy's pocket money was spent in purchasing muslin, wherewith to make nets for the capture of all sorts and conditions of insects that fly in the air, as well as their younger brothers and sisters, who spend their childhood and youth in the waters of pond and stream.

In the making of these nets Susie's fingers, clever with needle and thread, were always at the service of her beloved brother, whilst he, as a surprise for her, bought half a quire of blotting-paper, and made therewith a fine quarto book, between the leaves of which Susie could press the wild flowers gathered during their rambles. I believe she was as proud of this as her brother was of the microscope. There is no joy greater than that which comes from the practical encouragement which those whom we love and look up to give us when they entrust us with the means of doing good work well. The gifts of God are just of this sort, for they always add to our power to do, and to do well. They are *talents*, meant for use.

And now I must leave it with you to imagine all the rest of the preparations, and, when at last the time came, the leave-taking with mother, for they were to travel by themselves. It was just a little trying, especially to Susie, to say "Good-bye" to the dear mother. Fred also felt that troublesome lump coming in his throat, but he swallowed it down and went to see that the luggage was safely stowed in the guard's van, and doing this kept him from showing that the lump was there all the time.

It was a long railway journey, express at first, then the train stopped at several small town and village stations, and, at last, arrived at the little countryside station at which they were the only passengers to alight.

The jolly, kind-faced guard, who had really been keeping an eye on them all along the journey, though he did not let Fred think so, for fear of hurting his manly feelings, passed them on to their grandfather, who was at the station awaiting them.

Next week I will tell you about their walk to grandfather's house, and what they saw on the way.

THOMAS ROBINSON.

THE spiritual world is not a realm far off in space, into which we shall be introduced by the event of death. Rather is it that order of being of which we are to have cognizance by the powers that already wait within us; and death will not so much remove *us* as remove *from us* the obstructions that closed us in from its unseen illuminations.—E. H. Sears.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 3, 1907.

THEIR GRAND OLD MEN.

WE spoke last week of the happiness with which many of us are now turning our faces Westward, in anticipation of the meeting in Boston next month of the International Congress of Religious Liberals. We spoke of the great tradition of New England, and the memory of teachers, whose names must ever be closely linked with Boston and its immediate vicinity. But while we honour them, and shall gladly make pilgrimage to places sacred to their memory, and reverently cherish gifts of the deeper life, which we have received and continually receive from them, there are greetings, which we also hope to receive, from veterans still in the field of service, whose presence will add for us a special happiness to this great gathering.

The three, whom we are about to link together in this note of reminder and anticipation, are held in such honour and affection, as naturally to suggest the title above set down; and two others should be named with them, both Englishmen, who early settled in America, and certainly have taken a strong hold upon the hearts of their adopted countrymen, Dr. S. R. CALTHROP, of Syracuse, N.Y., where he has ministered now for close upon forty years, and ROBERT COLLYER, whom, however, we cannot hope to see in Boston, since, to the delight especially of his old friends in Yorkshire, he will be over in this country.

Of our other three, two are ministers and one a layman, Dr. EDWARD EVERETT HALE, Chaplain of the United States Senate, the Rev. CHARLES GORDON AMES, of the Church of the Disciples in Boston, and Dr. CHARLES WILLIAM ELIOT, President of Harvard University.

Dr. HALE, the Nestor of Unitarian ministers, was ordained to the ministry in 1846. The friend of LOWELL and SAMUEL LONGFELLOW, "The Man without a Country," because at home everywhere and in every heart, no one in these latter days has had a more pervasive influence,

in making the real meaning of religion clear, as the service of brotherly love, "In His Name," as a life which must be always doing God's will and furthering His Kingdom, in the daily concerns of men. Typical of his spirit are the Wadsworth Clubs, the "Lend a Hand" and similar societies, with their familiar motto: "Look up and not down, Look forward and not back, Look out and not in, and Lend a hand." In the lives of innumerable young people, not in his own country alone, Dr. HALE has been a wonderful influence for good, and if we name one matter in which as a citizen he has long taken foremost rank, it is as the wise and persistent advocate of Arbitration and International Peace.

Dr. AMES was ordained three years later than Dr. HALE, in a little Baptist church in the northern district of Ohio, and only later came into the Unitarian fellowship. He has long been known to us as one of the most vigorous and helpful preachers of the Liberal Faith, and was at one time editor of the *Christian Register*. It was in 1889 that he succeeded the late JAMES FREEMAN CLARKE as minister of the Church of the Disciples.

"Two forces," he said, in a sermon of retrospect after fifty years of ministry, "were at work to make me a preacher: interest in religion and interest in mankind, both blending in a spiritual interpretation of the world. They are the same forces which have produced the church. There was never a time when the thought of God did not penetrate me, nor when the sight of a human being did not make some kind of appeal." And at the close of the retrospect, in the same sermon, he made this confession:—

"One vision is granted to the older minister for which the younger must wait. In travelling steadily for fifty years, one comes in sight of scenery which was far beyond his early horizons. To a child, the cradle is all the world, the mother's face is all of heaven. It is very fair and sweet; but it is smaller than a mustard seed. The soul is born to a vaster inheritance. The little hands reach out for sun and moon, and the sky seems almost within touch. But the blue vault will deepen as the eye deepens; the infinity of space will become a mirror of God and destiny. Faith, hope, love, truth, law, grace, justice, mercy, duty, humanity, science, art, reason, friendship, society and GOD—all the great words yield a thousand times more meaning the longer the things they stand for are pondered, even as the real discovery of America has been extending ever since Columbus sighted its low-lying tropical shores. Oh, the length and the breadth, the depth and the height! Power, wisdom, and love are more than words; they are the realities of our life and of the world;

we may multiply them by infinity and eternity. The wells of heaven are fathomless; the river of God is full of water. More and more do the deep things of the spirit disclose their solemn sublimities; creation takes on new splendors, the soul new dignity, existence new significance and value. These are glorious realities, and I know it, I know it!"

There were other confessions of unfulfilled ideals, which every earnest man of humble heart must make; but, in conclusion, Dr. AMES adopted Whittier's beautiful lines:—

"Sweeter than any sung,
My songs that found no tongue,
Nobler than any fact,
My wish that failed of act.

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin
And all I fail to win.

"What matter, I or they,
Mine or another's day,
So the right word be said,
And life the sweeter made?

"Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach, and share
All that they sing or dare."

Dr. CHARLES W. ELIOT became President of Harvard when he was only thirty-five, and he is now seventy-three. What he has done for education will be told in the history of his country. Of him the Rev. GEORGE A. GORDON said in the *Congregationalist* four years ago:—"A more disinterested friend and servant than President ELIOT the American public has never known. He is a militant spirit and something more. The central quality of his being is a constant, courageous, dominating disinterestedness. He contends earnestly for the faith that is in him, but the contention is always pure and high. He lives where the winds carry no dust, where the storms refresh and strengthen, where shining ideals break in upon the tumult of existence with their guidance and their peace." His extraordinary term of service as President, Dr. GORDON went on to say, "has been marked by the steadily increasing confidence of the public in this great educational leader, by the growing sense of his far-sightedness, by the surmise, often dim indeed, and somewhat fitful, that his radicalism means an amazingly sound and vital conception of certain abiding interests, and a more intelligent and availing devotion to them. For more than thirty years he has been a great force in the world of education. He is to-day the most enlightened and authoritative mind in his vocation."

When Dr. ELIOT was seventy an address was presented to him signed by President ROOSEVELT and more than 9,000 graduates of Harvard University,

in which, after having recorded how he was appointed so early in life as President, it was said:—

"With prophetic insight you anticipated the movements of thought and life; your face was toward the coming day. In your imagination the college was already the university. You have upheld the old studies and uplifted the new. You have given a new definition to a liberal education. The university has become the expression of the highest intellectual forces of the present as well as of the past. You have held from the first that teacher and student alike grow strong through freedom.

* * * *

"As a son of New England you have sustained the traditions of her patriots and scholars. By precept and example you have taught that the first duty of every citizen is to his country. In public life you have been independent and outspoken: in private life you have stood for simplicity. In the great and bewildering conflict of economic and social questions you have with clear head and firm voice spoken for the fundamental principles of democracy and the liberties of the people. More precious to the sons of Harvard than your services as educator or citizen is your character. Your outward reserve has concealed a heart more tender than you have trusted yourself to reveal. Defeat of your cherished plans has disclosed your patience and magnanimity, and your willingness to bide your time. Fearless, just, and wise, of deep and simple faith, serene in affliction, self-restrained in success, unsuspected by any man of self-interest, you command the admiration of all men and the gratitude and loyalty of the sons of Harvard."

That the International Congress is to be welcomed by President ELIOT to Harvard (having his son, Dr. SAMUEL A. ELIOT, as its own President) is one of the happiest features of the coming meetings. The presence of three such veterans, as these whom we have named, veterans, but, like CHANNING, "always young for liberty," will be welcomed with much gladness and thankfulness by all who realise what their life-work has signified.

THE Committee of the Liberation Society met this week and considered the business of the society's coming winter's work in securing English support to a Welsh Dis-establishment Bill. The meeting was interesting as being the last to be held in the old headquarters in Serjeants' Inn, the society having now established its chief offices at Caxton House, Westminster. The inconvenience of the City office, and the facilities afforded by proximity to the House of Parliament, have long been felt, and it is thought that the removal to Westminster will conduce both to efficiency and economy.

THE TABLE OF ST. FRANCIS.

WE read in "The Little Flowers" of how St. Francis and Brother Masseo, as they went on their way together, begged their bread in a certain town, and then proceeded to a quiet place of rock and rill to eat it. Francis was in fine spirit, but his comrade could not see the special blessedness of a situation in which there was lack of all things needful, a feast where there was neither cloth nor knife, plate nor porringer, house nor table, manservant nor maid-servant. Then quoth St. Francis: "This it is that I account vast treasure, wherein is no thing at all prepared by human hands, but whatsoe'er we have is given by God's own providence, as manifestly doth appear in the bread that we have begged, in the table of stone so fine, and in the fount so clear," and he prayed forthwith to God for a heartier love of that noble poverty, that is freedom of soul, which he and some others have indeed enjoyed.

The episode came to mind the other day when, finding myself unexpectedly rich—a crust worth exactly five pounds having dropped out of the blue into my lap—I proceeded to a rocky place apart from the city to eat it. And Brother Masseo this time had no complaint to make. The fact was, though anticipating the calendar by a few days, the glorious First of August had come,—happiest, holiest, healthiest feast of the year—the day on which, seventy years ago, some twenty million black slaves in the British Dominions were set free; an historic event which is annually celebrated by one of, perhaps, still greater moment and more dire necessity, when other twenty million slaves, less or more, throughout British and other dominions, they and their children and children's children, are emancipated for awhile from servitude. This time the slaves are white. Bond-servants though we be to our manifold tasks in office or warehouse, shop or mill, church or school, home or hospital—while there is a slavery not unknown of *being served*—the first of August is the day of freedom, and many are they who enjoy it, though August comes for some at other times of the year, and to some, alas! it comes hot at all.

The epoch serves to remind us, amongst other things, that we are more akin to that beggar's state in which Francis went his way without fear than we are prone to imagine. The release from the strain of forethought and industry, and the willing dependence on a providence which, without toil or care of ours, will find us all we want for a month, recalls to us how little, after all, we do for ourselves, albeit that little is indispensable, and how much is given us of the best. Right and reasonable was the sense of the husbandman, who, contemplating the abundance in his garden and orchard, remarked, "I come out and turn the earth a little, and scatter a few handfuls of seed here and there, and while I wait and while I sleep everything else is done, and all this is given me." That man had something of the spirit of St. Francis. He set his own work low, God's gift high. But as we were saying, we found the rock of St. Francis, with the "fair fountain" beside it, down in Cornwall, and as we brought forth of our wallet and dined we needs must note the quality and pattern of the tablecloth spread over the stone. It was

worked in low tones of washable material. The colour, not of a kind to "fly," even in strong sunlight, of which there was no lack—grey ground with raised spots of white, flat patches of light yellowish green diapered with a cobweb of black lines, concentric frills of dull bronze, and blotches of orange-gold, and round the edge a shaggy grey-green fringe. This tablecloth, made of various lichens, which gave fresh significance to the saying "the living rock," was in itself a grace to the humblest repast. Once laid never to be removed, and proof for many a year against the rough usage of the roystering company of the storms which hold their festivities about it. Something also was there in the way of special table decoration, the flower or two, in the absence of which a meal is a stoking and not a sacrament, in the tuft of pink thrift rooted securely into a crack in the stone, and like the stonecrop beside it, defiant of torrid heat and drought. A pad of thyme had also fixed itself mysteriously into the surface, and peering up from over the edge were the exquisite turquoise flowers of the sheep's bit. It makes one happy to think of the strength and mirth which will be found during the next month or so around the rock tables set upon the sides of the mountains, and where the broken cliffs oppose the sea.

But not only as a table will the rock serve us in our seasoned hunger for sunlight and sweet air, for liberty and rest. "A man shall be as the shadow of a great rock." The supreme value of Nature to us is her revelation of our own human personality, and the measure in which she leads us to the admiration and love of man. Surely no figure exists that is more significant of all that by strength and by tenderness a man can be to his fellow than this of the prophet Isaiah's of the shadow of the rock in a weary land where no water is. The death-like prostration of the scorched lands of the East we never know here, happily, but we do know the exceeding gratefulness of the broad strip of shade on the northern and mossy side of a great rock mass when the heat of the sultry August sun has become almost unbearable. There, on the wild coast, or after the stiff climb from the mountain valley, where there is not a solitary tree to afford a like refuge, this solid, impenetrable mass keeps guard over its own gift of consolation. Thither we betake ourselves to rest, and fling ourselves upon the short, soft grass when rest has become imperative; to defence from the heat when the heat has become insupportable. We lie and listen to the lip-lap of the waters below, or to the beautiful monotony of the headlong torrent close at hand, or listen to nothing at all in the soundless air. Incomparable peace and tranquility are here, and there again in no way devised or wrought or earned by man himself, but wholly given. Just so perfect is the service of man to man, of the strong to the weak, of the wise to the ignorant, of the happy to the sad, even as the shadow of a great rock to the hot and weary traveller. A mighty exodus of a nation in the honourable bondage of work is now going on. The path of freedom and salvation lies by the seashore and across the sparkling waters, wherein pursuing cares are sunk and lost; through the wilderness of moorland and forest, and on to the mountains of God. And when, after its wanderings, the host

returns, it will find itself in a new country, a land of milk and honey and of good promise it will call it, albeit the same land as that from which it set out with tired and longing spirit; because, fed meanwhile on that regenerating manna, the inspirations of the earth and sky, and rested on the bosom of the hills and in the shadows of the rocks and trees, man's heart will be braver, and his eye will be clearer, and his arm stronger, and therefore the old and tedious world will be a new and shining world again.

H. M. L.

GOD'S GOOD OUTDOORS.

THOU who has set Thy dwelling fair
With flowers beneath, above with starry
lights,
And set Thy altars everywhere—
On mountain heights,
In woodland valleys dim with many a
dream,
In valleys bright with springs,
And in the curving capes of every stream—
Thou who hast taken to Thyself the
wings
Of morning, to abide
Upon the secret places of the sea,
And on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshippers to come to Thee
In Thy great out-of-doors!
To Thee, I turn, to Thee I make my prayer,
God of the Open Air!

From the prison of anxious thoughts that
greed has builded,
From the fetters that envy has wrought, and
pride has gilded,
From the noise of the crowded ways and
the fierce confusion,
From the folly that wastes its days in a
world of illusion,
(Ah, but the life is lost that frets and lan-
guishes there),
I would escape and be free in the joy of the
Open Air!

So let me keep
These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and from the water
clear,
Let me not creep
Into some darkened room and hide
From all that makes the world so bright
and dear;
But throw the windows wide
To welcome in the light;
And, while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land—
Then gently fall on sleep;
And breathe my body back to Nature's care
My spirit out to Thee, God of the Open Air!
HENRY VAN DYKE.

SOCIETY still rests on selfish principles. Men sympathise still with the prosperous and great, not the abject and the down-trodden. But amidst this degradation brighter glimpses of Christianity are caught than before. There are deeper, wider sympathies with mankind. The idea of raising up the mass of human beings to intellectual, moral, and spiritual dignity is penetrating many minds.—*Channing*

THE CALL OF A NEW OPPORTUNITY.

THE sermon preached by the Rev. W. H. Drummond at the recent annual meeting of the Association of Irish Non-subscribing Presbyterians and other Free Christians, has been printed by request. "The Call of a New Opportunity" comes to us all just now, and it would be well for us to take Mr. Drummond's appeal to heart.

There is, he said, a rising tide of conviction in all our churches that we ought to do a larger and better work than we are doing at present, and that, so far from being content with the tillage of our inheritance, we ought to advance to the conquest and occupation of new territories. If we are to do this we see clearly the need of corporate sympathy and combined action. Men or churches, when they desire to act together, have to learn to subordinate private preferences to mutual arrangements, and they must call all the resources of practical wisdom to their aid. The Lord's battles must be fought, not by a rabble of enthusiasts, but with the skill and resources of a disciplined army. Even a march of pilgrims escaping from captivity needs to be organised, if a remnant is to reach their Zion. For the discussion of these matters affecting the practical details of corporate union, we shall have another opportunity.

Let me dwell now for a few moments on the underlying spiritual forces and motives.

1. We must believe firmly with deep kindling conviction that it is the work of God. Without this confidence in God and rejoicing in His presence, all our speech and our striving is mere empty breath. I need not argue with you why it should be so. To state it simply and clearly is to win the instant assent of all religious men. "The Lord hath done great things for us." This must be the beginning of all our effort, the confession of the heart which drives us forth to preach and to teach and work for God and His Kingdom. Let us go forward in its strength.

2. And this confidence in God, and this lively sense of His goodness must lead to consecration. It is the great need of the church everywhere, a complete dedication of itself to the essential things of worship, and Christian love and goodness. The attraction of the Church must be the attraction of the spirit of holiness and love. The power of the church must be the power of the Spirit of God in its midst. The victory of the church must be the victory of Jesus Christ over the spirit of evil and self-seeking in the world. This means a personal duty laid upon every one of us. It is your love and kindness and generosity, it is your deep love of goodness, it is your strong abiding in the faith of God and the power of His Spirit, it is your prayerfulness and your patient bearing of the Cross, which fills the church with the incense of worship and the redeeming energy of love. But, above all, the call for consecration comes to those who are appointed to be teachers and helpers of others. Brethren, every new opportunity lays upon us this solemn duty to be better ministers, better equipped in all the resources of heart and brain and will, to think less of ourselves, to care less for our own position and advancement, to be less indolent, less easily discouraged, to give ourselves with fresh earnestness to the work of preaching the

Gospel and bringing healing and help to the sorrows and sins of men, finding here our supreme privilege and joy, if we may be counted worthy to share the reproach of Christ and to be numbered among the servants of His kingdom.

3. A new opportunity means the opening before us of larger ideas of goodness and service; an evangelical, a missionary motive should be the driving force in all that we do. Our aim is not to protect ourselves in a world of competing sects, or to secure comfort and content within the walls of our own paradise. We want to do good in richer and better ways, to preach the Gospel to all who need our help. We want, I say it with all reverence, we want to be more useful to God. Here in this great city our organised church-life should touch with enlightened wisdom and healing love the burning problems of life. It should go out to meet the rising tide of social unrest. It should seek to extricate itself from the narrowing prejudices of middle-class feeling, and realise the true socialism of the Church of Christ. It should grow continually in sympathy with the struggling and the poor, and all this it should do simply in obedience to the law of its being, for the church that is generous in sacrifice is always rich in victory, and the church that gives itself away for the redemption of the world feeds the fires of love in its own heart.

As we listen to these things, as we try to picture them in our own minds, do we seem to ourselves like those that dream?

Listen, there is a voice which speaks scornfully of our dream. It is the voice of the sceptic who distrusts all spiritual enthusiasms, and believes only in coercing men by appeals to their selfishness or their fear. Listen, there is a voice which bids us distrust our dream. It is the voice of the timid doubter, who tells us men have tried the same path before and they have always failed. In his better moments he yields to the beauty of the vision, but the difficulties keep him back from all practical tasks, and he remains an exile in a dry and weary land of barren discussion and dwindling faith. Listen, there is a voice which bids us have confidence in our dream and live to make it real. It is the voice of One who was despised and rejected of men, and put to silence by Scribes and Pharisees, and sent to die upon the cross by the inert, half-dead religious people of his day, which still haunts us through all our timorous moods and wayward backslidings:—"If ye have faith as a grain of mustard-seed, ye shall remove mountains and nothing shall be impossible to you."

Brethren, we can, if we will, in the conquering might of the Grace of God; only it will cost something in the sacrifice of prejudice, in the choice of the difficult way, in generosity, in love, in faithfulness, in the hard work which fails not in patience. We can if we will; only it requires deep faith in God, who lives and loves for ever, who reigns upon the throne of the universe, and must reign on the throne of every heart.

Do we realise as we should what God has done for us, what He is doing for us day by day, in our homes, in our churches, in the great world of His providence, and care? By the comfort of His presence, by

the unwearied patience of His love, by His gift of forgiveness and moral strength, by all the healing influences of His grace, God has done great things for us whereof we are glad. What are we going to do for God?

MORE HARVARD GRADUATES FOR THE MINISTRY.*

BY PRESIDENT CHARLES W. ELIOT.

THE American universities in general have a very strange policy towards the great subject of theology. Almost all of them exclude that supreme subject from their teaching. All of the State universities do this, and many of the endowed. On the other hand, the colleges, properly so called, were in large part founded by religious denominations, and were intended to promote actively the interests of their several denominations. Nevertheless, hardly any of the colleges make systematic provision for the thorough training of ministers. In New England, Harvard, Yale, Tufts, and Boston University, all endowed institutions, maintain departments of theology; but Bowdoin, Dartmouth, Amherst, Trinity, Wesleyan, Williams, and Brown, all of which were founded with strong religious motives, do not. The theological seminaries are for the most part detached from universities and colleges. Even when a seminary is placed beside a college, it is common to find the seminary property held by a corporation entirely distinct from the corporation of the college, as at Princeton. The detached denominational seminaries are at great disadvantage, and most of them are maintained with difficulty, even if well endowed.

Under these circumstances it is not surprising that institutions of the higher education, which formerly sent many men into the ministry, no longer do so. You may read on the College Gate that the training of ministers for the churches was the prime object in view at the founding of Harvard College; but now the College sends but a small percentage of its graduates into the ministry, although it does better in this respect than most of its neighbours. Amherst, Williams, and Dartmouth have had a similar history. The theological department of Yale University is mainly recruited from other colleges and schools, and only to a small extent from Yale College. These facts indicate that the ministry does not hold the high place in the social organisation which it used to hold, and that the other professions, learned or scientific, have stronger attractions for well-bred and well-trained young men of force and character. Moreover, the number of serviceable professions has more than doubled, and the university prepares men for them all. Hence a smaller proportion of college men goes into the ministry.

In this hall, sixty-nine years ago, Ralph Waldo Emerson said of the ministry that it was the first office in the world—a holy office, coeval with the world—and that Christianity had given us all two inestimable advantages, the Sabbath, the jubilee of the whole world, and the institution of preaching. This doctrine is just as true

to-day as it was two generations ago, and it is my faith in it which leads me to-night to try to persuade you that more Harvard men should go into the ministry.

It is more than fifty years since I began to watch the stream of young men going out from Harvard College year by year into the work of the world; and I have therefore had an unusual opportunity to appreciate the common motives and desires of the young men who constitute this living stream. I think the men trained in Harvard College almost universally desire three things for themselves in their subsequent careers: (1) they want to be serviceable to their families, their associates, and the community; (2) they want to be free to think, say, and do what they really believe in; (3) they want to grow in efficiency and influence all through their lives. Let me enlarge a little on these three desires, which I believe to be common to many Harvard graduates.

The desire to be serviceable does not exclude, or interfere with, the desire for personal success. Indeed, the two go admirably together, and form the modern youth's interpretation of the command, "Thou shalt love thy neighbour as *thyself*." The sentiment often goes to this length,—that none but the eminently serviceable man can rightly be called successful. Secondly, the desire for freedom of thought, freedom of speech within the limits of gentle and considerate manners, and freedom in action from all bonds of fear, self-interest, and social, industrial, or professional conformity. Harvard men have been brought up in a place where freedom has been a sort of passion. Naturally, they tend to select occupations in which they can be sure of freedom. Thirdly, the hope to grow during one's whole life includes the desire to be free from a clerical or mechanical routine and from the narrowing influence of repetitive or automatic labour. This hope for growth implies freedom, and also those conditions of continuous intellectual and spiritual nourishment which make growth possible. The young Harvard graduate wants an occupation for life which promotes a continuous enlargement in knowledge, sympathy, efficiency, and dignity.

This state of mind on the part of the graduates is an indirect result of the atmosphere or general tone of the University. Truth is the motto of the University, and truth-seeking one of its chief occupations. The University, however, recognises that its sons may be captivated by different aspects of the truth, and carry into after-life many varieties of opinion, purpose, and aim. When some critic pointed out to President James Walker that graduates of Harvard College were to be found in opposing political parties, in all sorts of religious denominations, and in all schools of thought, and that they were often contending one against the other, Dr. Walker replied that Harvard College did not expect or desire to see all its graduates going into one political party or one religious denomination, or embracing one philosophy or social theory, but did hope that, to whatever party or denomination or school a Harvard graduate might attach himself, he would always be found in the more liberal portion of that party, denomination or school.

Let us now consider whether the ministry under modern conditions can fairly meet these common wants or desires of Harvard men. In the first place, the minister can be highly serviceable. He has the great function of preaching, the weekly opportunity of setting before a group of well-disposed men and women the best ethical views on all human experiences, common or exceptional, and the highest motives for right action in all the emergencies of life. The good preacher enlightens, cheers, and guides. He may sometimes denounce or condemn; but, in general, he shows men and women how to walk through this world lovingly and nobly. He may sometimes be a warning prophet, but he is chiefly an inspirer of high motives and of good ruling sentiments. In those denominations which permit extemporaneous public prayer the minister possesses that tremendous means of influence. Leading in prayer worthily is the most exalted effort of the human mind. The power of such prayer is persuasive and enduring beyond all imagination. It may at any moment give to the listener a thrill which runs through all his being, and determines the quality, not only of his own life, but of many of those lives which will derive from his. The minister may be infinitely serviceable through the advice he gives in private to persons anxious, bereaved, tempted, or gone astray. This function of advising requires sympathy, insight, and, above all, wisdom; and these qualities are gained or perfected only through experience, so that the young minister may hope to gain more and more of this influence as his years increase. The minister may also be greatly serviceable by attending to the social functions of a modern church. A well-organised, large city church has a wide-spread effect for social improvement through its various schools, clubs, leagues, entertainments, and hospitalities. Every active church is a centre of good works for the improvement of society, and offers to young people and newcomers many safeguards against evil, as well as incitements to good. When we consider that ethical progress is the only real progress in human society, material gains being chiefly good as they contribute to, or supply the necessary conditions of, moral gains, we realise how direct or immediate is the work of the church, and of the minister at the head of the church, not only for the uplifting of individual men and women, but for the progress of mankind toward nobler living.

When we conceive of a highly successful minister, we ordinarily think of him as the head of a large city church; but it seems to me that the function of the country minister is a fine one, and latterly an improving one in New England. There has set in a real turn of thoughtful, cultivated families from the city to the country, especially during the warmer eight months of the year. The country schools are improving; there are but four or five towns in Massachusetts which have not access to free books; and telephones, good roads, and improved means of transportation are making possible a large amount of human intercourse at isolated houses in the country. Four sorts of men now co-operate to strengthen and enliven the intellectual life in rural communities—

* An address delivered before the Divinity Club of Harvard Divinity School.

the minister, the physician, the teacher and the public spirited man of leisure. The minister can be a leader in all the intellectual life of the countryside. It must be confessed, however, that in many instances the salary of the country minister is too small to enable him to educate his family well, keep himself supplied with books and other means of intellectual growth, and acquit himself appropriately in his high function. Therefore, well-trained young men who possess the needed mental gifts, and who also have some pecuniary resources either by inheritance or by marriage, ought to aspire to the occupation of the country minister, just as well-to-do young men are going into the profession of medicine, not so much with the purpose of practising medicine, as of advancing medical knowledge and skill. These two missionary callings ought to attract fitting young men who possess in whatever way a modest independence, as regards money.

Freedom of thought and speech for a minister is a somewhat recent acquisition. In former times a young man enlisted in the service of a given church or denomination, and after that enlistment was subject for life to the peculiar discipline and dogmas of that church or denomination. He joined the Roman Church or the Anglican Church or the Lutheran Church for life, and had no expectation of changing his opinions or ever questioning the authority of the church with which he had united. There is now a much greater freedom of choice among denominations for the young man who wants to be a minister. The young Harvard graduate who thinks to be a minister may make his choice among the denominations in accordance with his own temperament, capacities and intellectual needs, securing that degree of freedom in the future which he personally desires or needs for his best mental and spiritual development. He must make this first choice with wisdom and well-grounded confidence in himself, else he may sow the seeds of grave afflictions in his subsequent career. In many Protestant denominations the bonds of creed and canon, and even of ritual, have been much relaxed of late years; while in several denominations the minister once admitted to full standing, enjoys an almost perfect freedom within the limits of gentle manners and of just consideration for the freedom of others. The great progress made within a generation in Biblical criticism, in the comparative study of religions, and in the history of Christianity, has naturally led to a great increase of freedom of thought and speech, not only in the various religious denominations themselves, but in society at large, and has furnished new grounds for that universal toleration which mankind first arrived at through centuries-long experience of the physical and mental horrors of religious intolerance. For more than a century past all history, philosophy, science, and poetry have been re-enforcing and amplifying the policy of toleration and the demand of civilised mankind for freedom in religious, as well as political, thought and action. The profession of the ministry has fully shared this general progress of mankind toward freedom. If, then, the young Harvard graduate determines wisely at the start what amount

of freedom of thought he really needs, and is likely to need, for the satisfaction of his religious nature, he need not fear that he will not enjoy as a minister an adequate freedom of thought and speech.

The fateful choice of a denomination used to be made at the beginning of a three years' course of theological study: it can now be postponed till the close. The Harvard Divinity School is an undenominational school of theology, whose graduates are welcome in a great variety of denominations. Its students remain perfectly free during their whole period of professional study. The increase of liberty in the evangelical denominations is strikingly illustrated in the recent abandonment by the trustees of the Union Theological Seminary of their former requirement, that all professors in the Seminary subscribe to the Westminster Confession. Even those denominations which are held by a liturgy, or by one or more peculiarly valued rites, to archaic expressions of religious belief, nowadays permit to their clergy a remarkable latitude in interpreting those expressions.

Finally, a devoted and active minister may grow in wisdom and power all his days. An enlarging conception of truth, a wider sympathy, and an ampler hope are the influences which make men grow as years advance. In no profession can a man arrive at the whole truth, but in all professions the way to win more truth is one and the same. The modern world has not arrived at ultimate truth; but it has learnt the way to discover, little by little, step by step, more truth. It is the way of the inductive philosophy. A young university graduate in these days who has mastered this way to new truth—new to him, or perhaps new to the world—and believes in this way, has in him one great element of perpetual growth, and the kind of growth will be the same, whatever his profession—the church, the law, medicine, engineering, architecture, business, or whatever other calling. In any profession we now know the way to personal, mental, and moral enlargement. The co-operative spirit is also in every profession a way to enlargement, and this spirit belongs to no profession in higher degree than to the ministry; and the hopeful, optimistic spirit, is enlarging, and no profession ought more perfectly and constantly to foster this spirit than the ministry, because the ministry is always dealing with the best sides of human nature and the best aspects of human society, and is always holding up and promulgating the highest spiritual ideals. A minister who is not an optimist must have been looking backward and not forward, down and not up.

I believe, then, that the minister's life may be serviceable, free, and enlarging, and this belief is with me the result of experience as well as of educational and social theory. I have known well, or have observed somewhat closely, a large number of ministers in many different denominations. Some I have watched from their youth to their age, and have therefore had the chance to compare them at the different stages of life. Those of them who have had that amount of freedom which contented them have possessed the natural gifts the minister needs, and

have kept their minds full-charged by reading and observation, and their sympathies quick and warm have grown all their lives in mental stature, wisdom, and power. They have also mellowed with age, they have grown more sympathetic toward other beliefs, other religious practices, and other religions. The ministry sweetens and softens a man, making him more sympathetic and more loving. It is not a strenuous life, in the vulgar sense; but it is a full, varied, and bountiful life. It destroys nothing, hurts nothing, and poisons nothing. It crowds out evil by fostering good. It deals with the things that abide—faith, hope, and love. It works on behalf of the ethical principles on which real progress depends, and in the development of which real progress consists. In spite of the illusions of pleasure, wealth, and material prosperity, we all believe that the most durable satisfactions of life and the realest gains of mankind are ethical. Therefore, to become a serviceable, free, growing minister is a worthy ambition for any intelligent and high-minded young man.

THE second exhibition of cottages at Letchworth is far more valuable and interesting than the first. It presents a practicable model of the laying out of a five-acre plot near the centre of what will, in a few years, be a considerable provincial town. For this reason, the cottages are perhaps unexpectedly near together—twelve to the acre—and, to some extent, inevitably overlook one another. But they present, even in the still unfinished condition of several, a charming group of harmonious and compact buildings, surrounded by grass, gardens and sunshine. The grouping of the houses is of special interest. The monotony of the street does not exist here; by setting back one block of cottages, and arranging five others about three sides of a square, whose fourth is formed by the road, a pleasing variety and interest is given to "Middle Street." The cottages themselves are so planned as to be without the unsightly outbuildings which usually disfigure the backs; and this makes it possible to give a sunny outlook to an exceptionally large proportion of the houses, even though built in near proximity. The internal planning is, upon the whole, convenient for the purpose of these cottages, whose occupants will be working-people, not week-end residents. The "cheap £150 cottage" is not in evidence, prices ranging from £175 to £225. A large proportion of the houses have been built by the Letchworth Cottages and Buildings Company, whose preference shares are guaranteed by First Garden City, Limited.—formed with the object of providing suitable dwellings for the rapidly increasing numbers of labourers and artisans. The designs are the independent work of a number of architects, and the building has been carried out by local contractors. Besides these urban cottages there is an exhibit of small-holders' home-steads; but owing to the bad spring weather, only a few of these have yet been completed. They serve to remind the visitor of another side of the housing problem which Letchworth is attempting to solve.

SOME IMPRESSIONS OF "VAN" WORK.

ON the principle advocated by Aunt Mary Emerson that one should do what he is afraid to do, others beside myself will doubtless go out to the Van. The seven days' service in my case being over, I may give encouragement by some notes on my experiences.

We have had stimulating variety at any rate. Our audiences numbered over a thousand one time, less than a hundred another. We have had a score or two of noisy children rushing about us with no effort on the part of their elders to check them, and we have had attention the most absolute and undisturbed. There has been some rough shouting and ridicule, and, on the other hand, we have had many a proof of goodwill and appreciation. The platform of a van is not a place for the man who minds anything but his subject and how to get it home to the people. It is not a "Coward's Castle" by any means. The cause and the man must be their own defence, and if the man feels weak he has the greater need to be quite sure that his cause is strong.

We have had many types of mind to deal with. Travelling in the district near the scene of Mr. Hopps's recent visit, we found in some degree the same spirit as he described recently in these columns. To many thousands in the Home Counties the devil is very much alive—apparently a much more real factor in their religion than any Holy Spirit. Hell, stubbornly, a little shamefacedly, maintained its claim now and again. But the literal inspiration of the Bible stands out as the prevalent notion in the audiences we addressed. "What does the Bible say?" is the repeated thrust at the missionary. Should he quote the Revised Version he is told that that is not the real Bible—one heckler preferred "St. James's" translation! With all this reliance on the "Word of God," as it is called, one observes considerable vagueness as to what it records. "What did Jesus say to Nicodemus?" "Thou hast kept all the commandments from thy youth," so began one champion of orthodoxy, who, with some half-dozen others, were with us one evening in the van. It was pointed out that Nicodemus could not be the person referred to. "Then it was the centurion," replied the other. Well, one intelligent young workwoman, who rather sadly said she did not know what her religion was, told us there would be more reading of the Bible now than there had been about those parts for many a year. We left them plenty of literature to help.

At St. Albans we had some taste of a curate's Greek; happily, Griesbach's New Testament was at hand. He maintained that the saying "I and the Father are one (*ἐν*)" implies "one substance," since the neuter of the numeral is used. We suggested that Paul and Apollos were also said to be "one" (1 Cor. iii. 8). Were they "one substance"? The curate queried whether the neuter (*ἐν*) would be used there. We looked it up, amid the breathless attention of some 200 or 250 people—surely a sight to remember! The Greek supported us, alas! and the curate said no more.

On the whole, however, one felt that the

more straight he went to the point and dealt with the realities of life, the moral law, the need of a more intelligent faith, the claims of Jesus as an inspirer of a life, practical, hopeful, and loving, the more deep and genuine was the response in the minds and hearts around. I am persuaded that if Professor Jacks's corps of popular evangelists would but emerge there is need enough and promise enough to justify their work abundantly.

W. G. TARRANT.

SOUTHERN UNITARIAN ASSOCIATION.

THE annual meeting was held at the Church of the Saviour, Southampton, on Wednesday, July 17, when there was a good attendance of ministers and delegates, including the Rev. C. C. Coe, J. Burton, C. E. Reed, T. R. Skemp, E. J. Wilkins, W. T. Bushrod (of Chorley), and M. R. Scott (of Ainsworth), the preacher of the day. Mr. William Carter, Mr. B. Belben, Mr. W. H. Scott, Messrs. F. and G. Pinnock, Mr. T. Isted, and Miss Spencer, the hon. treasurer of the Association, were also present, with many members of the Southampton congregation.

The business meeting was held in the afternoon immediately after luncheon, the President, the Rev. C. C. Coe, being in the chair. The annual report was very encouraging in tone, and spoke of steady work throughout the district. Sympathetic reference was made to the losses by death of the former secretary of the Association, Mr. H. Blessley, and Miss C. Pinnock (of Newport).

The reports and the treasurer's statement (which was submitted by Miss Spencer) were adopted, on the proposition of the President, seconded by Mr. Wm. Carter.

The President and officers of the Association were re-elected, with the addition of Mr. Edgar Chatfield Clarke and Mr. Leslie Chatfield Clarke to the list of vice-presidents. Thanks were voted to the Southampton friends for their hospitality on the proposition of Mr. W. H. Scott (Bournemouth), seconded by Mr. B. Belben, of Poole. Rev. T. R. Skemp responded. Revs. C. E. Reed, J. Burton, W. T. Bushrod, and M. R. Scott also took part in the meeting, the latter in response to a welcome very heartily extended by the President. After tea in the Kell Memorial School, service was held in the church, conducted by the Rev. C. C. Coe, at which the Rev. Matthew R. Scott was the preacher. This brought a helpful day to a fitting close.

In the discussion on the vote for the Home Office, Mr. Ramsay Macdonald drew attention to the fact that as many as 14,500 factories were not visited by inspectors during 1906. He freely criticised the organisation of this most important department, and poked fun at the methods of examination by which factory inspectors are selected. There can be no question that the staff must continually be strengthened and rendered more efficient as its task increases in magnitude and complexity.

COLONIAL LETTER.

SOUTH AFRICA.

WHEN our friend Mr. Tyssul Davis was here, he said to me: "We in England do not hear enough about the Liberal Religious movement in South Africa. Why don't you write more frequently?" Hence this letter.

My only excuse is that, viewed from 6,000 miles away, and through a backward perspective of a few weeks or months, things look so small. We are only a very small corner of the world, and we are apt to think that the world is not interested in our doings. Sometimes, indeed, we feel our isolation very keenly, and we are very glad to have it broken in upon. Mr. Davis's visit was a godsend to us, and made us feel that the wind which blew my breakdown was not so very ill after all.

This matter of "isolation," is one which I am afraid people in a crowded country cannot realise. I daresay Mr. Hargrove realises it now that he has been in Australia. We feel it both as regards the outer world and as regards our relation to the rest of South Africa. Worcester is 109 miles away; Graaff-Reinet 600 miles; Kimberley 647 miles; Johannesburg 1,015 miles; East London 560 miles; Port Elizabeth 428 miles. Imagine the situation of Liberals or Unitarians in all these places, and in the many intervening smaller towns and villages! The religious, and sometimes the social isolation; the isolation of the children, cut off from suitable church or Sunday School associations; marriages, baptisms, interments, conducted with forms and services with which those concerned are often entirely out of sympathy! Is it any wonder that people, and especially young people, are tempted, and sometimes indirectly coerced, into joining religious organisations the creeds of which they do not understand, or, understanding, do not believe?

The effects of this isolation come out very curiously sometimes. A little while ago a young man from one of the country districts came to me and said: "Mr. Balmforth, I quite agree with the religious views which are taught in your church. But I have certain political ambitions. I wish to take part in the public and political life of our little country town and district. But my friends tell me that if I wish to get on in that way I must keep my religious views dark. What would you advise me to do? Is it worth while speaking out? I am practically alone." What advice could I give save that contained in the strong words of Dr. Martineau,—that though there was no occasion to incessantly proclaim his views from the house-tops, or force them upon unwilling ears, yet the policy of complete silence was a policy of cowardice; and that he who, "being a Unitarian, shrinks, on fitting occasion, from plainly calling himself so, is a sneak and a coward."

Another result of this isolation, preventing as it does, freedom of intellectual intercourse, is the astounding ignorance which is so often betrayed as to our religious teachings. This, of course, is common everywhere. Everyone has heard of the man who inquired as to whether Unitarian meant "one who did not eat meat." Here is another sample—a lady this time.

Soon after Mr. Davis left us, the wife of a certain Cape Town minister—a very good minister too—was heard to inquire if it was true that the Free Protestant Church had discharged Mr. Davis, and sent him back home, because he had mentioned the name of Christ twice in the pulpit with approval! Surely that is beyond reproach. Imagine the good lady's shocked and solemn countenance as she put that portentous question!

But things are moving. Even in the country districts I think they have moved since Olive Schreiner wrote her "Story of an African Farm." They are certainly moving in the towns. We get more "recognition." Legislators come and lecture to our Literary Society. Dr. Kolbe, the most widely known Catholic priest in South Africa, and one or two Congregational ministers, have lectured for us. A widely-respected and well-known Congregationalist—Mr. Henry Beard—recently preached for us. And this week I (a Unitarian) have received an invitation to address, along with others, a meeting organised by the Evangelical Free Church Council on the Congo question—a subject upon which, some of us are trying to arouse the public conscience here. In Pretoria, a little meeting-place has been established by a gentleman who used to attend our church when he was a refugee in the war period. Whether it is on Unitarian or "New Theology" lines, I am not yet quite sure, but he has sent for a parcel of our literature. We have been trying to get our friends in Johannesburg to do the same, but everybody seems too busy there—they want a minister to oversee and organise them, but the B. and F. won't budge until local initiative be taken, and we in Cape Town are too poor to help. From several quarters I hear the complaint that thoughtful young men are leaving the orthodox churches on the ground that they cannot get their doubts and difficulties dealt with there, and that the churches do not face our everyday moral and religious problems. Whether the world and our little corner of the world, is getting more, or less, religious, it is difficult to say. Here, as everywhere, I fancy, indifference and selfishness are the greatest foes we have to fight.

Two interesting personal items I may chronicle. My predecessor, the Rev. D. P. Faure, is about to publish his autobiography. Mr. Faure was trained in Holland for the ministry of the Dutch Reformed Church, but finding himself unable to subscribe to the creeds of that church, he, along with some friends, started the Free Protestant Church here, the services in the beginning being held in the Dutch language. As Mr. Faure had to do a good deal of pioneer work, and to face for years a very narrow, bitter, and persecuting spirit, his Autobiography will doubtless prove to be a very interesting and valuable record of the Liberal Religious movement in South Africa. Mr. Faure also acted as interpreter when the delegates of the Transvaal Republic visited England and arranged the celebrated Convention with Lord Derby. His testimony with regard to the interpretation of that document will be of interest to students of that particular period in Colonial office history and policy. The Autobiography will be on sale at the Essex Hall Book Room.

The other item is that one of the younger members of our congregation—Mr. Albert van de Sandt Centlivres—has been elected to a Rhodes Scholarship. Mr. Centlivres has had a very successful College career. He has recently obtained his B.A. degree with first class honours on the literary side. He was awarded an Exhibition by the University in the School Higher Examination, 1901; was first in the University Matriculation Examination list for 1903, and was awarded an Exhibition. In the same year he gained a King's Scholarship at the South African College, and was awarded a minor Exhibition by the University at the Intermediate Examination, 1904, and gained the gold medal in literature at the South African College in 1906. He will enter as a student of New College in October. I am sure our friends in Oxford will give him a hearty welcome. The son of another of our members, Mr. Stanley Woodhead, is already in residence at Magdalen.

For the rest, our Church is in a healthy and vigorous condition, and, though small, it is usually almost full. We are suffering somewhat from the long-continued depression which has made itself felt amongst all classes. Two or three years ago we bought a site for a new church. The site is in an excellent situation, but unfortunately we cannot think of building during the present bad times.

R. - BALMFORTH.

Cape Town,
June 18, 1907.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bridport (Appointment).—The Rev. W. L. Tucker, M.A., has received and accepted a unanimous invitation to the ministry of the Unitarian chapel, in succession to the Rev. H. S. Solly, M.A., and will enter on his duties on his return from attending the International meetings in Boston.

Brighton.—A Boys' Life Brigade is being formed in connection with the Sunday-school, the object being to teach youths self-control and manly readiness to render help to those in need. Mr. Dallaway, superintendent of the Sunday-school, has secured the help of Mr. C. B. Torond, Captain of the First Brighton Company of the Boys' Life Brigade, in forming a Company; and Mr. Whitehouse, ambulance instructor to the Brighton Volunteer Fire Brigade, has generously agreed to give practical instruction in ambulance and "first aid." Mr. Dallaway (32, Rose Hill-terrace), will welcome any practical suggestions from those engaged in similar work.

Cardiff (Appointment).—The Rev. F. Blount Mott, late of Southport, has accepted an invitation to take charge of West Grove Unitarian Church, and is to enter on his duties early in September.

Chatham.—Last Sunday, under the plan for visits from representative thinkers, Mrs. Besant, the president of the Theosophical Society, gave an impressively eloquent address to an overflowing congregation. The Rev. R. J. Campbell, M.A., has promised a visit in the autumn.

Harrogate.—Services have been held at the Scotch Tea Rooms on Sunday evenings during July. The Rev. John Ellis has discoursed on "Some Questions of the Day." The music has been under the direction of Mr. W. Ball (Kursaal organist) and Mrs. Holgate. The attendance has been good throughout. Members of our congregations in different parts of the country, who were staying at this northern health resort, have been present at all the services. The

Rev. W. Mellor will be the preacher during August. For subjects, &c., see advertisement.

Lewes.—The Sunday-school anniversary services, on July 28, were very successful. Both morning and evening services, which were conducted by the Rev. Charles Roper, of Kilburn, were well attended, especially the evening, when, in addition to the anthems at both services, the choir rendered a selection of vocal music. The subjects of Mr. Roper's discourses, which were much appreciated, were in the morning "A Whining Schoolboy"; and, in the evening, "Wanted a Man."

Newcastle-under-Lyme.—Last Sunday Flower Services were held in the Old Meeting-house, which was gay with unwonted colour. The Rev. G. Pegler was the preacher, morning and evening.

We are glad to hear that our friend, Professor George Boros, of Ko'ozsvar, expects to come to London on Sept. 5 for a few days, bringing a daughter to Channing House School. He will also be accompanied by a Hungarian student, who is going to the Home Missionary College at Manchester. Any friends of Hungary who would like to show hospitality to this young man during a fortnight's stay in London might communicate with Dr. Boros, at Kolozsvar. He himself, we regret very much to learn, is after all unable to go with us to the Boston Congress, College duties standing in the way.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 4.

Acton, Cressfield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel.
Owing to repairs services will be discontinued during August.
Brixton, Unitarian Christian Church, Effra-road.
All Sundays in August, service at 11. No evening service.
Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 1.
Croydon, Free Christian Church, Wellesley-road. Closed for Bank Holiday Sunday.
Deptford, Church-street, 11.15 and 6.30.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.

GUARD YOURSELVES AGAINST

MEASLES,
SMALL POX,
DIPHTHERIA,
SCARLET FEVER, &c.

“ BY USING ”

SANITAS

DISINFECTING FLUID.

FRAGRANT AND NON-POISONOUS.

1s. Pint Bottles and 5s. Gallon.
Also POWDER SOAPS, &c.

Illustrated Pamphlet sent Free.

THE "SANITAS" CO., LD.,
LIMEHOUSE, LONDON, E.

Hackney, New Gravel Pit Church, Chatham-place. Closed for cleaning.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. R. TRAVERS HERFORD.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.
 Ilford, Assembly Rooms, Broadway, 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. G. W. KENT.
 Little Portland-street Chapel. Closed.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; and 6.30, Mr. E. WILKES SMITH.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. S. BURROWS.
 Wood Green, Unity Church, 11 and 7, Dr. BIMAL C. GHOSH.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HARROGATE, Service at the Scotch Tea Rooms, 6.30, Rev. W. MELLOR, "The New Reformation."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. MCLACHLAN.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. V. CROOK.

WALES.

ABERYSTWYTH, New Street Meeting House, Rev. E. O. JENKINS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

PLUMS FROM THE GROWER.

Egg Plums, 12 lbs. 2/6, 24 lbs. 4/-; Victorias, 12 lbs. 3/6, 24 lbs. 6/-; Damascenes, 12 lbs. 3/3, 24 lbs. 5/9; Prune Damsons, 12 lbs. 4/6, 24 lbs. 8/-; Cash with Order. Carriage Paid, England and Wales. Scotland, Ireland, &c., 3d. per 12 lbs. extra.

BEST FRUIT. EXCELLENT VALUE. Fruit sent when ready. Send for FREE PRICE LIST. G. P. OSLER, Fruit Grower, EVESHAM.

Greengages.—Fine Greengages, 24 lbs. 6/-; 12 lbs. 3/6. Pershore Egg Plums, 24 lbs. 3/6; 12 lbs. 2/-. Victorias, 24 lbs. 5/6; 12 lbs. 3/-. Carefully packed and carriage paid to any station in England and Wales.—FRANK ROSCOE, Steeple Morden Royston.

From the Orchard to the Home.—The best preserving plum is the Pershore Egg, which I supply when in best condition at 4/- per 24 lbs., to any station in England and Wales, and at 4/6 to Scotland, Ireland, &c. Good fruit well packed, carriage paid, boxes free, satisfaction guaranteed. Illustrated list of these and other plums free to all mentioning this paper.—H. B. POLLARD, Fruit Grower, Evesham.

PLUMS.—Pershore (Egg), best for cooking, preserving and bottling, 6 lbs. 1/8; 12 lbs. 2/6; 24 lbs. 4/-. Victorias, 6 lbs. 2/-; 12 lbs. 3/6; 24 lbs. 6/-. All sent in best condition. Carriage paid, boxes free. Cash with order. Scotland and Ireland, 6d. extra per order. Full list from SHINDLER, THORNE & Co., Fruit Growers, Evesham. Order early. Satisfaction guaranteed.

MARRIAGES.

FARRAR—SQUIER.—On July 27, at Stand Chapel, by the Rev. R. T. Herford, B.A., James Harold Farrar, M.Sc., elder son of Thomas Farrar, Esq., of Stand, to Margaret Dorothea, youngest daughter of the late Rev. William Croke Squier, of Preston and Stand, and of Mrs. Squier, Stand Lodge, Radcliffe.

HASLAM—NOBLE.—On July 24, at Rivington Chapel, by Rev. J. H. Weatherall, M.A., and Rev. S. Thompson, John Medcalfe Haslam, of West Dene, Lostock, son of John Haslam, to Gertrude Lilian Noble, of Earlesmere, Heaton, Bolton, daughter of William Noble.

JONES—BRANDON.—On July 29, at the Free Christian Church, Kentish Town, London, by the father of the bridegroom, Philip, son of Francis Henry Jones, of Dr. Williams's Library, Gordon-square, London, to Annie, daughter of William Brandon, of Hendon.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX. —Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

TO BE LET, Furnished, at Branksome Chine, TWO new attractive HOUSES, medium size, surrounded by pine woods, charmingly furnished, all modern equipments and requirements.—Address, Mrs. COOKE-TAYLOR, The Teak House, Branksome Chine, near Bournemouth.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON. Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION. TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bed-rooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

The Children's Treat
 A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
 are pure and wholesome. It is as nourishing as it is delicious.
Really, wholesome Confectionery
 Every Packet bears their Trade Mark.
MANUFACTORY: LONDON, W.C.

"'PUBLIC OPINION' was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the "British Weekly," May 2, 1907.

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

The purpose of "PUBLIC OPINION" is to provide a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for Religious, Intellectual, Political, and Social Progress.

It seeks to provide the busy man with a lucid summary of what is happening in the different fields of human activity, and to focus within readable compass something of that teeming interest which comes from being in touch with many phases of life.

This object has been achieved with considerable success ever since "PUBLIC OPINION" was started in 1860. In the forty-seven years since then it has consistently carried out its policy.

The need for a paper like "PUBLIC OPINION" increases with the years, for life becomes more complex, and the busy man, though anxious to keep in touch with new developments of thought and activity, has not the time to read the many papers which would give him the needed facts. "PUBLIC OPINION" seeks to do this for him, and to present just that précis of life and thought which will enable him to quickly understand what is going on in the world.

"PUBLIC OPINION" (published every Friday, price Twopence, 32 pages) can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

"I know of two Prime Ministers who have read regularly 'PUBLIC OPINION,'" said the "Daily News," May 15, 1907.

"We know of at least one who has misread it," added "Punch," May 29, 1907.

SPECIMENS SENT FREE ON APPLICATION.

THE FREE CATHOLIC IDEAL.

OPEN BROTHERHOOD,
THE CHRISTIANITY OF JESUS,
AND HIS CRUCIFIXION,
AND
THE SOVEREIGNTY OF GOD
WITHIN EACH HEART,
AND
JESUS' GREATEST PARABLE,
OF SELF-SACRIFICE,
AND
HIS EVERLASTING MIRACLE,
OF CONSTANT COMMUNION.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.,
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now
being issued at 4 per cent. Interest free of
Income Tax.

DEPOSITS RECEIVED at 3 AND 3½ PER
CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own
house.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

CHARLES A. PRICE, Manager.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians
Healthysituation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the HEAD MISTRESS.

WAVERLEY SCHOOL, SHERWOOD
RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.
Limited number of BOARDERS received.
Home influence. Modern methods. Private
playing field opposite school. Special Terms for
sons of Ministers. References. Telephone 55X4.
Next Term begins Tuesday, September 17.

LANDUDNO. — TAN - Y - BRYN,
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.
Best conditions of health. Inspection cordially
invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.)
C. J. MONTGOMERY, M.A. (Oxon).

MISS LOUISA MURRAY, L.R.A.M.,
gives PIANO FORTE LESSONS.
Certificated Teacher of Mrs. Curwen's
Method, "The Child Pianist."—35, Parkhill-
road, N.W.

A SET of the HIBBERT JOURNAL
to be given away. The owner will be
glad to hear of any Minister desiring to
possess it, who should write to the SECRETARY,
Inquirer Publishing Co., 3, Essex-street.

ANY LADY interested in high-class
handsome House and Table Linenware
should write to HUTTON'S, 5, Larne, Ireland,
for Free Autumn Samples. Our factory prices
attract many repeat orders daily.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Patron—HIS MAJESTY THE KING.

THE SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN,
P.C., G.C.M.G.

This Society, established in 1862, supplies
Spinal Supports, Leg Instruments, Artificial
Limbs, Surgical Appliances, Elastic Stockings,
Trusses, and every description of mechanical
support to the poor without limit as to locality
or disease.

36,474 Appliances given year
ending September, 1906.
Average of 700 per week.

Water Beds, Invalid Chairs, and Couches ar-
lent to the Afflicted upon the Recommendation
of Subscribers.

SUBSCRIPTIONS and DONATIONS are
earnestly solicited, and will be thankfully
received by the Bankers, Messrs. Barclay & Co.,
Ltd., Lombard-street, or by the Secretary, at
the Offices of the Society, Salisbury-square,
London, E.C.

RICHARD C. TRESIDDER, Secretary.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.

AS ATTENDANT to Invalid or
delicate child. Highest references.—
"NURSE," c/o Mr. Fairweather, Woodbridge,
East Suffolk.

MOTHER'S HELP WANTED in
Vegetarian family. Three little boys.
—Mrs. HOLMES, Briery Brow, Newmill, near
Huddersfield.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year; 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.
Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the
Proprietors by E. KENNEDY at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 26, Lambs Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deans-
gate.—Saturday, August 3, 1907.]

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3398.
NEW SERIES, No. 502.]

LONDON, SATURDAY, AUGUST 10, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	...	497
LEADER :—		
Summer Rest	...	504
ARTICLES :—		
Liverpool's 700th Anniversary Festival	505	
A Religious Faith for To-Day	...	506
On Not Being Hurried	...	508
With the Van at Waltham	...	509
The Van Mission	...	509
CORRESPONDENCE :—		
To Secretaries of Congregations	...	509
LITERATURE :—		
Literary Notes and News...	...	500
Critics of the New Theology	...	501
Articles in the Reviews	...	502
OBITUARY :—		
Mr. Thomas Greenfield	...	503
POETRY :—		
Cast Thy Burden	...	503
THE CHILDREN'S COLUMN	...	503
NEWS FROM THE CHURCHES	...	510
OUR CALENDAR	...	511
ADVERTISEMENTS	...	511

NOTES OF THE WEEK.

WE hope to publish next week the sermon to University Extension students preached last Sunday morning in Manchester College Chapel by the Rev. Dr. Carpenter, the Principal, in connection with the summer meeting of Extension students at Oxford.

MR. CUTHBERT C. GRUNDY, R.C.A., of Blackpool, has made a generous offer, which has been gladly accepted, to defray the cost of building a "Children's Holiday Home" at Birtle Edge, for the benefit of the poor children of Bury. The cost is estimated at £850, and among the conditions of the gift we observe one that the institution shall be "in theory and in practice absolutely unsectarian." We offer congratulations to the donor and the recipients. The holiday children from year to year will assuredly have good cause to bless the memory of the gifted founder, who, in his latest benefaction, has adhered to the lines of intelligent philanthropy characteristic of his career.

THE Rev. R. J. Campbell has declined to say either "Yes" or "No" to the overtures of the Independent Labour Party to contest a Cardiff seat at the next Parliamentary election. But those who have knowledge of affairs at the City Temple are confident that under no circumstances will he relinquish his position as its minister. Inasmuch as Mr. Campbell has deplored—and most justifiably—the alienation of the Labour Movement from organised religion, and as he appears to be

the man of the moment to lead these two into line again, we should think that a seat in the House of Commons would diminish rather than increase his prospect of achieving a consummation so devoutly to be wished.

It is not often that Dr. John Hunter indulges in personal references in his sermons. Such infrequency gives more value to a reference when it comes. Preaching recently at Scarborough on "The Great and Memorable Hours of Life"—a fine theme, surely, which other preachers might be pardoned for borrowing—he said: "I can never forget one such hour as I have described—an hour in which we grow more than in many months and years. At the age of nineteen I was one day seated on a stile of a country road reading, for the first time, Frederick Denison Maurice's great book, and suddenly I received certain great thoughts of God and Christ and man which made all things new to me." This quickening power of spirit upon spirit, giving a sudden but enduring upward impulse to the recipient, might be matched by many examples from history. A case in point is the effect produced on Wesley by the first reading of Taylor's "Holy Living and Dying." As an undergraduate at Christ Church, Oxford, he read the book. When he came to that portion which deals with purity of intention, he became sensible of a sudden enlightenment and elevation. "Instantly," he says, 'I resolved to dedicate all my life to God—all my thoughts and words and actions—being thoroughly convinced there was no medium, but that every part of my life (not *some* only) must either be a sacrifice to God or myself.'"

THE Liverpool Pageant, commemorating the 700th anniversary of the grant of the first charter by King John, was celebrated last Saturday and the following days, and the celebration was further marked by special religious services on Sunday. We printed last week Mr. William Watson's Commemorative Ode, and this week have the sermon preached by the Rev. J. Collins Odgers on Sunday morning in Ullet-road Church.

ON Sunday afternoon a united Thanksgiving Service was held in St. George's Hall, attended by some five thousand people. The Lord Mayor went in state from the Town Hall, among those accompanying him being Lord Derby (the Lord Lieutenant), Lord Stanley, Lord Lathom, the Bishop of Liverpool, Mr. A. Taylor, M.P., Sir W. B. Bowring, Bart., Sir Edward Russell, the Rector of Liverpool, and

seven other Canons; and of ministers of other denominations, the Revs. J. H. Atkinson (Baptist), F. W. Nicholson (Congregational), J. Collins Odgers (Unitarian), and Major Cloud, of the Salvation Army. The Rector gave out the opening hymn, "O God, our help in ages past," and the lesson was read by the Rev. A. Connell, Dr. John Watson's successor at the Sefton Park Presbyterian Church. The service included a recital of the "Apostles' Creed" and the singing of William Watson's Ode. The Bishop of Liverpool (Dr. Chavasse) was the preacher, and after the sermon the Rev. F. W. Nicholson, of the Chadwick Mount Congregational Church, offered prayer. The *Te Deum* was sung as the closing hymn, and the Bishop pronounced the Benediction.

THE Bishop's text was Matthew vi. 33 : "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," and it was a fine sermon on civic greatness, showing where the city had failed in the past, in the matter especially of housing and sanitation, temperance and purity, how much had been done to grapple with the evils generated by that failure, and how much still remained to be done to make Liverpool the beautiful and noble city it ought to be. "We have received a great inheritance," said the Bishop, "but it has brought with it responsibilities and problems which may well tax the resources of the wisest, strongest, and most wealthy municipality. In the last half of the eighteenth century and the first half of the nineteenth Liverpool made enormous strides in material prosperity; but her wealth was confined to a few, and, with some noble exceptions, her rich men were too much absorbed in the making or keeping of money to care for the masses of their fellow-townsmen herded together in insanitary dwellings at their very door. For there grew up in this hundred years a hideous and sordid Liverpool, in which the poor were housed without proper provision for air and light and sanitation, in great slum areas, which were the hotbeds of disease, and vice, and misery. With its terraced hills, with its noble estuary, and with the distant line of Welsh mountains fringing the western sky, a city of rare loveliness—spacious, clean, healthful, and stately—might have arisen, 'beautiful for situation, the joy of the whole land.' But the opportunity was lost, and our municipality during the last fifty years has had to grapple with the problem which the preceding century left behind. And nobly has it done its work. It has swept away many acres of insanitary dwellings, and

has replaced them by new ones, at the cost of more than £1,000,000. It provided the city in 1868 with three such fine open spaces as Sefton Park, Newsham Park, and Stanley Park, at a cost of £670,000. It has crowned the addition of a long succession of open spaces purchased with public money, or given by generous citizens, by the gifts of Calderstones Park and the Roby Hall estate, the latter the recent freewill offering of one of its leading aldermen. It has widened its chief streets. It has provided its people, once most inadequately supplied, with water unsurpassed for purity and abundance, and in a thousand ways it has striven, and is still striving, to beautify and to improve the twenty-six square miles over which its houses are stretched. And yet in his last report our Medical Officer of Health, whilst able to speak of a steady and remarkable improvement during the last twenty-five years, has still to tell us that the death rate of Liverpool is 20.2 per 1,000, and is greater than any town in the United Kingdom, except Dublin and Middlesbrough. The health and happiness of a people are some of the greatest assets of the nation, and Liverpool, which is regarded as one of the most progressive of cities, will not stay her hand, and her citizens will not grudge the enormous cost, until sanitary dwellings, bright and clean and commodious, are brought within the reach of the very poorest." Then followed a passage on the evils of intemperance, and the sermon dwelt in conclusion upon the need for more direct religious consecration, to secure the complete triumph of philanthropy and the building of the ideal city.

THE Roman Catholics of Liverpool also joined in the commemoration, and on Sunday morning the Bishop (Dr. White-side) celebrated High Mass in the pro-cathedral. A sermon was preached by the Rev. James Hughes from the text Rev. xxi. 15: "And the angel which spake with me had a measure of a rod of gold to measure the city and the gates thereof and the walls." "With a rod of gold," he said, "with a standard too noble to dwell on mere numbers or vulgar wealth, we measure how our city grows in the wiser minds and nobler souls of her people, how from her gates goes forth her influence for good, and how round her sons arises a wall to keep out evil thoughts and low desires." He then pictured the historic growth of the city, and did not gloss over the matter of the slave trade. "The slave trade brought wealth and growth to Liverpool. In ten years Liverpool traders received fifteen million pounds, or an average of £50 for each of 300,000 negroes carried on their ships into bondage worse than death. With shame and regret we have to confess in the eyes of the world, that our prosperity was won not by honour, nor by justice, but by an infamous trade. The population grew from 5,000 in 1690 to 300,000 in 1837, and to-day we may reckon it, including Liverpool's dormitory on the Cheshire side, as not less than 900,000 souls. The number of Catholics, which was 8,000 in 1787, was over 90,000 in 1837, and is now, including Cheshire and Lancashire suburbs, 200,000. For a time, during the Irish famine of 1847, there were 400,000 Catholics herded together in the

slums of the city, and when fever raged amongst them, out of twenty priests in the town, eleven, like their Master, proved their love by laying down their lives for their sheep. The great bulk of the poor immigrants gradually found employment in the busy towns of Lancashire and Yorkshire and Scotland, but a number remained to help in building up the greatness of Liverpool."

ALL honour to the priests who so laid down their lives in that time of grievous trial. For us also it is a memory which we shall not willingly let die, that the first minister of our Liverpool Domestic Mission, the Rev. John Johns, author of the hymn, "Come, kingdom of our God," also fell as a martyr in that same cause. Indeed, in that compassionate ministry, it was while he and one of the Catholic priests were moving the body of a victim whom no one else would touch that they took the fever from which they both died.

On Wednesday the Rev. H. S. Perris gave a lecture at the Free Church Summer School at Cambridge on "The Cult of Peace." He said the title was borrowed from some words used by the President of The Hague Congress, M. de Nelidoff, at the laying of the foundation stone of Mr. Carnegie's "Palace of Peace" last week. Pointing out the strenuous efforts of those who, acting upon the prejudices and vested interests of the military party, were pushing a "Cult of the Rifle," Mr. Perris advocated the formation of a great Peace Education League, to safeguard the young from militarist propaganda, and to inculcate true principles of international friendship and co-operation.

THE Baptist ministry, which is attaining a high level of culture, is reaping the inevitable reward—a broader outlook. Recently the Rev. J. H. Rushbrooke delivered to the London Baptist Association an address which did honour to his denomination no less than to himself. His subject was "The Attitude of Christ to the Old Testament." He showed that Jesus found in the Old Testament material for both devotion and conduct. Jesus drew freely from the Law, the Prophets, and the Hagiographa—his favourite book being Deuteronomy. With regard to the ethical rules he found there, he did not hesitate to limit or to widen their application, or even, in some instances, to repeal them. Mr. Rushbrooke quoted approvingly Professor George Adam Smith's dictum, "While we look to Christ as the chief authority for our Old Testament, we must never forget that he was also its first critic." Hence the value which Christ gave to the Old Testament legitimatises its inclusion in the Christian Scriptures, whilst, on the same ground, it is not to be regarded as of equal worth throughout. "Apart from the facts that different types of teaching are found in it, that the age-long opposition of priestly and prophetic views of religion is often thrust upon us, and that Jesus clearly stands in the line of the prophets, it should suffice to remember that he set aside large portions of its contents. Loyalty to his authority demands the admission of the Old Testament,

but the same loyalty determines the place and value which his followers must assign to it. In using it, we are to discriminate as he did, seeking the aid of his spirit to lead us into all the truth."

THE motto which the President of the Wesleyan Conference gave to his brother ministers the other day—"A Revival of Evangelistic Preaching in every Pulpit"—should be interpreted in the light of the address to which it served as a moral. Then it will appear not as an appeal for the resuscitation of obsolete phrases or obsolescent doctrines. In the words of a well-known hymn of Charles Wesley, he reminded his hearers that they were "to serve the present age," and that in order to serve the age they must understand it. "We shall never get back our sway over the masses until we have recovered the art of divining and meeting the needs of the people of England." A just and healthful presentation was given of John Wesley's piety. While always insisting on holiness, said the President, he never made any claim to spiritual and moral distinction; "he was so busy helping other people that he had not time to waste upon his own needs; he was alert and bright and cheerful, and laid him down at last in the accustomed light of the presence of the Lord." True and timely; worthy of consideration by others than Methodists. It may be that Wesley did not exactly do his day's work "with perfect unconsciousness of its value," but difficulty never alarmed him, and success never made him giddy. His example will be worth reference for many years yet to come.

THE Fernley Lecture this year was delivered by the President of the Conference, the Rev. John S. Simon. His subject was "The Revival of Religion in England in the Eighteenth Century." A notice of this will appear later. It is curious to note that Mr. Simon denounces the expression "our Mother Church" applied to the Church of England as a mischievous and gratuitous mistake. "The Methodist societies as organisations were never within the Church of England." The emphasis given to this fact marks a certain development along a line upon which the Wesleyans move but slowly.

A BRIEF sketch of the history of Bible Christian Methodism in Portsmouth, where the Conference has just been held, contains the following curious items:—

"The history of the cause at Southsea is even more interesting. One of the friends, named Mr. Gibbs, a convincing and zealous preacher, was arrested and imprisoned for preaching in the open air without a licence. He was confined in Winchester County Goal. The conviction was quashed, he was released, and was awarded £60 as compensation for false imprisonment. Part of the money was used to erect a small chapel in Little Southsea-street. In that little and obscure place the cause was maintained for twenty years, without any appreciable headway. In the little house lived the preacher on his modest £12 per annum (!), and here Lord, Chief Justice Way, Lieutenant-Governor of Australia, first saw the light."

MR. JOHN BURNS made an interesting speech on Monday to the Housing Congress in Caxton Hall. He dwelt upon the "urbanisation" of the people, and their "devitalisation" in the process, unless that movement were wisely regulated. He quoted the statistics of overcrowding, in which the city of Glasgow has a terrible pre-eminence, half the population living at the rate of two or more persons to a room. But he spoke with greatest feeling of the condition of the unskilled urban labourer. "Where casual labour was endemic, poverty was epidemic, and the slum, dirt, and squalor existed." Reformers ought to concentrate on raising the wages of this class, and improving both their education and conditions of labour. We were spending large sums on criminals and lunatics, and must consider the claims of these others. Speaking of lodging-houses for young single men, Mr. Burns considered that London was sufficiently supplied. He did not favour them; with their absence of women and children they were at best a very poor substitute for the home. He promised a Housing Bill next year, saying he had deferred the measure because he felt that it was of prior importance to prepare, as far as the Government was able, for a return to the land.

IN his presidential address Alderman Thompson compared their labours with those of the Peace Congress, declaring that if war had slain its thousands, the slums had slain their tens of thousands. Just as the land was at the bottom of the house, so the land question was at the bottom of the housing question. He advocated municipal land purchase on a large scale, but pointed out that the great hope for the future lay in reversing the present stream of population, and getting room and air-space by re-planting the people upon cheaper land.

FURTHER evidence taken before Sir Thomas Whittaker's Committee on Home Work has shown the very high profits made upon sweated tailoring. Being a season trade, hours were, in busy periods, practically unlimited. Mr. Herbert Evans, one of the factory inspectors examined, considered that it should be made illegal for workshops to be open more than six days a week. He also favoured the appointment of a Wages Board, and some system of licensing which would restrict the number and control the sanitary conditions of workshops. Mr. Askwith, counsel for the Commissioners of H.M. Works and Public Buildings, also favoured a Wages Board.

THE Bishop of Birmingham proposes to establish a Diocesan Social Service Council, representative of the different classes of the community, for the study of social problems from a religious point of view, and the promotion of social service as a Christian duty. He hopes that the council will co-operate with representatives of other religious bodies and men of good-will generally. As he suggests, it would be a great matter to have the Church thus definitely committed to the position that it ought to contribute to the solution of social problems.

The Tribune has carried out a scheme, novel as a newspaper enterprise, for brightening the lives and homes of poor children by encouraging window-gardening. Some 210 window-boxes with suitable plants were distributed in the slums of Chelsea at houses where there were children, at a cost of £59 2s. 1d., including the provision of a motor-car to carry the gifts and attract the attention of the children. The children who take care of their gifts are to receive medals. Our domestic missions are, happily, not strangers to this kind of enterprise for encouraging window-gardening, minus the motor-car and the advertisement; but they will welcome, no doubt, any newspaper competition of this kind—the more the better. *The Tribune* says that "this journey in a motor-car had a more serious purpose than the prize-competition for children, and on its way investigations were made into certain conditions of life in back streets." These are to be discussed in due course in its columns; but one wonders what kind of adequate and reliable investigation of slum life can possibly be made with a motor-car.

IN his inaugural address before the International Congress on School Hygiene, the president, Sir Lauder Brunton, criticised modern educational methods as one-sided. "Instead of drawing out and developing in every child all its possible powers of body and of mind—so that in its life it shall do the very best of which its nature is capable—education has degenerated into a system of cramming and cultivating one or two faculties of the mind, and especially that of memory, to the injury of others, while the condition of the body as the servant of the mind has, to a certain extent, been lost sight of in this country." He urged the necessity of medical inspection of all scholars, and spoke of the value of open-air schools. Dealing with physical training, he alluded to the importance of its being associated with pleasure—"one of the most useful stimulants to the circulation and nutrition both of children and of grown-up people." This applied also to other training. It was cruel to compel a child to hem a square of cotton, but any little girl would delight in making clothes for her doll. Lord Crewe, who welcomed the delegates on behalf both of the King and of the Government, urged that, apart from proper physical care, mere intellectual training might produce more harm than good to defective children. It had been said—and he would not attempt to qualify the statement—that the amount of human misery caused by defective teeth in schools was not less than that caused by an average war.

WHEN we consider what are the ideal surroundings of childhood, we naturally call up as one of the most charming and fitting pictures the

"Child amid the flowers at play"; and in this summer holiday season few ways of spending money and thought are more profitable than in sending the town children for a real country holiday. Yet the havoc made by the children, and sometimes their elders also, among the flowers is not lovely or charming in reality when, after their incursions, we find the lanes littered with blossoms and branches,

cast away by the hand that lately gathered them. Will not those who have charge of children and their outings, or other excursion parties, add to their many duties that of trying to prevent wanton destruction of beauty? It is bad for the country; it is worse for the destroyer to cultivate the grasping, greedy habit—"Here is something beautiful; let me seize it and make it mine only, even though I have no use for it, and it will fade in my hands!" We would not deny the child the pleasure of taking home a few flowers; but gathering carelessly and for waste should be carefully repressed—as selfish, destructive, wasteful, immoral. Moreover, as certain writers have pointed out in the *Spectator* and elsewhere, childish hands have recently exterminated, or nearly so, some rare and beautiful plants in our land.

THE vexed question as to whether a minister in making his income-tax return is entitled to a deduction for the rent of a study, as an exclusive and additional requisite for professional duties, is again to the front. Hitherto, ministers have been at the mercy of the surveyors of taxes in their respective districts, some of whom have allowed, whilst others have refused, the deduction. In consequence of this uncertainty, many ministers have refrained from making the claim, especially since a test case, brought by the Dissenting Deputies before the Income Tax Commissioners some two years ago, was decided against the claimant. But Mr. Alfred J. Shephard, the secretary to the Dissenting Deputies, now announces that "the Chancellor of the Exchequer has consented to the insertion of a clause in the Money Bill providing that a sum not exceeding one-eighth of the rent of a manor or other house, occupied by a minister, may be deducted from the assessment on the minister for ministerial income."

THE individualism he would encourage, says Mr. A. C. Benson, in his essay on "Contentment" in the *August Cornhill*, is "the individualism of the man who realises that the hope of the race depends upon the quality of life, upon the number of people who live quiet, active, gentle, kindly, faithful lives, enjoying their work, and turning for recreation to the nobler and simpler sources of pleasure—the love of nature, poetry, literature, and art. Of course, the difficulty is that we do not, most of us, find our pleasures in these latter things, but in the excitement and amusement of social life. I mournfully admit it, and I quite see the uselessness of trying to bring pleasures within the reach of people when they have no taste for them; but an increasing number of people do care for such things, and there are still more who would care for them if only they could be introduced to them at an impressionable age."

Ego et Rex meus. It is said that at an Oddfellows' dinner at Prestbury, near Cheltenham, the vicar of the parish, asked to propose the health of the King, refused to do so. He said it should be "The Church and the King," as it had been at that gathering for many years. He intimated his withdrawal from the society, and left the meeting!

LITERARY NOTES AND NEWS.

THEOLOGICAL publishing is not very brisk just now, but some volumes have appeared recently which should not be overlooked. Chief among them is Harnack's "Luke the Physician," which was reviewed in these columns some time ago. It comes to us now in an excellent English translation. A good deal of the discussion is occupied with minute linguistic arguments, dear to the heart of the scholar; but there are also many luminous passages of historical and literary appreciation, which set several old problems in a new light. Another small volume, important beyond the limits of its size, is "New Light on the New Testament, from records of the Græco-Roman Period," by Adolf Deissmann. It is translated by Mr. Lionel R. M. Strachan, and published by Messrs. T. & T. Clark for the modest sum of 3s.

* * *

The Book of Job is inexhaustible in its appeal to all lovers of great poetry and unsolved problems. It also lends itself to the cunning artifice of the maker of beautiful books. Two fine editions of it have appealed to us lately as competitors for our favour. The first is in the Wellwood series of beautiful books. It has the advantage of hand-made paper and excellent printing, and a piquant and stimulating introduction by Mr. Chesterton. The other, almost equally attractive in its format, is issued from the Bodley Head, with the title "The Heresy of Job," and an introduction by Mr. Francis Coutts. It contains, also, Blake's weird and powerful illustrations, in exact photographic facsimile of the original plates. Where both editions are so attractive the best solution is to possess both.

* * *

Messrs. Wells Gardner, Darton & Co. have just issued a new volume by the Bishop of Gloucester. It is called "The Old Testament in the New," and will be found to break fresh ground in an interesting way in its attempt to rescue many New Testament phrases and conceptions from theological tradition, and to reinterpret them in the light of Old Testament teaching. Among Roman Catholic books of special interest we may mention "Through Scylla and Charybdis, or the Old Theology and the New," by the Rev. George Tyrrell, and "The Legends of the Saints, an introduction to Hagiography," by the Bollardist Father H. Delehaye, a scholarly study of absorbing interest, which many readers will still prefer in the original French. Both these books deserve much fuller criticism than can be given to them in this column.

* * *

The recent death of Mr. J. Romilly Allen has called attention to his excellent work as an archæologist, and especially to his two chief books, "The Monumental History of the Early British Church" and "Celtic Art in Pagan and Christian Times." The latter, which is admirably illustrated, forms one of Messrs. Methuen's "Antiquaries' Books." It is a series which fills a distinct gap in popular literature and at this season of the year some of its volumes should not be left idle on the shelf. Mr. Macklin's "Brasses" is the latest addition, but this caters for a rather special and particular taste. Abbot

Gasquet has written admirably on "English Monastic Life" and "Parish Life in Mediæval England," and we would fain hope that some of our readers have sufficient interest in architecture and the ritual of religious life, with which it is associated so closely, to find these two volumes most companionable on a holiday. For lovers of architecture we may also recommend "Essentials in Architecture," by John Belcher, A.R.A., with its series of well-chosen plates, which really illustrate and do not merely adorn.

* * *

The Shelburne Essays, by Paul Elmer More, are winning a discriminating public of their own on this side of the Atlantic. The fourth series has just reached us. It ranges over a variety of themes—Fanny Burney, George Herbert, Benjamin Franklin, Charles Lamb, Walt Whitman, William Blake and others. What strikes us first of all about Mr. More's writing is that it is saturated in the love of good literature, and guided by an intimate love of the best. There is nothing startling about it. It does not run riot in the strange land of paradox like Mr. Chesterton, and it has none of the violent individuality of Henley; but it is full of sound thought and unusual delicacy of perception, and it leaves the distinct impression on the mind that it is that most rare thing—real criticism, which has been forged in intimate contact with the work criticised. Underlying it, rather implied than thrust upon the reader's attention, are certain principles of judgment, which are staple enough to resist the wiles of fancy or the assaults of popular clamour. We are not aware that Mr. More has tried a longer flight than the occasional essay, but in this most difficult form of literary art he has few contemporary rivals.

* * *

We confess to being of the obstinate opinion that good people should read poetry on their holidays. Whether they should exercise their virtue by browsing on the old favourites, or make predatory excursions into pastures new, is a point upon which we should not venture to dogmatise. Between the man who travels with the Oxford Keats or his well-thumbed Selections from Browning in his pocket and the devotee of "The Open Road" we are content to renounce arbitration. For the man of the anthology in search of a new pleasure this summer there is "The Pocket Book of Poems and Songs for the Open Air," compiled by Edward Thomas, though we should like it all the better if there were less suspicion of wilful imitation of the afore-mentioned favourite in the appearance of the book. For all lovers of English verse Mr. Bullen has provided a fresh delight in the volume of *Early English Lyrics, Amorous, Divine, Moral, and Trivial*, edited by E. K. Chambers and F. Sidgwick. This includes a long and interesting essay by Mr. Chambers on "Some Aspects of Mediæval Lyric," which some of the judicious may prefer to postpone to the winter fireside, while they wander for the present fancy-free to the lilt of these lyrical measures.

* * *

But there is one determining factor in our choice of summer poetry which we must not omit. We may call it the topographical factor, with apologies for the

ungainly word. If you go to the English Lakes you will be wise to take Wordsworth in your wallet or your memory. If you turn your steps towards the Lizard and Kynance Cove you are not likely to regret the choice of *Cornish Ballads and other Poems*, by R. S. Hawker, as a boon companion. And if it is your singular good fortune to retire from the madding crowd to the romantic solitudes of the glens of Antrim it is the Songs of Moira O'Neill, "written by a Glenswoman in the dialect of the glens, and chiefly for the pleasure of other Glens-people," which will bring you close to the heart of the country and interpret to you, as only the language of poetry can do, the Irishman's passion for the land of his desire:

"The people that's in England is richer
nor the Jews,
There's not the smallest young gossoon
but thravels in his shoes!
I'd give the pipe between me teeth to see a
barefoot child,
Och! Corrymeela an' the low south wind."

* * *

Of many songs of exquisite tenderness in this cherished volume, fit to bring the tears into our eyes for very loveliness and longing, none excels this one in a quality of almost piercing simplicity:

"I mind the day I'd wish I was a say-gull
flyin' far,
For then I'd fly an' find you in the West;
An' I'd wish I was a little rose as sweet as
roses are,
For then you'd maybe wear it on your
breast,

Achray!

You'd maybe take an' wear it on your
breast.

"I'd wish I could be living near, to love
you day an' night,
To let no throuble touch you or annoy;
I'd wish I could be dyin' here to raise a
spirit light,
If Them above 'ud let me bring you joy,

Achray!

If Them above 'ud let me win you joy.
"And now I wish no wishes, or ever fall
a tear,
Nor take a thought beyont the way I'm
led:
I mind the day that's over-by, an' bless the
day that's here,
There be to come a day when we'll be
dead,

Achray!

A longer, lighter day when we'll be
dead."

Do lovers of poetry need any further introduction to "Songs of the Glens of Antrim"? It is all compact of this fine gold of beauty and sorrow, and the native beauty of the heart. If it has no appeal for you you will be wise to leave it unread; but you must renounce at the same time the belief that you can ever understand that strange and beautiful creation of sunshine and storm, the character of the Irish peasantry, where the spirit of poetry in its flight from great cities has found both sanctuary and home.

W. H. D.

WHEN one thinks of all one might have done, and all one ought to have done, there seems to be no time left to think of wrongs we have received or benefits we have missed.—Jowett.

CRITICS OF THE NEW THEOLOGY.*

"ON for five minutes of Martineau, or even of Dale," might well be the cry of those who have seen confusion worse confounded by the tangled ideas of the New Theology, and the further twisting that is now going on. Orthodoxy, it is plain, cannot answer Mr. Campbell, except by entering upon all sorts of new constructions that are foreign to its strongest and best traditions. For it is now evident that when you loosen any of the main joints of the orthodox scheme, the whole fabric begins to dislocate. And the consequence is that the apologists themselves are found to be at variance among themselves. For while one writer thinks it better to weaken on the Virgin Birth, another chooses Eternal Punishment for the subject of concessions, and so the serried phalanx is broken. We see this even in the volume "The Old Faith and the New Theology," which represents the ponderous, dignified, unprogressive Nonconformity, which scarcely feels itself called upon to argue the question, because it is conscious of a great mass of undisturbed conservatism behind it. With the exception of Dr. Forsyth's essay on "Immanence and Incarnation," which is spirited and full of suggestive points, we have here the heavy brigade which just plods on with its old re-iterations. As to Biblical discrepancies, the Rev. Dr. Aubrey tells us that "apparent inconsistencies vanish on inspection, and their existence shows that there could have been no collusion." Yet even here the disturbance is approaching. Dr. Barrett writes on the Virgin Birth that he cannot understand how any one can "reconcile the pre-existence of our Lord with a purely human parentage, unless they adopt some modification of the ancient Gnostic heresy that in some way, after Christ's birth, the Spirit of God descended upon Him, and made Him the son of God." But Dr. Barrett's foes are those of his own household, for in the same volume Dr. Goodrich (p. 22) writes "How became He incarnate? Whether or not by virgin-birth may be left as an open question," and Dr. Adeney says, "the historic churches have departed" from apostolical example in accentuating it as the basis of faith in the Incarnation. Still another phase of disconcerted orthodoxy, trying to speak in the full-voiced tones of ancient certainty, is to be found in Mr. Harold E. Brierley's little book. Here everything is terse, vigorous, and popular. No one could desire a more violent onslaught upon Eternal Punishment than is to be read here, and (what is specially grateful to one who desires that liberalism shall not lose the saving salt of the old truths) the moral point of "hell" is not blunted in the interests of mere rationalistic indifferentism. On the other hand, while Mr. Brierley is quite opposed to Mr. Campbell's system as a whole, he does not show any power of supplying an alternative re-construction. This is, at least, attempted, in outline by Mr. Walker.

* "What about the New Theology?" By W. L. Walker. (T. & T. Clark. 2s. 6d. net.)

"Do we need a New Theology?" By H. E. Brierley. (Jas. Clarke. 1s. 6d. net.)

"The Old Faith and the New Theology." By various writers. Edited by C. H. Vine. (Sampson Low. 4s. 6d. net.)

"What about the New Theology?" shows a stronger grasp upon philosophical positions than Mr. Campbell's, as well as more sobriety of judgment, although also less fertility of invention. Like most present-day apologists, Mr. Walker has his own favourite heresies. He holds that the "death" which Jesus died was not merely "bodily dissolution," physical death, but entire separation from God, entire loss of communion with his Father, "if only for a moment" (p. 147). He also leaves the Virgin birth an open question; and, even if it is accepted, it is not the "incarnation of a pre-existent Divine Being as is commonly supposed," but of "an entirely new being" in whom the Incarnation would gradually take place as Jesus "grew in grace" (pp. 69-70). His Trinity is a modal Trinity, and is scarcely more orthodox than that of Mr. Campbell. Immanence, again, is explained by him in a totally different way from that recognised in theology. "There may be immanence without personal presence," as a man's thought may be immanent in a machine or life in an organism. "There was not a personal God dwelling in the original fire-mist." "In man, till we come to Christ, God was not personally in the world." All this is very interesting, but it relinquishes all that the modern religious mind has gained through the accepted meaning of "immanence." In trying to overcome the difficulties created by Mr. Campbell's theosophising, it burkes the questions he has so valiantly—so light-heartedly—faced.

It looks, then, as if we must expect, for a period, a pouring deluge of these new "constructions," mixed more or less with pseudo-scientific analogies and stray suggestions from Buddhism and modern monisms, in the fashion set by Mr. Campbell himself. And amidst all the welter and the vagary of it, one clear, solid fact emerges:—That these men, New and newer, fail or succeed just in so far as they are aiming at re-constructing a set of given *ideas*, or at re-interpreting an *experience*. You cannot, in the strict sense of the word, re-interpret a set of ideas or doctrines except in the way of text-book "explanation." Unfortunately, Mr. Campbell and the rest do not distinguish between these two aims. Really, they are anxious, at the bottom of their good hearts, only to re-interpret the great Christian facts of life and experience. Let them, therefore, begin with the facts and the experience, and not with the doctrines or ideas. Why should they spend so much time on the impossible task of showing that the doctrine of the Trinity, for example, can be deduced from our innate ideas of the world and God? All such explanations are what has been called (in no offensive sense) "a put-up job." The idea of the Trinity did not arise in this way. It arose from the intellectual need of explaining the amazing, overwhelming fact of Christ; and to the intellect of several centuries this explanation seemed satisfactory. But, in our day, these men are trying to explain, *not* the fact of Christ and his relation to God; they are trying to explain the *Trinitarian explanation* of this, and make it satisfactory to the modern intellect—and that

is quite different a matter. Mr. Campbell has gone wrong just here where we might have expected him to go right. Mr. Walker, for example, is quite right when he urges, as the head and front of Mr. Campbell's offending; that his New Theology everywhere tends to fall back upon unethical conceptions—whether of God, or Sin, or Atonement. It cannot be too much emphasised that what we have to do with, is not the manipulation of general conceptions about human nature, the cosmos, or "unity and diversity." We have to do with a great special achievement of human good already won, and a great hope for its future. How to understand, how to set forth, this astounding reality? You can water it down to mere natural law; you can represent even love unethically, as the mere centripetal tribal instinct of animals. But all this playful, quasi-scientific theology does not come within a thousand miles of the modern man's need of religious re-interpretation. Here, of course, we touch upon the vice of all the theologies. If our own churches had been less concerned to remain rigidly within certain limited philosophies of their own, and more concerned to explain the fact of Travers Madge, we might have made history. And if Mr. Campbell had started with the fact that *God* is a great reality in human lives rather than a conception to be hammered and modelled, and *sin* a horror rather than a phenomenon, and *Christ* a necessity, even to thinkers who will reject his Platonic machinery of archetypal Ideas, he might have helped us; as Mr. Lofthouse's book "Ethics and Atonement" has to some extent helped. The trouble begins when, in your task of interpretation, you wander off by the veriest hair's-breadth from your sensitive contact with spiritual fact; and it makes matters no better that your subsequent "constructions" should be agreeable to Hæckel rather than to Paley. Begin with the great ultimate fact *God*, and see how far that will carry you before you add other complicating ideas—such as the eternal Christ, the infinite and finite modes of Deity—entities which Mr. Campbell so dexterously evolves. No doubt tremendous problems will arise even then. How does God *enter into* man's experience? How does God *save* man? How much of human history is to be put down to divine action? Great problems for any theology, as St. Augustine knew. Now it will be found that these are exactly the same problems which the theologians (and Mr. Campbell among them) have been most anxious to solve *in respect to Christ*. How did God dwell in him? In what sense was his spirit "at one" with God? And the New Theology doctrine of Immanence is brought in to solve them. But the whole performance is seen to be nugatory when we reflect that even if these questions were satisfactorily cleared up about Christ, they break out again when we come to consider *ourselves*. Of what use are Mr. Campbell's explanations, seeing that, whatever may be the case with Christ, they do not touch the mystery I find in myself—the way in which God and Man are together in *me*? Do I not know it? Alas, as to one part of the fact, how can I ever forget it?

For the deepest mystery is not (as these theologians suggest) that God can dwell in man. That is no doubt a mystery. But the mystery which the Christian religion came to enlighten is, that God and Man *being together, they should be found at variance; and how they may cease to be so.* That is a greater mystery than the Person of Christ. And so, again, with "Atonement." It is a great divine-human fact. The orthodox had taken the human significance out of it. Mr. Campbell therefore replies by taking the suggestion of divine transcendence out of it, and reduces it to a manifestation of the social instinct. And yet the religious fact upon this matter is plain, direct, decisive. The great saving human fellowship is a fact; and so is the affiliation of it, ever since Christ came, to him as its natural organic Leader and Interpreter. And so is the love of God, which acts through it. And so is sin, which it puts away. We want a Theology to set all this forth; neither blinking facts, nor adding fancies.

W. WHITAKER.

ARTICLES IN THE REVIEWS.

THE August *Contemporary Review* is marked No. 500. It opens with a paper by Sir Oliver Lodge read at the annual meeting of the Child-Study Association in Birmingham on May 4. "The Religious Education of Children" is the subject, and it contains some curious evidence as to children's attitude towards the religious teaching they have received. It is interesting to read this in connection with Professor Findlay's *Hibbert* article to which we referred last week. In preparing his paper, Sir Oliver Lodge obtained the following notes from the present Principal of the Egbaston Kindergarten, as to what we should aim at in teaching little children. The notes are so admirable that we cannot refrain from reproducing them here:—

"The religious education of little children ought to have the attributes of *Indirectness* and *Continuousness*. It should be Indirect—that is to say, not always consciously given under the name of religion; and Continuous—not once a week, or on specified occasions only, but always, and in the simple acts of life. By 'religious education' I mean an effort on the part of the adult to form such habit of body and mind, and such aspirations of soul as shall tend towards a clean heart and the ultimate condition of a realisation of unity with the Divine Spirit of Good. We worship this Spirit—God—through His manifestations in Man, in Animals, and in Plants, and in the expression (craftmanship) of man, which is (or ought to be) Art. Accordingly, a teacher of little children is teaching religion when she tries to form the elementary habits of cleanliness, order, punctuality, and courtesy. (These qualities are necessary if we wish to show love to our fellows.) She is teaching religion when she helps her children to make animals—wild or domestic—happy and responsive. She is teaching religion when she helps her children to take care of their gardens, plants, and flowers, to leave beautiful things to grow in their own green world, and to exercise

self-control in a country lane in June. When a teacher touches her class with a beautiful song, picture, or poem, with the history of our planet and other planets and all the natural lore of the world, she is giving religious teaching. If she turns the instinct of destruction into one of creation, if she helps a self-centred child to make himself useful by preparing the accessories for the next lesson, if she teaches her pupils to respect persons and property—all this is part of religion. Above all, the imagination, the emotions, and the sense of reverence for beauty—anything which awakens these qualities must be religious teaching, for are they not the roads leading to love, which is God? And all these things are taught not by words, but by doing—by action. They are not taught one day and left out of the next day's plan; they are not taught by one special kind of action, but by constant repetition under all the different forms which are supplied by the natural activities of a sane and happy life in the school or home."

In this number Professor James Orr writes on "The Problem of the Old Testament" in reply to Professor Peake, and Miss Edith Sellers has a painfully interesting article on "Poor Relief in the Balkans," bringing out in a striking manner the contrast between the self-reliant heroism of the Montenegrins and the very different condition of the people of Servia. The fine work done by the Queen of Roumania is also described. There is also a brief article by Miss E. M. Caillard on "The Divine Man," which is not explicit enough to be very helpful. What is required is a more careful analysis of the actual meaning of Divine Incarnation, and the manner in which the conviction of the Divine Presence in our life is brought home to men. The starting-point must be the religious experience of our life as it is now, and not the assumptions of ecclesiastical dogma.

In *The Nineteenth Century and After* Sir Robert Giffen writes on "English Commerce in a Naval War," and, having described in a forcible manner the disasters which must follow upon war, however successful it might ultimately be, draws a general conclusion as to the evils which must result, under present conditions, to all great powers engaging in war. "Before any advantage can come from the proposed attack, almost before the attack can be delivered, there is general ruin to the aggressor as well as to the attacked which no victory can compensate. . . . No big war among the great Powers can pay, and it begins with commercial disaster to all. This is, moreover, a new characteristic of international relationships. . . . The great nations of the world are really interdependent, and a sudden change among them to a state of war would mean a condition infinitely worse than that of any civil war on record."

The Rector of Bermondsey writes on "The Present Condition of the Evangelicals," not despairing of a stronger future for his party in the Church; and the Medical Officer of Health for Portsmouth contributes a salutary article on "Diseased Meat and Milk." Mr. Frederic Harrison, contrasting the Paris he knew in 1851

with the city of 1907, is unsparing in his condemnation of the decadence of its present art, in which it is only clever caricature that flourishes, and notes in conclusion how little outward result the disestablishment of the Church has had. "Peonage in the United States," by Mary Church Terrell, describes the terrible inhumanity of the system of farming out gangs of convicts in the Southern States, and the persistence of incredible cruelties, in spite of the law. In happy contrast to this dark picture is the account, by the Hon. Maude Stanley, of "Working-Girls' Clubs in Italy," in which ladies of position have of late years taken a keen personal interest, while the Queen herself has extended to them her warm and sympathetic patronage.

The *Albany Review* opens, as usual, with notes on current events, which are followed by an address by Mr. William Archer at the New York Peace Conference on "A Flag for Peace: A Plea for the United States of Europe." He quotes the description in Mr. H. G. Wells' "The Future in America" of a scene witnessed in New York of a schoolful of Jewish children, some of whom had only been in America a month, singing "God Bless Our Native Land" to the accompaniment of a pleasant flag-drill with the Stars and Stripes. As the children were thus being imbued with the spirit of patriotism, and learning to honour the national flag, so Mr. Archer urged that there should at once be raised a new flag for the United States of Europe, to rally all the friends of peace who believe in a union from which international enmity and jealousy has been driven out. It would stand for a noble sentiment which could be infused into the young and become at once the emblem of a great ideal. Mr. Sidney Webb writes on "Paupers and Old-Age Pensions," and Mr. Robert Lawson on "The Civic Import of the Pageant," giving the credit of its recent revival in this country to Mr. Louis Parker, who in 1905 showed what it could accomplish in the Sherborne Pageant. This was followed by Warwick and Glastonbury last year, and, in the present year, Oxford, Bury St. Edmunds, St. Albans, and now Liverpool.


In the August *Cornhill* Mr. A. C. Benson has the second of his new series of articles, "At Large." The subject is "Contentment," and the essay is to some extent an answer to the critics of his recent book, "Beside Still Waters." "My aim," he says, "has been to show how it is possible for people living quiet and humdrum lives, without any opportunities of gratifying ambition or for taking a leading part on the stage of the world, to make the most of simple conditions, and to live lives of dignity and joy. My own belief is that what is commonly called success has an insidious power of poisoning the clear springs of life, because people who grow to depend upon the stimulus of success sink into dreariness and dulness when that stimulus is withdrawn. . . . I believe with all my heart that happiness depends upon strenuous energy, but I think that this energy ought to be expended upon work, and everyday life, and relations with others, and the accessible pleasures of literature and art."

OBITUARY.

MR. THOMAS GREENFIELD.

By the death of Mr. Thos. Greenfield the Sunderland congregation has lost its oldest member. The deceased gentleman, who had been ailing for some considerable time, passed away on July 31 in his 81st year. He was connected with the Unitarian Church for upwards of sixty years, and was for many years a member of the Church Committee. His intimates knew him as a warm-hearted friend, with a rich fund of humour and possessed of a remarkably brave spirit, and a great lover of books. Mr. Greenfield was widely known, and was much respected. His death will cause much sincere sorrow. The interment took place on Sunday, August 4, at Sunderland Cemetery in the presence of a large number of relatives and friends. The service was conducted by his old friend, Mr. J. G. Stirling, who gave a very impressive address.

CAST THY BURDEN.

CAST thy burden, heart of mine,
On the might of Love Divine;
Heart of man would freely bless,
Will the heart of God do less? 
Fear not, doubt not, look above,
Hast thou never heard of Love?
Hast thou heard, but heard in vain?
Why art thou cast down again?

Cast thy burden, heart of mine,
On the might of Truth Divine;
Ere its lightest word decay
Heav'n and earth shall pass away;
Seek no more the shifting sands,
Here the Rock of Ages stands,
Trust thou Truth, and Truth shall be
Everlasting Friend to thee.

Cast thy burden, heart of mine,
On the might of Joy Divine;
Love triumphant, Truth the strong,
Be the music of thy song;
Mourn no longer, lift thy voice,
In the Lord of Joy rejoice,
Thou art His, and He is thine—
Thine for ever, heart of mine.

W. G. TARRANT.

You talk of the prosperity of your city I know but one true prosperity. Does the human soul grow and prosper here? Do not point me to your thronged streets. I ask, Who throng them? Is it a low-minded, self-seeking, gold-worshipping, mandespising crowd, which I see rushing through them? . . . Do I meet a grasping multitude, seeking to thrive by concealments and frauds? an anxious multitude, driven by fear of want to doubtful means of gain? an unfeeling multitude, caring nothing for others, if they may themselves prosper or enjoy? In the neighbourhood of your comfortable or splendid dwellings are there abodes of squalid misery, of reckless crime, of bestial intemperance, of half-famished childhood, of profaneness, of dissoluteness, of temptation for thoughtless youth? And are these multiplying with your prosperity, and outstripping and neutralising the influences of truth and virtue? Then your prosperity is a vain show. Its true use is, to make a better people.—*Channing.*

THE CHILDREN'S COLUMN.

A HOLIDAY WITH GRANDFATHER.

II.

FRED and Susie were rather tired with the long train ride when they reached the end of their journey, and Susie was feeling a little homesick also; but tiredness and homesickness quickly passed off when they left the station and began their walk to grandfather's house, which was about a mile and a half away from the station. Their luggage had been left in charge of the porter, who was directed to put it on the milk cart when it returned from the station to a dairy-farm not far from where grandfather lived. What banished homesickness was the look of joyful affection on grandfather's face. He was so like mother, only older, of course, that Susie went up to him at once and put her hand in his and looked into his face with such trustful love that the old man's heart was quite won. If Susie seemed to see her mother in grandfather's face, he, too, was almost startled to note how much Susie was like her mother had been in the years long past. So, at once, the two became comrades and chums, and though Susie often during the holiday longed to see and have a talk with mother, she was never really homesick again.

And what banished the train-tiredness from both Fred and Susie was something, they did not quite know what, a sort of gladness in being alive. This gladness seemed to be made up of different half-noted things. The robins were singing their evensong; now and again a lark would break into a flood of song; then the rooks, flocking homewards, made the air resound with their cawing. These two children just come from a noisy town heard these sweet peaceful country sounds with a restful joy which they could not put into words; or, when bird's song and rooks' cawing ceased—they listened to the seemingly absolute silence, and marvelled.

And all this while clover and honeysuckle blossoms were filling the evening air with sweetness, and again the children's minds and hearts, without their knowing quite why, were refreshed and uplifted.

The nearer field way home led them first across two meadows, then down a lane with high banks and hazel-hedges on either side. Next came a rather steep zig-zag path leading down to a railed footbridge over a brook. The lane had been attractive to Susie because there were many flowers of many sorts, and, better still, an abundance of ferns, large and small; but the brook was more alluring still, for not only did its banks bristle with all sorts of water-loving plants, but its clear waters were alive with fishes, which just now were busy securing their evening meal of flies. Flies! yes, myriads of them—caddis flies, stone-flies, alder-flies, and dragon flies, sporting in the rays of the setting sun.

So they loitered on the bridge and watched the fishes darting after the water-flies of different kinds, and admiring the tall water plants, great yellow loosestrife, purple loosestrife, meadow sweet, and great spearwort, all lit up and glowing in the light of the sunset. A short distance off the brook widened out, and deepened into a pool, fringed with plummy sedges

and bulrushes. The water of the pool was quite smooth, and the surface reflected, perfectly, the image of the gold and crimson sunset clouds. So still were the two children, and the old man, that the birds and other living creatures forgot that they were there, or took no notice of them, and it was a good lesson for Fred and Susie on the best way to study wild life, for whilst they were admiring the silvery fishes playing in the shallow beneath the bridge, a water mole came out of his burrow in the bank and took leisurely little swims and dives quite close to the three delighted nature students, and they had a capital opportunity of noting his warm chestnut fur coat, never wet, and his shining black eyes, and the long feeling whiskers on either side of his face. Whilst they were watching him, in almost breathless stillness, grandfather said in a low and quiet tone, "I want you to look very, very quietly at the end of that broken tree-branch which stands up out of the water, about twelve yards up the stream; turn round ever so slowly and make no noise!"

Fred and Susie did as they were directed, and there, sure enough, at the end of the branch they beheld a real live kingfisher in all his glory of blue and buff and emerald green, and brown and black plumage—a living gem! He sat so still, peering into the water with those bright black eyes of his. Then, sudden as a lightning flash, he pounced, and dived, and came up with a minnow in his beak. Returning to his branch he perched for a moment, just to shake off a few drops of water from his lovely plumage, and then flew right down stream, under the bridge where Fred and Susie and grandfather were standing, so still that he did not notice them! Grandfather was, I believe, the most delighted of them all, for he said, "I have watched Mr. Kingfisher, times enough—at a distance, and I've often enough frightened him, and had to be content with a second's glance at his flashing wings, but never before have I seen him fly up to me and pass me within two yards in the way he has just done. It is a great compliment he has paid you two, to let you see him at close quarters like that. Now, Susie, shall we bring a shot gun to-morrow, and shoot beautiful Mr. Kingfisher, and have him skinned and stuffed, to put in your best Sunday hat?" But Susie being only a girl, and not a grown-up fine young lady, thought herself bonnie enough in a plain hat, and said she hoped to see the beautiful bird often during their holiday, alive. And indeed, I, who write this story of a holiday, believe that many a tender-hearted maiden who is eager to buy a dead bird for her hat, would recoil at the idea of having it killed *just on purpose for her*, if only she could see it alive and busy about its own business, *i.e.*, the support of its family. But tut-tut! this is rank moralising, and my work is only to tell a tale, "without any tiresome morals at the end of every chapter," as my little brother used to say.

Now, here I am, at the end of my column, so I will tell you the rest of the walk to grandfather's home next week.

THOMAS ROBINSON.

TO CORRESPONDENTS:—Letters, &c., received from W. H. J., F. L., R. N., G. S. C.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 10, 1907.

SUMMER REST.

BEAUTIFUL for situation is the village of our summer rest—one of thousands scattered over "Happy England"—happy indeed, if only her people could enter into their full inheritance, with leisure to enjoy, and minds and hearts to realise all the wealth of beauty and delight given by the good God equally for all.

On Bank Holiday, out on the open common, with not a house in sight, yet not twenty-five miles from London, among the bracken and the heather in full bloom, with the fir woods giving their own delicious fragrance to the air, there was a great spreading beech tree, into which the children had climbed and made a house there, and discovered a glorious outlook over the tree-top, while some of the long branches below almost swept the ground. And there came along four rough, good-hearted working lads, who had ridden down from London on their bicycles on Sunday evening, bringing a tent with them, and had camped in the open and had a glorious night and day, and that evening would ride home again. They looked up into the great beech tree and seemed to discover a new pleasure there, and soon proved that they too could climb, though, as it seemed, with the caution of men exploring a new country. They picked up the beech nuts which the monkeys up above had been dropping down, and one of them asked, Were they good to eat? The nuts, alas! were still empty, but the lads were reassured that in the autumn they would be very good. And then back they went to their camping-ground, a mile or two away, one of them with a great bunch of heather to carry home.

A trivial incident, may be; yet it set us thinking of how much is being done to make the people inheritors of their own beautiful country, and how much must still be done fully to share all the common blessings of life, of which there is always

more than enough for all. It is delightful now to think of the hosts of country-holiday children and summer camps for boys on the moors or the sea-shore, and what teachers and friends who are with them can do to lead them into the wonderland of Nature, and to innocent, healthy pleasures, for a clean, strong life and happy comradeship. One thinks also of how much is done, and how much more may be done even in town schools through simple Nature teaching, and the friendly correspondence between town and country, the sending of flowers and other things for the children's interest and delight, and not least through school gardens—even such a roof-garden amid the wilderness of streets as was recently shown in the Whitechapel "Country in Town" exhibition.

And it is not for the children only, but for all alike that in the cities the beautiful parks are there, and sometimes broad roads with avenues of trees, and patches of grass and flowers tucked in wherever a happy chance allows (which a wise government will always be eager to look for), and then in some favoured cities the great river with its freshening water-way. More and more our people understand that these are the things which must be cared for; and then in the country summer opens wide its gates, and it is a shame that all alike cannot enter in at least for a few days. When wisdom has found a way to make an end of the gross evils of sweated labour, the next thing will be to secure that every tired man and woman in the land, and every pale-faced child, shall have a due portion of summer rest and a glimpse, at least, of "Happy England."

"One of thousands," we said; and yet every time we come down to our village it seems as though no other in the land could be quite so beautiful as this. Hardly more than an hour by rail from London Bridge, and then a quiet half-hour's walk from Holmwood station, by the lanes and through the wood, up to the village, and there we are in Paradise. Lying in a hollow of the hill-side, nested among the trees, with the open common above, and guarded by a little wooded hill, the village appears a very haven of peace, a dream of loveliness in the quiet evening or the fresh morning sunlight, in every season of the year beautiful and homely in the happiest sense. Over the edge of the cup in which it seems to lie, the meadows on one side slope down into a wooded valley northwards, while over a lower edge to the south, dropping down past the village green, by the grounds of a neighbouring house, the trees seem to flow down like an abundant stream into the plain below. From the door of the post-office, which is also the one village shop, one looks out upon the richly wooded plain to the line of the South Downs, and asks for no more perfect view. Seven hundred feet, or

more above sea-level, the air is fresh and pure, and close at hand is Leith Hill, the highest point of this southern country, though only with its tower reaching a thousand feet. For the great mountains one must go elsewhere, and for lakes or the sea, but for summer rest in pure, invigorating air, amid a perfect harmony of beauty, rich and manifold on every side, even the common roads in lines of beauty, passing into the woods east and west, and paths in every direction leading to ever fresh surprises of delight, what can be better than this village of ours, here in England, close at hand?

Three minutes to stroll up the sandy path at the back of the school-house and the post-office, among the bushes and the bracken, by the side of the wood and a little way up the hill, then, in a bed of heather, in the shade, if you will, of one of the fir trees that stand around, and the village itself is out of sight, but a new glory of distant views is now unfolded. Over the near woods just below, harmonious lines of other wooded hills, and in between, on either side, and straight in front, the great panorama of the spreading plain, richly wooded all about the meadow lands; southward, as we have said, over where the village lies, to the South Downs, eastward over the same great plain, though in a different setting, and bordered also by the line of the North Downs, and then northward over the rolling lines of low-lying hills to where London is, though we are not eager to see even the distant glimmer of its lights or its towers on the clearest day. Three separate vistas of abundant life, and all beautiful under the heavens of God, morning and evening and at glorious noon, beautiful also as the home of happy people. There comes in the passionate thought in face of such a view over the wide-spreading land:—Oh, for a manhood worthy of a land so rich and beautiful! And much true manhood there is, and many homes truly happy in those villages and in the towns, thankful for daily blessings which such a land provides. But the thought becomes a prayer that men may be more true, and the children may be taught more and more to enjoy and to take their part happily in honourable service, and to know what their inheritance is in this beautiful land. Summer rest gives strength and a new delight in believing, for it is out of the heart of Eternal Goodness that these things are given, a prophecy of the perfecting of the people's life, in truth and justice, in generous kindness, and pure delight, and brotherly love.

THE kingdom of heaven is not come even when God's will is our law. When God's will is our law we are but a kind of noble slaves; when His will is our will we are free children.—George McDonald.

LIVERPOOL'S 700TH ANNIVERSARY FESTIVAL.

"A CASTLE, A TOWER, AND A SHRINE."*

BY THE REV. J. COLLINS ODGERS, B.A.

"And Jotham built the high gate of the house of the Lord, and in the forests he built castles and towers."—2 Chronicles xxvii. 3, 4.

THUS are recited by the historian some of the conspicuous deeds of Jotham, the tenth king of Judah, the son of Uzziah, whom he succeeded B.C. 758. Jotham upheld the worship of Jehovah, "he did that which was right in the sight of the Lord," and consequently received Jehovah's blessing in a secure and prosperous reign. He rebuilt the principal gate of the temple at Jerusalem; whether the gate which he replaced was in a ruinous condition, or was unworthy of the structure to which it gave entrance, we do not know. And to consolidate his rule, and to resist with better chance of success the attacks of the Ammonite marauders he built many a castle and tower in the hill-country of Judea, dotted them about in the forests, the uninhabited districts of his kingdom, to stop the incursion of alien tribes and ungodly heathen. Strong castles for defence; high towers whence his watchmen might give warning of coming danger; an important addition to the building consecrated to the worship of Jehovah, these were the chief of his good deeds. His reign was prosperous because he provided, first, that which would give strength and security to his people; secondly, that which impressed them with the need of watchfulness; and, thirdly—last but not least—that which added to the beauty of the house of God, and lent a deeper consecration to their worship.

So it came about then that this monarch of Judah was celebrated in the history of those times because he built many a castle, many a tower, and helped to restore a church of God. A Castle, a Tower, a Church! Where have we seen in thought, if not in actuality, a Castle, a Tower, a Church in close proximity? Of what locality does this text of Scripture put us in mind? As to-day we join with hearty goodwill in the celebration of the 700th anniversary of the birth of this great city as a free borough, and as our thoughts go back over all the intervening centuries, over all the historic episodes so effectively presented in yesterday's great pageant, we cannot but recall the aspect of Liverpool as it presented itself to the spectator who sailed up the estuary two hundred years, we will suppose, after the signing of King John's famous charter, which raised the little collection of houses near the shore to the dignity of a free borough. What were the three largest buildings on this spot then? A Castle, a Tower, and a Church, and beyond them the unoccupied land, the forests, or the moors, the heath, or the moss, the retreat of the deer, and the lair of the wolf. First, a Castle with its three round turrets and entrance-gate, its massive walls, its moat, its drawbridge, and portcullis, this was the very symbol of strength to the citizens of Liverpool,

* A sermon preached in Ullet road Church, Liverpool, on Sunday morning, August 4, in commemoration of the granting of Liverpool's first charter by King John, August, 1207.

a strength, no doubt, which at first they had reason to dread, a strength which might at any time crush their hard-won rights and liberties, and exact from them cruel fines and levies, for the Castle was built beside them not at their invitation or expense, but by a noble race of Norman descent, and the burghers could not but feel that they were in one sense the feudal vassals of the lord of that great fortress. They knew its strength; it was impregnable except to the assault of an army of trained warriors. And yet surely these citizens must have felt that in case of need that formidable castle would be able to protect them from any foe. No pirate or sea-robber would dare to land where those dark walls frowned upon them. But whether the castle stood against their liberties, and threatened their rights, or remained as a sure defence in time of common danger, there it was, always the most prominent figure in the landscape, strong and square, well placed, on the rising ground, and planted on the rock, the very symbol of strength.

Another feature in the aspect of Liverpool in the fifteenth century was its Tower, really a rival fortress, built by another great feudal lord, with embattled walls and narrow windows that could endure a siege, but it was not so formidable as the Castle, was surrounded by no moat, had no drawbridge or portcullis; it was situated at the water's edge, close to the custom-house and the busy walks of commerce; its owner was in touch with the burghers and merchants and knew their wants; he had more in common with them than had the proud possessors of the Castle, and it may well be that on behalf of the citizens who gained their living on the sea, from the summit of the Tower a constant look-out was maintained over the estuary, and all who came and went upon the water were closely watched from those narrow embrasures high above the strand, so that the Tower came, we need not doubt, to be to the people the symbol of Watchfulness. A feudal fortress? Yes. But close as it was to the water's brink, it looked out over the sparkling waves, and no craft upon that water-way could escape the notice of those who kept watch and ward within its walls.

Besides the Castle and the Tower one other building was prominent in the early years of Liverpool's growth, the square front of the Church of St. Nicholas, of which the graveyard walls were daily washed by the tides—the church which had taken the place of the more ancient shrine of St. Mary of the Quay. It was thither that the sea-men came to pay their vows at the altar of St. Nicholas, the patron-saint of sailors and merchants, and the guardian of the little town slowly increasing on the rising ground behind it. That Church, with its tower nearest to the waves, stood as the symbol of trust in a protecting Power, trust in One who could save from peril and disaster, confidence in One who listened to the prayers of the devout, and knew how to defend His own.

May we not say then, as we contemplate the history and growth of the little settlement of Liverpool, that three ideals were prominently presented to the eye of the spectator who approached it from

the sea, three ideals which could never be for long absent from the minds of the citizens—the Castle, the Tower, the Shrine—Strength, Watchfulness, Trust in a higher Power? May we not say that the prosperity of Liverpool in the past has depended, in the future will depend, on Liverpool's ability to use the strength of its own resources wisely and well, on Liverpool's disposition to provide with caution and circumspection for coming needs; on Liverpool's reverence for holy things, its willingness to rest in the ordinances of a Supreme Will, and in the ministrations of an Eternal Love?

Strength! Was anything else in higher estimation in those long-past days? The very ideal of strength in the eyes of our ancestors was that of stone walls immensely thick, and narrow embrasures whence the archers could shoot their long and deadly arrows, and battlements on the roofs affording protection to the men-at-arms, a moat and portcullis, posterns and bastions. King Jotham, in ancient Judah, planned castles of defence for the protection of his subjects; but far stronger than any of his structures was the Castle of Liverpool. Yet this castle was taken and re-taken, it suffered siege and was captured, and gradually it became evident that the strength of a city lies not in her walls or in her bulwarks, not in bow, or spear, or arquebus, not even in rifle or cannon, so much as in the goodness and wisdom of her citizens. Moral forces are now more highly prized than physical, the strength of heroic purpose more than the thickness of the walls of a fortress, the self-control of a pure and honest character than the power of muscle or the toughness of steel. It was surely an inspiration far beyond his age which animated the soul of the writer of the Book of Proverbs when he wrote, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Force may still exist, but it is no longer in evidence; it is there, but it is hidden away, to be used only when no other argument will prevail. We see now no high walls, nor even earthworks, encircling the city; and the Castle itself has gone, and where it once stood is that which reminds all beholders of the achievements of industry, art, science, and learning, and the moral excellences of that great Queen, the strength of whose reign was in the devotion of her people. The ideal of strength has changed, and Liverpool is strong to-day, not because of the number of her police who patrol her streets, nor of the corps of volunteers and regiments of soldiers which she could speedily summon in case of need, but because of the good-heartedness, the patriotism, the self-control, and the devotion of her citizens, their willingness to join together in brave effort when any special task is to be accomplished, their readiness to put aside personal ease at the call of duty, personal gratification when some public good is to be gained. It is honesty, sobriety, unity, co-operation, righteousness, and justice which compose her castle of defence.

And the Tower is gone, that symbol of unslumbering watchfulness, first over the occupants of the Castle, and then over the burghers themselves in the cluster of

little streets hard by, and then over the great highway of the Mersey, and all the craft that moved upon its surface. The Tower has gone, yes, because it had become unnecessary when it was itself surrounded by loftier buildings, when improved methods of signalling could render information further than eye could reach, when the approach of vessels, yet below the horizon, could be known with certainty. As time went on, there were discovered other and better methods of keeping watch than by gazing through an embrasure or a loop-hole on the dancing waters of the estuary. But the moral necessity of watchfulness in all things has been learnt very effectually, let us hope, by the people whose ancestors for centuries dwelt beside the Tower of Liverpool. Foresight, caution, coolness, provision for all kinds of future needs as the city grew in wealth and population, better sanitation, improved educational facilities, everything that tends towards the higher discipline of mind and body, may we not say that these are in some measure the unexpected, unforeseen results of the impression made centuries ago upon the burghers of the growing town by the knowledge that their homes were safe only in so far as there were some to watch, by day and by night, aloft in the Tower by the sea? May we not surmise that the necessity for a look-out for possible dangers by sea, all through the Middle Ages, taught the great lesson of vigilance in all things, and imparted the initial impulse to the long series of improvements which has culminated in this our day in numberless beneficent institutions, in the organisation of charity, in the endeavour to save the waifs and strays from moral deterioration, in the erection of a College and a University. There is a precept of Christ which no modern or ancient city may forget with impunity. "Be ye ready also, for in such an hour as ye think not, the Son of Man cometh."

A Castle, a Tower, and a Shrine. Yes; down by the water's brink the Church of St. Nicholas, the friend and guardian of sea-men; and that church took the place of an earlier chapel on the same spot, that of St. Mary of the Quay. The Castle is gone, the Tower is gone, but the church of St. Nicholas, destroyed, restored, re-built, remains to this day. How is that? Because there is an instinct of worship in the soul of man which is the most enduring part of him, and which lasts from generation to generation, from century to century, and in its essence defies all change. It is not this or that form of theology which is everlasting; that which endures is the sentiment of religion in the heart of man. Think of the extraordinary changes in doctrine, practice, profession, which have been witnessed on the site on which St. Nicholas now stands. First that little Roman Catholic shrine built so far back that the date of its erection is unknown; then the larger church of pre-Reformation times, becoming under King Edward VI. a reformed Protestant church. In the century that followed, St. Nicholas may have somewhat violently alternated in its allegiance now to Canterbury and now to Rome. Then it professed Presbyterianism when Parliament set up the

Presbyterian system as the State Church of England; then High Episcopalianism in the days of Charles II.; Low Church ideals in the Georgian and early Victorian eras; and now a broader and more genial type of doctrine—a middle course between the two extremes—under the direction of the present rector. How many changes are there, and yet beneath every change there remains the same impulse, the same disposition to turn to the central origin and cause of things divine. The early inhabitants of this city repaired to St. Nicholas to pray for the saint's protection of their lives and cargoes on the sea, to ask his kindly intervention in the time of temptation and distress. The form of petition on men's lips and in their hearts may indeed have changed, our wants may now be very differently expressed, our religious ideals may be wider, may be higher, but do we not still need to fall back upon the Everlasting arms, and to ask help day by day from that divine Pity which overarches all? And thus it would seem that more lasting than stone fortress and all its machinery for attack and defence, more enduring than any apparatus for vigilance at what may be a post of danger, is this impulse in the heart of man which never really dies, the impulse which moves him to worship and adore.

We gladly join to-day, then, in the great thanksgiving whereby the inhabitants of this city would express their gratitude to the Lord of all for His abundant mercies during the last seven hundred years of life and progress. Mighty, indeed, has that progress been, and yet what are seven hundred years in comparison with the history of the universe or of the earth on which we stand? To those of you who have been born and bred upon the spot, it is surely something more than an emporium of trade, something more than a famous sea-port, something more than a great centre of population. I was born beside the southern sea, and among my earliest recollections are the glitter of the sunshine upon the dancing waves and the rocking of the tall masts of yachts and schooners lying at anchor in the bay. I can, therefore, feel with you the charm of a first home beside the sea. But if I understand aright the secrets of your hearts, you love the place of your birth, not because of its worldly greatness or wealth, or beauty, or maritime position, but because of its association with the great and good who have lived here and have left a pure and noble memory behind them. That place is sacred for us which is fraught with an imperishable bequest, the grace and blessing of some great personality, some bright persuasive influence which, when once felt, is never lost. The old crusader could not think of Palestine but of—

"Those holy fields
Over whose acres walked those blessed feet
Which, fourteen hundred years ago, were
nailed

For our advantage to the bitter cross." We cannot visit Grasmere and Langdale without being reminded of the poet who felt so deeply the divine Presence behind all the loveliness of nature. We cannot look on Loch Katrine without experiencing the throb of romance inspired by the stories of Sir Walter Scott. We cannot stand in

the centre of Oxford without remembering those who for conscience' sake were burnt to death by Baliol's walls. We love this place or that because of some Soul which in our conception still irradiates it with its own glory, still sanctifies it by its own pure trustfulness or self-devotion. Are there not many sacred memories connected with this city which make it a holy place for you? Are there not names inscribed on the marble slabs here in your own cloisters—names of some illustrious for learning, for piety, for philanthropy, for inventive genius, whom Liverpool never can forget, some whose memory may still inspire you to arduous labour for the further progress of the place which gave you birth? Yours is, indeed, a noble inheritance from olden time! May the sons and daughters of those who have brought honour and fame and virtue to this great city be in their day worthy of their forerunners, and prove what they can do to hand on to their successors that great inheritance, untarnished, nay, rendered more sacred, more precious, more glorious, by the lapse of years. And what is so calculated to inspire them with nobleness of heart and sublimity of ideal as those lessons which have seemed to me to be so clearly set forth in the chief features of this city, as it stood some centuries ago, the Castle, the Tower, the Shrine, the emblems of Strength, of Vigilance, and of Trust in the Lord of all.

A RELIGIOUS FAITH FOR TO-DAY.

I.—THE PRINCIPLE OF UNITY.

IN order to make the most of what the present offers, it is sometimes well to forget or ignore the past. We can do this only for a while, and never wholly, even for a while. For the past lives on in the present, and cannot be denied. Nor can we know where we are to-day without knowing something of where other men were yesterday. Yet it is probable that we shall never hear the deepest word of the Spirit of our own age unless we can silence, at times, all the voices of the past, and listen, broad awake, to what life is saying to us just here and now. It is probable that the present will never be all it might be to us until we have rejected the last claim to authority over us of the ideas and beliefs, even of the noblest ideas and beliefs, of former times. For each of us the sun rises anew every morning, and as we walk in its light the mind of the spirit brings its last and fullest revelation of truth to him who hath ears to hear.

In this, and one or two following papers, an attempt is made to express what the life of our own time has made clear to one wistful and doubting soul, amid the confused and conflicting voices of the church and the world. It may be of no value to any one but the writer himself; but in making the attempt, in response to the request of a friend, he has found it good to state thus, in few words, and by homely illustration, the faith which seems to him just now, and for the present, true and sufficing.

A few weeks ago, at the close of a Sunday morning's service, two children came up to me, each holding in his hand a beautiful rose. Silent and smiling they offered

their flowers for my acceptance. It was a delightful greeting, and I am not likely soon to forget it. But afterwards, in a prosaic and rationalising mood, I fell to thinking of this beautiful act of theirs. I began to analyse the situation, and to ask why and how it could have such interest and significance and human charm.

There were, it seemed at the time, five quite separate and distinct forms of life represented there—the two children, the two roses, and myself. Each had, or seemed to have, an individual life of its own, which might exist without any relation to the other four. But then I considered that if they were really and intrinsically distinct, one from another—if they were not, in some vital way, *united*, they could not have anything to do with one another. Unless the flowers, and the children, and the old man were, in some sense, *one*, they could not have come into that pleasing relation one with another. If something did not unite us we should have been as strangers and aliens. The roses would have had no beauty or perfume for the children or for me, and there would have been no motive for the gift and its glad acceptance.

And this, I considered, is true with reference to all the facts of life and experience. However near, externally, things or persons may be to one another, they are still alien and dis severed, unless they are included in a larger whole. If the space between them, however small, were a vacuum, they would be unable to communicate—indeed they would be entirely unaware of each other's existence. All forms of life that can come into any conscious relation or fellowship of being must be, in their final significance, *one* life; they must be vital parts of a unity which holds them within itself, and links them together. The stones at our feet, whose history the geologist may read, the stars of boundless space, whose courses the astronomer may trace, the peoples of the earth with whom we may have relations, near or remote, must all be included within a unity of existence, which makes it possible for us to apprehend them, or, even for a moment, to hold them in our consciousness and feel that they and we are in the same world.

I have been reading lately a history of Egypt, telling the story of that wonderful people from the most remote periods of which anything is known. In that book there is the reproduction of a picture preserved in one of the ancient monuments. It was done with colours, on the wall of a predynastic tomb. It is said to be the earliest known painting in the world. It is probably at least 6,000 years old. It represents boats on the Nile, and the figures of men and animals on the land. It is very crude and very funny; but it is quite a living picture. And as I looked at it I was conscious of some strange and real, however remote, human kinship with the artist who painted that picture. The 6,000 years did not separate him from me; something united us; we belonged to the same world, to the same life, to the one reality that pervades all time and space, and is more than they.

Now this principle of unity which brought the flowers and the children and me together, which links the nameless artist of an

ancient people with the reader of a book to-day, is not something which either of us could see or hear or touch. It is the silent law, the mysterious power, the invisible life of us all. That is to say, it is *spirit*; the inner reality, the one essential fact of life and the world, is spirit. And to apprehend this—to have conscious and vital relation with the Spiritual Unity of the whole is to have experience of the innermost truth of religion. The forms and dogmas of religion are many; but the heart of it is a sense of kinship with the life that makes all things one.

It must be confessed that to apprehend this inner spirit of the whole *intellectually* is an act of faith. For we cannot know the mysterious power which pervades and upholds all things by its life; we cannot comprehend a reality so vast; we can only apprehend and dimly conceive it. We see that the world of manifold things and creatures must be a unity, a universe. For if it were not so, they could not hold together or have any real and fellowly relations one with another. But the Spirit which creates, and is, that unity transcends our thought and eludes the finite understanding. We cannot reason out this conscious experience; we cannot explain the unity; we cannot define God. It is an act of faith; but not of irrational faith. Nay, it is reason itself which demands this faith; it is reason that compels us to affirm the all-embracing unity, because without it the world becomes an irrational process, and nothing is related to anything else, and all things are jumbled together—a chaos of confused and disconnected forms. And the world, obviously, is not that, for if it were no two persons could exchange a thought about it, or have any intelligible relations with it or with one another.

To apprehend the unity of life, then, is an act of faith, but of reasonable faith. The fundamental religious experience, on its intellectual side, is belief—a belief that transcends knowledge, but in no sense contradicts or obscures it.

Yet this intellectual apprehension is only one aspect of religious experience. It is possible to *feel* the unity which holds all things within itself. A reasoned, or what is called a scientific, knowledge of the All-pervading Life is not possible to the finite intelligence; but the direct and vital experience of feeling is possible. What the mind of a Plato or a Newton cannot compass or comprehend the heart of an unlettered peasant may realise and love. And this perhaps, after all, is knowledge, in the truest and deepest sense; it is intimate, and personal, and often passionate; it is the sure and unquestioning deliverance of consciousness; it is the soul's own knowledge of itself, in relation to the Life which is the Soul of all that is.

When I take a flower from the hand of a child, I may feel that the flower and the child and I are one in the common life we share together. When I look on a copy of the most ancient picture in the world, I may feel some touch of human kinship with the unknown artist who tried to portray the life of his own time. When I look on the hills which were hoary with age before any man or living creature breathed the air of this ancient planet, I may feel a presence there which "dis-

turbs me with joy of elevated thoughts." The forces that brought them into being, æons of ages ago, bring life to you and me this morning. There is no break in the vast order of things, no vacuum separating the old from the new, the little from the great—the heart is in touch with all.

Nor is this feeling of unity and fellowship limited by our range of vision or perception. Beyond the visible forms of things, near and remote, or rather within them, behind them, and, at times, independent of them, there is the Mysterious Life of which they are the partial and finite expression. The Spirit whereof this amazing universe is but the robe, or the bodily form, the *spirit within us* may commune with now, and may know itself to be at one therewith.

"Wisdom and Spirit of the Universe!
Thou Soul that art the Eternity of thought!
And givest to forms and images a breath
And everlasting motion!"

—the heart of man may have fellowship with That, and in such fellowship the vital reality of religious feeling is possessed and enjoyed.

A little while ago two friends were sitting together amid the open spaces of the hills, conversing of things pertaining to the inner and spiritual life. And as they talked, and then were silent, they remembered how, twenty years before, in a time of much mental conflict and doubt, they had sat and talked thus, in a quiet woodland place, far away. Much had happened since, and they had wrestled with many thoughts, and their outlook upon life and the world had changed. But they agreed that what they had felt together in that earlier time, and what they felt now, of the inner truth of life, was the same. For, as they had realised then, amid the wreck of fallen creeds and crumbling religious forms, that the reality of experience was a communion of soul with the great Life of all, so had it been all through; so was it still. To feel the unity of the whole, to know oneself a part of that unity, to perceive that every other self, in all the seeming confusion and jumble of social strife, is a part of that unity—to live and think and act in fellowship with the Infinite All—this, they felt, is the heart of religion, this, the peace that passeth understanding, and this, the passion and the power of life's eternal joy.

Whatever our beliefs, then, or our unbeliefs, whatever the religious difficulties and spiritual perplexities of the time, we may begin just here; we may plant our feet on the rock of this simple, though, perhaps also, transcendent faith. *Intellectually*, we may apprehend this strange and complex world as a unity of all life, in which we and all the others must live and move and have our being. *Emotionally*, we may feel the presence and the power of the Eternal Spirit which makes, and is, this unity, and, feeling that, may know the rest and the comfort and the inspiration of God. And if we have no other faith than this—if none of the creeds of the past or of the present seem true or sufficing, and though we can fashion no new creed for ourselves, yet have we still a real and living faith, strong, and, at times, exultant, against which the gates of hell shall not prevail or the gates of heaven be shut.

W. J. Jupp.

ON NOT BEING HURRIED.

BY ADA TYNG GRISWOLD.

In the Christian Register.

Do you remember the girl once seen by Stevenson from the window of a train, balanced on the projecting tiller of a canal boat? — balanced "so precariously," he says, "that it seems as if a fly or the splash of a leaping fish would be enough to disturb the dainty equilibrium, and yet all these hundreds of tons of coal and wood and iron have been precipitated roaring past her very ear, and there is not a start, not a tremor, not a turn of the averted head, to indicate that she has even been conscious of its passage."

What matter if the locomotive whizzing by was an old story to her? What if you suspect that the novelty of a tally-ho horn would have sent her tumbling with indecent haste into the canal? Rather let us gaze at her with awe and admiration—the rare spirit whose poise no light thing can disturb, whose nerves start not at a sudden sound, whose life, passed in monotony on a canal boat, holds steadily to its allotted place, heedless of the hurry, and jar all round.

Of course I am country-bred. I hasten to admit that for the most of my life I have walked leisurely on board walks, and the rush of city folk over stone pavements has never ceased to be distasteful to me. There is among my acquaintance a wide-awake young business man whose course appeals to my old-fashioned notions. This scion of Puritan stock, ambitious and capable beyond the average, actually refused an exceptional opening in Chicago solely because he and his wife preferred a modest and serene life in a small city to existence in the vortex of Chicago hurry. Not for them the fallacy of a few years' mad scrambling, and then retirement with millions and nerves on edge. Still, though by nature moderate in my movements, and by circumstances placed in an abnormally quiet village, I can yet admit at times the necessity of hurry, and can even enjoy an occasional wild race to make a connection. I recognise, too, the hopelessness of protest against the killing pace of business men whose ambition is money, and of faculty wives who must, at any cost, prove the infinite capabilities of "the educated American Drudge." But how about vacations and other lucid intervals? Are you personally able to stop hurrying when there is no occasion for haste?

This fit of moralising is the result of observations made last year when off a-summering on sleepy Cape Cod, and at Nantucket, where, if anywhere, one should be able to loaf and invite his soul. But the moral was pointed on the way thither. For it came to pass that at this time a certain learned professor, a charming professorin, and a plain schoolma'am from the backwoods had planned to flee together from their accustomed haunts. Absolute relaxation was their quest, including incidentally, the killing of a week's time before they were due to make their annual descent on their respective relatives in the East. A trip on the Great Lakes, over the comparatively unfrequented Georgian Bay route, was the chosen means for accomplishing these ends. The hour of

meeting at the boat was duly set, several days in advance, and at the appointed time, one by one, the anxious trio appeared at the rendezvous. The week before starting had been one of the kind you all know and dread, crammed as full of a thousand last pleasures and duties as if one never expected to see again a department store or the friends of his youth. Each member of the party had, of course, planned to arrive from his particular town on the train which gave the greatest opportunity for failure to connect with the boat, thus making quite possible the upsetting of the carefully dovetailed itinerary. First came the professor, weary but triumphant, and sat down to contemplate with glee the three yards of tickets and the baggage checks that were a triumph of persistent insistence. But soon, like Bradley Headstone of old, he began to undergo grinding torments, as he watched the clock and wondered whether their undoubted skill in the classics would be of any practical assistance to lonewomen travelling through a rainy night. Presently the plain schoolma'am being encumbered by less knowledge than the professorin, loomed up before his eyes; but it was not until the belated and breathless yet beaming professorin finally hove in sight that all three realised what a strain the likelihood of missing connections had put them under. The moralist here pauses to observe that it was perfectly feasible for any one of them to have taken an earlier train.

Once on the boat, however, vacation began. Oh, the pleasure of that first evening on the water, when the professor read to his companions enticing bits from the steamship company's folder—a prophecy of the joy to come! They greeted its rhapsodies with laughter, as befitted serious students of literature, and yet at times in the days that followed envied the promotor his command of language. For instance, thus saith the guide, "Here one explores the infinite ways of glorious solitudes," where "the lazy surge breaks with laughing mockery on the adamantine crests of countless islands," and "to the imaginative individual our vessel is truly an aerial ship that floats over the mountains and valleys of a submerged world." Here, surely, tired bodies and fagged brains may relax, while a haunting memory from Emerson voices their mood:—

"Of gulfs of sweetness without bound
In Indian wildernesses found;
Of Syrian peace, immortal leisure,
Firmest cheer and birdlike pleasure."

But, alas, for the force of habit! This ideal state of mind endured only while the boat was in motion and action impossible. For at every landing, deserted hamlet though it was, in spite of mutual resolves to sit calmly on the upper deck while the common herd struggled to be first ashore, the time never came when the professor, professorin, or schoolma'am maintained this dignified composure of mind. Each time they joined the crowd in the narrow quarters below, and went ashore with a rush. This, too, with no possible object, in most instances, to be gained. A few moments aimless standing on an almost deserted dock—that was all.

So all through the trip. When motion was physically out of the question, rest was enjoyed to the full. But, whenever change of cars or boat was to be made, who such hustlers as this academic trio, scurrying madly about with an unholy glee in each successful scramble? Indeed, so low had they fallen, that one of the chief charms of the excursion, which was voted by all a grand success, was the making of a series of connections by the narrowest possible margin—they, who had the summer before them, and were travelling purely for the sake of fresh air and unaccustomed scenes!

So at Cape Cod. Leaving the train one hot afternoon to take stage for the hotel we were kept waiting a short half-hour before the coach drove off. After the stuffy cars it was a delight to breathe the salt air, and the village scene was a heavenly change from the clang and roar of elevated and subway. The passengers, however, fretted and fumed as if they had urgent business cares on hand, instead of the passing of a restful Sunday by the sea. And the six-mile drive over good roads through almost continuous forests of pine and birch, with miles of ferns for undergrowth, was to them simply a necessary evil, to be endured for the sake of reaching the goal. And the goal a stuffy chamber in a second-class country hotel! Their object in life simply "getting there!" Going down to Nantucket a few days after this, the boat was late (her normal condition, but whisper it low). Now the passengers, who had hitherto showed every indication of enjoying the voyage—for the day was perfect and the white-capped waves were causing no apparent discomfort to any one—straightway assumed an air of impatience or long-suffering quite unaccountable. They were one and all seeking calm and seclusion. Otherwise, why Nantucket? Had they never heard that on that idyllic island the raging demon of the automobile is forced to move at the decorous pace of four miles an hour? But the glory of red and gold in the sunset or the boundless waste gleaming silvery in moonlight had no charms when once the news spread that the boat was an hour and a half late. Charity bids me entertain the suggestion that some besides myself were haunted by the vision of a friend, who, having snatched a hasty dinner—or, worse still, dinnerless—was standing all this time weary and tired in spirit on the wharf. For my own part, let me shamelessly confess that I enjoyed the splendour of the sea in spite of the vision.

It is needless to multiply instances. You all know how it is. I wonder how many of you could stand the test for serenity of mind that I have often, with some interest, seen applied to my fellow-townsmen. Let me put the case. You are to visit in a neighbouring town, and are obliged, through nefarious rivalry of railroads, to spend the long hours from nine till three in a waiting-room, always dingy, sometimes very dirty. It is the not unnatural custom of victims of this arrangement to bemoan their fate for a week in advance, and to be conscientiously miserable over the discomfort of it all the while they are there. But one serene

soul I know says: "At home, or with my friends, I should spend those hours reading or sewing, with an occasional turn out at doors. I can do all those things of the junction." Thus, provided with workbag and book, she forgets that switch-engines are puffing past the grimy windows, or even enjoys vicariously the wedges of apple pie wherewith jolly train men refresh themselves in her sight.

So the moralising schoolma'am asks, How many of you could realise that you were spending nine hours to go a distance of seventy miles, and yet retain your equanimity? It is a greater trick than the poise of Stevenson's canal-boat girl. I am tempted to close with a sentence from Mr. Ames's fine sermon in a late *Register*, "Why do we keep up the tension and strain, even when we are doing nothing?"

Columbus, Wis.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

TO SECRETARIES OF CONGREGATIONS.

SIR,—May I make an earnest appeal to secretaries of congregations, and others, to make *correct announcements* of the services in your calendar and elsewhere. I have recently visited various churches, and have not always found the preacher in the pulpit who is announced in your calendar. To-day I had intended to visit a church in London. The minister is announced to preach, and I particularly wanted to see him. Fortunately, I had occasion to write to him during the week, and he informed me that he would be away. I accordingly went to another church at which the minister is announced to preach, both morning and evening. I found the church locked up, and a notice on the board that "Next Sunday" there would be morning service at 11.15, and that in the evening the Rev. So and So would preach—not the minister of the church. At 11 o'clock on Sunday morning it is uncertain whether "Next Sunday" really means this Sunday or next. I sought out the chapel-keeper, and ascertained that "Next Sunday" meant to-day, and that "Morning at 11.15" without the name of a preacher meant that there would be no morning service at all.

I have nothing to say against the omission of the service, or even the occasional closing of a church in London at this time of year. It is better to have one service well attended than two badly attended, and it does no one any harm to go once in way to some other church than that which he usually attends. Nor do I complain of any personal annoyance or inconvenience. I had a very pleasant morning, and an interesting conversation with two men whom I met in a public garden on my way home. But I do plead, in the interest of the churches themselves, and of the general public, that whatever announcements are made in your calendar, or elsewhere, should be *unambiguous and correct*.

FRANCIS H. JONES.

Sunday, Aug. 4, 1907.

WITH THE VAN AT WALTHAM.

ON Sunday evening I had my first experience of the van. Arriving about half an hour before commencing I found it "pitched" in the Market-square at Waltham Abbey, and examined with great interest its fittings and arrangements. The ingenious way in which each bit of space is made to do double duty, and the appointments are thus made commodious, reflects great credit alike on the designer and the missionaries who find it possible to use it as a scullery, kitchen, bed-room, dining and drawing-room and library.

But it is about its mission, rather than its design, I want to write.

First, in Mr. Bertram Talbot we have one of those devoted, single-eyed and level-headed enthusiasts who are so real in combining zeal and courtesy with common sense and thoroughness. I noticed this first on the way from the station to the place of meeting, a twenty minutes' walk, giving ample opportunity for a display of tact in distributing advertisements of the meeting. Of the many to whom these were offered with a smile and kindly invitation, not one refused, or failed, so far as I could see, to accept it with thanks.

As eight o'clock approached people began to gather in the square, and when the "organ" voluntary began they soon closed up around the van. I noticed how varied the audience was. A number of working men in work-a-day clothes, then many well-dressed persons, apparently out for a walk; then others who had evidently just left other services, many carrying hymn and prayer books. On one side was a group of Salvation Army officers, and by the time the Scripture reading and prayers were over between 400 and 500 must have been there, a number which did not diminish up to the time when I had to run away for my train.

I had been asked to speak about my own pilgrimage from Methodist to Unitarian.

When I stood up two things impressed me strongly. First, that to many there what I had to say, however carefully expressed, must come with something like a shock; secondly, that with so varied an audience even a bow at a venture must hit somebody, and strike a responsive chord. Thus cautioned and thus encouraged, I spoke for about twenty-five minutes to as attentive a crowd as I ever addressed. Everybody seemed to listen. Nobody interrupted, not even the children, of whom a few had collected close around the "platform."

But the revelation came when I had done. I had always thought of Mr. Rawlings as a quiet, scholarly man, whose discourses, carefully read without rhetorical or oratorical emphasis, were suited only for the solemn dignity of a cultured congregation. Yet here he stood revealed as a popular orator. His voice rang out clear and distinct, filling the market place, reaching and holding the attention even of casual hearers at the outskirts of the crowd. True, one man made occasional remarks, but not enough to interrupt the flow of his discourse, and as he retold in clear and simple language without manuscript the story of the Prodigal Son, and enforced its lessons, showing how exactly they fitted in with Unitarian teaching, I felt that to many of the orthodox present this would come as a

new revelation, and the parable itself would be filled with a new meaning.

I felt, too, what a revelation of unsuspected power this must have been to the man himself, power of free utterance, of extempore speech, of which both he and his Hackney congregation would get the benefit, and which might yet be the means of attracting many who find our ordinary services too dull and uninteresting to attract their attendance.

To ministers who shrink from open-air work, and who have, as yet, held aloof from the van, I say, Try it! You will find it a new outlet for your powers that must reflect itself in your pulpit ministrations.

To laymen I say, Come and see for yourselves, and help in the work! You will find in it a stimulus to your zeal, and a new interest in worship and service.

One other suggestion. The one thing lacking at Waltham was singing. Cannot an effort be made to form a van choir from our London churches? If Mr. Harrison would call together the singers he conducts to the annual delight of the gathering at the President's reception, and appeal to them to sing with the van while in the neighbourhood of London, they and the movement alike would benefit—they most of all—and next, the churches in whose ministry of song they bear so helpful a part.

H. G. CHANCELLOR.

THE VAN MISSION.

WHAT follows here is the introductory part of last week's report, which we were unable then to publish:—

The week's work has been marked by a number of little incidents which are a pleasant set-off against the hostility which is so often shown. They may indicate as well the deeper feelings to which the mission appeals. The opposition, however noisy or vehement, is generally confined to a handful of partisans, whose authority is the letter of Scripture, and with whom no other single fact or consideration in the wide world seems to count. In reports of meetings, mention is naturally made of these disturbing elements, but it is not wise to exaggerate their importance. Only on a very few occasions, has the sympathy of a meeting been with our opponents in any marked degree. More generally the crowd enjoys the heckling, but insists on fair play; and more often than not displays impatience as soon as the questioning develops into interruption. The interesting thing would be to ascertain the impression made upon those who do not disturb, and who stand attentively listening two and three hours and often longer. Many of course will simply be indifferent; others are silent in the hearing of a new thing; perhaps weighing it up and establishing mental contrasts for themselves. The missionaries realise that approval is less likely to manifest itself than disapproval. People do not immediately applaud that which is unfamiliar, and which makes a straight and serious appeal to them as thinkers. But the presumption is that the majority if not "for us" are not against us. Night after night, invariably in fact, knots of men remain in eager groups discussing with the missionaries long after the close of the formal proceedings. And it

is in this work "on the ground" that the best evidence is found of the acceptance with which our message is heard.

The attendances have again advanced. Three or four meetings have been prevented by rain, and in one instance the proceedings were adjourned for 40 minutes in the hope that matters might improve. Half a hundred folk stood through it all, and the missionary was convinced that four or five times that number would have been present, as in previous and succeeding evenings, had the weather permitted. In Newcastle one whole meeting was held in the wet, and a crowd of 300 was present all the time. Seven meetings have had fewer than 100 persons present; at eighteen the attendance has varied from 200 to 800. As anticipated the news from Scotland is good, seven evenings being responsible for 1,910 adults. The return includes two evenings not included in last week's notes; and excludes children's meetings, of which several have been held with 100 and upwards present on each occasion. Two evenings were lost through rain, and a third through a race-meeting. The experiment with No. 4 Van promises well, and a series of meetings has been held at Newcastle which have increased in size, interest and enthusiasm as the time passed. The total attendance for 29 meetings with the four Vans reaches 7,625, an average of 263.

The meetings for the week just closed show an average attendance of 280. Rainy weather interfered somewhat, but in only two cases were meetings impossible, and only two had audiences of below 100. It was estimated that 1,000 gathered round No. 1 Van on Sunday last at Mansfield. A pleasing feature at Shirebrook was a welcome by the Primitive Methodists who came along to help the singing. The Scottish Van has met with encouraging success at Kilwinning, and again at Saltcoats, where 500 attended last Sunday. Some highly metaphysical questions were propounded at the meetings of No. 3 Van, at Hoddesdon, where a wholly unprecedented interest was manifested in "Monism," the "cosmic" or "extra-cosmic" nature of Deity, the origin of the universe, and the warrant for the "categorical imperative." It is satisfactory to learn that the querist expressed thanks and agreement at the close of his two evenings' catechising. This Van has travelled by way of Hoddesdon to Enfield, Edmonton, and Tottenham, and is therefore now well within the London area. A curious manifestation of the "all-or-nothing" secularism emerged at a meeting of No. 4 Van, at Newcastle-under-Lyme, the first, we believe, of this particular kind of opposition met with this season. It would seem that Secularism itself has felt the influence of changing time and thought. The record of missionaries shows the following as taking part:—No. 1, the Revs. R. P. Farley, A. Hall, and F. H. Vaughan; No. 2, the Revs. J. Forrest and E. T. Russell; No. 3, the Revs. J. A. Pearson, H. Rawlings, and T. E. M. Edwards; No. 4, the Revs. B. C. Constable, T. Paxton, and W. L. Schroeder.

¹ THE measure of the love of God is to love without measure.—*Francis of Sales.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Atherton.—Chowbent Chapel is closed for considerable repairs, installation of electric light, redecoration, &c. Services are being held in the school-room. Rev. J. J. Wright is just concluding a series of Sunday morning sermons on: "What Some Non-Theological People are Thinking and Saying about Religion." Among books and writers taken by way of illustration have been: "The House of Quiet," "The Thread of Gold," "The Upton Settlers," "From a College Window," and "Beside the Still Waters," by A. C. Benson. "Worry: The Disease of the Age," by Dr. C. W. Saleeby; "Happiness," by Carl Hilty; "The Way to Happiness," by T. R. Slicer. In consequence of the chapel being closed for a much longer period than was expected, the school sermons usually held in July are to be in the Volunteer Hall on Sept. 1, and Mr. Wright is to preach them just previous to setting sail for the international meetings in Boston.

London.—Sir Edwin and Lady Durning-Lawrence again had a large party of teachers from our Sunday-schools at Ascot, on Monday. There were between 200 and 300 present, including the Revs. Gordon Cooper, A. Gordon, F. Hankinson, C. Read, F. Summers, W. G. Tarrant, and W. Wooding, and the Revs. G. W. Kent and Dr. Sellick (Universalist), of U.S.A. The day was delightful, and the unremitting kindness of the host and hostess made the occasion a most enjoyable one. In acknowledging a vote of thanks, Lady Durning-Lawrence made special reference to London friends who are to attend the Boston Conference, wishing them a pleasant voyage and safe return. This year's Ascot outing is, we believe, the 27th annual party of the kind. The Rev. G. Toye, as in recent years, superintended the railway arrangements.

London: Islington.—The Flower Show, which has become one of the important annual events of Unity Church Sunday-school, took place on July 24. The Rev. E. Savell Hicks presided. Mrs. Roper, of Kilburn, delivered an interesting address to the scholars, dwelling on the refining influence of plant culture upon character. Every one present was delighted to have the unexpected pleasure of seeing Miss Preston at the gathering, and she kindly consented, at short notice, to distribute the prizes, prefacing that part of the proceedings with a vigorous and able speech to the young people. The school choir, which had been trained by Miss Harris, gave various musical items during the evening in a very creditable manner, and the Rev. Charles Roper also made an excellent speech. The exhibition this year has been the most successful yet held—some 113 plants being shown, which number includes 10 old plants.

London: Stratford.—An interesting social meeting of young people and friends connected with the church was held in the schoolroom on Wednesday, July 31, when a presentation was made to Mr. and Mrs. Harry Maguire on the occasion of their marriage. Refreshments were supplied by the generosity of a few friends. The Rev. T. E. M. Edwards, in presenting the gift, stated that he had known both bride and bridegroom from childhood, and referred to their close connection with the church. Mr. Maguire represented the fourth generation that had been interested in the church, his great-grandfather having been one of the founders. The marriage of Miss Greenhalgh and Mr. Harry Maguire, B.Sc., took place on the previous Saturday, the ceremony being performed by the Rev. T. E. M. Edwards.

Moneyrea.—The annual meeting of the members of the above church was held on Sunday last, at the close of morning service. The Rev. George J. Slipper presided, and the reports of the congregational committee and the Sunday and day schools were submitted by the hon. secretary (Mr. S. McK. Turkington). These were all encouraging, the record for the year being one of progress and hopefulness. Tributes were paid to the minister, choir, and organist for their respective services, and the various reports, along with the treasurer's statement of accounts,

presented by Mr. R. Kennedy, hon. treasurer, were unanimously adopted. Mr. A. K. Stewart, treasurer to the Lyttle Memorial fund, in seconding the adoption of the report, also stated that the preliminary arrangements for erecting the memorial school were now completed, after unavoidable delays, occasioned by obtaining lease of ground, and the building of the school would proceed at an early date.

Newport: Mon.—On Thursday, July 25, the members of this church held their annual outing, the party numbering nearly 50. After a drive of 12 miles to Caerwent, the extensive Roman remains there were inspected. Tea having been partaken of, the village and neighbourhood were explored until the time arrived for the homeward journey. Everybody present united in voting the outing most enjoyable.

West Bromwich (Welcome Meeting).—On Monday evening, July 29, a public meeting was held, after a well-attended tea, to welcome back the Rev. F. A. Homer as minister of the Lodge-road Unitarian Church. Mr. Homer was the third minister of the church, and was obliged, by a breakdown of health, to resign the charge. Recently he has been minister at Taunton, and now, the pulpit having been vacant since the removal of the Rev. E. A. Voysey to Northampton, Mr. and Mrs. Homer return to West Bromwich. At the welcome meeting Mr. Byng Kenrick, president of the Midland Christian Union, presided, and there was a good attendance of neighbouring ministers and other friends. The Chairman expressed his great satisfaction that they had at last secured a minister for the church, but warned the congregation that if they expected great things from their minister they would be disappointed, unless they were prepared to do great things themselves. He congratulated the church on the way the members had held together during the time they had been without a minister, noted with pleasure the many encouraging and cheerful signs, and expressed the hope that they would now go forward and accomplish a good work. A number of members of the church and representatives of the school joined in the welcome, expressing their great pleasure in having Mr. and Mrs. Homer back again. Mr. Bowater, one of these, said they remembered the excellent work Mr. Homer did in his former ministry among them—his earnestness, enthusiasm, industry, and self-sacrifice. He hoped the members of the church would match those high characteristics which they knew Mr. Homer to possess, and that by the same unselfishness, earnestness, and self-sacrificing labour they would make the future of the church a great success. The Rev. Joseph Wood, on behalf of brother ministers and the Union, warmly welcomed Mr. Homer on his return to the district, and urged the congregation to remember that they were all ministers, and must loyally co-operate in carrying on the work of the church. No church could live merely by the preaching, however eloquent, of the minister. He especially urged that if their churches were to succeed they must be worshipping churches, for a worshipping congregation would be a working congregation. The Rev. F. A. Homer, in response, expressed his great happiness in being among them again, and grateful for the cordial welcome they had given him. If he had not got health in the West he had gathered some knowledge, and a few grains of wisdom for their benefit as well as his own. He was glad to see some new faces among the congregation, and he congratulated them on the splendid way in which they had held together during the time that they had been without a minister.

Established  50 Years.

Gallard & Bowser's
Butter Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 11.

Aoton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel. Closed for repairs.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. LYDDON TUCKER, M.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, Services suspended during August. Re-open September 1.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. GORDON COOPER, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place. Closed for cleaning.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.
 Ilford, Assembly Rooms, Broadway, 7, Rev. GEORGE CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. G. W. KENT.
 Little Portland-street Chapel, 11.15, Rev. H. RAWLINGS, M.A.
 Mansford-street Church and Mission, Bethnal Green, 7.
 Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 7, Mr. H. TITFORD.
 Stoke Newington Green, 11.15.
 Stratford Unitarian Church, 11, Mr. G. W. EAMER; 6.30, Mr. E. B. ATHAWES.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. M. EVANS, Aberdare.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HARBOROUGH, Service at the Scotch Tea Rooms, 6.30, Rev. W. MELLOR, "The Best Creed in Christendom."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. G. LANSDOWNE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT McLACHLAN, B.D.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. FRANCIS WOOD.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. CHARLES HARGROVE, M.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGEES.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHBEND, Darnley-road, 6.30, Mr. D. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TOBQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road. Closed during August.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. S. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, SAMUEL EVANS BOWEN.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.
COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.
 London: Swedenborg Society, 1, Bloomsbury-street.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS.
 HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.
 Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

SOMERVILLE SCHOOL
 ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL
 FOR GIRLS
 AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are

The CULTIVATION of PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well-studied dietary.

The DEVELOPMENT of FACULTY by a careful adaptation of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply

MISS CLARK,
 Coombe Hill School,
 WESTERHAM, KENT.

MISS LOUISA MURRAY, L.R.A.M.,
 gives PIANO FORTE LESSONS.
 Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW-
 F. H. A. HARCADISTLE, | RENCE.
 F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

DEATH.

HARDING.—On July 31, at Knutsford Lodge, Edgbaston, Birmingham, after a short illness, Emily Rebecca, younger daughter of the late Charles Harding and Mrs. Charles Harding.

ONCE USED
ALWAYS USED



The Dallinette

For Household use.—To use it is the best, most simple and most comfortable way of ironing. Independent of stove and gas, it can be used anywhere. Non-inflammable fuel without noxious fumes. No risk from fire; healthier and safer than any other iron.

The Dallinette

(A smaller "Dalli")

For light work and travelling only.
 For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity every description of ironing can be done with it.

Price of the "Dalli" 6/-, price of the "Dallinette" 5/9. "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL CO., 4 & 6, Moor Lane, London, E.C.



"'PUBLIC OPINION' was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the "British Weekly," May 2, 1907.

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

The purpose of "PUBLIC OPINION" is to provide a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for Religious, Intellectual, Political, and Social Progress.

It seeks to provide the busy man with a lucid summary of what is happening in the different fields of human activity, and to focus within readable compass something of that teeming interest which comes from being in touch with many phases of life.

This object has been achieved with considerable success ever since "PUBLIC OPINION" was started in 1860. In the forty-seven years since then it has consistently carried out its policy.

The need for a paper like "PUBLIC OPINION" increases with the years, for life becomes more complex, and the busy man, though anxious to keep in touch with new developments of thought and activity, has not the time to read the many papers which would give him the needed facts. "PUBLIC OPINION" seeks to do this for him, and to present just that précis of life and thought which will enable him to quickly understand what is going on in the world.

"PUBLIC OPINION" (published every Friday, price Twopence, 32 pages) can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

"I know of two Prime Ministers who have read regularly 'PUBLIC OPINION,'" said the "Daily News," May 15, 1907.

"We know of at least one who has misread it," added "Punch," May 29, 1907.

SPECIMENS SENT FREE ON APPLICATION.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAZE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trams to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

ABERYSTWYTH: SEASON 1907.—APARTMENTS found. Assistance given visitors. Stamped envelope early.—SECRETARY, New Street Meeting House.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA to LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

TO BE LET, Furnished, at Branksome Chine, TWO new attractive HOUSES, medium size, surrounded by pine woods, charmingly furnished, all modern equipments and requirements.—Address, Mrs. COOKE-TAYLOR, The Teak House, Branksome Chine, near Bournemouth.

SALCOMBE, SOUTH DEVON.—To be Let, furnished, for September, "Tourelle," high airy situation and fine views of sea and coast. Five bedrooms (10 beds), bathroom, &c. Five guineas a week.—Apply, Mrs. B. DOWSON, at above address.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

ANY LADY interested in high-class handsome House and Table Linenware should write to HUTTON'S, 5, Larne, Ireland, for Free Autumn Samples. Our factory prices attract many repeat orders daily.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

AS ATTENDANT to Invalid or delicate child. Highest references.—"NURSE," c/o Mr. Fairweather, Woodbridge, East Suffolk.

FULLY QUALIFIED, experienced GOVERNESS to Junior or Advanced Pupils in or near Manchester.—E. H. SMITH, 44, Victoria-road, Victoria-park, Manchester.

CAN ANY LADY recommend good Working Housekeeper to take charge of gentleman's house at Loughton.—Mrs. POTTER, 59, Warrior-square, St. Leonards.

PLUMS FROM THE GROWER.

Egg Plums, 12 lbs. 2/6, 24 lbs. 4/-. Victorias, 12 lbs. 3/6, 24 lbs. 6/-. Damascenes, 12 lbs. 3/3, 24 lbs. 5/9. Prune Damsons, 12 lbs. 4/6, 24 lbs. 8/-. Cash with Order. Carriage Paid. England and Wales. Scotland, Ireland, &c., 3d. per 12 lbs. extra. BEST FRUIT. EXCELLENT VALUE. Fruit sent when ready. Send for FREE PRICE LIST. G. P. OSLER, Fruit Grower, EYESHAM.

Greengages.—Fine Greengages, 24 lbs. 6/-; 12 lbs. 3/6. Pershore Egg Plums, 24 lbs. 3/6; 12 lbs. 2/-. Victorias, 24 lbs. 5/6; 12 lbs. 3/-. Carefully packed and carriage paid to any station in England and Wales.—FRANK ROSCOE, Steeple Morden Royston.

From the Orchard to the Home.—The best preserving plum is the Pershore Egg, which I supply when in best condition at 4/- per 24 lbs., to any station in England and Wales, and at 4/6 to Scotland, Ireland, &c. Good fruit well packed, carriage paid, boxes free, satisfaction guaranteed. Illustrated list of these and other plums free to all mentioning this paper.—H. B. POLLARD, Fruit Grower, Evesham.

PLUMS.—Pershore (Egg), best for cooking, preserving and bottling, 6 lbs. 1/6; 12 lbs. 2/6; 24 lbs. 4/-. Victorias, 6 lbs. 2/-; 12 lbs. 3/6; 24 lbs. 6/-. All sent in best condition. Carriage paid, boxes free. Cash with order. Scotland and Ireland, 6d. extra per order. Full list from SHINDLER, THORNE & Co., Fruit Growers, Evesham. Order early. Satisfaction guaranteed.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 10, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3399.
NEW SERIES, No. 503.]

LONDON, SATURDAY, AUGUST 17, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	513
LEADER:—	
Separation of Church and State in Geneva	520
ARTICLES:—	
Sea-Sand	518
Findings from the Soul	521
Boston Visitors	523
A Conservative Reformer	523
A Religious Faith for To-Day—II.	524
Mr. Lambley's Farewell	525
Impressions of Van Work	526
MEETING:—	
The Van Mission	525
LITERATURE:—	
A Treasury of English Literature	515
Future Probation	515
President Eliot on Riches	516
Books on Peace and War	516
Science and the Future Life	517
POETRY:—	
Oberhofen	519
THE CHILDREN'S COLUMN	519
NEWS FROM THE CHURCHES	526
OUR CALENDAR	527
ADVERTISEMENTS	527

NOTES OF THE WEEK.

AFTER fifteen months' ministry Dr. Tudor Jones continues to send us good news of the movement at Wellington. The Sunday evening attendance is well maintained, and when Dr. Jones preached the first of a series of sermons on "New Investigations of Scholars concerning Jesus and Christianity" the hall, which seats 400 people, was crowded to the doors. Besides the work in Wellington itself, Dr. Jones, as the representative of the British and Foreign Unitarian Association, and accompanied by his wife, recently undertook a mission tour in the South Island, preaching and lecturing at Dunedin and Christchurch. At Dunedin intense enthusiasm was shown, in spite of the weather being so rough that for three days no boats were able to leave the harbour. On the evening of the first lecture over 200 people were present. Dr. Jones took as his subject "The New Movement in Theology in Britain, France, Germany, and Italy." The lecture occupied from 8 to 9.30, after which the meeting (which lasted until 11 o'clock) was thrown open for questions. At the second lecture on "My Pilgrimage from Calvinism to Unitarianism" about 250 people attended, although the storm was still raging. A large number of students from the University were present and took a lively part in the discussion. Several local ministers and students for the ministry visited Dr. Jones at his hotel, and expressed their interest in and sympathy with the movement, and at the lecture there was "almost a scramble" to secure pamphlets which had been placed on the table for free dis-

tribution. A large number of men and women also gave in their names as being ready to help in the movement. Dr. Jones is of opinion that the prospects at Dunedin are very hopeful for future efforts. At Christchurch, the weather being favourable, there were large and enthusiastic Sunday meetings, and sympathy was shown by repeated loud applause. The two week-evening lectures were not so largely attended owing to bad weather, but considerable interest was shown. All the meetings were fully reported in the daily papers, as was also an interview given by Dr. Jones to a representative of the *Evening Star*.

AMONG the distinguished scholars upon whom honorary degrees have been conferred on occasion of the tercentenary of the University of Giessen are Dr. H. C. Lea, of Philadelphia; Mr. F. C. Conybeare, of Oxford, "the meritorious interpreter and translator of the Armenian early Christian literature"; Professor Jean Réville, of Paris; and M. Paul Sabatier. Professor Rudolf Otto, of Göttingen, is also among the new Doctors of Theology, and Professor Albert Eichhorn, of Kiel. The announcement of these honours was made from the pulpit of the town church by Dr Krüger, on the second day of the celebration, with appropriate reference to each of the new doctors. His last announcement was of two names, linking together their thankful reverence for ripe old age and joyful encouragement of fearless youth, in the persons of Professor Friedrich Paulsen, of Berlin, the distinguished philosopher; and Lic. Friedrich Michael Schiele, of Tübingen, editor of the little weekly, *Chronik der Christlichen Welt*, and also of that invaluable popular series of *Religionsgeschichtliche Volksbücher*, of which Bousset's "Jesus," Wernle's "Sources," and Wrede's "Paul" (shortly to be published) have already been translated into English.

THE *Guardian's* American correspondent uttered a lament last week over King's Chapel, Boston, the old Episcopal chapel, which, on the Declaration of Independence, discarded both the prayers for King George and the doctrine of the Trinity. The present lament is in connection with the new arrangement made by the Trustees of the Chapel, by which its services are henceforth to be in the hands of the Harvard Divinity School. That means that they will be of a broadly Catholic and undenominational character. But "We Churchmen," the *Guardian's* correspondent writes, "had cherished a hope, which has grown stronger of late years, that the remnant of the congregation

might return to the faith of their fathers, and that the Nicene Creed and the Doxology to the Trinity might again be heard where they were so long rehearsed in Anglican liturgical forms; and some of us, who have from time to time, when we found the door of the Chapel open, entered and silently repeated the Creed, have added the prayer that the Church might soon come to her own again; but the prospect of a fulfilment of the hope and the prayer now seems far removed." So pious Roman Catholics still pray that the true Church may once more return to its inheritance in the great English cathedrals and parish churches. But for King's Chapel a better fate is reserved in its new dedication to a wider religious fellowship.

AT the closing session of the Congress on School Hygiene it was stated that 1,650 members and delegates had attended the 50 meetings of the congress, representing, besides foreign Governments, nearly 400 educational authorities. The congress adopted resolutions affirming the importance of training all teachers in the principles and practice of hygiene and physical training; demanding special schools for deaf children; the inspection of secondary schools on hygienic and sanitary grounds; and the medical inspection of school children, not merely for contagious diseases, but for general physical condition. A permanent international committee was appointed, and it was decided that the next meeting should be held in Paris.

THE Prime Minister and Mr. John Burns, President of the Local Government Board, expressed hearty sympathy last week with a deputation from the important Association of Municipal Corporations representing many of the largest municipalities in England, when they came to urge the importance of legislation giving to local authorities power to determine beforehand the plan of districts over which towns are likely to extend. Mr. Burns spoke of a draft Bill on town or suburb planning, which he said the Government had prepared, and which he considered preferable to the scheme presented by the deputation. The announcement of its provisions will be awaited with great interest.

THE principles of John Ruskin applied to manufacture have been successful, even in a commercial sense, at the Woodhouse Mills, Huddersfield, where for twenty-one years William Thompson & Son have put into practice his teaching, which was defined in the *Spectator* some years ago as being "based not, as ignominiously supposed, on the abolition of machinery, but on the

two-fold principle of complete honesty and veracity in production and exchange, and in a true subordination of the production of wealth to the wider aims of man." Mr. George Thompson was a friend and disciple of Ruskin, and despite grave difficulties with customers, he established and maintained the system of supplying goods, all wool and no shoddy, paying the highest wages customary in the district, with an eight hours day for the workers and a fixed weekly wage, and sharing profits with them. A pension fund and sick relief fund have been established. No married women are employed, but on the marriage of a woman who has been long in the employ of the Society £5 or £10 is given. Profit-sharing is of the essence of the scheme, and the division is made in proportion to the wages earned by each member, Mr. Thompson included. The profits have been credited to workers in shares on which 5 per cent., the maximum rate of interest, has been paid. The celebration of the "majority" of the firm was the occasion for sincere congratulations and happiness, and of an affectionate tribute to Mr. Thompson, the man who reorganised the firm on what may be called Ruskinian lines.

PROFESSOR GEDDES recently gave an address at Chelsea, pointing out the possibilities of the district as an art and culture city, and a "Chelsea Embellishment Society" has been formed, with Sir Thomas Barclay (who suggested the organisation) as chairman. To a representative of the *Tribune* Sir Thomas Barclay explained that the intention is to do what German "Verschönerungsverein" do for their cities, with money privately subscribed, and often with the assistance of grants from the civic treasury. Paths are made in attractive places for the use of the public, seats provided where there is a pleasant outlook, and in many ways beauty and the enjoyment of beauty are secured. The immediate aim of Professor Geddes is illustrated by what he has done at Dundee and Edinburgh. In Dundee, for example, the asphalt near the walls round one of the elementary school playgrounds has been broken up, and a border of flowers and shrubs put in its place. Without much expense, he considers we might in many places have flowers and plants instead of asphalt. The "Country in Town" exhibition, recently noticed in these columns, was designed with the like object of replacing ugliness and monotony by beauty, even without any large schemes of re-building and clearing the ground.

"THE Gains of Faith from the Advance of Science" was the subject of a fine sermon preached at Leicester by Canon J. M. Wilson, of Worcester, during the meeting of the British Association, and published in last week's *Guardian*. 1 Cor. xiv. 15, was the text, "I will pray with the spirit, and I will pray with the understanding also." Faith in the true sense of a reverent conviction of there being behind the veil of this visible world an infinite Wisdom and Power and Purpose, is vastly strengthened, he said, by the increase of knowledge which we owe to science, and men of science are men of strong faith. Whatever opposition there has been or still remains, "is not between

science and faith, but science and theology, for theology has often been rigid and inelastic, while both science and faith have expanded with the thoughts and knowledge of men. Unhappily, but almost inevitably, faith has often identified itself with the theology of the day, or rather with a theology, already seriously modified by living theologians, and has, therefore, been drawn into an opposition to science which is purely imaginary. Men of science are not foes of faith; they are proving that faith—Christian faith—is not to be identified with popular theology and its literal interpretation. And the gain, the relief to faith, can scarcely be over-estimated. Faith is being relieved from an intolerable confusion of ideas."

"THE thought of evolution," Canon Wilson further said, "has transformed revelation into insight and discovery, and the world is slowly learning that this transformation is not inconsistent with Christian faith. We cannot at present bridge the chasm between our conceptions of the personality of the Father to whom we pray, and that of the Universal Spirit which is the life of all that lives; nor that between necessity and freedom; nor can we understand ultimate mysteries in any case. But these limitations need trouble no one; we can hold fast to God and Christ, and truth and right and duty, retaining our familiar modes of thought while they serve us, and play our part in the world, without dreaming that we can know the whole, and prematurely constructing a new theology."

ANOTHER gain to faith from Science, which Canon Wilson noted, was that it helps us "to see that the different forms of faith and worship are not related to one another as one true, and all the rest false; but as higher and lower, as adapted to varied stages in intellectual and moral development, as processes of approximation to truth, of education of the spirit of man. It is, therefore, making possible not only a spirit of tolerance, but, what is far greater, the existence of a really Catholic Church, in which in all humility the various Christian bodies in our own land, and on a wider scale all the nations of the world, will be content to do their work side by side, not as jealous and aggressive rivals, but as ministering to different temperaments and types and stages of development amongst men, exponents of the manifold wisdom of God. Surely thus our world must appear in the eyes of the All-seeing Father."

A VALUABLE Blue-book on old age pensions has just been issued, containing a résumé of the investigations made by Royal Commissions and Parliamentary Committees since 1893, and their results as affecting the problem to-day. The first was the Commission on the Aged Poor under Lord Aberdare, which reported in 1895 that from financial reasons it could recommend nothing. In 1898 followed Lord Rothschild's Committee's report, which was also negative. Mr. Chaplin's Committee, in the next year, was more hopeful. It declared that the evidence favoured belief in the practicability of the scheme for old age pensions to all, but

certain specified classes, who should attain the age of 65. Another Departmental Committee, under Sir Edward Hamilton, attempted to calculate the cost of this proposal. Again in 1903 a select committee was appointed to consider the Aged Pensioners' Bill. This Committee endorsed the main outlines laid down by its predecessor of 1903.

THE tables in the new Blue-book contain a mass of important statistics. They show the number of pensionable persons in the United Kingdom under the Chaplin scheme, as about 686,000. In other words, of 20 persons of 65 years of age and upwards, 8 are disqualified because they have an income of 10s. a week, 5 have received disqualifying poor relief, and one is ruled out for other reasons; but 6 remain. Out of 20 persons, only 8 are disqualified by comparative comfort. The cost of such pensions, including administrative expenses, has been estimated roughly at nearly eleven millions pounds; and if half of this were defrayed out of local rates, it would entail the levying of a rate of about 5d. in the pound. If, however, the pensionable age were at first raised to 75 years, the cost would be reduced to little more than a quarter (about £3,000,000). These fifty pages of sober statements are full of the tragedy of the aged poor. They deserve the widest and most patient consideration. But after so many years' investigation the time for legislative action has arrived.

THE Yorkshire Unitarian Club will entertain the Rev. Robert Collyer to dinner on Saturday, September 28 next, in the Leeds and County Liberal Club, Quebec-street, Leeds. Applications for tickets may be made to the hon. secretary, Mr. A. Simpson, 17, Parkfield-mount, Beeston, Leeds.

MISS MONTGOMERY, of Withington, the *Christian World* recorded last week, celebrated her hundredth birthday on Tuesday, August 6. She is a member of Union Chapel, Manchester, the scene of Dr. Maclaren's long ministry, and was present at the church meeting in 1858, when Dr. Maclaren, then of Southampton, was invited to the pastorate. Miss Montgomery's health is good, and her interest in public matters is still quite alert.

THE visit of the Housing Congress to Liverpool was of special interest. It is stated that the average workman there earns only 16s. a week, and has a large family. This condition has been taken into consideration by the municipal authorities in their housing enterprises; and Dr. Albrecht, of Berlin, stated that they had grappled with their problem more successfully than any others. The foreign visitors were, however, shocked by the sight of the ragged children who grow up in them.

THE first of our Westward-bound brethren to report progress to us from the other side is the Rev. W. W. Chynoweth Pope, from whom a letter, describing the voyage of the *Empress of India*, has just come in. We hope to print it in our next issue, and to follow it up with other communications from one or another as these adventurous weeks go on.

A TREASURY OF ENGLISH LITERATURE.*

WE have had the opportunity of testing the value of Miss Kate Warren's specimens of English literature in some of the uses for which her book was primarily intended. We have found it of service in a literature class; and it has been of particular value in our endeavour to impart some slight knowledge of the matter and manner of our earlier English writers.

The plan of the book follows very closely that of Dr. Stopford Brooke's *Primer of English Literature*, as a companion to which it has been prepared in the first instance. The only deviations are the inclusion of a few writers who did not call for treatment in the *Primer*, and the exclusion of the dramatists, whom to represent would have required an indefinite, and unreasonable, extension of the thousand pages which make up Miss Warren's book. Her apology for this curtailment, the plea of space, is in itself sufficient; we may add to it the contention that adequately to represent English drama, even apart from the work of Charles Lamb, would have demanded a volume of the same dimensions. As a matter of fact, no anthology of the drama can faithfully represent the drama: the diversity of interest and the variety of manner, method, and action in the work of any great dramatic writer, of the time of Elizabeth or later—to say nothing of mysteries and moralities—preclude necessarily brief excerpts as unmistakably misleading.

Shakespeare still suffers in the elegant extracts of books provided for such as the popular elocutionist—witness the "seriousity," as a friend calls it, of the drivelling morality of Polonius's "advice" to Laertes, complete in its smugness and senility to the very last sentence, which only means in that foolish mouth, "Be selfish, and you will be right with the world." Miss Warren has been judicious in leaving drama religiously alone, save for two pages of fine examples of Marlowe's "mighty line" in *Tamburlaine the Great*.

Appropriately, Dr. Stopford Brooke has written an introduction, wonderfully comprehensive for its length, penetrating, solid, and—to use a feminine word—charming. It gives the reader a clear indication of the extent of our literature, and, what is more important, its complexity and intensity. It is ten pages of brilliant essay-writing, a splendid piece of descriptive literary work which commends Miss Warren's book by adding to its value.

Coming to the Treasury itself, we have passages of verse and prose representative of authors from the seventh century to the nineteenth. Of the earliest of these we have presented a text as close as possible to the original, with prose translations of distinct quality and the briefest necessary explanations and notes. There are good specimens of Beowulf, Caedmon, Cynewulf, King Alfred, and

Layamon, an interesting rune song, riddles, and extracts from the chief epics, romances, and chronicles. Following upon these we have fourteenth and fifteenth century work, which only needs interpretation by means of the glossaries supplied. The original spelling is preserved to the time of Spenser—then the general reader is in his free element.

Here we may intercept a word for first things. As a general rule, an author is best understood in a first edition—this is our only reason for securing first editions where we can, for he who buys books to sell again, particularly for a profit, is an enemy of all goodness! And, as an infallible rule, an author is best understood as his words are read in their original spelling; we draw the line only at his punctuation. He, or his editors, may not have known how exactly to measure out the sense of his sentences, but he did know the exact sound-value of his words. So to-day there are some of us who, for love of him, detest spellings like "labor," and all other Americo-Latinisms, and cleave to "labour" with its long drawl, the drawl of the full-voiced poet and of the ages. To read a man as he wrote is to get at more than the facts he wrote, and the thoughts—it is to get behind these, and behind his errors and emptiness, to the very soul of him. To do this is not to read books; it is to read literature. It is to be a sensible person. In spite of what critics say, Shakespeare is better in a first folio, when we come upon one, than in—I forget which publisher is "up-to-date" and cheapest. They say he could not spell his name; nor could several others—nor can President Roosevelt. Why trouble, then? But if we would understand, we must in authors go to the first things, even as for Christianity we must go to Christ. Poor Chatterton! one of the deepest of my literary loves, he cannot be known in our spelling; in his bad spelling and grammar is half the beauty of his best verse.

"Mie love ys dedde,

Gonne to hys deathe-bedde,

Al under the yllowe tree."

Tell me not that "My love is dead"—four sharp sounds with a jerk—can compare with the soft, long, pathetic music of the original. So is my contention established against every assault.

Two-thirds of Miss Warren's book consists, of course, of specimens from the time of Spenser downwards, and here the reader will meet with some of the best poems of four centuries and, particularly, with prose pieces which give an excellent idea of the styles of the greatest romancers, historians, philosophers, and essayists. These latter specimens make her work of exceptional value; we do not know any similar compilation which in this particular is so extensive in range and variety. One can turn to almost any author to be satisfied that here he is fairly represented; and most of the selections have the advantage of being practically complete in themselves.

Miss Warren in her preface disarms criticism of the objectionable sort with the confession that "it is too much to hope that every one will agree with the selection made." It must also be borne in mind that every anthology depends

almost exclusively upon the taste of its compiler. Else had we, and everybody, something to say. Of certain authors we have completely read, and in a manner studied, we should not say that Miss Warren has given us, according to our individual taste, passages which are thoroughly representative—nor have other anthologists—but our objection is further disarmed, it is disabled, by her remark that "it goes to the heart of the lover of true literature when stern exigencies of space compel him, in his character of compiler, to omit or curtail some interesting or beautiful or time-honoured or personally-endearred lines." We lay our finger on the lip of all captious or hostile criticism.

"She has tried to select passages interesting in their subject-matter, or in their literary relationships, as well as representative of the authors in their best and most characteristic manner." Considering that these passages cover practically the whole field of our literature, except the drama, we must say that in this endeavour, which occupied more than five years, she has been remarkably successful in producing a volume of selections which is likely to be extensively used as a book of reference and a guide to the chief works of our great writers. We think, too, that it will send many who procure it back to the reading of authors they have deserted. For two instances among several we might name—many will be disposed to turn again, under the inducement of Miss Warren, to William Cowper, one of our most neglected, but here justly treated, and, among prose writers, to Samuel Johnson, known to-day, so far as he is known, not too much through Boswell, but too little through his own writings. But we believe that this book will especially help to create a desire for the better knowledge of our literature before Chaucer and to encourage a closer acquaintance with writers between him and Shakespeare. It will tend, particularly in this second period, to promote regard for not a few who have been thrown out of view by the exceptional genius of Spenser and Shakespeare, but who have their own certain measure of greatness. In this sense Miss Warren's book is more than an ordinary anthology, that it is not built upon one or two slender principles but upon principles as subtle as the complexity and as distinct as the variety of our literature. It is such a book as, were our literature lost, would give no inadequate idea of what it was.

W. C. HALL.

FUTURE PROBATION.*

MR. BUCKLE tells us that since his retirement from the Burma Commission he has devoted his leisure to the study of the subject of the future life, and the work before us consists mainly of extracts from the books he has consulted. The work has certain very obvious faults: it is rather amateurish in execution, and being so largely a compilation, it presents a somewhat amorphous and disjointed character. But as it gathers together, from a variety of sources, much that has

* "A Treasury of English Literature." Selected and arranged with Translations and Glossaries by Kate M. Warren. With an Introduction by Stopford A. Brooke. (Constable & Co. 7s. 6d. net.)

* "The After Life: a Help to a Reasonable Belief in the Probation Life to Come." By Henry Buckle. (Elliot Stock. 7s. 6d. net.)

been written in regard to such terms as Heaven, Hell, Hades, Gehenna, Paradise, and Eternal Punishment, it makes not uninteresting reading, and ought to prove of use and value.

Our author looks to Scripture for the words of the after life. These words he does not profess always to understand, but so far as he does claim to understand them, he takes them as for the most part literally descriptive of the things behind the veil. Thus he introduces nearly twenty pages of Scriptural quotations with the remark that in them "we have some glimpses of heaven"—a matter-of-fact way of dealing with the utterances of faith and hope and pious imagination that does not quite commend itself to the modern spirit. But uncritical as is his attitude towards the Scriptures, he manages to convey a fairly good impression of what they say on the subject. And he finds that with much that is said by them the doctrine prevalent in most of Christendom to-day is inconsistent. According to New Testament teaching, he says, all souls pass at death to Hades, of which Paradise was regarded as merely the happier part or sphere. Hades is the place of probation, of further training for the good, of further mercy and opportunity of repentance for the wicked; and such as have never heard the Gospel in this world have it preached to them there. The intermediate state continues till the day of judgment, when those who are worthy of eternal life will receive it, and the hopelessly wicked, upon whom all the resources of mercy have been exercised in vain, will be condemned to the second death, that is, to utter annihilation. Without doubt this is the general drift of New Testament teaching, and Catholicism, with its doctrine of Purgatory, seems at first sight to be more in harmony with it than the ordinary Protestantism, which maintains that at death the soul is ushered immediately into Heaven or Hell. Mr. Buckle, however, justly points out that the agreement between Scriptural and Romish doctrine is more apparent than real; for, according to the latter, the fate of every soul is fixed at death, Purgatory being merely a place of discipline for those who are destined, but not yet fit, for Heaven. Our author does not raise the question as to whether they who have accepted the Gospel and lived good lives in this world may not fall away from grace, and be finally among the reprobate in the next. But, indeed, Scripture could furnish him with very little data or suggestion on the point, and he does not profess to go beyond that which is written. What he says and quotes in repudiation of the doctrine of eternal punishment, as commonly understood, will be approved by many in these days. So also, perhaps, will his championship of the idea of conditional immortality. But better, we think, than this latter is the view that the human spirit is by its very nature immortal; that salvation, more life and fuller, is the destiny of all; and that, at the very worst, "God unmakes but to re-make the soul."

J. M. CONNELL.

To CORRESPONDENTS:—Communications received from O. C. M., V. S., A. T., C. B. U., S. W.

PRESIDENT ELIOT ON RICHES.*

THE high value set upon the insight and wisdom of the President of Harvard University we indicated in our leading article of Aug. 3, when we printed also Dr. Eliot's address on "More Harvard Graduates for the Ministry." The little book here noted is a welcome example of that wisdom. It is an essay of only 38 pages, and may be taken as a lay sermon on the dangers and the opportunities of great wealth.

The irresponsible position of the modern American millionaire is contrasted with that of the feudal chief or great landlord of earlier times, and the moral dangers involved, especially to the children of the wealthy man, are clearly set forth. There must be great strength of character and high moral purpose in the man of great riches, in directing the education of his children, and determining their career in some worthy direction, to avoid otherwise certain disaster.

President Eliot does not minimise the advantages of great wealth in its power of command, but dispassionately sets forth successively what it can do for comforts, pleasures, luxuries, to gain objects of beauty, and secure aids to health, but then he shows the limitations of the rich man's powers and indicates how the balance is held in the matter of true happiness. Here is one example:

"To build a palace at fifty years of age in city or country, and maintain it handsomely for his family, seems to be a natural performance for a very rich man. It is interesting to build a palace, and it affords some temporary occupation; but it is incredible that this achievement should give as much pleasure to the owner as a young mechanic gets who has saved a few hundred dollars, and then builds a six-room cottage, to which he brings a young wife. He, being skilful at his trade, builds the cottage largely with his own hands, and she, out of her savings, provides the household linen and her own wardrobe. The achievement of the mechanic and his wife is a personal one, hallowed by the most sacred loves and hopes. The palace is the rich owner's public triumph, finely executed by hired artists and labourers. It is a personal achievement only in an indirect way" (p. 14).

The great services a rich man can render in the improvement of estates, in the creation of museums, parks and gardens, the endowment of universities, libraries, hospitals, &c., is then set forth, and a note on the difficulties of wise and really helpful giving follows. Academic and similar endowments Dr. Eliot holds to be far the wisest and most truly beneficent, as they have become in America happily the commonest, because they are much more than palliations of evil. "They are creators and diffusers of good. Through this change the chance of the very rich man to do perpetual good with his money has been greatly increased; and surely the hope of doing some perpetual good with the product of one's intelligence, skill, and industry is one of the brightest of human hopes" (p. 25).

* "Great Riches." By Charles W. Eliot, LL.D., President of Harvard University. (New York: T. Y. Crowell & Co. 75 cents net.)

BOOKS ON PEACE AND WAR.*

THE *Speaker*, which has since become the *Nation*, some little time ago offered prizes for lists of the best hundred books on Peace and War, and we have here four of those lists, with a brief explanatory introduction and an index of authors. This last contains 274 names, showing, as was to be expected, that a good many authors are found in two or more of the lists. Thus, the *De Jure Belli et Pacis* of Hugo Grotius (1625) is in all four lists, as is also Mr. J. A. Hobson's *Imperialism*, while Jeremy Bentham is quoted by three. Tolstoy is, naturally, in all the lists, and Zola's *Debauch* in three. So is the Rev. Walter Walsh's *Moral Damage of War*, of which Mr. Charles Sturge, the compiler of the first list, says: "A useful book marred by over-emphasis and by a needless attack on the Hague Conference." Mr. Sturge's list is the most useful of the four, because it adds descriptive notes and occasional comments on the books named. Frequently, in addition to the date of a book, with modern books the publisher is given, and, much less frequently, the price. If publisher and price could have been uniformly given for all books which are still to be bought, it would have added much to the usefulness of this valuable compilation. In the index of authors we note that the initials of Mr. C. E. Maurice have been given also to Dr. Martineau.

Mr. Sturge's classification of his hundred books is as follows:—

- (a) Works of reference.
- (b) General statements of the case against war and for possible substitutes.
- (c) Defences of war (including Ruskin's *Crown of Wild Olives* and Tennyson's *Maud*).
- (d) War as it is.
- (e) War from religious and ethical standpoints.
- (f) Commercial and financial aspects.
- (g) Modern developments and tendencies in their bearing on the question of peace.
- (h) International law.
- (i) Specific proposals for restricting or abolishing war, practical applications of such proposals and criticism thereon (24 volumes).
- (j) Biographies dealing largely with the question (Lives of Cobden, Henry Richard, and Joseph Sturge).
- (k) Miscellaneous (including Clarkson's *Life of Penn*, Cobden's *The Three Panics*, and More's *Utopia*, and three other publications).

BELIEVE in the best thoughts and whisperings that visit thy heart. If thou dost catch at times some gleams of the divining; of charity, of the glory of sacrifice, of the grandeur of faith, of the sky-piercing power of prayer, like mountain peaks jutting through fogs, or slopes afar off in the horizon light, believe in them with more enthusiasm than in the stupid dust of the beaten roads. Make your home where they will inspire you, and where you can easily ascend their slopes, and see the world from a higher point, and feel the everlasting presence of God.—Starr King.

* "A Library of Peace and War." With an Introduction by Francis W. Hirst. (The Speaker Publishing Co., 14, Henrietta-street, Covent Garden, W.C. 1s. net.)

SCIENCE AND THE FUTURE LIFE.

IF conviction went by comprehensiveness and copiousness of argument, we might all become persuaded of the truth of immortality. But that is the one question upon which argument least avails. Hence the wisest teachers, aware how a little personal experience is worth all the revelations in the world, point the way to its acquisition as the royal road to peace. We are all souls, and in our soul lie the proofs of its past history, its present powers, and the promise of its future destiny. So Browning would have us believe.

"Truth is within ourselves; it takes no rise

From outward things, whate'er you may believe.

There is an inmost centre in us all,
Where truth abides in fulness; and to know

Rather consists in opening out a way
Whence the imprisoned splendour may escape,

Than in effecting entry for a light
Supposed to be without."

Meanwhile, and until the truthseeker gains boldness to take the steep, short path, there is a choice of circuitous roads. M. Louis Elbé describes* such a road. He seeks to build up a strong case in favour of the theory of survival by the accumulation of probabilities, and, with that aim, he divides his work into two parts. The first half is devoted to recapitulating all that the ancients believed upon the subject, while the second section discusses the evidence of tradition in the light of the theories put forward by modern science.

Universal Testimony.

No one will complain of the lack of width in his survey. From the archaeological remains of pre-historic races down to modern Spiritualism and Theosophy, from the customs of savage tribes to Christian belief, through China and Egypt, India and Gaul, Chaldæa and Greece, he bears us along in rapid flight, culling from every garden and at last nearly burying us in blossoms. He has no difficulty in showing how, throughout the whole history of antiquity, the idea of immortality exercised a paramount influence upon and determined the organisation of the family, and, through the family, of the city and the state. The task has been so often accomplished that there is little new to be said on this score. He is, however, not content merely to catalogue the beliefs and practices, in the manner, say, of Mr. Sidney Hartland. His research into the mysteries, the oracles, funeral rites, burial customs, cannibalism, embalming, insect symbols, weird superstitions, ideas of re-birth and guardian angels—are all animated by his main purpose, and touched with brief but illuminative explanations. We become more prone to drop the contempt nursed by the superior person who takes up these subjects to prove how much wiser we are than those who went before us.

Thus it was a sensible practice in vogue among the Gauls to wait for five years after condemning a criminal before they

put him to death, so as to give him time for repentance, and fearing to sully the world beyond with the presence of guilty souls (p. 90). This clemency based on occultism seems to us more merciful than our civilised seven days' grace and the judge's blasphemous commendation to a mercy he violates. Moreover, the poetic materialism of primitive races that inspired them to bury a body in the same bent-up position as that of the unborn foetus, on the theory of replacing it in the womb of mankind's universal mother to await a new birth at the resurrection (p. 22), appears no whit less sensible than the hopeless materialism of Hæckel, or less religious than the cheerful materialism of the Anglican's faith in the resurrection of the body.

There is, further, a deeper humaneness in the ancient conception of the participation of ancestral spirits in the concerns of the family than in the modern Protestant neglect in thought or act of the thrice-blessed dead. Their functions in the Roman and Chinese household are summed up as follows (p. 129):—(1) They were present at the admission of the new-born child; (2) also of the young bride who came to take her place at the family hearth in order to perpetuate their lineage. (3) They received the renunciation of the maiden who, when about to enter a new family, required their consent to leave them. (4) They were always at hand to receive into their midst the souls of such of their children as were about to die.

More than a living practical conviction of survival flourished in ancient times; among many peoples there was taught a definite account of the complex constitution of the human soul. Compare Ovid's *caro, umbra, manes, spiritus*, and the more subtle systems in the Kabala, in Druidism, and the esoteric schools of Egypt and India. It would appear as though the victory of Christianity was not a triumph of a superior religious philosophy, but rather of a more vivid and earnest ethical enthusiasm. M. Elbé shows us also the diversity of effect of the same belief upon a dissimilar racial temperament. Thus a faith in the development of the soul through a series of successive lives, led the Gauls to joy in existence as means of furthering progress, led to a happy activity and strenuous effort; while with the Hindus the truth was accepted with sorrow, life was a burden to be rid of, and passivity the way of salvation.

The Witness of Science.

When our author endeavours to connect this universal tradition of immortality with the teachings of science, like the bridge of Kinvat, his arch becomes thinner and slenderer toward the latter side. He warns us that absolute certainty is impossible, but he is confident that we may discover " manifold evidences the concordance of which, owing to their very number, may attain to a probability indefinitely approximating to certitude." Among the deductions of science he begins with those from Astronomy.

Negatively they destroy a belief in a material heaven and hell, and suggest that the soul's life is immaterial. They render it impossible to suppose our insignificant planet should possess the monopoly of

intelligent life; and a plurality of inhabited worlds allows the theory of a plurality of lives. Intelligent life may very well be simply transferred from one planet to another. From physics he derives such help as is furnished by the paramount importance of the law of the indestructibility of energy (thought, conscience, love being forms of energy) and the operation of the ether. Amid the destruction of the atom he notes the permanence of the etheric vortex, and from the analogy borrows a scientific nucleus for a soul. Our bodies are not our own; their constituent elements incessantly change; we possess only the usufruct; yet through the detritation of a number of bodies worn in a single lifetime we preserve an abiding identity. He records the growing importance attached in science to the consideration of imponderable elements eluding all observation by the senses. In order to explain the grossest and most palpable phenomena, science is obliged to fall back upon the conception of an invisible principle—the ether. How much more necessary, in order to explain mental facts, is it to fall back upon a medium which is so much more subtle than the ether as ether is, compared with the group of atoms forming a tree or a rock!

On its material side life itself "constitutes nothing more than a mere chapter in the history of carbons," but what is life in its inherent essential nature? Does it not imply a new force far more inaccessible than the ether? M. Elbé shows reason why life must be regarded as independent of its material manifestation, though temporarily associating itself with a molecular structure, which it turns away from and replaces with others. He sees no possibility of confining psychological experience to modifications of visible matter, as does M. Le Dantec.

The Life-Force and its Medium.

We need not evade the supposition that the highest spiritual forces have their appropriate medium to operate in, as the physical forces have the ether. In his chapter on "Odic Force" our author discusses the probability of the vital force in man being associated with a grouping of infinitely attenuated corpuscles even more subtle than those of the ether, and directing the etheric vortices just as the latter direct the material atoms which they attract. If, as Emerson says, every cause is the effect of a finer cause, we are obliged, in order to account for the accredited facts of clairvoyance and telepathy, to fall back upon a universal astral and mental medium, interpenetrating the ether as the ether interpenetrates all things. Mr. Myers named this hypothetical medium the "met-etherial environment."

These are still debatable theories, but M. Elbé records the names of a large number of scientific men who hold them in one form or another. They are not purely gratuitous speculations; they are called for to account for the proven facts. As we cannot explain wireless telegraphy without the hypothesis of ether, so we cannot explain the nature of memory the tapping of which by a sensitive psychical person appears otherwise so miraculous; nor the permanent invisible groupings which must attach themselves to the primordial germ

* "Future Life: In the light of Ancient Wisdom and Modern Science." By Louis Elbé. Being an authorised translation from the French original. (Chatto & Windus. 6s. net.)

in the process of heredity; nor veridical hallucinations, nor present visions of people at a distance, nor many of the numerous facts attested and verified in the course of psychical research, without postulating a transcendental medium, a universal soul of which ours are indissoluble and eternal parts.

M. Elbé believes science to be upon the way of proving the existence of man's astral body, in which the soul functions after death, and the demonstration of which will bring the question of immortality within the region of experimental science.

Gathering all his suggestions together, he concludes that the idea of the existence in man of an independent immaterial element forces itself upon us with a probability which equals, if it does not surpass, that of all the theoretical conceptions of positive science.

We are not sure but that the case already stands on higher ground than this modest platform. It is, however, rare to find so open a mind and unprejudiced a temper brought to bear upon the question of immortality from the scientific standpoint. The work is characterised by a wide range of knowledge, and is quite up to date. Though a translation, the English version is simple and idiomatic and reads smoothly. Those who do not affect scientific disquisitions will find in this attempt at popularising scientific deductions a little mine of information brought to bear upon a question which is of the deepest personal concern to each and all.

J. TYSSUL DAVIS.

SEA-SAND.

SEA-SAND. It is a simple theme. But, as Shakespeare reminds us, those who seek may find "tongues in trees, books in the running brooks, sermons in stones, and good in everything." Certain it is that there are thousands in this island of ours to whom summer comes in vain unless it transports them to some refreshing vision by the seashore. And perhaps for weary men and women there is no couch like a sand dune, for never weary children no playground like a broad and unfenced sand stretch by the sea.

One characteristic of sea-sand which delights us is its cleanness. It is so different from the dust of our streets. Twice a day it is laved and lifted and cleansed by the ebbing and flowing tides. We handle it, and, so far from getting soiled by it, we are cleansed. And we readily appreciate that provision of the Koran which prescribes, where water is not obtainable, sand for ceremonial purification. We even suspect some efficacy in the alleged sand cure for fever. Then, how soft is sea-sand to the tread! To walk on it other than barefoot is sacrilege to those who have once felt how benign and yielding is sand to human feet. Here is a natural pavement—a mosaic unmatched in the world's richest city or finest palace. And when the receding waves have just re-washed the level floor, what myriads of minute facets flash light and colour in the sun. What a luxury to tread this jewelled pavement! A Scandinavian visitor to England, accustomed to more Spartan surroundings, was wont to pace

barefoot his bedroom night and morn enjoying the delicious sensation of the soft foothold of a velvet pile carpet. Who has not felt something of the same fascination and delight in treading sea-sand? Civilisation, unfortunately, is fast robbing us of the wonderful capacity for pleasurable sensation which resides in the foot. Mark the shapely, nobly formed foot of the Oriental man and woman; note the deftness with which it will pick up a handkerchief or even a pin. Then ponder those many inventions of man which have robbed this member of its nobility, beauty, and dignity. The foot has the lowest place, yet its arch carries the whole body. A little child's foot is amongst the superbest creations of Nature's moulding. More than this, it is full of feeling. But so clumsy are man's devices that, so far, he has been unable to protect the foot from weather without dulling its sensitiveness and crippling its power. But sea-sand has done something to save the foot. Sea-sand has recovered for the child, during the summer months at least, the sandal. But even this is superfluous on the shore itself. There both child and adult, treading barefoot, feel a nameless exaltation, an inexplicable liberty, as though they trod the outer court of some holy temple; and such indeed they do, for here God meets with them and speaks with them in a voice, now softer than the south wind, now louder than the thunder-breaker.

Black, white, and brown, mingled with the endless iridescent colours of powdered sea-shells. What a wealth of bright gems! Here are diamond, and jet, and sapphire, and garnet, ruby, and mother-of-pearl. Every grain separate, polished, and crystalline. Whence this polish? A thousand thousand storms have contributed to it. These particles were once compact of the solid rocks. The sea tore huge masses from the shore; pounded and grated and ground them in her mortar, with ceaseless ebb and flow polished and purified them on ocean floor for centuries and ages. Sermons in stones? Aye. Conflict, eternal conflict, has beautified these broken particles, washed away all muddy elements, left only the rounded or the crystal shaped jewels, and spread them in one endless glorious strand: symbol of that conflict which does so much for the making of man; the storms which batter, cleanse, and transfigure us—or should. The ordeal which, as this or that excrescence is chipped or worn away, seems disintegrating and disastrous, may leave us at last shapely, polished, pure, meet for a place, however insignificant, in that temple of living stones—the church of all souls who have sought the highest and endured the scorn and buffets of the world.

Perhaps the most noticeable feature of sea-sand is its wonderful multiplicity. On examination we find it consists of fine grains, finer grains, and still finer, like dust particles. Many of the finest grains cannot be detected save under the microscope. Our readiest symbol for immeasurable numbers is "as the sand by the seashore." The sand grains, quite as forcibly as the sea waves, suggest infinity. Take a handful. They are more than you can number. Infinite, infinite! That is one message of the sea-sand. To attempt to

number the sea-sand is to run sheer up against one of our limitations. Men can count the seas and the continents, but they cannot count the sand. They can count the trees of the forest, but they cannot count the leaves. Even were it worth while, life is not long enough. But the mere impossibility suggests to us some greater mind which can lay hold upon these infinities with as much ease as we lay hold upon the finite. Is there not One who is able to take in the number of the sand, and the stars, and the very hairs of our head? In other words, is there not One who cares for trifles? Not these trifles, perhaps, but those details of human life and destiny of which they are symbolic. "Your heavenly Father knoweth what things ye have need of." The infinitely small somehow speaks to us of the infinitely great, tells of a love which is measureless. A sand grain and a sparrow—alike small, but alike insignificant? Nay, no arithmetical progression can measure the distance between them. The sparrow is a living, sentient creature. And "not a sparrow falleth to the ground without your Father."

And again, sea-sand suggests mutability, mortality. Borne on the wings of the wind, or driven and tossed and drawn under by the waves, the fine grains form dunes to-day, treacherous hollows to-morrow; to-day the pleasure-ground of the living, to-morrow the winding-sheet of the dead. The bather knows the treacherousness of the sandpits; the boatman knows that the anchor plunged in the sand may drift with the current. The children build their castles, but they soon learn that the particles lack cohesion, and before the advancing wave melt in the common level of the shore. And the memory of earth's millions is as names written on sand. In a moment of abstraction on a summer's day you take a handful of sand and hold it, watching the fine shower which slips through your fingers. That is your life and mine. The sands are running out. The things we grasp slip from us even whilst we hold them.

"I stand amid the roar
Of a surf-tormented shore,
And I hold within my hand
Grains of the golden sand;
How few! yet how they creep
Through my fingers to the deep,
While I weep—while I weep!
O God! can I not grasp
Them with a tighter clasp?
O God! can I not save
One from the pitiless wave?
Is all that we see or seem
But a dream within a dream?"

Ah, it is not what we hold, but what we are, that matters. Life is but a brief gift. Many of the best things it gives we can keep but for a season. "Earth changes, but thy soul and God stand sure." It is only as we realise the oneness of our life and God's that we live. "How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them they are more in number than the sand." A. T.

We have no heavenly life in us, nor fitness for it, unless it gives meaning, richness, glory, and the joy of promise to the earth.—John Hamilton Thom.

THE CHILDREN'S COLUMN.

A HOLIDAY WITH GRANDFATHER.

III.

By this time it was getting dusk, and Fred and his sister were quite ready to continue their walk to grandfather's house. After leaving the stream their way led them through a wood, and so dark was it under the trees that they could but just see their path. Oh, how still it was! so silent and dim; indeed, that Susie was glad to have grandfather's hand to hold, and to listen to his quiet voice while he told them the names of the trees, as each giant was passed. Now there was a clump of Scotch fir, then a group of white-barked silver birches, next two mighty beech trees, one on either side of the path, then more Scotch firs and larches. After this came a clearing with a lot of undergrowth, and, as the evening glow lit that part of the way up, Fred was full of excitement as he noted great numbers of big night-flying moths, swarming and fluttering about the honeysuckle blossom.

Suddenly there came a blood-curdling hoot: "Too-whoooo!" "Towhit!" "Too-whoooo!" The sound seemed to come out of the air quite near them, but they could see nothing. Susie was quite frightened, and even Fred felt a sort of cold shiver down his back. But grandfather only gave a quiet little chuckle, and drew the two children into the shade of some bushes and told them to watch. Then, in the gloaming, the old man began to whistle in a low key, exactly imitating the weird sounds which had startled the two young folk. "Too-whooo, Towhit, Towhit, Too-whoooo!" This he did three or four times, and, soon, out of the dark fir trees a great soft feathered owl came silently sailing down towards them—so silently! *quite* noiselessly indeed: it was the nearest thing to Susie's idea of of a ghost, and in her fright she gave a little cry, and squeezed grandfather's hand tightly. Her cry startled the owl, which had been deceived by grandfather's imitation into the belief that his mate was calling him. At once the grey soft feathered bird, with a little ejaculation of alarm and disgust, wheeled off back into the dark fir clump. Grandfather laughed heartily, and asked Susie if she didn't think him a wonderful magician as he was able to talk bird language. But Susie had had enough of magic for that turn, and confessed that she would be glad to get out of the enchanted wood, and revisit it, next time, in broad daylight.

So they continued their way, and the only other enchanted thing which they saw was a belated glow-worm "shining with all her might." Grandfather explained that June and July were the months to look for glow-worms, and Fred must consider himself favoured in seeing a specimen so late in the season. The old man then picked up the glow-worm and placed it on Susie's hat—"not as a decoration," he said, "but to light her on her way out of the enchanted forest."

They had not gone far, after leaving the wood, before they saw lights twinkling in a house a short distance ahead. This was a welcome sight to our two young travellers, who, though they had walked

really only a mile and a half, had seen and heard so much, and were also beginning to want their inner boy, and girl, refreshed. It did not take them long to reach the house, where, in a room which was half kitchen and half sitting-room, they found a most welcome meal, a sort of tea-supper spread out ready for them. As they had taken rather a long time with their walk home, they found that their luggage had already arrived, so, after being shown their rooms and finding them very delightful, they fell to work on the good fare provided by Mrs. Simpson, grandfather's cheery housekeeper, and did their best to make up for lost time.

Grandfather's household was not a very large one. Beside himself and Mrs. Simpson there was only Cholly, the Irish terrier, who, on the arrival of the two young visitors, gazed for a moment into their faces, to see if they were of the right sort. It was quite evident that he was entirely satisfied, for his short tail gave little wags of welcome, and he allowed them to pat his head, and fondle him, then looked up into grandfather's face and gave a short cheerful bark, which meant, so grandfather said, that he, Cholly, adopted them into the family circle, and constituted himself their "guide, philosopher, and friend." Cholly was not a young dog; he was, indeed, in the prime of early old age. There was no nonsense about Cholly, no silly fawning or fussiness about him. His teeth were still sound, and they were at the service of his master and his master's friends. Woe betide the tramp, and the stranger at the gate, whose appearance did not fully satisfy Cholly! When any such appeared, Cholly would just say an ugly word in dog language, "with a nasal inflection," then he would smile up into the unwelcome stranger's face—a dog smile, which showed *all his teeth!* The stranger quickly saw the points of Cholly's little joke, and departed hurriedly in peace, not in pieces! But Cholly's motto was, "once a friend always a friend," which is a good motto for a dog, and not a bad one for boys and girls; and men and women, too!

When the evening meal was finished the old man took his two guests out into the garden. It was now quite dark, so but few of the flowers could be seen—here and there the white ones gleamed in the starlight, but, overhead, the glorious garden of the heavens was ablaze with stars. Oh, how wonderful they appeared to the two children, fresh from a big smoky town, where the stars, at the best, shine only dimly through the murky air, and where the eyes are dazzled by the glare of lamps and electric lights! Out in the country, where it is really dark at night, the stars shine, and twinkle so brightly and seem so *near* and *friendly* that it is a joy and delight to behold them.

Grandfather told the children how quickly the light from the stars hurried in its journey—nearly 200,000 miles each second—"And yet," said he, "so far are they away, that the light from the nearest to us has taken not less than ten years to come. When Susie was a baby, just starting to walk, the light from the nearest stars started to fly to us, and coming so quickly, is but just arriving; nay," said grandfather, "the light from

yet more distant stars, which started when I myself was a wee toddler, is but *now* arriving." The two young folk were bewildered, and, indeed, who among older folk is not, when these miracles of romantic science are revealed to us!

And on the grass of the lawn, close by, was yet another gleaming star, for grandfather had been careful to place there Susie's glowworm, where its joy and comfort were displayed by its bright shining. So ended the first day of Fred and Susie's holiday.

THOMAS ROBINSON.

"OBERHOFEN."

AFTER THE RAIN.

AFTER the rain

How cool the air, how sweet the scent,
How fragrant all the earth,
When morning dawns with brilliant sun
And birds awake to greet its birth,
After the rain.

The dewdrops glitter on each leaf.
Red gold the pine tree stem,
Red gold the fallen leaves that lie
Beneath the raindrops' diadem,
After the rain.

The insects stretch their dainty wings,
And fly with joyous whirr,
The squirrels leave their sheltering hole,
And scud and leap from fir to fir,
After the rain.

The mountains that were veiled in cloud,
Rise grandly through the mist,
Vaguely majestic, golden hued,
By shimmering sunshine softly kissed,
After the rain.

Oh! summer morn, how fair art thou,
How graciously divine,
Rejoicing life rings out thy praise
And worships gladly at thy shrine,
After the rain.

SUNSET.

BEAUTIFUL evening light, how peacefully
you fall,
On village and forest and lake, and mountain and all.
Out of a perfect day, a perfect eve is bred,
Gold, with a tinge of red.

Out of the marvellous union of reds and blues,
Purple is born that the distance alone can lose,
But from the snow-line above, all shadow has fled,
All is gold, with a tinge of red.

Now watch! for the clouds are melting
before the sun,
And the battle with his sinking might is fought and won.
A glow of rosiest fire lights on each mountain head,
Not gold, but a flame of red!

When the battle of life is over and done
with at length,
Shall we see it in sunset glow of gathering strength?
Shall we not think this earth, with troubles and sorrows fled,
Was gold, with a tinge of red? —F. L.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 17, 1907.

SEPARATION OF CHURCH AND STATE IN GENEVA.

THE separation of Church and State in the city and canton of Geneva, determined by an unexpected majority in a popular vote on June 30, to take effect on January 1, 1909, is an event of far greater interest to the religious world than the number of the people directly concerned might lead one to suppose. Under CALVIN'S rule Geneva became one of the great cities of the world, great in spiritual power and intellectual significance; and there as completely as in Rome itself, the Church was the dominant power in the State. Latterly, indeed, the independence of the State from ecclesiastical control has been largely vindicated, while in the Church itself a more democratic form of parochial management has been established, and in the University there has been an independent Faculty of Theology. But the maintenance of the clergy was still provided by the State, and the great body of Protestants held warmly to the traditional connection between Church and State, with its history of close upon four hundred years.

When in 1880 M. FAZY, one of the leaders of the Radical party, brought forward a proposal of separation, it was negatived by the people with a majority of 5,000; now, a similar proposal, made by the same leader, has secured a majority of 800 votes, the numbers, roughly speaking, being 7,500 to 6,700. And remembering what has just been happening in France, the curious thing is that it is the Roman Catholic vote (together with a large number of abstentions) which has been the determining factor in this election.

A Geneva correspondent of our Paris contemporary, *Le Protestant*, estimates that of the majority in favour of separation, 4,000 were votes of Roman Catholics, 2,500 of Socialists and Radicals, and 1,000 perhaps of ultra-Protestants who desired separation either on the ground of abstract principle, or because they wished by this means to be separated also from the liberals of their own church. On the other hand,

there was a great deal of indifference, for out of the constituency of 25,000 only some 14,300 voted. A good many, perhaps, abstained from over-confidence in the security of the old position, others from genuine perplexity of mind, for there were seventeen of the Protestant clergy who issued a manifesto in favour of separation (met by a much more numerous signed manifesto on the other side); but large numbers, undoubtedly, were simply indifferent to the subject. On the other hand, the Roman Catholic vote was solidly given, sick men were brought from their beds to vote, and there has been great jubilation over the victory. It was the country districts, which formerly belonged to Savoy, but now are included in the Canton of Geneva, which largely furnished this dominant Catholic vote. The inwardness of the matter, as compared with the contrary attitude of the Roman Church in France, is to be found in the conflict between the Roman and the National Catholics in Geneva. Since 1873 the National Catholics have been in possession of the old churches, and have been recognised by the State, and though they offered the *simultaneum*, the joint use of the churches to their Roman brethren, this was refused, and the latter have since maintained the attitude of aggrieved martyrs. Now they have their revenge, for the Radicals made alliance with the Roman Catholics to secure separation, under the form of suppression of the State contribution to the churches, *suppression du budget des cultes*, and the measure is described by the correspondent of *Le Protestant* as having been so far "Romanised" that the old churches will now pass from the hands of the "National" once more into those of the Roman Catholics, while at the same time the *simultaneum* is made impossible. Another description of the situation in a recent number of the *Christliche Welt* also points to the growing political power of the Roman Catholics in Geneva, and the waning influence of the Old Catholics; and attributes the passing of the measure to the conviction that it was the only way to do justice all round. To include the Roman Catholics also in the State endowment of religion was felt to be out of the question, the difficulty therefore must be solved by withdrawing all such State recognition of the churches.

It is, however, with the effect of this measure upon the Protestant Church of Geneva that we are most directly concerned. The result is said to have been quite unexpected, and to have been received with dismay and grief by those who loved the old tradition of their church. But at the same time it appears that what was feared to be a serious disaster will prove to be a wholesome tonic to the Church, and call forth not only fresh energies of personal service and self-sacrifice, but a fine spirit of tolerance and brotherly unity. All the signs point at present in that hopeful direc-

tion, and if that should prove permanently to be the case, the contrast on this side also will once more be most marked with the condition of affairs in France. There, as Professor RÉVILLE recently described in these columns, separation has meant, for the present, at any rate, the division of the forces of the Reformed Protestant Church under three distinct, if not altogether separate organisations; but in Geneva the immediate effect of the vote for separation has been to call forth a remarkable manifestation of unity of spirit, and a common determination to maintain an undivided Church.

At a meeting of the Consistory of the Church held after the decisive vote, the President, M. BORDIER, distinctly repudiated the suggestion that any attempt should be made to obtain a reversal of the popular decision. There must be an end of religious strife, he declared; the new situation must be accepted without bitterness, and they must frankly turn their faces to the future. He then made a strong appeal for unity in the presence of common foes, and described the course to be pursued, for the effective organising of an Independent Protestant Church, which must be made truly national by including all the forces of Protestantism in their midst. As a result of this determination a consultative Assembly was called, which met on July 9, and appointed a representative committee to prepare a draft constitution for the Church under the new conditions. The ideal to be aimed at was clearly set forth in the *Semaine Religieuse* three days before that meeting, and there appears to be a unanimous desire to realise it. The different schools of thought within the Protestant communion are frankly recognised, and none are to be excluded under the new constitution who desire fellowship with the National Church of Geneva, as a branch of the Church Universal, of which JESUS CHRIST is the chief corner stone. The Constitution, it is proposed, should open, not with a dogmatic statement as the basis of union, but with a simple religious affirmation that they who unite in this Church, as one of the Reformed churches of Switzerland, have for their aim the preaching of the Gospel and the advancement of the Kingdom of God. In this affirmation, liberal and conservative alike could join, and within the fellowship on this broad foundation there should be room for each party to organise for the promotion of its own convictions of truth, with mutual tolerance and regard for the scruples of others and a true brotherly sympathy.

Such is the spirit in which the leaders of Protestantism in Geneva are setting themselves to prepare for the future. There will, of course, be many practical questions to be solved, apart from that of raising a sufficient income. It remains to be seen whether the independent

churches, which have hitherto maintained a separate existence, will join the National Church now that the connection with the State is at an end, and one very important question will have to be decided, as to who shall have the right to vote in the several parishes. The editor of *Le Protestant* also asks, What is to be the future of the Faculty of Theology in the University?

The great thing, however, over which we must all rejoice, is this earnest determination to maintain in the Church a true unity of spirit in the bond of peace. No doubt the fact of the growing power of Rome on the one hand, and of the hostile forces of Radicalism on the other, has contributed to this desire for a concentration of forces, but there are manifest signs that a deeper spirit is at work, making for a true ideal of inclusive religious fellowship, and for this we must hope an abundant fruition.

TIDINGS FROM THE SOUL.*

BY THE REV. J. ESTLIN CARPENTER,
M.A., Litt.D.

Ecclesiasticus xxxvii. 14.—“A man's soul is sometimes wont to bring him tidings, more than seven watchmen that sit on high on a watch-tower.”

THE watchmen sit on high on the mighty tower of knowledge which this University has reared through centuries of toil. From many homes in the United Kingdom, from colonies beyond the sea, from the countries of Europe and the United States of America, even from the ocean-girt shores of China and Japan, students are gathered in this city. You are come to sit and listen to the watchmen of learning, the sevenfold teachers of History, Language, Literature, Philosophy, Art, Science, and the youngest of the sisterhood, Sociology, the manifold products of the human spirit as it investigates the past, studies the present, and looks forward to the future—all folded within the Eternal, the everlasting home of the ideal. During the next three weeks knowledge, laboriously acquired, will be freely dispensed. What tidings more will your souls bring you? Remember that each one of you will add something to what you receive. Unless you are content to be mere pleasure excursionists at a big University picnic, if you have any serious purpose of self-improvement, the way in which you yourselves shape and frame the manifold impressions which flow in upon you, will prove the most important thing of all. You will carry away memories of a great historic city. You will have felt the charm of grey walls and shady gardens. You will have rested from the roar of life in busy seats of industry, in daily drudgery of school work, and a hundred other exhausting occupations, and felt the peace of the river, the meadows, and the woods. You will recall the personal aspects of distinguished lecturers; you will be quickened by contact with other minds, stimulated by fresh suggestions of study. New

pleasures of enquiry will have become accessible to you, and insights into unfamiliar fields of thought will have opened up whole provinces of knowledge that before seemed dull. A more vivid sense of the wonder and the multiplicity of life will be awakened in you; problems that before seemed simple and easy of solution will bear another aspect as you realise their baffling complexity; but you will gain courage through comradeship for laborious toil. You will reflect on all these varying elements of the intellectual feast, but you will not draw from them their ripest fruit for the conduct of your days, till you have listened to the tidings of your soul. While your knowledge remains in the sphere of what I will venture to call (without disrespect) mental dissipation, indulgence of a curious or delicate appetite at the great banquet of ideas; while it is only a matter of agreeable pastime, and you do not bring it into vital relation with the great aims and purposes of your whole being—you are not realising all that this place can give, because you are not fittingly prepared to receive. Let not the truths of history or science, therefore, remain unaccompanied in the chambers of mere thought; let emotion, conscience, aspiration, play round them, find their hidden meanings, and make their connections with the Unseen. I suggest to you a message from the soul summed up in three words—Progress, Freedom, God.

I.

You are invited to study the history of Oxford. A panorama of ten centuries will be unfolded before you. It is but a small fragment of the vast chain of human development, but it will serve as a type for the longer story of the race. How will you read it? Is it only “a tale told by an idiot, full of sound and fury, signifying nothing”? No one will wish to go back even to the piety of S. Frideswide, or the scholastic zeal of Theobald, or the science of Roger Bacon, or the theology of Wyclif, and stay there, any more than he would wish to return to the forests that once covered this valley, and sheltered in such numbers (as at Yarnton, four miles away) the elephant and the boar. The difference between human conditions then and now we sum up in the one word which I have already named—Progress. But when we inquire of some modern philosophers, they tell us that the narrative is only one long tragedy, and history is grimly described as “the martyrdom of man.” Survey the past, and you will see that its record is of blood and tears, of helpless blundering, of wild revolt, of stupid acquiescence, of empty aspiration. Do you gaze forth into the future, and feel within you the promise of a power greater than you can express—the inarticulate thought and love reaching forward to fuller utterance and ampler joy? As you look out upon the world with its vast and shifting crowds, does your soul bring you tidings of a day of purer manners, happier homes, of industry organised by equity, of wider culture, nobler public spirit, even of trust and peace among the nations? Cherish no such dreams. It is all an illusion. Because man, it is asked, has got thus far, is his future progress to be indefinite? If he differs from the animals only in degree,

will not his fate differ from theirs only in degree also? He, too, will reach a point, if he has not reached it already, beyond which no variation will bring increased intellectual grasp, increased vigour of imagination, increased moralisation of will, increased capacity for social life.

It is a dismal picture, but it must be faced. There is a school of thinkers at the present day who, when they look out upon the past, can see in it nothing but disorder. The scanty products which we prize so highly—knowledge, philosophy, art, poetry, even religion—are but poor things at the best. They are only the blind gropings of a fitful energy that has stumbled for once into something not quite so unlovely as the day before. Do not suppose that they are the promise and potency of worthier achievements by and by. Be not deluded, look at things as they are. The future, indeed, is dark, but still it is wisdom to recognise the truth. Man can know nothing more, at least, upon the path of natural knowledge, than that he is insignificant and vile. One of the most brilliant of modern Oxford historians, who became also one of the most resolute of prelates—the late Dr. Creighton—actually committed himself to this cynical judgment as the issue of his life-long studies: “I know that we ought to believe that mighty movements always swayed the hearts of men. So they have, when they made for their pecuniary interest. But I believe that ideas were always second thoughts in politics; they were the garb which covered the nudity of their practical desires. I mean,” he goes on, “that I can never ask myself what mighty ideas swelled in the hearts of men, but what made men see a chance of saving sixpence, of gaining sixpence, of escaping being robbed of sixpence? What man was clever enough to devise a formula round which men could rally for this purpose?” If Oxford had no better lessons to teach than this, I should say we had better close her lecture-rooms and all go home. But out of the writer's own mouth I will confute his episcopal scepticism. The samelips tell us that the greatest of all centuries was the thirteenth, which produced S. Francis and Dante, S. Louis and Edward I.; and the same tongue warns us that the greatest of all dangers is the absence of high aspirations. But it is in vain that the pessimist, if he happens to be orthodox, endeavours to restore on supernatural authority the faith which he has dissipated on the field of experience. To assure us that there is a Providence, though from the account which he has given of man you would not think so—that you must not expect to see him at work here—that in this world, it is true, he does not provide, he is reserving himself for the next—this is the deepest note of all mistrust. I cannot ask in these brief moments what are the sacrifices which progress involves, at what cost or (more important still) at whose cost the successive stages of advance are secured. These are recorded in the remembrance of God, who suffers and conquers with us. But there is no scepticism so fatal as that which denies that God is with us now. It is in vain that you will paint a kingdom of heaven upon the skies if you look on the earth as an arena for a kind of inhuman sport. What hope can there be for the

* A sermon preached in Manchester College Chapel, Oxford, on August 4, on the occasion of the Summer School of University Extension.

fulfilment of a divine purpose by and by if this world is only a gigantic game of chance? This is the meaning of the doctrine which has been pressed upon us lately with such urgency in what is called the New Theology—the doctrine, viz., of the immanence of God. I am not concerned now to discuss, or still more to defend, the particular forms in which it has been presented; but I say that the idea of progress, which carries with it the idea of a divine education of the race, is one of the deepest roots of our religion. It is the great picture-lesson of the Bible, which begins with the shivering pair cast out from Eden to win a scanty living from the ground, and ends with the New Jerusalem and the multitude that no man can number, out of every nation, speaking every tongue, fed in the shining city from the fruits of the tree of life. It is the mighty truth of history as we advance from the savage who has no names for number above three, to the astronomer who this week addressed the British Association at Leicester, and depicted the confluence of two mighty streams of hundreds of millions of worlds which constitute the universe we know, and still leave room in the illimitable space for other universes wrought on other plans. It is the sublime, and in my faith the trustworthy testimony of the soul which brings us

Authentic tidings of invisible things,
Of ebb and flow and ever during power,
And central peace subsisting at the
heart
Of endless agitation.

Or, to use the no less familiar words of Tennyson:

That God which ever lives and loves,
One God, one law, one element,
And one far off divine event
To which the whole creation moves.

II.

But progress can only be orderly and effective upon one condition, viz., freedom. In the social sphere it consists in the gradual enlistment of the rule of strength on the side of justice. As moral insight widens, and political experience gathers range and volume, the energies of the human spirit learn how to adapt themselves to the conditions which surround them; and political advance is accomplished, as we have seen in this country during the last two centuries, by legislative change without explosive revolution. In ancient days the power of sheer personal might in the primeval clan gave way to the ordered conception of lordship and service in mediæval feudalism; and the powers of land and capital, as we see them operating now in modern industrial society, may in their turn give way to new ideals of social obligation which may better harmonise the needs of the weak with the capacities of the strong. But the essential element of such advance is liberty. There must be openness of discussion, such as will be set before you in the coming week. There must also—at least, as I think—be opportunity for social experiment, which will bring methodised observation to bear on the complex varieties of moral, intellectual, and social forces, that weave the mighty web of human affairs. We are undoubtedly learning this in the field of economic and social science from the great teachers who have wrought out the processes of investi-

gation in the physical sphere. May we not hope in the future that similar freedom shall be realised in the realm of religion?

The real beginnings of English science go back to the meetings which were held by Dr. Wilkins at Wadham in the last days of the Commonwealth. True, it may be that the progress of science has not been equal in all departments. The advance in our knowledge of physiology, I suppose, since Harvey discovered the circulation of the blood, cannot be compared to the difference between Boyle's outlook on the universe and that of a modern physicist; but then, the scale of the human frame is microscopic compared with the vastness of the cosmos which astronomy has revealed. But consider what would have been the limitations of the progress of knowledge if the Royal Society had been founded on a charter of contemporary scientific orthodoxy, like the Act of Uniformity which was imposed upon the Church in the same year. It is a curious synchronism. The path of truth is opened for the national science, but closed for the national religion. The way of the explorer is limited by no preconceived laws, the word of the minister is bound by articles and creeds. The whole field of God's world is offered to those who seek to understand it, and the story of his dealings with man is shut up in sacred tongues from a distant past, to be handled only by those who would subscribe such propositions as a dissolute king, a grasping hierarchy (Sheldon of Oxford among the most influential), and a subservient Parliament chose between them to enforce. It was a fortunate accident for the English Church that its standards did not forbid the independent analysis of its Scriptures simply because the divines of the sixteenth century never contemplated the modern processes of literary inquiry, and took no pains, therefore, to bar them out. I am to relate this week the course of events which secured liberty for the Church in that direction, and the noble use which the theologians at our Universities have made of it I may not stay to recount. But behind the literary study lie great questions of historic reality which the progress of theological science is rapidly forcing to the front. On all sides thought is wakening, and the elder Churches utter poignant cries of alarm. Only a fortnight ago Rome spoke with decisive voice against the new learning which is undermining the ancient faith. In this country it is the cold judgment of a committee of the Privy Council that decides, and not the hot eagerness of the Sacred Congregation of the Inquisition. Were it not better, however, to be free of both? Some day, perhaps, we shall choose the other path. This College was founded, more than a hundred and twenty years ago, by heirs of the ejected Two Thousand who, on that black Bartholomew's day, August 24, 1662, went forth from their livings to poverty, to imprisonment, and suffering, rather than submit to what they called "human impositions." We have never repented. Our theology has been open to progressive change, but the continuity of our religion has been preserved. No teacher or student within our walls has ever been called upon to sign a declaration of faith, to subscribe an article, or confess a creed. On his own responsibility he may do so elsewhere;

we, at least, will impose no obligation on him. From the seven-fold band on the watch tower of human life we have learned much; we hope to learn still more; but only because our souls have brought us first the tidings that truth is the goal of religion as of science, and the only access to it lies through liberty.

III.

And to this conclusion the Churches are slowly coming as they ponder on the third word of the message which I have suggested to you—the august name of God. The marvels of his being, the wonders of his grace, are no longer to be confined in ancient definitions, or the words upon a printed page. The standards which were once the symbols of victory, the triumphant utterances of faith, are no longer subscribed with unfeigned assent of mind and heart. They are accepted with apologies as historical, but not true; they are hidden out of sight as far as possible in obscurity and neglect. A wider view is gaining strength from day to day. Our age is recognising the authentic Gospel. Men are turning from their catechisms and opening their Bibles—the greater Bible of the human race, the record of its vast and varied religious aspiration. They have gone to psalmist and prophet, to singer and saint and seer, to Palestine and India, to China as well as to Greece, and they are gathering new lessons of love and trust, of hope and joy, of justice, mercy, peace. They are learning to see life laid in the encompassing loving-kindness of the Lord, and the whole world and all that is therein perpetually upheld by his supporting arms. And they have pressed into the throng around the Teacher of teachers on the mountain-side, on the lake-shore, by the highway, or in the common homes of men, and they have heard anew from his lips such words as these: "Seek ye first the kingdom of God and his righteousness"; "Whosoever will be chief among you, let him be your servant"; "A new commandment I give you, that ye love one another"; "Be ye perfect even as your Father in heaven is perfect." The real foundation of religion, that is, lies not in ecclesiastical authority, but in moral experience. This is a universal fact, a part of our heritage as men. Here are tidings which the soul is never weary of repeating, for they are its life, and the religion of the future will learn to rest in them without fear. For they reveal to us our place in the mighty order round us, the vast and encompassing unity which includes the dust on the highway no less than the myriad stars of heaven, and counts a soul more precious than them all. They bring us into fellowship with the Infinite Mind and Heart, the great world-Spirit of love and holiness, from whom we have sprung, in union with whom alone we live, and with whom we trust to abide in ever-growing fellowship through eternity. In this faith all the principles that guide our life as individuals, as families, as citizens, as a nation, fall at once into their places, and are linked with the everlasting issues of good and ill. Nothing, in the long run, can escape. The deep questions of social ethics, the redemption of the perishing classes, the problems of labour, of commerce, of politics, art, science, and philosophy, will all be brought

into connection with it, and will receive its aid as we work towards the goal. A discovery such as this is little short of a revolution in our conception of what religion is, what man is, and society shall be. Nay, it is not revolution, it is restoration. It is the thought of Jesus as we read it, disengaged from the local forms in which it was often clothed, relieved of the accidents of his time and country, and translated from the dialect of Galilee into the language of modern life, for all the world. When it is realised, we shall have fulfilled his prayer:

"Thy kingdom come, thy will be done,
On earth, as it is in heaven."

BOSTON VISITORS.

THE following notes by Dr. Edward Everett Hale were published in the *Christian Register* (July 2, 1903) in anticipation of a visit of an Educational Convention to Boston. The first part of the article referred to this and to the free schools of the city, and then it went on:—But it is well-nigh certain that, with thirty thousand teachers there, twenty-nine thousand will not wish to confine their visit wholly to matters of professional method. They will want to see the Boston of the Revolution, the Boston of the Stamp Act, and of the Massacre, and of Bunker Hill. Alas! the march of improvement is so rapid that we have not too many monuments to show them; but they will be made welcome, first in the archive chamber of the State House, where the accomplished historians who are on duty there will gladly show them autographs of Benjamin Franklin, of John and Samuel Adams, of James Bowdoin, not enough remembered, of John Hancock and the rest of the men who led in the great struggle. They can see Gates's original despatch, describing the surrender of Burgoyne. They can see Stark's letter with which he sent his trophies from Bennington, or they see can, what to me is quite as pathetic, the return of the captain of Pepperell's minute men, written on the 20th of April, which tells how his men, summoned before daylight, marched to Charlestown Neck before seven in the evening,—
"And we drove them and drove them, and drove them all day."

They can see in the letter the reminder to the Provincial Congress that, when these men lunched at such an "ordinary," every man paid his scot of ninepence, so that the Government must not pay again five shillings for that luncheon. I count this as one of the magnificent illustrations of the way in which people began a war against the man who was yesterday their sovereign. Bunker Hill monument will give our visitors what is perhaps the best panorama of Revolutionary history. They can see Concord and Lexington without going so far. But, if they choose to see the places where the "embattled freemen stood," you can hardly suggest trolley rides more beautiful than those which will take them to one of those battle-grounds or the other.

At Dorchester Heights, on the other side of Boston, where Ward and Putnam between sunset and sunrise threw up the works which Howe's officers described as resembling the works of genii in the "Arabian Nights," they will find, as they ought to find, one of the noblest school buildings in the world. They will find an

accomplished gentleman at the head of it, who is well informed in all the historical memorials of the place. They will go down to a pretty park. It is here Lord Percy wanted to land and attack the new-built works, but a stiff gale prevented him; and there was no second carnage of Bunker Hill. They will find a charming walk which shall take them to what was in those days Fort William and what is now Fort Independence, the first fort built in Massachusetts. They will be glad to remember that this fort or fortress, if you please, never fired a shot in anger, and that the island is now the playground for the children of the town.

A very pretty trolley ride will take them to Squantum, of which the memory runs farther back. It was under the cliff at Squantum that the Pilgrim Fathers ate lobsters together on the very first voyage up the bay. And, alas! they left in their records their regrets that they had not settled here rather than at Plymouth. On a journey there they will cross the line of the Quincy Railroad, the first railroad built in America. The mountain quarries above them are on what we call the "Blue Hills." But our predecessors called them the "Great Hills." In their language the word "Massachusetts" meant "Great Hills," and from that name Massachusetts Bay and the Bay State derived its name.

Another excursion, but one which need not take but half a day, will take them to Plymouth and Forefathers' Rock. An excursion not so long will take them to Salem, where the Massachusetts Company first planted themselves, and where are the memories of the first bloodshed of the Revolution and of the witchcraft.

A few of the most interesting historical localities have been marked by the Sons and Daughters of the Revolution with appropriate tablets of inscriptions. The story is told of a man born in Killarney who supposed that the tea was thrown overboard from T Wharf, but this is hardly possible now. Paul Revere's home, the spire of the lanterns, the scenes of the Boston Massacre, the Griffin's Wharf of the Tea Party, the Old South Meeting-house, are all fitly inscribed.

But for the homes of the great men of Boston the memorials are not so definite. The birthplace of Franklin was opposite the Old South Meeting-house on Milk-street. The *Transcript* office now occupies the spot. Cotton lived on Cotton Hill, not far from the present Court-house. In later times Emerson was born in Summer-street, near Chauncey-street, which has its name from Chauncey of the First Church. Channing lived in the house still standing a little above Louisburg-square on Mount Vernon-street. Daniel Webster lived where Summer-street passes into High-street. Freeman Clarke was born in Eaton-street, in a house still standing.

An excellent story is told of a Cuban lady, who was here at the Summer School three years ago, leaving on her return to Havana with the impression that the police of Boston is a staff of men whose duty it is to attend on ladies who do not know their way and guide them to the objects of interest which they wish to see. I cannot but hope that our readers may be so fortunate as to think that such is the business of every person whom they meet in Boston.

EDWARD E. HALE.

A CONSERVATIVE REFORMER.

SEVERAL interesting pamphlets from the pen of M. Nicolas Népluyeff, and published in Paris at Fischbacher's, have recently come under our notice. M. Népluyeff is the founder and president of the working confraternity of the Exaltation of the Holy Cross, at Vosdvigensk, in Ukraine. His pamphlets are filled with regret at the present revolutionary movement in Russia, and, as it seems to us, with misunderstanding of its motive force. But they contain much valuable and suggestive thought on the basis of social reform. He, himself a loyal Russian and orthodox Greek Christian, seems to have been working out these ideas for a quarter of a century upon his own large estates, where he has established two agricultural schools, one for youths and another for girls, as well as the working confraternity already mentioned. He has, to use his own words, been creating a sort of moral sanatorium: a living, healthy cell of the new social order. Now, an old man, he makes his appeal to all reformers to eschew talk and parties, and to work along constructive lines. Let them recognise that love is the only cement which can truly bind any society together, and that until men have become conscious of love as an inward authority there can be, properly speaking, no moral order, but only a congeries of individuals organised under compulsion or greed. Let them unite in a common purpose, to create a community in which love is the sole ruler; coming out, for this end, from among those who are actuated by other purposes.

He regrets and condemns the fear, which he discerns among good people, of thus separating and organising for the work of the Kingdom of God. He sees no hope in any form of communion, or social control, save that of a true church; to which, as to the visible and active representative of their social ideals, people would of their own will make over their possessions, as he has given his to the fraternity. Property is the measure of a man's freedom, so long as fear and greed rule society. To be the slave of a majority is to be a slave indeed. But M. Népluyeff seems to forget that our social problem is very largely this, that we have yet to create even this measure of personal freedom for an increasing number of our fellow citizens.

His argument that the only true liberty is the liberty to live well—that all else is mere libertinism, the deadliest enemy of that which is the child of discipline and self-sacrifice—is admirable and often admirably put. But it seems to be associated in his mind with a species of Nihilism; Nihilism which does not understand the modern political consciousness, the moving spirit of Democracy. The peoples are becoming slowly articulate; they wish to speak; they wish to learn the use of laws and of whatever else may express and give a body to their social needs and faculties. And neither the present revolution in Russia, nor the social movement in the West, will end in the mere brutal anarchy which M. Népluyeff foresees and deplores. It is not the mere dominance of the mob which awaits us; the mob itself is slowly, surely, becoming human.

H. B. B.

A RELIGIOUS FAITH FOR TO-DAY.

II.—IMMANENCE AND PERSONALITY.

If the argument or appeal of last week's paper should seem in any wise convincing to any, they will agree that the idea of unity should hold a more significant place in the creed of the modern world than in most of the creeds of other days. There is, it was contended, a principle of order and law which holds within itself all the manifold of experience; for only thus can we account for the simple fact that things have real relations one to another, or that conscious beings are aware of each other's existence. The totality of things and creatures is a unity, not a mere aggregation of parts. Hence it might be granted to lovers of that much-abused word "Unitarian" to say, *The Universe itself is Unitarian*, so lifting their religious name above all suspicion of denominational exclusiveness or sectarian pride.

And, seeing that, not by physical contact, but by subtle inward communings, we apprehend and realise the great fellowship of life and the world, we must claim that this unity of the whole is *spiritual*. It is in the unity of our own spiritual consciousness that things and persons are discerned as standing in vital relation one to another. Thus it becomes entirely natural to conceive the ultimate reality of the whole as Spirit. Universal Consciousness is at once the simplest and the highest term whereby to express that reality. In their final significance all things exist, and are made one, in the spirit of the whole; and the great saying, "God is Spirit," may prove to be the last word of philosophy, even as it is the purest and noblest ideal of religion.

But now we are confronted by that old-world problem which is, perhaps, the most entrancing and delightful of all the problems which have perplexed the human mind—How can there be any real *individual, personal life* if one Universal Spirit pervades the world and holds within itself everything that is? If God be all in all, how can man be, what he so fondly thinks himself to be, "a simple separate person," with power on his own act and will, with freedom to live his own morally responsible life? How can you and I be *ourselves*, in any vital and effective way, if the Eternal Spirit of all is immanent and effective in us, always and everywhere?

It will be wise to confess at once that probably no finite mind will ever solve that problem, and also that no serious thinker will ever be able to ignore it. It will always confront him, and for ever lure him on to try and reckon with it and, in highest moments, to rejoice in its mystery and its overwhelming significance. It is the divinely beautiful paradox of the spiritual life from which we cannot escape and should never wish to escape. Our strength lies in holding fast to both the seemingly opposing facts—our weakness, in surrendering either and becoming fatalists on the one hand, or puny self-assertive individualists on the other. The world is one, and the Spirit which constitutes that oneness, of all things and creatures, must be *in* all things and creatures, and effective in them. And yet we are directly conscious of an individual life; in every movement of thought and will we are

made aware of a living self which has its own reflective and volitional responsibility, to be surrendered only at the price of mental and moral death. These two facts of experience seem mutually exclusive or contradictory; they remind us of that old puzzle: "What would happen if an irresistible force were brought to bear on an immovable point?" The *immanence of God* seems to render impossible the *free activity of man*; yet reason compels us to believe in the one, and our direct personal experience, in everyday life, bears witness to the other.

It is well to remind ourselves that when face to face with two ideas or propositions, both of which seem true and yet contradictory, the difficulty may lie in the fact that we do not know enough about either of them to enable us to see how they can exist together. This universe is governed by law, and therefore everything that happens in it is determined by the whole force of the cosmic process. And yet the very creatures to whom this is so convincing are conscious of individual freedom; and the conviction of moral responsibility is one of the most vital experiences of life. The task of reconciling these, in thought, may prove too great for us; but this should not be strange, seeing that we have not yet comprehended the full significance of either. The depths of the human personality, the breadth and height of cosmic power, no finite intelligence can explore. It should not, then, surprise us that we cannot tell *how both may be true*.

I stood the other day by a field of growing corn. The tall green stalks stood up, each in its place, each with its roots holding to the soil as the wind swayed them, each lifting its ear, laden with grain, into the air and sunlight. They grew together there in the one field, a countless multitude of individual forms, yet all obedient to the law of corn-life, all descended from some ancestral germ or cell, all expressions of a particular kind of grain which we know as *wheat*. The charm of those broad acres of grain as "waves of shadow" went over them, the loveliness that was there, over and above the utility and economic value of the field, was due, I thought, to the harmony of its abundant life—to the unity of its manifold forms. Every one of those forms was living and growing as a distinct plant, no two of them exactly alike; yet all were included in that one species which nature and man had evolved. Wheat—those thousands of separately growing things could be gathered together in the unity of that one conception. But these stalks and ears of corn are not persons, we say; they have no conscious responsible life such as we have. Perhaps not—though we are not to be too sure even there. I had my suspicions that in some dim way they were happily aware of themselves, and were each doing their best, in the sun and rain. Anyhow, the illustration may serve to make us more familiar and friendly with the idea of the one and the many—of the one *in* the many.

Let me venture an example of the more human sort. I was listening, not long ago, to a speaker addressing a number of people on a subject of great interest. He spoke with much seriousness and intensity of conviction, and as he spoke the spell of his quiet eloquence was upon us all. The

thought or faith which he was expounding seemed to pervade the assembly and to hold the minds of his listeners in close and concentrated attention; it gathered that group of persons, of many and varied creeds, into a unity of interest and aspiration which was very real and very impressive. And when he ceased to speak it was, at first, as if his message had taken possession of us all—as if the truth, as he conceived and presented it, had won the heart and claimed the intellectual assent of everyone present. But then followed questions and a discussion; and lo! it appeared that nearly everyone saw things differently—that each mind, facing the same question, looked at it from a different point of view. No one, perhaps, differed *entirely* from the speaker. Something, deep down, was common to all and held us in the unity of a great ideal. But every mind, playing freely and more or less intelligently on the speaker's theme, approached it and apprehended it in its own way. The unity of interest and purpose and aspiration was not despoiled, but the diversity of thought and feeling was made clear. The spell of a convincing sincerity was not broken, but the freedom of personal conviction and insight was maintained.

This, too, but partially and very imperfectly, illustrates the truth of the one life and the many forms through which it finds expression. I know that it fails altogether in the last resort. No analogy, in the finite realm of things, can do more than hint of the meaning of infinite relations. It is only in deep moments of vital experience that we discern the reality of personal freedom moving within the all-embracing unity of spiritual law. Yet few of us, I think, are so poor as not to have known that experience. We have felt the encompassing and commanding power of the One Life. From that Life our own is derived; by it we are sustained every moment; outside it there is no life for any creature; yet within it there exists this *personal* life which we know and feel. We are conscious of our own thought, our own will, our own activity; it *is* our own, and yet still more it is not our own—it is His who includes and sustains it. And our *intellectual satisfaction* lies in the fuller realisation of both these conceptions; our *moral wisdom*, in bringing our finite thought and will into conscious harmony with the infinite thought and will; our *spiritual freedom*, in choosing the highest we know—in saying, "I will to do Thy will; I choose to obey; I desire only to serve, and in that service to find my fullest liberty and my surest rest."

We may, then, allow to the doctrine of Immanence its most exacting claim; we need not shrink from the inevitable inference that *One Life indwells with all*, that it pervades and interpenetrates the whole—that the solid rock, the swaying sea, the starry spaces, the immeasurable ages, the innumerable creatures, the sensitive nerve and brain centres of the animals, the speculative intellect, the loving heart, the mysterious will of man—are all included in the life of God. And we need not fear that this means the submerging of personality, the denial of moral freedom, the collapse or the confusion of a real and vital individuality. The divine is in the

human; the human is one with the divine and can never be exiled from it. The One Eternal Spirit gives of its own life every moment, and yet our individual life is actual, vivid, intense, personal; it is ours and it is also God's. And we are strong and happy and wise when we exert our will and make our choice as free, responsible beings, sure that, in the very act of asserting ourselves thus, we may be surrendering to the highest law we know—that while doing our own work with all our might, "it is God who worketh in us to will and to do of His good pleasure." And in this assurance the bold words of Paul may not seem too bold: "We are the fellow-labourers of God"; nor his solemn appeal too solemn: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?"

W. J. JUPP.

MR. LAMBLEY'S FAREWELL.

(From a Melbourne Correspondent.)

A SOMEWHAT unusual series of meetings connected with the departure of the Rev. R. H. Lambley from Melbourne reached their culmination on July 4, when a great gathering of friends took place in the Church Hall to bid good-bye to the retiring minister who, after a service extending over nine and a half years, leaves for England, and carries away with him the highest regard of the church and the respect of the community.

Mr. Lambley has taken an active part in several movements of a social and religious kind, and the friends of these several movements marked in some way their sense of loss by his removal from Melbourne. The first of the series of gatherings referred to began on June 12, when Mr. Lambley delivered a lecture before the Peace Society on "Australia's Place in Peace and War." The audience was large and enthusiastic, and showed the greatest interest in the subject, and, at the close, manifested the kindest sentiments towards the speaker and the best of good wishes for his future. Mr. Justice Higgins, of the High Court of the Commonwealth of Australia, took the chair, and had many good things to say of Mr. Lambley and his services to the cause of peace and the social good of the community. The lecture itself was an attempt to state the subject from the purely Australian point of view, and the effort was so highly appreciated that the lecture is to be printed in the form of a booklet over the signature of the Peace Society.

Some eight or ten days later, that is, on June 23, Mr. Lambley, at the request of the Rev. Dr. Strong, took leave of the members of the Australian Church, with which he has enjoyed the most cordial relations during the whole of his stay in Melbourne. On the evening of that day he preached to a large congregation, and at the close of the service an informal meeting of the members of the church was held, at which Mr. a'Beckett, acting for the committee of management and the congregation, presented an address to Mr. Lambley in a gracious speech, which was suitably acknowledged.

On the following Sunday, June 30, Mr. Lambley preached two farewell sermons in the Unitarian Church, to large con-

gregations, and so concluded his period of service amongst us, a conclusion that is deeply regretted both by the congregation and the town as a whole, for he has won the highest regard from a very large circle of friends, both inside and outside of the church.

This fact was proved in a manner which must have been as great a surprise to Mr. Lambley as it was to us, a surprise which, whilst it heightened our regard for our minister, if that is possible, deepened our regret at our loss. For at the farewell "send off" arranged for July 4, one of the largest and most representative gatherings assembled to wish Mr. and Mrs. Lambley and family "Bon voyage." There were present the Rev. Dr. Rentoul, of Ormond College; Rev. Dr. Strong, of the Australian Church; Rabbi Danglow, representing the Hebrew congregations; Father Kantopoulos, of the Orthodox Greek Church; Rev. Edward Taylor, S. Stephenson, M.A., Rev. J. Meadowcraft, Congregationalists; the Hon. John Murray, M.L.A.; G. M. Prendergast, M.L.A., leader of the Labour Party in the State Parliament; Dr. Malloney, M.P. for the City of Melbourne in the Federal House, and several other prominent citizens, amongst whom were Hebrews, Roman Catholics, Presbyterians, Methodists, and others. All these various gentlemen united in expressing the greatest regret that Mr. Lambley was leaving the town, and the highest regard for him and the work he had done amongst them. Such a meeting was a compliment of which any man might well be proud; a ministry could not be altogether in vain which had made it possible.

Mr. H. Gyles Turner, the lifelong friend of the church, presided, and presented to Mr. Lambley a purse of sovereigns—a "symbol," so he truly said, "of the golden opinions Mr. Lambley had won in Australia." Then Dr. Rentoul took the platform, and in a very beautiful speech presented to Mr. Lambley an address from those outside the church, that is, "a number of your fellow-citizens, as representing various elements of opinion and of public life in Australia." "You have been," declared the address, "in our midst one of the kindest and most brotherly of men, tolerant always of the beliefs and feelings of others, whilst, at the same time, fearless in the claim of freedom for the maintenance of your own convictions." This address was signed by men who fill the most commanding positions in the State and Commonwealth, that is to say, by Dr. Rentoul, Prof. Laurie, of the Melbourne University; his Honour Mr. Justice Higgins, of the High Court; Mr. David Syme, the proprietor of the *Age*, Australia's most powerful paper; the Hon. J. Murray, M.L.A.; Dr. Malloney, M.P. for the city; Dr. Strong, and several others of scarcely less note. And then the Hon. J. Murray presented Mr. Lambley with a cheque subscribed by friends outside the church, who desired to acknowledge his services in some way.

Then Mrs. H. G. Turner, on behalf of the ladies of the congregation, presented to Mrs. Lambley a purse of gold, and to her sister a beautiful gold brooch with a diamond centre. After all these functions Mr. Lambley had the difficult task of re-

sponding to all the kind words and wishes of so many friends—a difficult task appropriately discharged. And thus ended a remarkable, interesting, but all the same, sad meeting, as must always be the case when we part from those we love and esteem. Pending the arrival of the minister, Mr. Turner is to take the services. Mr. Lambley sails for Europe July 18.

THE VAN MISSION.

SOME GREAT MEETINGS.

LAST week's reports from all the Vans are uniformly good, and that from No. 1 exceptionally so. Its six meetings account for no less than 5,300 people; No. 4, with seven meetings, had 2,950; No. 3, with nine meetings, 1,850; and No. 2, with four meetings, 1,150. Three times No. 1 Van passed the thousand; seven meetings had 750 or upwards; and 20 had an attendance of 200 and over, including the earlier figures. The week's record stands at a gross attendance of 11,250 for 26 meetings, an average of 430. During the last five weeks 124 meetings have been held, with an aggregate attendance of 36,640, and an average of just over 295. These figures afford a basis of comparison with the work of No. 1 Van last season, which was on the road for 21 weeks, and held 139 meetings with a gross attendance of 24,516, giving an average of 176 per meeting.

The Rev. A. Hall (Norwich) reports much that is of interest from "No. 1," at Mansfield and district. The eagerness of the crowds has been extreme. On the last night at Mansfield 800 stood in the rain; at Shirebrook some 200 stood in "heavy rain" for two hours! Some vigorous questioning took place, chiefly by orthodox champions of the Bible, who had to retire discomfited. Other, and more profitable, questioning ranged over moral problems, conscience, temptation, &c. Testimonies of a very touching kind were given personally after the meetings closed by men who had realised, for the first time, that a faith exists for them after they have given up the puerilities of the traditional scheme of doctrine. "The doctrine of the Trinity is dead; the doctrine of Hell is not; the doctrine of the Atonement is alive." Mr. Hall notes "as a bad sign" that out of thirty questions or so each evening, not one was put on the subjects of Prayer or Worship: A zealous, but not strictly truthful, "Evangelist" was scornfully ejected by the crowd, after denying—contrary to evidence supplied among listening strangers—that he had been circulating leaflets.

This Van has been working north towards Sheffield, and the missionaries have been the Rev. Simon Jones (Swansea) and Mr. W. F. Kennedy; the Rev. H. S. Tayler and friends assisted at Chesterfield. Next week the Rev. T. A. Gorton (Moseley) and the Sheffield ministers (Revs. C. J. Street, A. H. Dolphin, J. Ruddle, and W. J. Cock) will work in Sheffield.

No 2 Van (Rev. E. T. Russell) has done well, in spite of roaring weather, at Saltcoats and Largs. The Rev. T. P. Spedding has visited here.

No. 3 has had some lively meetings at

Waltham Abbey, Enfield, and Edmonton; in addition to those mentioned last week the following have taken part:—Mr. Frank Talbot and Mr. G. Ward. Dinner hour meetings were held with success at the Enfield Gun Factory. The Rev. E. S. Hicks began at Walthamstow on Thursday this week; the Van will move on to Ilford and Barking, and the Rev. J. T. Davis (Chatham) is next missionary.

No. 4 Van (Revs. T. Paxton and W. L. Schröder) has met with much encouragement in the Potteries. At Burslem a donation of a sovereign and a promise of £5 towards cost of winter lectures were given. At Hanley 500 were present to start, becoming double the number as soon as the missionary began to speak. The Socialists here closed their meeting early one night, and cancelled a meeting altogether on another, in order not to interrupt the missionaries. The Rev. W. A. Weatherall (Crumlin) has taken up duty at Tunstall; next week the Van goes to Crewe.

Friends interested in this truly remarkable work are reminded that subscriptions in aid, postal mission inquiries, and other communications should be sent to Rev. T. P. Spedding, Buckingham-road, Heaton Chapel, Manchester.

IMPRESSIONS OF VAN WORK.

I GLADLY respond to the Editor's request for a few notes. On August 1, I went to the Van at Waltham Abbey, believing in Van-work. A week of actual experience has convinced me that this work is, to say the least, among the best we are doing. I have been taught and inspired by it from beginning to end. As to being taught by it, I came away from the last of my twelve meetings feeling that I had learned as much from that as from any of the series. I have learned a great deal as to what men need—both those who are in the churches and those who are outside—and as to the true method of meeting their needs. I have learned more about these things in this one week than in the 24 years of my ministry. As to being inspired by the work, the circumstances gave me quite a new feeling. I felt, as never before, what it is to be an imitator of Christ. I have always felt how easy and unprofitable it is to use the precept "Follow the example of Jesus" in a glib and general way. It is often used as if it pointed to a brief and plain manual of conduct, which will save us the trouble of thought. But by most men it cannot be acted upon literally, even in the main lines of their life; and to say that it only refers to the *spirit* of the life of Jesus is to appeal to a vague principle which requires interpretation by some clearer and deeper principle. I have felt all conventional use of the precept to be peculiarly inappropriate in any minister who does not take his message to the people as Jesus did. Hence a certain reserve on my part in the use of the precept—and more. But, working on the Van, I felt that the "imitation of Christ" might be more fully and consistently realised by me than ever before. I felt nearer to the heart of the great lover and teacher of men than in all my ministry. I felt nearer to such men as St. Francis, George Fox, John Wesley.

One great fact has stared me in the face all the time—there is an immense need and call for our work outside our churches. Many of the unchurched are conscious of their need and will listen to us with eagerness. Hardly a voice was raised in opposition from this side. Many churchgoers listen with quiet thoughtfulness, glad to hear their silently cherished beliefs spoken publicly. Even the sternly orthodox cannot keep away, for they must come and show that we are wrong—thus giving us the opportunity of placing the alternatives vividly before the people. Nothing has more clearly revealed to me the darkness in which great numbers, both of churchgoers and non-churchgoers, are than the general ignorance of the revised version of the Bible and of the significance of its changes. I have made much use of the revised Bible in showing the orthodox that they are in spiritual bondage, and in showing others that they may be religious and yet free from bondage.

H. RAWLINGS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackpool.—On Sunday-week a gold albert and pendant were presented to Mr. R. A. Underwood, retiring secretary of the North Shore Unitarian Church, on the occasion of his leaving the town for London. The Rev. R. McGee, who made the presentation on behalf of the subscribers, Mr. J. H. Wood, treasurer of the church, and Mr. J. J. Horne spoke of Mr. Underwood's useful work for the church, and expressed good wishes for his future, which Mr. Underwood cordially acknowledged.

Chorley.—The annual sermons were preached to large and appreciative audiences, on Sunday last, by the Rev. J. Morley Mills, of Bootle. Two solos were sung by Mrs. W. Porter. The collections for the general funds of the church amounted to £8 8s.

Coalville.—A public tea was provided by Mr. and Mrs. Goacher, in a large room lent by Mr. Goddard, on Wednesday week, and a very enjoyable social evening was spent. The Rev. Walter H. Burgess, of Loughborough, presided, and urged the friends to remain united, as the prospects of the future were very encouraging. He hoped the time was not far distant when a convenient site might be secured, and a substantial building erected thereon. An entertainment followed. Hearty votes of thanks brought the meeting to a close. The proceeds will be handed over to the treasurer of the building fund.

Crewe.—The annual flower services were held on Sunday, August 4. A novel feature of the proceedings was a choir of little girls, dressed in colours and wearing flowers, who sang a number of appropriate hymns. The Mayor of Crewe presided in the afternoon, and made a sympathetic speech. Several of the children gave recitations and solos. At the evening service Rev. H. Fisher Short preached on "The Little Flowers of St. Francis."

London: Bell-street Mission (Appointment).—The Rev. E. P. Farley, B.A., of St. Helen's, has received and accepted a unanimous invitation from the Committee of the London Domestic Mission to take charge of the Bell-street Mission, in succession to the Rev. S. H. Street, B.A., and will take up the work at the beginning of October.

London: Mansford Street.—The 23rd Annual Flower Show took place on Wednesday, July 24th, when some 125 pot plants were brought in for competition, having been cared for by adults or children since the beginning of last May. The geraniums (in two kinds) and the fuchsias were fully in flower, but owing to the cold season, the begonias had not reached their best condition. Mr. G. H. Ellis again kindly acted as judge. At 8.30 the Rev. H. Rawlings, M.A., took the chair, and Mrs. Rawlings dis-

tributed the prizes both for the plants there exhibited, and also for the bulbs best grown and exhibited at the Spring Show. The secretary was able to read the report and announce the winners of the prizes kindly provided by the Metropolitan Gardens Association for the best kept window boxes in the surrounding neighbourhood. This competition was only introduced this season, and, although small, was distinctly encouraging, and did somewhat to brighten the streets round about.

Saffron Walden.—On Sunday, August 11th, we commemorated the 196th Anniversary of this Church—founded by Robert Cosens in 1711. Sermons were preached by Rev. Samuel Burrows, of Hastings. Both were full of thought, and greatly enjoyed by the congregations, which were larger than usual; the collections were nearly double last year's.

Tavistock (Appointment).—Rev. E. B. Betham, recently assistant to Rev. T. W. Chignell, at George's Meeting, Exeter, and since Mr. Chignell's death minister in charge of George's Meeting, has received and accepted a unanimous and cordial invitation to the pulpit of the Abbey Chapel, Tavistock, and will begin his ministry on the first Sunday in October.

Whitby.—On Sunday last a large congregation attended the inauguration of an eagle lectern carved in oak, to the order of Mrs. Tattersfield, and presented to the congregation by her on the forty-third anniversary of the marriage day of the Rev. F. Haydn Williams, both Mr. and Mrs. Williams being nearly 71 years of age. The day was further notable by Mr. Williams's demolition of a new encroaching fence in Green lane, which the Urban District Council had decided to connive at. A tea-party of children will be given on the recovered land by Mrs. Tattersfield.

MANY of us have noted with profound regret the support given to the military training of schoolboys by medical and educational bodies. A very effective and timely protest has been sent to the members of the Association of Headmasters by Mr. Arthur Rowntree, of the famous Quaker School at Bootham, York, and appears in last week's *Friend*. He regards the introduction of rifle shooting into secondary schools as a departure from all true educational progress. The boy is a filibuster by nature, his combative instinct needs no culture. It is far more difficult, and important, to train his judgment, than to make him a marksman. And to train schoolboys for practical defence is to fill their minds with suspicions of possible invaders, whether German or French. The danger of the military spirit is far greater than that of invasion; it is the spirit which substitutes vast "armaments" for social reform. Finally, Mr. Rowntree says: "In calling your attention to the educational aspect of this question, I am at one with you in desiring to train boys for national work and service, and I submit that it is our privilege and duty as Headmasters to see that the young men who leave our schools are qualified by mental habits and training to take their places as leaders of rational movements, able and willing to guide their country in the paths of peace."

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 18.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Port-road, 7, Mr. GEORGE WARD.
 Blackfriars Mission and Stamford-street Chapel. Closed for repairs.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. LYDDON TUCKER, M.A.
 Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 1.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. ROWLAND HILL.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate. No service during alterations.
 Forest Gate, corner of Dunbar-road, Upton-lane. Closed for cleaning.
 Hackney, New Gravel Pit Church, Chatham-place. Closed for cleaning.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. J. JUPP.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. J. F. PARMITER.
 Uford, Assembly Rooms, Broadway, 7, Rev. GEORGE CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. R. LORD.
 Little Portland-street Chapel, 11.15, Rev. H. RAWLINGS, M.A.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON;
 Stoke Newington Green, 11.15.
 Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall. Closed until September 15.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HARROGATE, Service at the Scotch Tea Rooms, 6.30, Rev. W. MELLOR, "The Everlasting and Universal Gospel."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. S. BURROWS.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. FRANCIS WOOD.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. H. FISHER SHORT.

MAIDSTONE Unitarian Church, Earl-street, 11 and 6.30, Rev. G. W. KENT.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGEES.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Beesell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 6.30, Mr. D. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road. Closed during August.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, G. GLYN DAVIES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. MISS ORME.
 STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

MARRIAGES.

BOMPAS—LUPTON.—On August 13, at Mill Hill Chapel, Leeds, by Rev. Dr. Carpenter and Rev. Charles Hargrove, M.A., Hugh Steele, youngest son of His Honour Judge Bompas, K.C., J.P., of 4, Phillimore-gardens, Kensington, to Violet Dorothy, eldest daughter of Henry Lupton, Lyndhurst, Headingley, Leeds.

MAGUIRE—GREENHALGH.—On July 27, at the Unitarian Church, West Ham Lane, Stratford, the Rev. T. E. M. Edwards officiating, Harry Maguire, B.Sc., of West Ham Lane, Stratford, to Edith Greenhalgh, eldest daughter of John Greenhalgh, of Grove-road, West Ham.

ROSSINGTON—HAYHURST.—On August 8, at the Longsight Free Christian Church, Manchester, by the Rev. Principal Gordon, M.A., the Rev. Herbert John Rossington, M.A., B.D., minister of the First Presbyterian Church, Belfast, to Florence, only daughter of the late John Henry Hayhurst, of Preston, and Mrs. Hayhurst, of Manchester.

TALBOT—DODGSON.—On August 15, at Mill Hill Chapel, by the Rev. Charles Hargrove, M.A., Grosvenor Talbot, of Southfield, Burley, Leeds, to Rachel Agnes, daughter of Aquila Dodgson, Southleigh, Headingley, Leeds.

DEATH.

DUGDALE.—On August 12, at his residence, 46, Victoria-road, Victoria Park Manchester, Alfred Dugdale, in his 70th year.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

FULLY QUALIFIED, experienced GOVERNESS to Junior or Advanced Pupils in or near Manchester.—E. H. SMITH, 44, Victoria-road, Victoria-park, Manchester.

CHANNING HOUSE SCHOOL, Highgate, N.—RESIDENT MISTRESS WANTED in September, for Form III. English subjects and arithmetic.—Apply, stating qualifications, age, advanced or special subjects offered, to Miss TALBOT.

A UNITARIAN Minister's daughter requires the services of a GIRL about 14, to make herself generally useful about the house in return for a good home and a small salary. Must be well recommended.—C, INQUIRER Office, 3, Essex-street, W.C.

A LAD WANTED in Book Room, age about 15 or 16, to make himself generally useful.—Apply by letter in own handwriting to MANAGER, Essex Hall, Essex-street, Strand, W.C.

HOUSEKEEPER.—Lady with many years' experience desires to take charge of gentleman's house.—H. H., INQUIRER Office, Essex-street, Strand, W.C.

Patron—HIS MAJESTY THE KING.

THE

SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN, P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

36,474 Appliances given year ending September, 1906.
 Average of 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co. Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

BUY ALL YOUR LINENWARE, Costume, Blouse, &c., Materials, your Irish Homespun, from HUTTON'S, 5, Larne, Ireland, and save many profits. HUTTON'S have "repeat-order" customers all over the Empire. Samples.

"**'PUBLIC OPINION'** was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the *"British Weekly,"* May 2, 1907.

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

The purpose of "PUBLIC OPINION" is to provide a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for Religious, Intellectual, Political, and Social Progress.

It seeks to provide the busy man with a lucid summary of what is happening in the different fields of human activity, and to focus within readable compass something of that teeming interest which comes from being in touch with many phases of life.

This object has been achieved with considerable success ever since "PUBLIC OPINION" was started in 1860. In the forty-seven years since then it has consistently carried out its policy.

The need for a paper like "PUBLIC OPINION" increases with the years, for life becomes more complex, and the busy man, though anxious to keep in touch with new developments of thought and activity, has not the time to read the many papers which would give him the needed facts. "PUBLIC OPINION" seeks to do this for him, and to present just that précis of life and thought which will enable him to quickly understand what is going on in the world.

"PUBLIC OPINION" (published every Friday, price Twopence, 32 pages) can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

"I know of two Prime Ministers who have read regularly 'PUBLIC OPINION,'" said the *"Daily News,"* May 15, 1907.

"We know of at least one who has misread it," added *"Punch,"* May 29, 1907.

SPECIMENS SENT FREE ON APPLICATION.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

HENLEY GROVE, HENLEAGE, BRISTOL.

Large Country House for Paying Guests, standing in its own grounds, close to Durdham Downs; trains to City every few minutes. Those interested in Social Work and Intellectual Pursuits will find here a sympathetic home *pro tem*. Tennis and Croquet; good golf links near. Splendid centre for excursions by boat and rail to places of historical interest.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

SALCOMBE, SOUTH DEVON.—To be Let, furnished, for September, "Tourelle," high airy situation and fine views of sea and coast. Five bedrooms (10 beds), bathroom, &c. Five guineas a week.—Apply, Mrs. B. DOWSON, at above address.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Just Published.

THE RELIGIOUS IDEAS

FIFTEEN LECTURES

BY THE LATE

WILLIAM JOHNSON FOX, M.P.

With a Brief Sketch of his Life.

Paper Covers, 6d. net, postage 2d.

Cloth Boards, 1/6 net, postage 3d.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS. Next Term September 21.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTÉ LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

Greengages.—Fine Greengages, 24 lbs. 6/-; 12 lbs. 3/6. **Pershore Egg Plums**, 24 lbs. 3/6; 12 lbs. 2/- **Victorias**, 24 lbs. 5/6; 12 lbs. 3/-. Carefully packed and carriage paid to any station in England and Wales.—FRANK ROSCOE, Steeple Morden Royston.

From the Orchard to the Home.—The best preserving plum is the **Pershore Egg**, which I supply when in best condition at 4/- per 24 lbs., to any station in England and Wales, and at 4/6 to Scotland, Ireland, &c. Good fruit well packed, carriage paid, boxes free, satisfaction guaranteed. Illustrated list of these and other plums free to all mentioning this paper.—H. B. POLLARD, Fruit Grower, Evesham.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 20 words, 1s.; every 6 words after, 4d. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD. 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 17, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3400.
NEW SERIES, No. 504.]

LONDON, SATURDAY, AUGUST 24, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	529
LEADER:—	
A Work of Compassion and Beneficence	536
ARTICLES:—	
Care of the Feeble-Minded	536
A Religious Faith for To-Day—III.	537
In the Crow's Nest...	538
The Voice of the Sea	539
My Little Church	540
Letters from the West—I.	541
The Van Mission	542
LITERATURE:—	
Literary Notes and News...	532
The Philosophical Journals	532
Stoic and Christian...	533
The Leiden Translation of the Old Testament	534
Dunbar	534
OBITUARY:—	
Alfred Dugdale	535
Mr. F. T. Jones	535
THE CHILDREN'S COLUMN	535
NEWS FROM THE CHURCHES	542
OUR CALENDAR	543
ADVERTISEMENTS	543

NOTES OF THE WEEK.

WE have this week another most welcome "In the Crow's Nest" article; from the Rev. E. W. Lummis, who is now fully installed as a minister of the Swiss Reformed Church in the Canton of Graubünden. Three other articles will follow from week to week, continuing his story. Mr. Lummis told us on June 8 of his first preaching in German, and on June 29 of his visit to the three parishes in the Münstertal which had united to ask him to be their minister. He is now settled in his parsonage at Fuldera, with the churches at Chierfs and Lü also to serve. The Münstertal is in the extreme east of Switzerland, close to the frontier of Tyrol and also of Italy. It is reached from the Upper Engadin, as Mr. Lummis has told us, by way of Zernez and the Ofener Pass. It is a very happy circumstance that the liberal Church of Graubünden has thus received our friend into fellowship. Continued residence in that glorious mountain country cannot fail to be of benefit to him and his, and the heartiest good wishes of many friends at home will be with him in his new sphere of work.

WHEN the Peace Conference at the Hague has completed its session, we hope to be able to estimate what has been achieved. One important step was taken last Saturday, though it falls far short of what the eager friends of peace had hoped of this second Conference. Sir Edward Fry, the senior British delegate, then made on be-

half of his Government the following declaration:—

"The Government of Great Britain would be prepared annually to communicate to the Powers who would do the same the programme of construction for new vessels of war and the expenditure entailed by that programme. This exchange of information would facilitate an exchange of views between the Governments as to the reductions which might be effected by mutual agreement. The British Government believes that in this way an understanding might be reached as to the expenditure which the States who agree to follow this course would be justified in providing for in their budgets." And in conclusion he offered this resolution:—"The Conference confirms the resolution adopted by the Conference of 1899 with regard to the limitation of military charges, and, seeing that military charges have considerably increased in nearly every country since that year, the Conference declares it highly desirable that the Governments should resume the serious study of this question."

IN the course of his speech he called to mind the fact that the intolerable burden of armaments and the desire to find some mitigation of the evil had been the first object of the Emperor of Russia in calling together the Conference of 1899, and he went on to show how, since then, the burden had been immensely increased. "Thus," he said, "according to the very accurate information which I have received, this expenditure reached in 1898 (that is, in the year which immediately preceded the first Hague Conference) a total of more than £251,000,000 for European countries, with the exception of Turkey and Montenegro (on which I have no information) and the United States and Japan; while the expenditure in the same countries for the year 1906 amounted to more than £320,000,000. It will be seen, therefore, that in the interval between these two Conferences the annual military expenditure was increased by a sum of £69,000,000 or over 1,725,000,000 fr.—an enormous growth."

"Such," exclaimed Sir Edward Fry, "is the Christian peace of the civilised world in the twentieth century."

AT the conclusion of the speech of the British delegate, the President read a letter from Mr. Choate supporting the proposal on behalf of the Government of the United States. This was followed by a speech by M. Bourgeois, giving the support of France. Finally, at the suggestion of the President,

the proposal was adopted by acclamation. It is a pious aspiration; but it is something that the purpose should at least be kept in view.

WE printed last week the sermon preached by Dr. Carpenter in Manchester College Chapel on Sunday morning, August 4, in connection with the Summer Meeting of University Extension students at Oxford. In the Non-Official Theological lectures, which, however, the Delegacy courteously note in the programme, Manchester College again bore its part. The Principal gave four lectures on "The Movements of English Theology from the time of Locke" (with special reference to the influence of Oxford), and Mr. Addis three lectures on "Religion in the Psalms." On the Sunday evenings, August 4 and 11, Dr. Carpenter also lectured on "The First Three Gospels, and how to Read them," when there was a very large attendance.

THE summer meeting, which opened on August 1, and closes on Monday next, has been devoted, on the historical side, to "Oxford, and its place in National History, with special reference to the Seventeenth Century." On the side of Economics special attention was given to "some of the more pressing Social-Economic Problems of the day, in their general relation to the contrasted ideals of Socialism and Individualism." Among the lecturers have been the Rev. P. H. Wicksteed, on the Schoolmen and Scholastic Philosophy; Dr. J. Edwin Odgers, on Puritan Rule in Oxford; the Rev. R. H. U. Bloor, on W. Savage Landor; and Professor Muirhead, on the Philosophy of T. H. Green.

THE promoters of the Summer School of New Theology, recently concluded at Penmaenmawr, are more than satisfied with the success of the venture. The school was held under the auspices of the Alpha Union, of which the Rev. J. Bruce Wallace, of Letchworth (Garden City), is the secretary and organiser. This Union (the purpose of which we noted in the *Inquirer* of July 13) "seeks to bring into touch with each other people who, whatever their minor differences, recognise that man's nature is essentially spiritual." Differences, however, were decidedly more than "minor." Both as to judicial temper and philosophical standpoint the New Theologians were as far asunder as the poles. An occasional note of finality and infallibility jarred on those who necessarily associate with a liberal movement modesty of utterance and an open mind.

DR. HUNTER's paper on "Inspiration, Ancient and Modern," was in excellent tone and taste, luminous with many suggestive and forceful passages. It was a fine plea for the recognition of an element of inspiration in all high and surpassingly good work. If Bezaleel's cunning work for the ancient tabernacle was an "inspiration," why not Watt's invention of the steam engine, Arkwright's of the spinning jenny, Morse's of the telegraph? "When we read that Moses was divinely guided to find the promised land for the people of Israel, are we not also right in thinking that Columbus was just as divinely guided to discover America? Who that reflects upon the consequences to human progress involved in the discovery of America can hesitate to interpret those strange, unaccountable, unescapable impressions which haunted the soul of Columbus, and which left him no peace until he found a New World, as the inspiration of the Eternal Spirit who is guiding in mysterious ways the progress of mankind?"

A BREEZY and interesting speaker at Penmaenmawr, who readily captured his audiences, was Dr. Algernon Crapsey, who, after trial and appeal, has been expelled from the Anglican Episcopal Church of America for heresy. We do not wonder. His address on "Practical Implications of Divine Immanence" wholly exonerates that body (being what it is) from any charge of inadequate grounds of action. Dr. Crapsey's Gospel is too large altogether for any church bound by ancient formularies. He makes a clean sweep of the conventionalities which separate man from man. Even nationality must go down before universality. Instead of erecting artificial barriers which prevent us from getting at our brother men, we should rather go out of our way to show that, elementally, we are all one. Neither Britain, nor the Anglican communion, constitutes the whole of God's universe. "If you want to love a man you simply have to know him."

DR. CRAPSEY's address was on the "Practical Implications of the Doctrine of Divine Immanence." Towards its close he alluded to the heavy fine in which the Standard Oil Company had recently been mulcted, and vigorously declared that "the laws of God are working inevitably to the destruction of our civilisation" as at present constituted. It was only by radical reform that it could escape the fate which overtook the civilisation of Rome, or of the France of the eighteenth century.

THE Rev. J. Stitt Wilson, M.A., of Berkeley, Cal., speaking upon a similar topic, described the "social struggle of the people for freedom" as "the historic revelation of the Christ." He conceived that the modern interpretation of the teaching of Jesus with regard to the kingdom of God would produce certain definite results, viz., (1) "The release into the present surging current of modern society of 'Christed' [anointed] personalities of a new type," inspired social reformers; (2) The advent of a new type of religious conversion, which would change the whole social attitude of the persons affected; and (3) The practical recognition of the Christ-presence

in the suffering body of all the poor and oppressed. He was followed by Mr. Bruce Wallace, who spoke in the same vein, dwelling especially upon the moral dissatisfaction of many prosperous people who are "uneasy about a gain which means others' loss." There was a growing consciousness of solidarity, a recognition and realisation of the universal indwelling God. Reports of all the addresses are given in last week's *Christian Commonwealth*.

ONE advantage of the Wesley hymns is that so many of them, like so many of the Psalms in the Bible, were evidently occasional compositions. Having been written in view of some particular occasion of grief or joy, at a time of many conversions, or at a moment when many had strayed and wandered away, they have the glow of truth in them; they bear repetition just because the occasions which gave rise to them are repeated over and over in the life of every church which sings them. At the last meeting of the last Bible Christian Conference, when every soul was full of suppressed emotion, when, according to the report, the mover of the resolution that the Journal be signed uttered his words with breaking voice, full of the thought that the individual life of the denomination had come to an end, and was merged into the larger life of the United Methodist Church, it was not difficult, even then, to find exactly the right hymn as if the occasion had been foreseen. "We all shall think and speak the same" is the prophecy of one of the verses then sung, and immediately after follows the prayer, "Unite and perfect us in one." In these moments of ecstasy, when the experience of many past years seems concentrated into a few brief moments, a stanza that at another time and to other men might seem but a commonplace utterance, comes as an inspired word from the Spirit of all good. Happy the singer who, like Charles Wesley, becomes thus a medium by which the thoughts of God are borne to men, and the prayers of men addressed to God.

REFERRING to "J.B.'s" trenchant article on the theology carried abroad by the Missionary Societies, the Rev. E. P. Rice gave in the *Christian World* the result of his thirty-four years' experience in India. He says: "I have, regretfully, to bear my testimony that the untenableness of much of the traditional theology found in the books of an earlier generation of missionaries, and still circulated, has had much to do with keeping the thinking classes of India outside the Christian Church. It is doubtless true that moral and social causes very largely determine their attitude, but the *Justification* for that attitude they draw from our theology. A frank revision of traditional theological statements is imperative, not only in the general interests of truth, but also in the special interests of those great Eastern nations to which God has appointed us the almoners of the evangelic faith. Many, I know, will think this an impious suggestion, and tremble at the thought of what it might involve. I, for my part, am convinced that the everlasting Gospel will suffer nothing in the process, but will rather shine forth with

greater splendour as gold refined in the fire."

DIVINE Immanence and Transcendence continue to perplex the theologian, the preacher, and the man in the street, and to interest them all. Dr. Horton recently preached on the subject, and remarked that it is a popular error to regard immanence and transcendence as mutually exclusive, because each really derives its religious value from the other. After this admission it seems strange for Dr. Horton to insist that Jesus in his person is the *reconciliation* of the transcendence and immanence of God; though, perhaps, what he actually means is that Jesus is a proof to us that the two attributes need no reconciliation. The sermon, which helps us because of its spiritual earnestness, does nothing to elucidate the problem, as the following curious piece of reasoning will show: "The student of the person of Jesus Christ is equally bound to admit that God is in Jesus to the full, and yet that God is beyond and above Jesus Christ. If Christ, of course, had been the whole Godhead, if we could say that the Infinite Being was contracted to the person of Jesus, living a human life, then we should have known nothing of the transcendence of God. If, on the other hand, he had been a mere man, an ordinary human being, speculating about God, and appealing to God as a distant eternal being, we should have known nothing about the immanence of God. The reason why we can judge of the immanence and the transcendence of God as a fact is the marvellous and unique person of Jesus, for there in that person we cannot avoid the conclusion that God is, and yet that God is beyond."

MOUND BAYON, Mi., is a successful negro social experiment. It is planted in some 30,000 acres, owned and worked exclusively by about 4,000 enterprising coloured people. The land has been acquired from a railway company, and is now free from mortgage. Mound Bayon is a model township in which the negro has learned and practises a local self-government which he has built up for himself without white intervention. Its founder was born a slave; he is now sixty years of age and full of faith in the future.

A VERY different picture of life in the Southern States is given in last week's *Friend*. The leasing out of gangs of convict labourers, mostly negroes, is highly profitable to corrupt officials and public bodies, and still continues. Numbers of men are condemned to long periods of hard labour for mere misdemeanours, such as walking on the grass in public parks, and are treated with cruel severity by the overseers in charge of the gangs. It is much to be regretted that public opinion in the Southern communities is still callous enough to permit the continuance of this form of slavery, which is a blot upon the good name of American civilisation. On this painful subject, we have already called attention to the article which appears in the current *Nineteenth Century and After*, "Peonage in the United States."

AN enormous book of more than 600 pages on the mode of administering the ordinance of baptism has been issued from

the Wesleyan publishing house (C. H. Kelly). Thoroughly earnest study devoted to almost any subject under the sun can hardly be entirely in vain; either some forgotten fact will be brought to light, or some general mistake corrected, or at the least some known facts will be newly grouped. But study could hardly deal with a subject less alive, less capable of being revived perhaps, than the old controversy between Baptists and Pædobaptists concerning the mode of baptism.

BISHOP GORE, in urging the duty of the Church in social reform, at Oxford recently, disclaimed any purpose in himself or his fellow Churchmen of the Christian Social Union of capturing anyone for the Church. He was convinced, he said, that labour had to work out its own problems. The Church and the Labour Party must act by different means. The object of the Christian Social Union was to lead Churchmen to know their own position and their own duty. They desired that every Christian community should arouse its own members in the same way, so that they could combine on a common platform when it came to the matter of taking action and bringing influence to bear on society in the social interest. He saw with regard to Socialism that any advance in that direction laid on people a deeper and deeper ethical claim, and made a greater and greater demand on moral character. Their business was to keep that claim on the moral character in view.

LET old men and young alike read the article in last Saturday's *Nation* on "A League of Age," recently established, with its motto "Old and Bold," and its single precept, "We must grow old, but need not grow nasty." There is no subscription, and women are admitted to membership on equal terms with men. "Had Wordsworth lived into these days," the writer says, "he would have been spared the bathos of a line that mars one of the noblest English poems. If he had known how quick would be the transfer between the attributes of youth and age, he would not have written about the 'years that bring the philosophic mind.' The gain to truth as well as beauty in his glorious Ode would have equalled the pleasure of another half-century of life. Years no longer bring the philosophic mind; rather, they take it away, for it is the young who now philosophise. Or, if ageing minds philosophise at all, they follow the cheerful and concrete schools of fishing, golf, and cabbages."

OUR Leaguer deprecates the needless miseries entailed upon those who have followed Cicero in supposing that the properest human study is to die. He refers to the gloomy terrors which haunted Dr. Johnson "by nature so blithe and venturesome to the last," and to the deliberate Stoicism of Matthew Arnold, who wrote unpleasant things about the meaning of growing old. He in his happier humour turns the other way:—"How much more human is the ordinance in Plato's *Laws* that old men should be allowed a little wine to make them sing!

How much more divine Spinoza's deduction that the free man's meditation will not be a meditation of death, but of life! It were almost profane to call the Rabbi Ben Ezra jolly; yet, compared to that chilling Stoic, what a merry note he chants from his first lines onward:—

'Grow old along with me!

The best is yet to be,

The last of life for which the first was made.'

ONE more quotation we must be allowed from the *Nation* article. In his celebration of the "League of Age" the writer says:—

"The average age of high achievement is rising. When he began his essays, Montaigne was still short of forty, yet he writes as though his active career were as necessarily over as a modern Leicester operative's of the same age. He is inclined to think that all the great enterprises of mankind have been accomplished by men under thirty, and he gives as instances that Augustus was supreme judge of the world at nineteen, and Alexander died at thirty-two. But life has now become more secure, the opportunities of genius are distributed over greater length of years, and if Alexander had been permeated with quinine, he might have discovered the other hemisphere, and the United States had now been Hellenic instead of Yankee. Kant was nearly sixty when he shook the theology of ages. Moltke waited till seventy before he won his chiefest glory on the field. Gladstone was seventy-five before he set out upon the noblest and most daring revolution of his life. In all fiction there are but two faultless masculine characters—Don Quixote and Mr. Pickwick—and both are men of mature age. In Mr. Pickwick we see the sunlit benevolence of years, the unlimited tolerance, the imperturbable temper that, when a difficulty arises about hot water, can still exclaim: 'Thank you; cool will do!' That is the lovable temperament which we may suppose the League of Age aims at inculcating by its precept that we must grow old but need not grow nasty."

GRATEFUL memories of many hours of pure delight are recalled by the news of Joachim's death, who passed away on Thursday week, at Berlin, in his seventy-seventh year—memories of the old days of the Popular Concerts in St. James's Hall, when the coming of the Joachim quartette was the great event, and George Eliot and Browning and James Martineau and others, with whom it was a privilege to hear such music, were often there. Joachim was of Jewish parentage, born in Hungary, in 1831. As a boy of thirteen, he paid his first visit and had his first triumph in this country, when he played a Beethoven violin concerto at a Philharmonic concert, which Mendelssohn conducted. That same concerto he played sixty years later in the Queen's Hall, when there was a great demonstration of honour and affection, and, in acknowledging the presentation of his portrait by Mr. Balfour, then Prime Minister, Joachim spoke of England as his second home.

SINCE 1868, Berlin has been Joachim's

home, but for many years he paid an annual visit to this country, and Oxford and Cambridge had both given him honorary degrees. There was a wonderful charm of simplicity and sincerity about this great violinist, a man of unaffected modesty and noble disposition, a master utterly devoted to his music. "On the music of three great composers," says the writer of an admirable notice of Joachim in this week's *Guardian*, "his genius shed a special illumination—Bach, Beethoven, and Brahms" (Brahms was his close personal friend). "Mozart is another of the classical composers with whom Joachim's name will always be associated; he played him, even in his old age, with a wonderfully youthful gaiety and light-heartedness, and with never a touch of exaggeration or, still less, affectation. . . . It must be remembered that when he first appeared in public as a *Wunderkind*, it was his technical proficiency that chiefly impressed his hearers, who saw in him a second Paganini, or Vieuxtemps. No one thinks of him now as a brilliant virtuoso. It was not that his technique was in any way inadequate to meet the most exacting demands made on it. But it was always his servant, not his master; and when he might have astonished an unthinking public with dazzling feats of execution, he set himself instead, with unswerving tenacity of purpose, to the controlled and reverent interpretation of the greatest music."

THE *Christian Register* of August 1, reports with great regret the resignation of Rev. Charles E. St. John as secretary of the American Unitarian Association. It does not, says the *Register*, come as a surprise to his more intimate friends and associates. A year ago Mr. St. John's customary good health showed signs of breaking. The directors of the Association gave him leave of absence, and he spent the winter and early spring in the South. This rest and a simple operation to which he submitted after his return have combined to completely restore his health. He is advised, however, that he should not again assume the strenuous labours of the secretaryship. Even Mr. St. John's unusual bodily vigour has suffered from the steady strain, the incessant public speaking, the constant travel, involving sudden changes of climate and diet, which are incident to the office he has held. He has never, until the last year, spared himself, but has been at the service of the churches in season and out of season. He will take with him to whatever new service for our cause may claim him a renewed vigour, a wealth of experience, and the admiration and affection of many friends all over the country. It is understood that his resignation takes effect in September, and that he will at once enter upon a three months' engagement in charge of the pulpit of the First Church in Philadelphia.

TO CORRESPONDENTS:—Communications received from B. D. E., P. D. F., R. F., W. H., W. J. J., J. M., P. P., P. S., E. L. H. T., C. B. U., S. W.

LITERARY NOTES AND NEWS.

THE late Gaston Frommel was not, perhaps, as widely known outside his own university as some of his other colleagues at Geneva; but he was one of the teachers who had the gift of making a deep impression upon his pupils and friends, and when he died, in 1906, at the early age of forty-two, there was a poignant feeling of great hopes only partially fulfilled. Perhaps his literary executors are a little too anxious for his posthumous fame when they promise us eight or ten volumes from his pen, but the two which have appeared already, "*Études littéraires et morales*" and "*Études morales et religieuses*," are full of varied interest. The first of these, which lies before us, contains essays on Pierre Loti, Amiel, Paul Bourget, Edmond Scherer, and Tolstoi, and a long study of Alexandre Vinet as writer and theologian.

* * *

In 1848-9 the late William Johnson Fox delivered a course of fifteen lectures on "The Religious Ideas" in South-place Chapel, Finsbury. They have just been re-issued in a cheap form from Essex Hall, with a short biographical introduction. "Readers of the present day," it is said, "will find in these pages some remarkable anticipations of the main principles of that 'New Theology' recently enunciated by the Rev. R. J. Campbell at the City Temple." Whether we agree in all respects with the panegyric of this anonymous writer or not—"Mr. Fox left behind him no orator, either in the pulpit or the senate, possessing his humour, his power of sarcasm, his acquaintance with English literature, his command of polished language, his expressive yet calm delivery, his gentleness—almost as touching as that of woman"—this little volume should be heartily welcomed. It will revive fading memories or restore to a new generation the influence of a teacher too soon forgotten. It is interesting to learn that a full biography of W. J. Fox will be issued shortly. His daughter received the valuable help of the late Dr. Richard Garnett in its compilation.

* * *

The following letter, which we take the liberty of inserting in full, has appeared recently:—

LEXICON OF PATRISTIC GREEK.

SIR,—A lexicon of this character has long been a desideratum among theologians. Sophocles' lexicon and Suicer do something, it is true, to supply the need, but neither is anything like exhaustive. An attempt is now being made to supply the need, and competent scholars are being invited to assist in the collection of materials. The idea originated with the Central Society of Sacred Study, and its Warden, Dr. Swete, Regius Professor of Divinity in the University of Cambridge. Members of that society are specially invited to help, but the co-operation of other scholars is also desired, and will be welcomed. Having undertaken to act as editor, I shall be glad to receive communications from any persons who can assist in the work, at 10, Idol-lane, London, E.C. The present idea is to include the Greek Fathers down to A.D. 500, though, if sufficient workers can be found, it might be extended as far as John of Damascus (A.D. 750).

I am, Sir, &c., HENRY A. REDPATH.

Dr. H. A. Redpath, who is so well known for his labours on the Concordance to the Septuagint, is clearly the right editor for this new enterprise. We hope that his appeal for help will meet with a cordial response from many who love knowledge for its own sake too well to shirk slow and unpopular tasks. It would be very creditable to English scholarship if it can do for Patristic Greek what Du Cange accomplished long ago for mediæval Latin.

* * *

It is probably too soon to look for a lexicon of the New Testament which shall embody the new knowledge in regard to Hellenistic Greek which has accumulated so quickly in recent years from the study of inscriptions and papyri. It would be very useful to have this new illustrative material, at present scattered through many volumes, brought together for easy reference. Meanwhile, Cremer and Thayer hold the field for the careful student of idiom and the exact meaning of words.

* * *

The *Expository Times*, edited by Dr. Hastings, is one of the brightest and most useful of the theological magazines. It covers a wide field and appeals to very varied interests. Its point of view is that of scholarly Evangelicalism, and it has succeeded in enlisting the services of a number of thoroughly competent contributors. Thus the present number has articles or comments from Professor Sayce, Principal Iverach of Aberdeen, Professor Moffill, Dr. John Kelman, Professor Nestle of Maulbronn, and the late Professor Friedrich Blass of Halle.

* * *

The needs of the busy man who wants to know something briefly and to the point about the best English and foreign books are kept steadily in view. The substance of Professor Deissmann's new book, "New Light on the New Testament from Records of the Græco-Roman Period," appeared originally in the *Expository Times*, and the last few numbers have contained a series of short articles by the late Professor Blass on the Origin and Character of our Gospels. Occasionally the criticism which appears in its pages seems to us rather trivial in its quality, or quite wrong-headed in its prejudice, but we recognise the great advantage of reading far beyond the limits of our own opinions. Often the mind grows more by intelligent difference than by complacent agreement. All we have a right to ask for is careful work and sincere thinking, and the rigid avoidance of the soft and plausible substitutes for thought and fact which have won for themselves a fatal popularity in some religious circles.

* * *

Another popular magazine, which caters for a very different class of readers, is *The Book Monthly*, which contains, usually, a great deal of pleasant chat about new books and literary bric-à-brac. It has made a special feature recently of the portraits of popular writers. Its literary criticism need not be taken seriously. It follows popular taste instead of guiding it, and is written too much in the style of a high-flown trade advertisement. But its classified list of new books, new editions, and reprints is distinctly useful; and, for the rest, we all have our moods when

gossip is harmless and amusing. Moreover, to the discriminating, literary gossip has a fine flavour of its own.

W. H. D.

THE PHILOSOPHICAL JOURNALS.

THE *International Journal of Ethics* opens with an interesting article by Mr. O. A. Shrubsole, of Reading, on "The Relation of Theological Dogma to Religion." The writer appears to have been much influenced by Dr. McTaggart's recent work, "Some Dogmas of Religion"; and he accordingly reaches the conclusion that all theological dogmas, such as a Personal God, Free Will, and Immortality are losing their hold on considerable numbers of competent students of religion, and are on their way to that *nirvāna* in which they "will finally disappear." While Mr. Shrubsole argues that there is no necessary connection between vital religion and any theological dogmas, he still holds, with Dr. McTaggart, that religious belief does require for its basis some metaphysical principle. What the principle is on which he thinks religion will finally rest is not very clearly stated. In the earlier part of the paper it seems to be "the feeling that the world is good as a whole, good enough at least for us to continue to live in it; good enough, also, to have maintained its existence." We are told, however, that "it is well we should not think too highly of the world, for we need to regard it as improvable in order to call forth our energy to the task of endeavouring to make it better." But what the author really regards as the basal fact which gives reality and vitality to religion is the sentiment of love for other persons. He quotes with approval from Dr. McTaggart: "Love will not cease, there are other persons to love; and the non-existence of God would leave it as possible as it was before that love should be the central fact of all reality." "We were told," says Mr. Shrubsole, "on high authority that love to God and our neighbour comprehended the spirit of the Jewish religion. We enlarge that idea by turning it into love of the all. . . . The reality is thus still left to us when the illusions have faded. Religion is left, and religion, as here understood, is the most potent and most beautiful thing in the world." Mr. Shrubsole's fundamental principle of religion appears on the surface to be akin to, if not identical with, the basal religious idea which Jesus expressed in the words: "God is Love." But the crucial question is, does our author regard love as Jesus did, i.e., as a metaphysical reality which is partially manifested in the sentiment which we feel towards persons, but which is itself *self-existent* and *eternal*, and would therefore remain if the persons, in whom it is at present in a measure revealed, were to cease to exist?

If love is "the central fact of all reality," it would seem that it is necessarily antecedent to all finite persons, that it is, in truth, the basal creative principle in which the world of things and persons has its origin. If it is so regarded, it does not seem possible to deny to it the attribute of self-consciousness, seeing that out of it all self-conscious persons arise. It may, indeed, be super-personal; but that which is higher than our conception of personality must,

at least, contain all that is most vital and excellent in personality. If Mr. Shrubsole were to develop his idea of the basal reality of the universe in this direction, he would, we venture to think, reach the conclusion that some theological dogma is essential to all real religion.

After a good paper by Professor Sorley on "The Ethical Aspects of Economics," and another, equally good, on the question: "Has Sociology a Moral Basis?" we reach a very original and important paper on "The Ought and Reality," by Professor John E. Boodin, of the University of Kansas. Professor Boodin's aim is to show that a teleological and ethical purpose must run through and finally dominate all evolution and all history. There is an "Eternal Ought," a *principle of absolute direction*—which sets a limit to possible divergences from the real purpose of the universe. This is a paper which demands, and will, we think, repay careful study. The following passage will perhaps give some idea of its leading conception:—"The ethical process of the universe cannot be like the Buddhist Karma, for if life is simply the causal result of what precedes, there can be no attainment of an ideal; there can be neither good nor bad, but simply the automatic record of the cumulative result. Life must remain imprisoned in the iron grasp of the past. No: causality itself must be relative. There must be some fluency in the process. But most of all the ethical criterion itself must not be simply a product of the past, but an independent variable, in order that it may pass upon causality and flux alike. The Karma admits of no salvation, no waking-up from the evil nightmare. The horrible dream must go on. The faith in an absolute direction furnishes a sufficient guarantee for our ideal striving. This is not a mere Utopian or *laissez faire* optimism. There is real evil in the world, real maladjustments, false view points. But, though the wicked flourish like a green bay tree, their type shall not prevail. The servant of Jehovah shall eventually triumph, though, perhaps, through labour and suffering. Only the just state can maintain itself. . . . The divine direction of history will see to it, in the struggle of ideals, that the superficial and ephemeral are eliminated. Thus man can labour and wait with confidence as regards the final outcome. And if he is made of the right stuff he will be willing to have his ideals, yea, even himself, eliminated, if unworthy to survive."

Another paper in this excellent number calls for special mention. In it Mr. Harrold Johnson writes on "Some Essentials of Moral Education." Moral education, he points out, must not be conceived as too specifically moral. We must live resolutely, not only in the good, narrowly conceived, but in the beautiful and in the true; in short, our only sanity is discoverable in living in the whole. Particularly interesting and valuable are Mr. Johnson's remarks on the vital and essential connection between moral and religious education. "Moral education, without vista, is no education at all; it is truncated pedantry. Moral education only then begins to exercise its more potent ministry when it confronts and astounds and overwhelms us with categorical imperatives, whose origins

are wrapped in mystery, but whose obligatoriness upon us for this very reason is immediate and certain, and bows us in submission and awe. . . . The moral education that inspires a due sense of wonder, reverence, and awe in the contemplation of this mysterious and vast universe of being, and a disinterested passion for the service of our kind, is alone adequate to the ends of human life." With profound truth, then, does Mr. Johnson say in conclusion: "We are only now, at length, beginning to recognise the moral significance of the common school, the sacred apostolate of the teacher, and to realise that he, or she, who ministers behind the teacher's desk stands on consecrated ground."

We have left ourselves but little room to refer to the contents of the July number of *Mind*. We can only say that the four articles which constitute the greater part of the number well sustain the high reputation of *Mind* as the leading review of current philosophical thought. Those who are interested in the battle which is now being vehemently waged between Oxford Intellectualism and Pragmatism will find the latter most ably defended in a long article by Professor Dewey on "Reality and the Criterion for Truth of Ideas"; and in a brilliant paper by Dr. F. C. S. Schiller on "Mr. Bradley's Theory of Truth." Among the critical notices the most important are that by Dr. H. R. Mackintosh of Höfding's "Philosophy of Religion" and that by Professor A. E. Taylor of Mr. Sturt's "Idola Theatri."

C. B. U.

STOIC AND CHRISTIAN.*

MR. ALSTON in his little work on Stoic and Christian thought in the second century has made a distinct contribution to a subject of more than ordinary interest. Most students are agreed that Stoicism above all other influences paved the way for the spread of Christianity in the Roman Empire, and that though they were unconscious of it, many of the later Stoics held a conception of the universe and of man's place in it very similar to that which characterised the Christian. Dean Farrar, Matthew Arnold, and others have, perhaps, over-emphasised this fact, and in one aspect Mr. Alston's book is a corrective of this tendency towards over-identification.

The title is somewhat too general to indicate the true range of the present work. Mr. Alston gives us a study of one Stoic only, and a comparison of his teaching with that of the second century Christians. This is Marcus Aurelius, whom he has fitly described as "the latest of first-class thinkers to whom Christianity is only a vague name." From this narrowing of the scope of the book springs a certain defect. Marcus Aurelius has a place in a great philosophical movement, and he needs to be interpreted in the light of that movement. Mr. Alston is too much inclined to interpret the movement in the

light of Marcus Aurelius. The reader needs to beware of regarding the Roman Emperor's opinions as always characteristically Stoic—especially if some of Mr. Alston's interpretations be correct. Many contrasts with early Christian teaching can be drawn from Marcus Aurelius which could not be drawn from Seneca or Epictetus.

The author has a strong sense of these contrasts, and he develops them in an illuminating and closely reasoned manner. One or two may be referred to here:—

(a) Marcus Aurelius thinks of the guiding central force of the universe as "Impersonal Reason," the early Christians as a "Personal Will." The author writes: "Despite occasional utterances in the contrary sense, Marcus Aurelius's God is not normally thought of as a personal God." This could hardly be asserted as regards Epictetus. The Stoics varied in their sense of the personality of the guiding power of the world. If this was, on the whole, weak in Marcus Aurelius, it nevertheless remains true of him that "the presence of Design is assumed in all his statements," as Mr. Alston admits. So that the concept of personality may often have been nearer to his mind than now to us appears. In comparing any Stoic with the second century Christian writers one has also to bear in mind the difference between a philosophical or semi-philosophical treatise and an epistle or manual written by a religious enthusiast. Similar fundamental thoughts and feelings will find very dissimilar forms of expression.

(b) Marcus Aurelius's teaching concerning the relation of man to man falls short of the Christian conception of "brotherhood" and the ideal of Christian love. This also is held in the present work to be characteristic of Stoicism in general. Although this view has considerable authoritative support, it is greatly open to criticism. The statement that a "sense of dignity rather than an enthusiasm for humanity" is the controlling element in the philosophic system of Marcus Aurelius will be considered by many as extreme. Marcus Aurelius as a true Stoic teaches that the end of the individual and of the social whole is one, and that the individual finds his life through serving the common interest. Of course it is open for the critic to say that thus mankind becomes simply the medium through which the individual may fulfil his proper function. But the same might with equally good reason be alleged against Christian teaching, and the inference be drawn that the Christian "finds the centre of his ethical system within him." It is all a question of the way to interpret the truth. "He that loseth his life shall find it." Stoic and Christian held that truth. Why emphasise the "find" when interpreting Stoic thought, and the "lose" when interpreting Christian? The attempt to water down Stoic "love" into a kind of refined selfishness that the Christian teaching may be glorified by contrast ought to be abandoned with all the sophistries attendant on the process.

(c) The point at which Christianity really presents a vital contrast with Stoicism is dealt with, and dealt with finely in the last chapter. "Christianity is much more than a philosophic framework for the conduct of life." To quote again—"It is not a

* "Stoic and Christian in the Second Century, a Comparison of the Ethical Teaching of Marcus Aurelius and that of Contemporary and Antecedent Christianity." By Leonard Alston, M.A., sometime Scholar of Trinity College, Melbourne; Burney Prizeman, Cambridge, 1904-5. (Longmans, Green & Co. 3s. net.)

system put together synthetically from a selection of concepts and syllogisms, but the vision of a fuller life, based upon what is *perceived* of a personality deemed Divine." We agree with Mr. Alston. Here lay the secret of the power of Christianity. Here was the treasure which Stoicism had not, and could not, therefore, give to the world—the inspiration of the personality of Christ.

J. W. A.

THE LEIDEN TRANSLATION OF THE OLD TESTAMENT.

In the year 1900 a great work was completed in the publication at Leiden of a new translation into Dutch of the Old Testament. The authorised version in Holland was that determined upon by the Synod of Dort, 1618-1619, and completed in 1637. It was made from an imperfect text, and, like our own version of 1611, was greatly in need of revision. The scholars who completed this work were Dr. A. Kuenen, Dr. I. Hooykaas, Dr. W. H. Kusters, and Dr. H. Oort. They prepared a critical text and translated it into modern Dutch, and so issued the Old Testament with introductions and notes to the several books.

So masterly was this work by the leading Old Testament scholars of Holland that a strong desire soon made itself felt to bring it within reach of the general public of thoughtful readers. Apart from the difficulty of price, there was much in the introductions of technical scholarship which only the trained student could appreciate, and there was clearly room for a popular edition, which with the new translation should embody the results of the introductions and the notes in a form suited to the general reader, and at a price which would ensure a wide circulation.

This has now been accomplished. Of the original translators and editors only Dr. Oort remains, and the issue of this popular edition, which was undertaken by the Rev. I. Hooykaas, of Amersfoort, a son of another of the original four, has had the advantage of his supervision. The publication began two years ago in monthly parts, and is now completed: "Het Oude Testament naar de Leidsche Vertaling, met verkorte Inleidingen en Toelichtingen, bewerkt door I. Hooykaas, Predikant te Amersfoort. Onder toezicht van Prof. H. Oort. Leiden: Boekhandel en Drukkerij voorheen E. J. Brill. f. 6 (10s.)."

Professor Oort has devoted an immense amount of patient labour to this popularising of a work which for years he has had very much at heart, and both he and Mr. Hooykaas are to be warmly congratulated on the completion of their task. To the work of revision Professor Oort has added in the general introduction a brief sketch of the history of Israel throughout the centuries covered by the books of the Old Testament, which is a great help in setting the literature in its true light, a sketch to which many details are added in the several introductions which follow throughout the volume. Those of our readers who understand Dutch will be thankful to possess so admirable an aid to the intelligent reading of the Old Testament.

DUNBAR.*

AN edition of the works of William Dunbar just issued from the Cambridge University Press serves to remind us that they are not extensively read, and that the poet is to the general reader little more than, if as much as, a literary name. For this neglect there are intelligible reasons: the indisposition of readers towards writings which have not been transferred into a modernized form; the difficulty of ready acquaintance with language which has largely passed out of common speech; and what is perhaps the chief, as we consider Dunbar's relation to the national stock, the unrivalled popularity of Burns.

On this last point a word may be urged. While the popularity of any writer necessarily enters into the literary estimate of him, the grounds of this popularity may be very distinct from those on which a purely literary appreciation is to be made. The great reputation of Burns does not rest wholly, if indeed it may be said to rest chiefly, upon his writings. It depends, at present at least, very largely upon what seems to us a somewhat effusive reverence for his personality. He has become almost exclusively identified with a national temper, which enhances his fame beyond discrimination, and obscures a definite estimate of his intrinsic literary value; he has become the accepted commentary on a national life, a Bible of his people. The misfortune is that this exaltation should involve the oversight and unwarrantable neglect of others. So Dunbar has suffered. But, in any effort to win for him adequate recognition, it may be maintained for him, customarily regarded as the greatest Scottish poet after Burns, that in literary execution he is more than the equal of Burns, and not less in the scope of his fancy or the variety of his manner.

We have no valid argument, however, to bring against the position in which Burns has become enthroned in the hearts of his countrymen. The matter is purely for them. It is sufficient to say that he does not, as, notwithstanding his humanitarianism, he cannot appeal to others in the same manner or with the same force. But Dunbar can. This fact removes him both from Burns and from the rest of estimable poets who are to be regarded as distinctively Scottish. Indeed, we conform to the opinion which refuses to designate him Scottish in any strict sense, and places him, on most counts, purely and simply with the Chaucerians. This is to make him—and by no means against the character of his language—English, or, if we may use the modern term of courtesy, virtually inadequate in this connection, British.

The great value of Dunbar, apart from the general interest of his work, lies in the fact that he is the most effective literary link between the pre- and post-Chaucerian periods, far more effective than any writer in the direct English line. He has, morally and humanly speaking, the blemishes and the virtues of both; he has, too, the fine æsthetic sense, discovered in the passionate observation of nature,

which marks all great verse from Chaucer's downwards. In uniting these periods Dunbar, as a literary artist, gives us the cream of alliterative verse and some of our finest examples of more definitely accented and rimed verse. Nor in this respect should he appeal to the specialist and student only, but also to the common lover of poetry in its great and distinctive expressions.

"Few have possessed a more masculine genius, and his work was as varied in its range as it was original," says Dr. Stopford Brooke, and to this extensive appreciation we add our own less significant word of praise. The work of Dunbar is vigorous in all its ranges: he excels at the extremes of the satire and the lyric—for as the latter, we think some of his shortest pieces may be regarded. The customary illustrations of his genius may be used: the delicately fanciful and allegorical *The Thrissill and the Rois* and *The Goldin Terge*, and the wilder, very adequately rugged, *Dance of the Sevin Deidly Synnis*. But these alone, although it may be reasonable to limit the space of an anthology to them, by no means fairly represent Dunbar. Such pieces as his *Dirige to the King at Stirling*, the more satirical verses, and homely poems like *Best to be Blyth* must be used. There are, indeed, very few of his hundred pieces of which the quality is not distinctive and to which the reader, if he have patience proper to his subject, may not turn for good refreshment and delight.

The edition which has occasioned these observations was needed, if only because of its handy form, and Dr. H. Bellyse Baildon has done his work thoroughly. Besides giving us a text based upon a close comparison of MSS. and standard editions, and not a few valuable corrections and emendations, he supplies extensive notes, a complete glossary, and an introductory essay on the life, language, grammar, and versification of Dunbar which should be of service to all readers. His specific object has been "to bring the works of the great Scottish poet within easy reach of all serious students and lovers of what is best in our literature." We believe he has been successful beyond this object: that he has produced an edition which will find for Dunbar the acquaintance of many who have entirely neglected him.

W. C. HALL.

WE notice a timely protest in the *Daily News* from Mr. Chiozza Money, M.P., against the philanthropic sweating of labour. The particular instance which has called out this protest is that of a factory at Hoxton, recently inaugurated by the Lord Mayor, for the employment of crippled girls "on a commercial basis," at from 3s. to 5s. a week. The factory appears to have the support of the Ragged School Union and other philanthropic bodies. Mr. Money calls attention to the grave danger of this successful form of exploitation of pauper labour, and its necessary effect in further reducing the wages of women. He goes on to quote an example of the same insidious evil in another field; where a joinery works is being successfully run by "a well-known religious institution" upon a similar basis, the wages amounting to about 11s. a week.

* "The Poems of Dunbar." By H. Bellyse Baildon, pp. xlii, 238; notes etc. to 395. (Cambridge University Press. 6s. net.)

OBITUARY.

ALFRED DUGDALE.

MR. DUGDALE, who passed away on August 12, having reached the ripe age of 70 years, was one of the most active and whole-hearted of our Manchester friends. In religion and politics alike he took a keen interest, always inclining naturally to the progressive side. As a young man he attended the ministrations of the late Dr. J. R. Beard at Strangeways, and his last public appearance was at the unveiling of Dr. Beard's portrait at Summerville, when he recalled some of his old associations. Mr. Dugdale had travelled widely in Europe, and had also resided for some years in Egypt. To the last he retained an interest in Egyptian affairs and a mastery of the Arabic language. A man of a kindly, cheerful spirit, he lived his faith in the brotherhood of man, and the circle of his friends was a very large one. He will be much missed at the Upper Brook-street Free Church, where he was a most devoted worker, as also in many fields of social reform, but most of all in the domestic and social circles which his happy smile and open hospitality always adorned.

A large number of friends gathered at the Crematorium, including, in addition to members of the family, the Revs. C. Peach, J. A. Pearson, G. A. Payne, and Councillors H. Marsden, J.P., W. Drinkwater, and J. Mather.

MR. F. T. JONES.

THE congregation of Llwynrhadowen mourn the loss of Mr. F. Tyssul Jones, the second son of the late John Jones, Registrar of the Swansea County Court, and of Mrs. Jones, of Gellifahren, Llandyssul, who has passed away in his thirtieth year. Mr. Jones was educated at Llandovery College, and was intended for the law, but ill-health led him to a country life, and he was deeply interested in progressive agriculture. He was president of the Llandyssul Co-operative and Clettwr Vale Agricultural Societies, and represented his parish on the Rural District Council. With other members of his family, he was a devoted member of the Llwyn congregation, to which his great-grandfather the Rev. David Davis, of Castle Howel, ministered for so many years. The respect in which Mr. Jones was held was shown by the great gathering at the funeral service in the chapel on August 16, conducted by the Rev. E. O. Jenkins, the present minister.

THE Rev. John Hunter, D.D., who is to preach the sermon at the International Congress of Religious Liberals in Boston, sails from Liverpool on the second Tuesday in September. Dr. Hunter is to be back in Glasgow for the fourth Sunday in October. On four of the six Sundays while he is away the Rev. Stopford Brooke is to preach in Trinity Church.

SCARCELY need the child know that he has a soul: it is ours to take care that, when at length he finds it, it shall be a noble and august discovery.—*Martineau.*

THE CHILDREN'S COLUMN.

A HOLIDAY WITH GRANDFATHER.

IV.

FRED and Susie were awakened on the morning after their arrival by the cheerful bark of Cholly, who, as soon as he was let into the house from his sentry-box in the yard by Mrs. Simpson, at once ran upstairs to grandfather's room door to inform him, in dog language, that it was time to get up and set about the business of the day. For grandfather, though quite an old man, was a very busy one, finding plenty of employment either in the garden or in the house. He was just the sort of old man whom young folk like—a man of hobbies. And because of the joy and keen interest which these hobbies brought him, his spirit seemed always young. He was like a child in his delight with all beautiful things in nature. He loved the plants and flowers in his garden almost as if they were his children, and sometimes, when no one was near to laugh at him, he would talk to the flowers as if they could understand him. But he did not talk silliness to them. He asked them questions about themselves, and many a time they, though they had no voice or tongue with which to reply audibly, yet by some sign would give him the answer he looked for but did not listen for.

Perhaps you, being a very wise and superior-minded boy or girl, who read this, may be inclined to think it silly of the old man to ask plants questions *in words*, which, of course, not one of them could hear or understand; but I who write this can assure you that it is a help in nature study just to put what one is wondering about *into words*, and often it happens that no sooner is the question fairly asked than the answer *suggests itself*. But all this is rather dry!

No sooner did grandfather hear Cholly's bark than he rose and dressed, and then knocked at the doors of Fred's and Susie's rooms to tell them it was time to get up. But instead of the sleepy grunt and yawn which he expected, he found that each of them had been as quick as himself, so that instead of sitting down to breakfast at once, there was time for half an hour's stroll in the garden.

Such a wonderful garden it was! I wish I had time to tell you the history of grandfather's garden; how, many years ago, he had bought the cottage and the field in front of it, which sloped irregularly down to a tiny brooklet of clear water, and how, year by year, ever since, he had been busy, converting the rough sloping field into the bonniest garden in the whole countryside. In truth, it was a most wonderful garden, not laid out with formal beds and borders, but irregularly, a garden just packed full of delightful surprises, a sort of little world all to itself. Quite near to the house was a lawn of smooth grass, not big enough for lawn tennis. Only the middle of the lawn, however, was mown close, the rest, together with a mossy bank on one side, was allowed to grow as it liked, and was only cut down late in July or early in August, after the snowdrops, crocuses, tulips, narcissus bulbs, and fritillary plants which had kept up a succession of bright blooms pushing up through the grass from February to the end

of June, had quite finished their glorious spring song of praise. But what grandfather loved even better than these showy, cultivated plants were the hosts of rare wild meadow plants that flourished in the uncut part of the lawn; for whenever in his travels he found a rare or beautiful or specially interesting wild plant, he took the greatest delight in securing a root or some of the seed of it, and this he most carefully planted in the wild part of his lawn. In this way he was continually reminded of the charming places he had visited by seeing, day by day, all through the spring and early summer, the sweet faces of the flowers of plants that had been brought from other parts of England, Wales, Scotland, or Ireland, or perhaps even from France, Germany, Switzerland, or Italy.

On the side of the lawn furthest from the house was a narrow path, on the other side of which there was a rather steep slope, and here grandfather had made a rockery as a home for all sorts of rock and mountain loving plants. Here there was a brave show of gentians, sedums, rock cistus, saxifrages, and edelweiss, along with a host of others of which I have no time to tell, and of many I do not even know the names.

A flight of steps, and a curving path sloped down through the rockery to a wide border full of all sorts of tall plants that came up every year—columbines, foxgloves, larkspurs, phloxes, gladioli, hollyhocks, and evening primrose, along with others, such as cactus dahlias and giant sunflowers, sweet peas, and poppies, planted in due season each spring. Many of these big flowering plants were in their summer glory at the time of the children's visit to grandfather, and as the blaze of bright colour, backed up by the dark green of a shrubbery of rhododendrons, came in sight Fred and Susie cried out with surprise and delight. Their ejaculations pleased the old man, who was never so gratified as when his beloved garden was heartily appreciated.

It was noted that Cholly also was becoming quite excited for so staid a dog as he had the reputation of being. He ran to and fro, and kept barking invitations to the children to follow him.

"He is telling you that he knows of something a hundred times better worth your attention than all the flowers in the garden," said grandfather; but exactly what it was that he wanted to show them I must defer to next week, for, greatly to Cholly's disappointment, they were recalled to the house by hearing Mrs. Simpson ringing the breakfast bell—a pleasant sound, which even Cholly himself found it impossible to resist. So they all trooped back, delighted with their morning stroll in grandfather's garden.

THOMAS ROBINSON.

DR. M. J. SAVAGE, we learn from the *Christian Register*, has returned home after his visit with Mrs. Savage and Mrs. Simons to this country, having landed in Boston again on Thursday, Aug. 1. Dr. Savage, we regret to say, has not found the relief for which he hoped, and on landing returned immediately to a sanatorium in care of a physician. His hope of ultimate recovery, in which his friends on both sides of the Atlantic will earnestly join, is still undaunted.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 24, 1907.

A WORK OF COMPASSION AND BENEFICENCE.

We are glad to publish this week Miss DENDY's renewed appeal for the Sandlebridge Colony for feeble-minded children. It is not only a piece of work most admirable in itself, but, like Mrs. HUMPHRY WARD's Vacation School at the PASSMORE EDWARDS Settlement in Tavistock-place, it is an object-lesson deserving of the serious attention of the whole country.

The eighth annual report of the "Incorporated Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded," of which Miss DENDY is one of the honorary secretaries, was presented to the annual meeting last October, and brings the record up to that date. Miss DENDY's letter tells of further progress, for whereas the total number of boys and girls in the Colony was, in October, 1905, fifty-seven, and in October, 1906, eighty-six, there are now 120, and Miss DENDY describes the profitable and delightful use to which the grounds of Warford Hall are increasingly put.

The report tells of one of the forty-five boys having been discharged as having ceased to be feeble-minded, but that is quite exceptional, and what has to be expected is that the children, as they grow up, though made increasingly useful, and therefore happy, in the Colony, must find there a permanent home, and thus be saved from the evils to which they would inevitably fall victims if left uncared for out in the world. This fact emphasises the serious financial responsibility of the undertaking. While the children are in school, Government grants help towards their maintenance, but afterwards, it will be seen, as the report says, "that as our children grow up and we can no longer draw grants for them from any public source, it becomes increasingly necessary to ask the support of all those who are interested in our work. We are glad to say that the number of our subscribers does increase every year, but hardly,

perhaps, in proportion to our increased responsibilities. The boys and girls have both done remunerative work during the year, but we cannot too earnestly impress upon the public that they can never become wholly self-supporting."

Over ninety authorities, the report states, have now applied to the society to admit children. "It is obvious that it is impossible for any one association to meet the need that is so pressing, and we welcome the formation of the North-Eastern Society for the Permanent Care of the Feeble-Minded.

* * * *

"Your secretaries still have many applications from parents and guardians who wish to make provision for defective children. So many of the cases for which help is asked are idiots and imbeciles, that this is a very sad part of the work. There is no proper provision now for these cases other than in the workhouse, except where a Board of Guardians has an asylum of its own. No one can be compelled to take charge of them except the Poor Law Authorities, and it is much to be hoped that adequate provision may soon be made for those who cannot be admitted to schools for children who are merely feeble-minded. We shall not be satisfied until all England is able to obtain suitable accommodation for the weak in intellect. The Royal Commission has not yet reported; we hope that when it does increased facilities may be given for taking care of those most unfortunate and most harmful members of society. In the meantime, we urge all who are interested to spare no trouble to make their work on behalf of the feeble-minded efficient and permanent. We feel that our experiment is showing that it need not be excessively costly, and we are sure that everyone who considers the matter will agree that the money expended in looking after these poor folk and enabling them to live a satisfactory and wholesome life, is far better employed than if it had been spent in relieving them as paupers, or keeping them as criminals."

The account of the progress made by the children under the thoughtful care they receive is delightful reading. A few months in the school makes a marked difference. "Head-work," the report says, "is generally beyond them, though all are given a chance of developing their mental capacities. It is from the progress they make in learning to use their hands that most is to be hoped. Household work which can be done in school is utilised as a training for hand and eye, and the children's lessons are actually of practical use to themselves and other people. Singing is, as always with these children, a great delight, and all kinds of bodily exercise give them pleasure."

Of the boys who are out of the school-

room it is further said that they are happy and settled. "They improve in every way, and, as they grow older, become increasingly useful. Five of them are now working on the farm and seven in the garden. It is, of course, necessary to study the individual character and tastes of each lad; it is not always that the right thing is hit upon just at first, but when we find the occupation that is congenial to a boy's fancy and suitable to his strength, he gives very little more trouble."

So it is also with the girls, and the report pays a high tribute to the unwearied patience and devoted care given by the teachers and other helpers in the Colony to the children under their care.

No one who reads this report and Miss DENDY's letter, or, better still, who should go to Sandlebridge and see what is going on there, is likely to have any doubt that her appeal is deserving of the amplest response.

CARE OF THE FEEBLE-MINDED.

THE INCORPORATED LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

SIR,—About once in every year you allow me to put before your kind readers the needs and hopes of our Colony at Sandlebridge for weak-minded children. Much substantial help has come to us through your columns. I am about once more to ask the assistance of those who have helped us in the past, for, so far as I can see, our requirements will increase as fast as our work, and that is very fast indeed. We seem to be perpetually in the condition of a child who has outgrown his clothes before his parents can afford to buy him new ones.

It may be remembered by those of your readers who have been interested in our work, that a year and a half ago we purchased an estate, known as the Warford Hall estate, close to our original houses. We are paying for this in annual sums, and it is a heavy tax upon our resources to meet these payments. But we could not have done without the estate. We are making use of every bit of the land attached to the Hall, and it is finding profitable employment for a large number of our big boys. This spring we sent nearly nine thousand pot-plants into Manchester for sale to children in the elementary schools, who will have exhibitions and prizes for the best-grown plants in the autumn. This is a scheme which has taken great hold in Manchester, and we could have readily sold twice the number of plants. We hope to supply eighteen thousand next spring. It is a pretty sight to see my boys at this work. Even one who could do nothing else could place the filled pots on the trays in readiness for packing on the luries. Some of them have become very expert at the work. Of course, there is much else for them to do in the gardens and the green-houses, and the head-gardener is always in want of more labour. We have a stall in the market of a neighbouring town, and the boys take a great deal of pride in our

weekly sales. They fully purpose paying off the debt on the Hall by their own exertions! Others of the lads are employed on the farm, and are very proud and pleased to be busy with the horses and the cattle. Meantime, our big girls are engaged in house-work, and more especially in doing all the laundry work of the little colony. As we have now 120 boys and girls, and a resident staff of sixteen, this is no light matter, but, with the help of two women, the girls manage it.

It is for the girls that I would put in a special plea now. We ought to make arrangements for the older ones to be separated from the younger ones, and shall do it, just as soon as we can afford to have the drainage at the Hall attended to and to make some structural alterations which are necessary before we take it into occupation. The laundry has been made out of one of the buildings in the Hall grounds, and it would be a great gain in every way to have the girls at the Hall. They would be close to their work, and they could be dealt with more satisfactorily than they can whilst they are with the little ones. But we need six or seven hundred pounds for the express purpose of putting the Hall in order and furnishing it. We did need another five hundred, to extend the building in which the children have their lessons, but our treasurer has given us that.

We are in every way most economical; but the pressure put upon us to go on with our work is great; in fact, we must go on. No one who sees our children, big and little, and who realises what they would be if left to themselves in the world, has any doubt of that, and I now ask very earnestly, Will anybody help us again? Indeed the need for help for our growing up girls is very pressing. I know there are many amongst your readers who understand how pressing it must be, and how sad it would be for them were they not in our care.

I enclose to you a copy of the last report of H.M.I. that you may see that we are doing our work satisfactorily. I also send you a copy of our last annual report, just to put you in mind of the scope of our work.

MARY DENDY,
Hon. Sec.

13, Clarence-road, Withington,
Manchester, August 16, 1907.

The following is a copy of the report made by H.M.I. Dr. Eichholz, and Mr. E. T. Howard, after visit of April 25, 1907.

Great Warford Sandlebridge Home Special School, No. 2,9021.

"The completion of the new residential home has helped greatly to simplify and improve the domestic organisation. The new house is admirably planned, built, and equipped. With the continued growth of the Colony further opportunities arise, year by year, for completing the development of the children. The school training is most satisfactory, the children are well clothed and otherwise exceedingly well cared for and happy. In many cases pupils have been transferred to technical classes on the Colony estate and homes as the natural outcome of the school-course. It is to be hoped that this development will continue."

A RELIGIOUS FAITH FOR TO-DAY.

III.—THE ILLUSION AND LIBERATION OF THE SELF.

It is strange that man should have gone wrong if, in any real and effective sense, the Divine Spirit dwells within him. The human race, we think, ought not to have failed in virtue or in happiness, God being immanent and all-pervasive there. This objection has been urged often enough; and it must occur to every candid mind when, hearing this doctrine of philosophic idealism proclaimed, it contemplates the crimes and the cruelties and the miseries of mankind. We have perhaps somewhat hastily concluded that the human race is a failure, in respect of virtue or of happiness—that Man *has* gone wrong, on the great highways of progress. Men have gone wrong, and have accused themselves and one another of great transgressions; and whole nations have collapsed and perished under the weight of accumulated crimes and follies. But the race, it may be contended, still advances, and something is always being won from the sad experience and saved from the wreck of national or individual disaster. The ways of evolution are long, and the methods strange, but the victory is not to the demons yet, however they may boast and strut abroad, sometimes in human form.

Nevertheless, the problem of human sin, or, as we sometimes call it, human guilt, confronts us, and we may not lightly put it aside. It faced the thinkers and poets among men in very early times. The legend of a tree planted in Eden, the fruit whereof, when tasted, brought the knowledge of good and evil, is evidence that the problem had already emerged. That tree was not planted in jest, or as an arbitrary contrivance whereby to limit the free activities of the human creature. Observe, it was the tree of the knowledge of *good and evil*; and in that bold metaphor a profound ethical principle found expression in that remote age. The knowledge of good and of evil is one—is the fruit of the same tree. That is to say, in order to know the good, in a moral sense, man must know the evil too. And how otherwise could he know? It was only through consciousness of imperfection—the feeling of having done less than the highest right—that he could rise from simple animal innocency to something greater and nobler as an ideal. And this, surely, is the significance of that astonishing saying of Jesus: "There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons who need (or *think* they need) no repentance."

What then is sin? What is it that lies behind or within the sense of having *done wrong*? The act itself, let us say, was a deliberate personal choice of some baser form of conduct when a higher and nobler was open to us; it was a falling away from our own ideal. Now, if any one will think or feel his way back to the source or impulse of that lower choice, I believe he will always find it to be what, for want of a better phrase, I must call the *illusion of the self*. It is just a mistaken idea concerning that particular being called *oneself*. It may be also a mistaken

idea about other selves—probably it is. But further back, at the bottom of it all, is the mistaken idea about oneself. And this illusion of the self is, in one sense, a very natural thing at a certain stage of growing life. It comes of the feeling that one exists somehow *apart from others*, having rights and claims of one's own that others do not share—that may be antagonistic to theirs; it is the idea that one is, ultimately, a distinct and separate creature, not a social, fellowly creature.

Let any one who has, *e.g.*, spoken harsh and bitter words to another—words that cut and wound, and of which, afterwards, he is ashamed—let him ask *why* he spoke those words. He will find, I think, that it was because the self within him was offended by the self in another; it was because the self within him was, in some way, just then, alien to the self in the other. And *that is an illusion*—very real at the time, and very natural at a given stage of development, yet still an illusion. So with an act of theft; it may be that of a pickpocket or a burglar; it may be that of a workman who robs his employer by scamping work, or that of an employer who robs his workman by what is called "sweating." Why does a man steal from another? Because he thinks of himself as in opposition or antagonism to that other, as having interests which are alien to that other. He thinks he gains something for himself by that other's loss. "If," he says, "I can transfer a little of that man's property from his possession to mine, I shall be better off, and he will be worse off." *That is an illusion*—a very natural one, so natural and so common, that you may think it must be a reality. But it is a fiction or phantasm of the brain. And if the intending thief could perceive the deeper reality—the essential unity of all beings, by reason of their oneness with the whole—if he could escape from the delusion of a separate self into the world of social fellowship and love, *he would not steal*. He would know that an act of injustice wrongs the doer *more* than it wrongs the sufferer, that it flings him, for the moment, out of the social order, excommunicates him, in fact—cuts him off from the joy and the sweetness of real life.

It is so, I believe, with all "sin." It is so in relation to that wrong which we all sometimes commit against the great order of things—"sin against God," as the theologian would call it. When we rebel against the inevitable—when we are angry with the weather, impatient under suffering, or offended with death, we are setting the self against the Universe; we are pitting the individual self-will against the Eternal Purpose; we are denying the right of the Power which gave us being to deal with us as it seems good to that Power. This, too, comes of illusion. If we realised that we are a part of the Great Life of all, that the self in us is a vital element in the Infinite Self, then to say, "Not my will but thine be done," would be as natural as to breathe the air or to love the beauty of the morning.

But now, *Why this illusion?* If the Divine is in the human, as well as above and beyond it—if God is in every man—whence this mistaken idea about the self? Was it really a quite necessary stage in

the unfolding purpose of things, not to be omitted without loss?

It is good sometimes to note the several stages of the great life-process as they pass before us here. Emerging from what, to us, seems the unconscious life of solid or gaseous matter, there is first the semi-conscious life of plants; then the more fully conscious life of animals; then the self-conscious life of men; then the unfolding of that into what we call the social consciousness, the sense of fellowship with the others which is the beginning of "civilisation," the feeling of brotherhood, the all-embracing charity which makes us "patriots of the world"; and then, finally, the cosmic consciousness—the sense of being one with the Eternal Spirit of all, the peace which passeth understanding, the joy or blessedness of harmony with God. And these stages of existence, nowhere sharply defined, everywhere merging into one another, we may discern as part of the great Life-purpose, though few perhaps have known, and they but in rare moments, the last and highest stage. And in this large unfolding process the selfish or egoistic period could not be omitted. And it is just there that most human beings seem to be, even now. The illusion of the self, as a separate and unsocial thing, darkens the mind and contracts the life of so many of us; and the evil state of society around us is the result of that illusion.

But, folded deep within the most selfish self, slumbers the divine child—the immortal and eternal self—and all the remorse and sorrow of wrong-doing, all the contrition and repentance of our restless and discontented hearts, all the longing and the struggle to rise into higher, freer life, are the signs of its awakening there. The moral miseries which so sorely afflict us are the pangs of that new birth by which we are escaping from the narrow prison-house of self; and as we come out into the larger world of love and fellowship we are filled with the wonder and joy of a great deliverance.

Thus, then, may we pass from the illusion to the liberation of the self. It is the old story of "dying to live," of "losing to find," expressed in the language of our own day. All that was vital and sacred in "personality" remains, but has become richer and vaster. We are *ourselves* still, but not our own exclusive selves; we belong to the great All which gave us life; yet also that great All belongs to us, and pours its life into ours to the utmost of our capacity for reception. There is profound significance in the paradox of Paul's impassioned words: "As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing (to one-self alone), and yet possessing all things (in fellowship with the rest);" and in words attributed to Jesus, "All things that the Father hath are mine."

W. J. JUPP.

THE Rev. T. E. M. Edwards is leaving for America next week to attend the Boston Conference, and would be glad if churches wanting pulpit supplies would communicate with the Rev. F. Allen, 5, Holland-grove, Brixton, S.W.

IN THE CROW'S NEST.

WE have come down a branch or two. Our last abode swung some 5,690 ft. above sea level, and we are now nidifying in this Fuldera Pfarrhaus at a mere 5,385 ft. of altitude—almost on the ground, you see. Still, if a parson may be said to inhabit the whole of his spiritual domain, a pervasive influence, my dwelling is more exalted; and in particular whenever I preach at Lü I rise to sublime heights, for that sunny and sheltered village claims an elevation of 6,295 ft.

I had been looking in another direction. Doctors must be disobeyed sometimes, for their souls' health. But a report concerning one of our nestlings came into the scale, and decided its dip. Behold me, therefore, on June 24, posting down to Schuls, to be examined in theological learning by the Rhætian Synod. We had had heavy snow the day before, and so the whole ride was free of dust. My tall friends waved pine branches in token of adieu; Piz Roseg threw me a radiant smile; the great Piz Bernina himself peeped over the shoulder of Piz Morteratsch to wish me good luck.

When I was at school, I seem to remember, examination time was not without its charm. It was a change, at least, from the dismal time-table, and pointed pleasantly ahead to Speech-day and holidays. And even when I went up for my scholarship, and nearly lost my eyesight through nervousness, the splendour of the attempt cast some joy on the ordeal; or is it that I read back into it the sensations of that unforgettable moment when I crept into the Aston Manor news-room, turned over *The Times* with a trembling hand, and read my own name? "University Intelligence," and me! *Sic itur ad astra*.

But when one has reached the age of—never mind. I own to discomfort. Such ceremonies were not ordained for those of riper years. They make you feel like a big booby, with sleeves much too short, put down into a lower class among bright little boys. They certainly mar the flavour of an Alpine journey. Here is Piz Kesch, magnificent as ever, but—I wonder what horrible theme they will give me for my Klausurarbeit! Before we come to Sis the Inn flows for a sheltered reach between beeches and elders. I had no idea that foliage was to be found so high in the valley. At Lavin lilacs are in blossom, and thenceforward the road is lined with wild laburnum and glorious wild flowers. But I wish I knew what those "subjects chosen at pleasure" will be in which I am to be orally tested. Hebrew, for instance? I don't really *want* to translate at sight, before an audience, from Hebrew into German. Or the Apologists? I feel that I know absolutely *nothing* about Tatian. The tower of Ardez rises enthroned above rocky gorges, with Piz Lischanna and Piz Pisoc and their whole superb chain as its palace wall. A few more windings, and Tarasp Castle asserts its insolent beauty. But I am enjoying an imaginary foretaste of what is to come: "Please tell me which Church Councils dealt with the problem of the Lapsed; mention their dates and decrees." "Sketch the course of the Reformation in the Netherlands." "How does Bradwardine refute Probabilism?" A divine who has passed his *n*th birthday ought to know such things as these.

Schuls itself, and my Celerina friend; who leads me to a very pleasant room in the Hotel Belvedere, where I dwell as the guest of the parish. (I trust I shall never be a guest of the parish in England.) Next day I study my trial sermon. They have given me a heartening text: "Where the spirit of the Lord is, there is liberty." Then comes the terrible Wednesday. At eight I am standing in the rain, with my two fellow-sufferers, a German and an Italian, before the closed door of the schoolhouse. The Aktuar appears, gives us our themes, and ushers us into separate rooms. A Klausurarbeit ought properly to be done under lock and key, but our kindly gaoler neglects his duty in this respect, and offers a superfluous apology for the omission. I am to pen a treatise on "The various religious-philosophical schools and tendencies in England to-day"; and as I do so I bless the name of a certain liberal Calvinist minister, whose recent prominence I have to thank for this congenial theme. When I hand in my MS. I am asked to present myself at five in the afternoon, in the Hotel Belvedere, for a Kolloquium, at which I shall be examined in Biblical disciplines and in dogmatic. Like Argyll, I spend the eve of my execution in slumber.

The preliminaries were conducted with all amenity, like those of a duel. We were mutually introduced by the Dean, and expressed our pleasure. Did they do that sort of thing at Toledo before the Inquisitors proceeded to business?

"And now, to brace thy flagging zeal,

The Saxon cause rests on thy steel."

A very unworthy representative of English scholarship, I am yet the only one present, so I must do my best.

I am asked to address the college on the Synoptic Problem. I do so, pointing out what I regard as established, and defining the problem that survives. I am next invited to discourse on the history of the same Problem, from Baur till to-day. This satisfies the Vulture, and I am passed on to the Husbandman (you remember the "Light Green"?). He bids me hold forth on the greatest of all dogmatic themes, and when I have ended puts some supplementary questions about Schleiermacher's views (on which I am vague) and Kant's (where my ground is firmer). Then I am bowed on to the third operator, who asks for light on the Pauline doctrine of justification. I hold forth at large. Finally I am confronted with a passage of Galatians, and besought to Germanise its Greek. Here again all is plain sailing until I come upon *συνιστάνω*, for which I can find on the instant no German equivalent. So I ask my *vis-à-vis* how *he* would turn it, and he offers me a version which, upon reflection, I do not accept, for it seems to me to rest on a false view of Paul's argument. At this stage, however, the president intervenes, and declares honour satisfied. The game has lasted about an hour.

On Thursday and Friday I spent some time in the beautiful, ancient, and historic church, which stands high on a rock, whose foot is washed by the headlong Inn—some time in church, listening to trial sermons and the public examination of candidates; some time in the woods, pondering my text. On one of these days, too, we knockers at the door of the Synod had to read out our *curricula vitæ*. I listened

to some deeply interesting spiritual autobiographies. That of the Italian, who came from the Roman fold, was full of matter, and his language was understood by many of the Latin-speaking Schulzers better than German. For my part I could not bring myself to give more than the bare statistic—my course of study, ordination, and secession, and the places and dates of my ministry—and the assembled public, who were much interested in that strange creature, an Englishman who wanted to be Pfarrer in a Romanish valley, were disappointed. On Friday afternoon I gave the public reading of my Klausurarbeit. At eight on Saturday morning I preached, using German in the pulpit for the fourth time. At one there was a festal lunch in the Waldhaus at Vulpera. At five o'clock my German and Italian comrades, with two candidates and a Swiss from Basel, began to hang about outside the closed church. Our fate was being decided in private session. It was in this churchyard in October, 1622, that the Engadiners planted their culverins, and held the Austrians at bay for two whole days. A hundred and fifty people—men, women, and children—fell under the fire of the invaders. But we were not thinking of them. At six we were called in, and addressed by the Dean: all were accepted. The private session went on, and we took part in it. We were all entertained that evening at the Kurhaus Tarasp. The Dean and I came away early, but the speechifying continued into the small hours.

Some reaction, and a wretched night. Next morning I was barely able to outlast the solemn service, with the ordination of those not yet ordained, and the reception of the rest of us into the Synod. I took the vow, which pledged me to preach the word of God, conformably to the Holy Scriptures, especially those of the New Covenant, according to the principles of the Evangelical Reformed Church, and according to my best knowledge and conscience, and to observe the Cantonal ordinances about Divine Service and the laws of the Synod—this vow I took by uttering the one syllable "Ja."

For the rest of the day I kept my room and a horizontal posture. I missed the High Service and the afternoon service on behalf of the Diaspora, and a great banquet in the evening, whereby I escaped the necessity of making a speech. Next day I was well enough to attend, a fully fledged Synodal, and voté in the election of our officers for the year. In the afternoon I walked, with a pleasant companion, through the lovely Clemgia ravine, and on through forests of Alpenrosen to Scarl; and next day, through torrential rain, over the pass to Cierfs. Corva and the young birds arrived a few hours later by coach, and were received by a beneficed clergyman of the Swiss Protestant Established Church, in his own parish.

E. W. LUMMIS.

THE VOICE OF THE SEA.

A HOLIDAY SERMON

BY THE REV. CHARLES HARGROVE, M.A.

WHEN the prophet Ezekiel saw the vision of Jehovah coming to take possession of his desecrated Temple and to dwell henceforth among his people, ransomed from idolatry and captivity, it took for him the form of a light such as mortal eye had never seen, which first broke as a new and brighter dawn in the east and then advanced over the earth, which shone back with the brilliance of a mirror which reflects the sun, then stayed over Jerusalem and rested upon the Temple, so that it seemed full of glory. And the prophet tells us that he fell upon his face before it. For though no other than the common light of every day was around him, yet was the vision real to his mind's eye, and the excess of its splendour overwhelmed him.

But the sun, which suggested it to him, rises day by day in utter silence, and its light traverses the lands noiselessly, treading over mountain and plain with march as still as it is irresistible, so that the acutest ear can perceive no slightest vibration to indicate its advance.

Not so, it seemed to the prophet, does God come to earth. Every sense must surely be conscious of His Presence and thrill with the impression of His near Majesty. Jehovah he knew indeed to be beyond the understanding, and therefore much more beyond the perception of man. Eye could not see him nor hand touch him nor ear discern his voice though he were close by in all his glory; yet, if it were allowable to conceive of him under the image of light, formless, all pervading, all beautifying, it were right to liken his Presence to something the ear might imagine though it were never heard on earth. God was glory to the eye. What should correspond to this in the region of sound?

He found a simile as grand and true as may be conceived: "His voice was as the sound of many waters." And three times the author of that weird book which ends the New Testament borrows of him the metaphor. Once when he describes the Son of Man "holding the seven stars in his right hand and his countenance like the sun shining in its strength." Again when he beholds the great choir of the redeemed, twelve times twelve thousand, who stand before the throne of God and sing the new song of unending triumph. And yet again when Babylon, the enemy of God's people, has fallen, and there was joy in heaven for that the omnipotence of God was vindicated: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth."

But why, one may ask, did not Ezekiel prefer rather the thunder to the sea as an image of the impression produced by awe of the nearness of the Almighty? Certainly of all sounds heard in our world it is the loudest and most terrible, and the writer of Revelation twice adds it to the simpler imagery of the Prophet.

I think the reason is clear why his genius selected this sound above all others, even though it be that he himself could not have justified the preference. For the thunder is by its very nature intermittent

and temporary. Peal follows peal, but each is distinct, and after a while the storm, however long and loud, passes, and there is silence in heaven.

Not such the voice of the waters. It is unceasing, like the courses of the stars. Day-long, night-long, through the changing seasons, through the passing centuries, it never fails. Ever since, hundreds of millions of years ago, the cooling globe suffered the clouds of steam which had hitherto clothed it round to fall in water and make the seas, it has gone on. Before man was, before the beasts or trees or herbs of the field, the tides of ocean swayed to and fro in mighty volume and perpetual rhythm, the heart-beat of the world. And ever as they rose and fell they made the grand sound of multitudinous waters—always lasting, yet always changing, like an unending sonata which should contain and express every motion of the human soul, from the most gentle to the most passionate, from the sublime to the commonplace and dull. For now the sea is tame as a fondling and speaks in a scarce audible lap of waters on the beach. Now, as with a shout, a roar, it advances, and retreats as with the rage of defiance of a beaten foe; war is its being, wave with wave, sea with land, waters with winds, and the might of confusion is audible as a continuous thunder. And then its beat is as if it were moved by some great engine steadily at work below and forcing the waves forward and withdrawing them with quiet, steady, irresistible stroke of a piston. There is no sound like it, so constant, so mighty, so variable. Often is the wind so still that you cannot hear its pulse. The pulse of the waves is never unheard. Against frowning precipices, along soft palm-lined sands, among the icebergs of the North and the coral reefs of tropical seas, the sea beats and breaks the round world over. As before ever man had learnt articulate speech, so now to-day it speaks. Its voice has lasted while the tongues of men have been formed and perfected and ceased and been forgotten. It will yet sound on when earth has ceased to be habitable, and tides will rise and fall amid half frozen seas with the same wild music as they make to-day.

Is it voice or noise only, this sound of many waters which pervades our globe? Has it meaning or none at all? Poets have lent it speech and interpreted its varying sounds to suit their fancy. The Psalmist hears in it an alleluia, and when from Carmel on a stormy day he has watched the waves meet and leap up together and clash into foam, it seemed to him that the floods clapped their hands before God as a crowd excited by the words of a great orator who lifts up their souls in uncontrollable enthusiasm for himself and his message.

And to descend to our own day and the lower region of sentiment, how well known is that incident in Dickens' novel where the invalid child slept by the sea-side and "awaking suddenly, he listened, started up, and sat listening. 'I want to know what it says, the sea, what is it that it keeps saying?' She told him (his sister) that it was only the noise of the rolling waves. 'Yes, yes,' he said, 'but I know that they are always saying something,

PALGRAVE'S "Golden Treasury," with no fewer than one hundred additional poems (to the end of the nineteenth century), is being published in the Oxford edition of Standard Authors. The whole of Fitzgerald's version of "Omar Khayyam" is given.

always the same thing.' It isn't an ailing boy's waking dream. It is the great novelist himself who speaks. Charles Dickens, successful man of business, who made a fortune, who created Pickwick, who won a name among the great writers of the nineteenth century and has already outlived the puny critics who sought to disparage him. He heard the voice of the sea, the sound of many waters, and he knew that it had a meaning and always the same.

"Only the noise of the rolling waves," and of sand and pebbles dragged down, and rolled forward again. Yes, and just so every sound which human lips utter, prayer and praise, song and sigh and groan, and appeal and curse, are they not merely varied vibrations of the vocal chords, answering to the air driven through them just as a harp does when its strings are stirred by the wind? This alone gives them meaning, that they are subject to the spirit within, that they are not casual, without purpose, that there is a soul behind them. Just as is the difference between the noise of a piano which a little child beats with its fists and the sound of the same instrument under the hand of a musician, so is that between the human voice, answering to the law which regulates the production of thought in speech, and the mere cries or shouts of wanton boyhood:

And the sound of the great sea is a like expression of law. Mighty and masterful as it is, wayward and lawless as it seems, soulless and unintelligent, it is yet possessed, from deepest still abysses to the highest foam-flake wind-flung from its surface, throughout all its wide extent from Pole to Pole, by all containing, all controlling law.

It is written that of old, while yet "the earth was without form and void," the Spirit of God "moved upon the face of the waters." It is true always, above and beneath, the same Spirit inhabits the waters to-day. No wave bends into crystal cave, breaks into white cloud, leaps forward as if to devour the land and retires again with crush of shingle and running of thousand streams, but its momentary curve, its quickly fading glow, each tiniest particle of foam tossed aloft is in its brief existence obedient to the inner law. The myriad smile of the summer calm, the surge smitten and driven by the wind till air and water confound their barriers, the gulfs of perpetual calm far below and the surface that is never still, all alike are under the dominion which is their being's cause and end.

What are the wild waves saying, for ever, nights and days without end? Listen! "The sea is his, and he made it!" "Mighty is the voice of many waters, yea, mighty is the raging of the sea." But the might is his Law, and all things serve and all obey him.

Another sound I hear, weak and small and as of yesterday compared with that of the sea, but like it unceasing day and night, nobler though feeble, diviner far because intelligent. It is the voice of Humanity which knows that which it speaks! Voice of the Almighty who dwells in man otherwise than in the waters.

Oh, should it not rise to heaven as the very music of this planet. Mighty chorus of millions, each one contributing his own

part, and all together as a perfect orchestra making one grand melody?

So the Psalmist conceived of it.

"Kings of the earth and all people, princes and all rulers of the world, young men and maidens, old men and children, let them praise the name of the Lord, for his name alone is excellent, his glory is above the earth and heaven."

Alas, not so! No harmony at all it seems, no hymn of praise nor even of submission. Jangle, rather, of myriad discordant notes, confusion of prayer and curse, of laugh and cry, of lie and slander and gossip and truth and reason, of all manner of good and evil which man's heart conceives. Such is the voice of our race, such is the sound which Heaven, listening for the music of prayer and praise, hears from earth!

We call the sea angry when its waves race up, arching their necks as white horses galloping wild across the plain; we denounce its treachery when with seeming promise of calm it woos the fisherman to put forth, and then rises and overwhelms him in its unprovoked wrath; we abhor the cruelty of it when all day long and through the dreary night it batters the ship it has wrecked, and tears one by one the drenched and shivering survivors from their last hold.

But our blame is foolish and our reproaches have no meaning. The sea has no faults and no passions. Ever without fail it obeys the law laid upon it in the beginning: "Thus far shalt thou come, and no further, and here shall thy proud waves be stayed; for he gave to the sea his decree that it should not pass his commandment." Ours, and ours alone on earth, are the lawless passions we attribute to inanimate nature. Ours only the guilt of cruelty and treachery and anger and every sin.

For to us too is given a decree, "Thou shalt," "Thou shalt not." Upon us all is laid the commandment, "Thou shalt love thy God, thy neighbour." And we know it and we transgress. Man is the only transgressor on earth; alone he contends against his own well-being, against his God. How hateful were the sea if, conscious and capable of self-control, it wilfully destroyed the works of man, and wrecked the ships and drowned those who trusted themselves to it! Yet even such are we. And every day man works more evil to his own kind than the sea does in its wildest moods.

Oh, how do wind and wave condemn our inharmonious and rebellious lives. How does their constancy of obedience, unintelligent and unconscious though it be, pour scorn on our lawless passions, our fitful goodness, our caprice and inconsistency. Let us hear the voice of many waters, and while we are entranced with their mighty chorus of praise take shame to ourselves for lives so out of tune with Nature.

It is the voice of Law, omnipotent and omnipresent, speaking in the splash of waters and in the sighing of winds, in thunder and earthquake, in the song of birds and in the rustling of leaves.

It is the voice of Obedience, the obedience perfect, absolute, unquestioning, in which all things find their bliss. For with all except man to be is to obey. In obedience

they come into being, in obedience they continue, in obedience they cease to be.

It is the voice of Praise. For praise consists not in telling God how good and wise and mighty He is, but in the unceasing service which, conscious as a good life or unconscious as the sway of the tides, is, as Wordsworth wrote of the Duddon's torrent,

"Proclamation high,
And glad acknowledgment of lawful sway."

MY LITTLE CHURCH.

By THE REV. S. R. CALTHROP, LITT.D.

[We referred recently to the Rev. S. R. Calthrop as an Englishman who settled long ago in the States, and is now a veteran in the ministry among our American brethren. The following article appeared in the *Christian Register* of January 8, 1903.]

Saint Paul sends his loving greetings to Prisca and Aquila, his fellow-workers in Christ Jesus, and to the church in their house. A church in a house! But that house is a very poor one which is not, in some sense, a church, a place where the great sanctities of Truth and Right and Love are known, honoured and worshipped. My own little church, when it began, was smaller yet. It contained only one person, myself. After a prolonged struggle with the blackness of darkness embodied in a creed of hate and despair: when I had finally refused utterly to worship a God who was not good, the great idea of the eternal goodness, of a love of God which includes every son and daughter of his in all the world, entered my soul, took possession of it, and made it a church. No one around me could sympathise with me. They were actually afraid of me, or rather of the great Idea which was in me. But all churches which are not missionary churches are doomed to slow decay and final death. The message was in my heart, and had to make its way to utterance. One night I went to hear a Mr. Cosgrove, a converted soldier, who was to speak in the Methodist chapel at Sandown, Isle of Wight, I found him interesting, strong, and earnest, but quite in the dark as to the Eternal Mercy to all. He said that he was going next day to walk to Newport. Well, the Spirit told me to walk on that road and wait till Cosgrove came. I saw him very soon striding strongly toward me; and, when he joined me, I preached to him the gospel of the Eternal Hope. The man's strong, simple, genuine nature was ready for the new revelation. The light shone on him and he went on his way rejoicing. So my little church had now two members. I went to bid my relatives good-bye, as I was to go to America to preach the new gospel. I travelled for some hours alone with a gentleman. I poured forth my message to him; and he received it, saying that just that was what he had been waiting for. So now my church had three members. My dear brother and cousin met me at the station, and we walked to the house; but they attacked me at once. They were sure that they could convince me of my errors, and save my going into exile away from all I knew and loved. My dear cousin was preparing to enter the church. After dinner we talked and talked till midnight, then, my cousin and I occupy-

ing the same bedroom, talked on till two in the morning. Then he finally said, "Dear Sam, I want you to hear me promise this. Never in my life will I preach anything except the eternal love of God to all His children." So my little church had now four members. Another dear cousin soon made it five.

I soon set sail in the good ship, *Southampton*, bound for America. Among the passengers was a tall thin, melancholy, elderly gentleman, who talked freely to me, and at last confided to me that he felt he had committed the unpardonable sin. Then I preached to him the gospel; and it fell upon his poor worn, and desolate heart like the dew. So my little church had now six members.

"I wish you would speak to my wife," said he. "She is the daughter of a Baptist minister, and is quite a learned theologian herself. Indeed, she has written a catechism for the use of her daughter, aged fifteen."

Well, I went down to her cabin, and there she assailed me with the well-known texts upon which the doctrine of the eternal hate is founded. When she had done, I said, "You believe that Jesus was good, tender, helpful, loving, do you not?" "Oh, yes!" "And that his supreme desire was to help the poor, the ignorant, the unhappy—aye, even the vicious and the criminal—do you not?" "Oh, yes!" "And that in this he embodied the compassion of God himself?" "Oh, yes!" "And does he keep the same kind nature in heaven?" "Oh yes." "Then he will try to help every one that needs his help. And, therefore, God, his Father and ours, has for ever and ever the unchanging desire to help all His children who need that help, however sinful they may be?" "Yes!" "Well, then, lay first hold of that, for that is life; and let all smaller things go." The result was dramatic. She took her catechism at once on deck, and deliberately pitched it into the sea—the bitter water not so bitter as it. So now my little church had seven members. Soon after I had reached the United States, these two dear people travelled one hundred miles, and then back again the same day, just to thank and bless me and bid me good-bye for ever in this lower earth-life. But they are still, though doubtless in heaven, beloved members of my little church.

Two dear sisters came over from England to keep my house, in which I had the rare joy of teaching twenty young American boys, and so learning from them how to bring the ever new gospel to bear on young hearts. When they had been with me a year, the younger sister said to me; "I have something to tell you. Before I came over, our dear mother went over with me every text in the Bible which proved how wrong you were. I expected that you would begin at once, and I was perfectly sure that I could prove that you were wrong. But you never said a word! But I heard your talks to the boys on Sunday afternoons, and your conversations with friends, and after six months your ideas had got into my head, and insisted that they were my own." And so my little church had now eight members.

I have to confess that it sent a chill to my heart to meet many people here who pro-

fessed to share my faith in the Eternal Goodness, but who seemed to hold it in so limp a fashion that it created no ever-springing well of joy in their hearts. They seemed to feel, at best, a certain complacency in holding views so eminently correct and so much better than other people's views. Of missionary zeal, of a great, overmastering longing to impart the grace which they had received to poor, wounded, despairing hearts that refused to be comforted for lack of this, I could see in them no trace. The great Idea was not a Presence in their souls—an august Presence always acknowledged, always revered, always held up as the main-spring of all right action. Some, indeed, provoked me to say to myself: "I wish to Heaven you did not believe as you say you do. You pretend to hold it: perhaps you really think you do. But you are not only merely an average person, with very, very commonplace ideals, but you do your best to prove to all who know you that the gospel you profess to believe has no vital message to give, no great and glorious uplifting to impart. You act as a wet blanket to the warmth of all high enthusiasms."

Please think of it a little. Here is a man who says he believes in the infinite love of God to all souls, together with his own, that the whole human race is included in one all-embracing plan of salvation, ending in the admission of every soul into a heaven of infinite joy, bliss, and love, which is to go on increasing for ever and ever, and yet who has no joy in his belief, no longing desire to impart to others who sit in darkness the glorious gospel news, whose life is not in the least influenced by his belief, who is no truer, no gentler, no whit more helpful, more loving, who is just as hard and unmerciful in his dealings with his fellow-men as the very heathen who knows not God, whom no widow blesses, no orphan rejoices to see, who lifts no burdens off any shoulders, who befriends no good causes, who fights no wrongs! Well, the truth is that he does not believe what he says. He believes that he believes, but the great faith is not *present* with him. That glorious Presence justifies itself in all its children. It shines in their hearts, making them tender and true and loyal. It makes their hands helpful and their sympathies quick. It makes them like itself. It is they, and such as they, who by loyal work and loyal life will, when banded together, bring the divine dream to pass, and make it a yet diviner fact.

Such as these are the men and women whom it has been a joy and a privilege to know and love. What a glorious brotherhood of joy and hope and faithful work is already beginning to form itself here and now!

Syracuse, N. Y.

THE Secretary of the British and Foreign Unitarian Association, with Mrs. and Miss Bowie, has arrived in New York after a very pleasant voyage, and proceeded to Providence, Rhode Island, on a visit to his brother, before going on to Boston, *en route* for his missionary visit to Canada. The Rev. W. G. Tarrant sailed on Tuesday for Boston.

LETTERS FROM THE WEST.—I.

R.M.S. Empress of Ireland.

PASSENGERS had been notified to reach the ship on Friday, July 26, not later than 4 p.m., as the time for sailing was fixed for 4.30. At that hour, however, there was a continuous string of porters arriving with luggage, and even at 4.45 the line seemed interminable. Soon after there was a break, and all at once the end of the chain had come. Not many minutes after a saucy little tug was passing between our good ship and England, and we began to realise that we were departing.

Up to this time there had been much hilarity between those standing on the dock and their friends aboard. As the distance between the ship and the dock widened one began to have a clearer conception of the words, "He had compassion on the multitude." There was the same great crowd of individuals who had been waving handkerchiefs and hats to their loved ones, who could recognise the signallers and be recognised by them; but on both sides the individuals were lost in the multitude. Personal salutes were no longer possible, but amid all the tears and sobs everyone was waving frantically. It was the last chance of a visual greeting for very many, and they felt it.

Many were already homeless. They were out of the old and had not seen the new. We soon steamed away, and those who had time for thought had plenty to reflect on. The majority, however, had other pressing matters to attend to, and for two days, while the good *Empress* was behaving in a very undignified manner they had neither time nor inclination for serious talk. Then it was that a young man took possession of the piano in the library, and hour after hour ground out "For those in peril on the sea," and "Leave the poor old stranded wreck and pull for the shore." He strummed the "Glory Song" and other melodies by "Charlie" Alexander until we could stand it no longer, and he was requested to quit. His lack of humour was amazing. He has endeavoured to cheer and enliven us two or three times since, but his efforts were wasted on us. On Sunday evening the pianist was invited to attend the service in the dining-saloon. He declined. "If they won't have 'Charlie' Alexander's hymns I won't go. Anyway, I don't take no stock in regular church services."

Among the second-class passengers were three Roman Catholic priests, two episcopal clergymen, and one dissenting minister. Among the first-class people were two clergymen—a sweet looking old gentleman and a man of more tender years who had shipped as chaplain, or, in other words, was working his way across. This younger man held a service for the first-class in the morning, for the third class in the afternoon, and for the second class in the evening; but he declined to have any communication with any of his cloth on board, and would not accept any assistance at the services.

Our good staunch ship has made a record passage in spite of headwind. Every day was cold and foggy, but we lost very little time. Once we slowed down because of the fog, and at the quarantine station we were delayed in putting two children with

the measles ashore and having the hospital fumigated.

Unfortunately we arrived in Quebec after darkness had set in, and so we missed seeing the lovely falls of Montmorency just below Quebec, the broad Saguenay, and the lovely St. Charles, all of which, together with the commanding position of Quebec, makes the city overpowering for the incomer. Venice by sea. Of course that is the way to approach Venice, and it is certainly the way to see Quebec.

Our fellow passengers are now scattering, most of them going to the North-West to settle. We wish them all success, for they must suffer some privations, and, if they are ever to succeed, they must face a great deal of hard work.

W. W. C. P.

THE VAN MISSION.

LAST week's figures showed 26 meetings with a gross attendance of 11,250, and an average of 430. Owing to the wretched state of the weather during the last week ending August 18, five meetings were entirely abandoned, and others were seriously interfered with. Twenty-two meetings were held, attended by 10,275 people, the average reaching the record number of 467. Sixteen meetings had over 300 present, eleven over 500, while only one meeting on an isolated racecourse at Whittington has had less than 100. The London Van has held meetings every night at Walthamstow, and its total stands at 4,050, some 580 each time. No. 4 Van at Hanley, with 3,050 for five meetings, averages 610. Mr. Barker laments the loss of his last night there as "a great pity, because, had it been fine, we should have had the largest meeting yet by far."

No. 1 Van reports attendances of 750, 300, and 500 at Chesterfield, where two meetings were lost through rain and cold, and 75 and 250 at Whittington. Rev. Simon Jones, of Swansea, opened the Chesterfield meetings, and later in the week his place was taken by Mr. W. F. Kennedy, of Manchester College, Oxford, who was assisted on two evenings by Rev. W. Birks, of Diss. The Chesterfield friends gave very welcome assistance, and Rev. H. S. Tayler presided over the meetings and took part also at Whittington. In this place the pitch was unfortunately remote from the village, and under these circumstances the meetings must be regarded as extremely satisfactory. This week and next the Van is in Sheffield, where a good beginning was made at Abbeydale-road. The Van was to move to Pool-square in the heart of the city, and within a minute's walk of Channing Hall for this week-end; on Wednesday next to Eccles-hall-road; and on the 31st to Attercliffe. The Sheffield ministers, and Revs. T. A. Gorton, E. S. L. Buckland, and Mr. Kennedy, missionaries, have had much local assistance. On leaving Sheffield the Van will make for Masbro and Swinton;

No. 2 Van reports from the 11th to 16th inst. five meetings at Ardrossan with attendances of 200, 150, 200, 400, 350. The meetings were disturbed by children, and drunkenness made itself obtrusive, but Rev. E. T. Russell's meetings have been distinctly successful. One night a meeting was held on the

beach without the Van, and a long discussion arose out of the question of a local missionary: "If there was no resurrection, what became of the body of Jesus?" On another evening Mr. Russell had an unusual experience. He spoke practically for three hours, and then, apparently, gave up before the audience had wearied! During the whole meeting the attendance of between 300 and 400 was maintained. The subject of this remarkable address was, "Things we need to be saved from!" The speaker began at 7.20, and at 8.20 asked for questions. None, however, were put, but the cry arose "Go on." Mr. Russell therefore continued for another 30 minutes and then again asked for questions. In response to a demand he went on speaking for 40 minutes more, and then came a question from a minister. It was answered, and then once more came that imperative "Go on." Mr. Russell persevered till 10.15, and then paused. Still there were cries of "Go on," but the speaker would consent no more. Perhaps he began to realise a new significance in the title of his address; but at any rate he had given his hearers a taste of his quality—and found out theirs. A day or two later the Van left on the long coast journey to Largs, where it is now stationed. A couple of nights were spent on the way at Seamill, near Fairlie, but no meetings were possible. Mr. John Kirkhope, of Edinburgh, has succeeded Mr. L. Russell as lay missionary, and during last week Mr. H. Green gave very valuable assistance at the meetings. The Van is moving more slowly than was at first intended, and it will visit Gourrock and Greenock at the end of the month.

No. 3 Van reports seven splendid meetings at Walthamstow, with attendances respectively of 400, 700, 450, 650, 500, 550 and 800. The missionaries have been Revs. T. E. M. Edwards, of the Provincial Assembly, and E. S. Hicks, of Islington. The Rev. W. H. Rose, of Walthamstow, has presided and assistance has been rendered by Revs. H. Rawlings, Frederick Summers, and Messrs. G. Ward and J. S. Cooper. Friends have been present from some of the congregations, notably Stratford and Highgate; and the musical arrangements have been strengthened by an occasional solo, and the assistance of Miss Amy Withall with the violin. The reports indicate a very successful mission, and bear out the impression of those who believed that London would do better than was anticipated. Sympathy seems to have been very markedly on the side of the mission, though noisy and inebriated interrupters have been present. The work suffers to some extent because the Van has to be removed to shelter each night; so that its day value is lost. Of sites in the ordinary sense there are few, and the meetings have to be held at street corners and the like. During this week the Van has been at Leyton and Ilford; Rev. J. T. Davis, of Chatham was due at Barking on the 22nd, and the site is secured for Hackney from Monday to Wednesday, where Rev. H. Rawlings will conduct the meetings. On the 29th Stepney will be visited, Mr. E. Capleton being the missionary. For exact information as to the whereabouts

of the Van at any date during the next fortnight application should be made to Essex Hall.

No. 4 Van has had five meetings at Hanley and Tunstall, with the following attendances:—1,000, 850, 150 (rain), 550, 500. It is now at Crewe, where large meetings are being conducted by Rev. W. A. Weatherall, of Crumlin. Winsford, Northwich, and Knutsford are to be visited, with Revs. W. T. Bushrod, of Chorley, and J. M. Whiteman, of Burnley, as missionaries during the fortnight. The following extracts from the Report of Rev. W. L. Schroeder, of Sale, will be read with interest and helpfulness. Remarking upon the suggestions as to the devotional parts of the service, he doubts whether these are appreciated or required by a miscellaneous audience. "A devotional service demands a united congregation; the Van Mission requires a diversified congregation." (This "impression," it will be noted, is very different from that of other friends, who consider that more attention should be given to the musical arrangements. On the other hand, in Scotland it has been found advisable to hold "a meeting" on the week nights without any music.) In reference to the subject-matter presented in the address, Mr. Schroeder says: "Non-Unitarians wish to know wherein we differ from others. Our affirmative position is rarely questioned. The audience demand a consideration of the implied denials. This indicates the imperative need of our men being acquainted with the orthodox position, and the arguments substantiating it. *We may ourselves be superior to texts, but the attitude is fatal with an audience that believes in them.* It is our distinctive differences the people want to know. The merely moral or spiritual appeal does not help them to understand the why and wherefore of our separation from the religious world. Granted the adequate setting out of a distinctive faith, *all depends upon the temper in which it is presented*; then it is that the devotional or the God-saturated personality tells. The people will listen to men with a message, and the more I know of the Van work, the more I feel that it needs a special order of preacher."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Flagg.—The Rev. W. Birks was the preacher at the anniversary services last Sunday. There were good congregations, including many old friends, who were pleased to welcome a son of a former minister at Flagg.

Great Hucklow.—Anniversary services were held here on Sunday last, when the little chapel was crowded to its utmost extremity. The Rev. R. S. Redfern was the preacher.

London: Kentish Town.—The morning services at the Free Christian Church, which have been discontinued during this month, will be resumed in September. The minister (the Rev. F. Hankinson) will conduct the services on the first Sunday, but during his visit to America for the Boston Conference the services will be conducted by Mr. W. G. Chancellor, Mr. Armytage Bakewell, Mr. E. Wilkes Smith, and Dr. Lawson Dodd.

THE Liverpool Congregationalists are about to enter on a forward movement. It is proposed to raise a fund of £10,000 for the improvement of the churches and missions already in existence, and the purchase of new sites. In appealing for this large sum of money the *Liverpool Congregational Magazine* says: "What we need is that grand old motive power known as enthusiasm. There is hope that as our people muse over the facts the fire will kindle. Let them think of the expanding city, of the growing population, of the responsibility of ministering to the people's religious needs, of the sacrifices of our fathers for us, and of our duty to those about us, and to those who will follow us. It is a joyous privilege to be in at foundation work, to be at anything which means human uplifting. This is Christ's work. Christ's people, we believe, will rally to the standard, and a great heartening shall be known throughout the churches of this district."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 25.

Aston, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. GEORGE WARD.
 Blackfriars Mission and Stamford-street Chapel. Closed for repairs.
 Brixton, Unitarian Christian Church, Effra-road, 11. Rev. W. LYDDON TUCKER, M.A.
 Child's Hill, All Souls', Weech-road, Finchley-road. Services suspended during August. Re-open September 1.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. ROWLAND HILL.
 Deptford, Church-street, 11.15 and 6.30.
 Essex Church, The Mall, Notting Hill Gate. No service during alterations.
 Forest Gate, corner of Dunbar-road, Upton-lane. Closed for cleaning.
 Hackney, New Gravel Pit Church, Chatham-place. Closed for cleaning.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. PHILEMON MOORE.
 Highgate Hill, Unitarian Christian Church, 11, Mr. CHARLES READ; 7, Rev. H. G. CHANCELLOR.
 Iford, Assembly Rooms, Broadway, 7, Mr. E. B. ATHAWES.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. R. LORD.
 Little Portland-street Chapel, 11.15, Rev. H. RAWLINGS, M.A.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. S. BURROWS.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15.
 Stratford Unitarian Church, 11, Mr. EDGAR NOEL; 6.30, Dr. J. STENSON HOOKER.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Mr. H. B. LAWFOOD, B.A.
 Wimbledon, Smaller Worple Hall. Closed until September 15.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BEIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTEBURY, Ancient Chapel, Blackfriars. Closed until September 15.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. FREDERIC ALLEN.
 HARROGATE, Service at the Scotch Tea Rooms, 6.30, Rev. W. MELLOR, "The Mastership of Jesus."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HOESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. W. CARTER.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. E. A. VOXSEY.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church. Closed for re-decoration. Re opens Sunday, October 20.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE Unitarian Church, Earl-street, 11 and 6.30, Rev. G. W. KENT.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. E. P. BARROW, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Rev. J. A. BRINKWORTH.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. GERTRUD VON PETZOLD, M.A. Anniversary Services.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES C. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHERN, Darley-road, 6.30, Rev. F. T. REED.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road. Closed during August.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, JOHN DAVIES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, 4 Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

FULLY QUALIFIED, experienced **GOVERNESS** to Junior or Advanced Pupils in or near Manchester.—E. H. SMITH, 44, Victoria-road, Victoria-park, Manchester.

CHANNING HOUSE SCHOOL, Highgate, N.—**RESIDENT MISTRESS WANTED** in September, for Form III. English subjects and arithmetic.—Apply, stating qualifications, age, advanced or special subjects offered, to Miss TALBOT.

A UNITARIAN Minister's daughter requires the services of a **GIRL** about 14, to make herself generally useful about the house in return for a good home and a small salary. Must be well recommended.—O., INQUIRER Office, 3, Essex-street, W.C.

YOUNG LADY, trained L.L.S.A., desires post as **CHILDREN'S NURSE** in Unitarian family—14, Mellor-road, Prenton Birkenhead.

USEFUL COMPANION HOUSE-KEEPER to elderly lady or gentleman requiring someone to generally superintend and assist in their home. Lady, with good references, desires re-engagement.—F. F., Thompson Library, Prospect Place, Burgess Hill, Sussex.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW
 F. H. A. HARDCASTLE, | RENEE.
 F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED at 3 and 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

BUY ALL YOUR LINENWARE, Costume, Blouse, &c., Materials, your Irish Homespun, from HUTTON'S, 5, Larne, Ireland, and save many profits. HUTTON'S have "repeat-order" customers all over the Empire. Samples.

CHANGE OF ADDRESS.—From this date, Rev. Silas Farrington to The Croft, Chalfont St. Giles, Bucks.

BIRTH.

JONES.—On August 12, at the Grove, Nantwich, to Mr. and Mrs. H. L. Jones, a son.

SILVER WEDDING.

WILD—MURRAY.—On August 23, 1882, at St. Paul's Church, Balsall Heath, Birmingham, by the Rev. J. Hatton Jones, John Wild, Chemist, Manchester, to Agnes Elizabeth, only daughter of the late Gilbert Murray, of Birmingham, and formerly of New Galloway, Scotland.

DEATH.

STARLING.—On August 14, at 5, Cedar-road, Norwich, Sarah Starling, aged 83 years.

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
In paper packets and tin boxes—various sizes.

Manufactory: London, W.C.

"**'PUBLIC OPINION'** was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the "*British Weekly*," May 2, 1907.

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

The purpose of "PUBLIC OPINION" is to provide a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for Religious, Intellectual, Political, and Social Progress.

It seeks to provide the busy man with a lucid summary of what is happening in the different fields of human activity, and to focus within readable compass something of that teeming interest which comes from being in touch with many phases of life.

This object has been achieved with considerable success ever since "PUBLIC OPINION" was started in 1860. In the forty-seven years since then it has consistently carried out its policy.

The need for a paper like "PUBLIC OPINION" increases with the years, for life becomes more complex, and the busy man, though anxious to keep in touch with new developments of thought and activity, has not the time to read the many papers which would give him the needed facts. "PUBLIC OPINION" seeks to do this for him, and to present just that précis of life and thought which will enable him to quickly understand what is going on in the world.

"PUBLIC OPINION" (published every Friday, price Twopence, 32 pages) can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

"I know of two Prime Ministers who have read regularly 'PUBLIC OPINION,'" said the "*Daily News*," May 15, 1907.

"We know of at least one who has misread it," added "*Punch*," May 29, 1907.

SPECIMENS SENT FREE ON APPLICATION.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Oranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Through-out simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

SALCOMBE, SOUTH DEVON.—To be Let, furnished, for September, "Tourelle," high airy situation and fine views of sea and coast. Five bedrooms (10 beds), bathroom, &c. Five guineas a week.—Apply, Mrs. B. DOWSON, at above address.

WANDSWORTH, 3, Durnston-avenue, Revelstoke-road, Wimbledon Park.—APARTMENTS (Furnished or Unfurnished. Nice outlook.—L.

READY IN A FEW DAYS.

Royal Octavo, Cloth. 1s. 6d., post free.
SECOND THOUSAND OF

"THE BIBLE FOR THE PRACTICAL MAN."

Also the SECOND THOUSAND OF

"The Probable Facts in the Public Life of Jesus of Nazareth."

WITH NOTES. Price 4d., post free.

May be had of

HENDERSON'S, 18, Paternoster Row, London, or of the Compiler, FRANCIS HAYDN WILLIAMS, 177, Church Street, Whitby.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottam, Manchester.

Greengages.—Fine Greengages, 24 lbs. 6/-; 12 lbs. 3/6. **Victoria Plums**, 24 lbs. 5/6; 12 lbs. 3/-. **Damsons**, genuine, 24 lbs. 5/6; 12 lbs. 3/-. **Apples**, Cooking, 2d. per lb.; Dessert, 3d. Carefully packed & carriage paid to any station in England & Wales.—FRANK ROSCOE, Steeple Morden, Royston.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING-HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS. Next Term September 21.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.

Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTÉ LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge without insisting on the adoption of particular Theological Doctrines."

Principal:

Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

For particulars as to LECTURES and BURSARIES for STUDENTS for the Ministry apply to the PRINCIPAL, or to one of the undersigned:—

A. H. WORTHINGTON, B.A.,
1, St. James-square,
Manchester;

Rev. HENRY GOW, B.A.,
3, John-street,
Hampstead
London, N.W.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pillar-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamba Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 24, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3401.
NEW SERIES, No. 505.]

LONDON, SATURDAY, AUGUST 31, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	545
LEADER:—	
Our Life with God...	552
ARTICLES:—	
The Life of God in the Soul of Man	547
Does Martineau's Philosophy "Oust God from the Moral World"?	549
Children of the State	550
A Religious Faith for To-Day—IV.	552
In the Crow's Nest...	554
Professor Oort's Retirement	555
The Old Meeting-House	555
Letters from the West—II.	556
Unitarian Van Mission	556
CORRESPONDENCE:—	
The Van Mission	546
THE CHILDREN'S COLUMN	551
NEWS FROM THE CHURCHES	558
OUR CALENDAR	558
ADVERTISEMENTS	559

NOTES OF THE WEEK.

THE special attention of all friends of the Van Mission is called to the letter from the Rev. T. P. Spedding in another column.

THE Rev. R. W. Boynton, of St. Paul, Minnesota, who, since attending our anniversary meetings in Whit-week, has been for some time on the Continent, is to preach at Lewisham to-morrow (Sunday), and sails for home next Saturday by the Leyland s.s. *Bohemian*. Dr. G. C. Cressey arrived in London this week, and is to preach at Effra-road, Brixton, during September and October.

PARLIAMENT was prorogued on Wednesday after a session which, in spite of disappointments, has been unusually productive of useful legislation. In the eleventh hour a grievance of long standing, as was said in the King's Speech, has been removed by the passing of the Deceased Wife's Sister Bill, and while the Bishops, of course, have a perfect right to their own view of canon law, it is certain that many earnest and wholesome-minded Churchmen will not thank them for their persistent clinging to ecclesiastical tradition. The Small Holdings and Allotments Bill was also allowed to pass, and the Qualification of Women Bills, both for England and Scotland, by which the disability as to sitting on Borough and County Councils is removed, and a borough, if it will, may now have a woman as Mayor. The Patents, the Criminal Appeal, the Factory and Workshops, and the Companies Bills,

which have all received the Royal Assent, are also noted as of special importance. The King's Speech dwelt with satisfaction on the granting of full self-government to the people of the Orange River Colony, and expressed the hope that The Hague Conference might result in agreements which would tend to mitigate the evils of war and secure the peace of the world.

STATISTICS, if carefully compiled, are the surest foundation on which to work in social reform, and an investigation recently undertaken as to the physical condition of children attending the primary and higher grade schools of Glasgow discloses facts about the influence of overcrowding on the physique of children which must not be ignored. Returns were made by the teachers of the height and weight of 72,857 children attending these schools, and of their housing and the environment of their homes. The poorer the district, the smaller and lighter were the children. Where the family resided in one room the average height of boys was found to be 46.6 inches; of girls, 46.3 inches, and the weight 52.6 lbs. and 51.5 lbs. respectively. Height and weight were greater of those from two-roomed dwellings, greater still from three rooms, and from four rooms the average for boys was 51.3 inches in height and 64.3 lbs. weight, for girls 51.6 inches and 65.5 lbs. Children of all ages from 5 to 18 years were included. The difference, therefore, between those who had more adequate, though not perfectly satisfactory, housing and those in the most crowded houses was 11.7 lbs. and 4.7 inches in boys, and even more in girls, who weighed 14 lbs. heavier and were 5.3 inches taller on the average. The figures show gradual improvement with improved accommodation. This one would naturally expect, though the extent of the difference might not have been anticipated; but it is well to have so clear and reliable evidence from so extensive an investigation. Clearly the problem of good housing and the creation of healthy surroundings for town dwellers is of the very first importance for the maintenance and improvement of the national physique.

THE International Socialist and Labour Congress recently held in the great Festhalle of Stuttgart was attended by nearly 1,000 delegates. It opened with the singing of Luther's great hymn, "Ein feste Burg," and though its proceedings have not been without certain scenes, whose importance has been largely exaggerated by the press, it was altogether an inspiring occasion for those who attended it. A new organisation has been set on foot which

will tend to keep the international aspect of the social movement before the Labour parties of the different countries. This will consist of the several national secretaries who will meet annually, and will also, we understand, issue a sort of quarterly report on progress made and work done throughout Europe.

THE Swiss constitutional instruments of initiative and referendum appear to be gaining favour in America. It may well be that, in distrust of political bodies and persons, the people feel a desire to grapple with their own problems in a more direct manner. Texas, Nevada, and Utah appear to have the referendum; Oregon and Montana the initiative also. New Jersey has just established both in its cities, boroughs, villages, and towns. Other States are in process of adopting popular direct legislative powers.

THE *Co-operative News* of last week has collected some useful railway statistics. It calculates that the profits of the twelve principal English companies amounted to 14 millions for the six months ending at Midsummer. Nine millions of this sum was divided among the preference shareholders, leaving five for ordinary dividends. This should be remembered when the companies are declaring their total inability to improve the conditions of their underpaid servants who are employed for long hours.

REMARKABLE figures were quoted at the opening of the Co-operative Productive Exhibition in the Crystal Palace last week, to indicate the progress of co-operative industry. The value of the goods produced last year by the productive societies amounted to 8½ millions sterling, with a capital of 9 millions. Some idea of the growth of distributive co-operation in England may be gathered from the following figures. On December 31, 1904, the number of members was 2,320,116; share capital, £29,337,392; and loan capital, £14,255,546. The sales for the year were £96,263,328, with a net profit of £9,791,746. In 1862 the amount of sales was only £2,333,523.

SOME of the lectures given at the Penmaenmaur Summer School are being repeated at Letchworth, where Rev. J. Bruce Wallace is presiding over a gathering of the Alpha Union. The meetings are held in "the Cloisters," a building specially designed for a healthy, open-air, communal life and dedicated to the principle of unity. Although still incomplete, the Cloisters is already, as Miss Lawrence

intends it should always remain, a place of large suggestions, fruitful for a better order of living and thinking, and many of the addresses delivered among its columns during the last few days have contributed to that end. Among the most suggestive of these has been a course on "Religious Meditation," tracing its origins and history through the ages, by Mr. W. Loftus Hare.

ANOTHER Garden City institution which offers its suggestion to other places is the unique adult school held in the Howard Hall every Sunday morning at nine. We say unique because its members are nearly all thoughtful educated men and women, who meet together to confer upon those religious and ethical problems which seem most vital to them. The attendance is large, the atmosphere wholesome and stimulating, the utterances frank and sincere. Members are warned against the habits of the debating society, and are urged to contribute only that which they feel to be of real value. In such a meeting, while large responsibility rests on every member, much must of course depend upon the chairman; and Letchworth is fortunate in this respect. The meetings open with a reading from some sacred book, ancient or modern, of inspired scripture. We understand that Monsieur Paul Sabatier has recently inaugurated a similar intellectual co-operative society at Assisi, in spite of clerical opposition.

THE *Spectator* in a memorial article on Joachim spoke last week with true appreciation of his greatness, and of the debt we in this country owed to him:—"Many musicians have been admired and idolised, but none have been so revered as Joseph Joachim. Honours were heaped upon him, but they never exceeded his deserts, and there was that in the man himself which happily kept vulgar flattery aloof. He was never called upon to wade through roses to the platform, or mobbed by fashionable maenads in St. James's Hall. His native dignity and simplicity rendered such adulation impossible.

"The debt that the British public alone owe to Joachim as an educator of musical taste, as an elevating influence in art, is incalculable. The fame of the mere executant is, as a rule, short-lived; but the greatest music of the king of instruments will always remain inseparably associated in the minds of those who heard him with the tones of Joachim's violin and the sight of his noble presence—the very incarnation of strength, dignity, and simplicity. As a teacher no less than a player his influence was world-wide. He did not found a school, but he carried on and developed the best traditions of the great Franco-Italian school which originated with Corelli. The long list of his famous pupils is in itself a singular testimony to his greatness, while his modesty, his disinclination to thrust himself forward or claim a predominant position, could not be better illustrated than by the fact that, alone amongst violinists of the first rank, he devoted himself in the plenitude of his powers to quartet-playing, and as years passed on spent more and more time in this less remunerative and more self-effacing branch of his high calling. Few men of his eminence in art have inspired deeper affection

than Joachim." Miss Edith Sichel's article in the *Nation* also has some happy touches, spoilt, however, in places by an unwelcome exaggeration, as when she pictures Joachim about to play: "The mighty bow is upraised, the Olympian fiddle poised, &c." But the rest is better.

"OLD Home Week" was duly celebrated in Boston, Mass., in the first week in August. Dr. Edward Everett Hale presided at a great meeting in Symphony Hall, and on Sunday, August 4, preached, as he himself records in the article reprinted in another column, at the re-opening service of the Old South Meeting-house in Washington-street. To the celebration of Old Home Week Mrs. Julia Ward Howe contributed a poem, of which these are four of the verses.

"Rome, on her hills of vantage throned,
Gave to the world her strenuous rule,
Isles of the sea her empire owned,
The nations studied at her school.

* * * *

"Our city is as nobly set,
Stately her hills, albeit but three,
Glorious above her parapet
Floats the dear Flag of Liberty.

* * * *

"Now, welcome young and welcome old!
Salute with joy each sacred bound!
The cradle of your race behold!
Let the ancestral anthems sound!

"And let our Boston, from her heights,
Match with her hills the virtues three,
And crown them, as with beacons bright,
With Faith and Hope and Charity."

THE Rev. C. W. Wendte has sent to Essex Hall a fresh list of boarding and lodging houses in the neighbourhood of the Unitarian Buildings, Boston. He adds, however, that he will have a still larger and better list at headquarters, which friends might consult on their arrival in Boston.

MR. R. NEWELL, of Framlingham, the Suffolk Village Missionary at Bedford, writes to suggest that our London Domestic Missions might do a good work for destitute and orphan children by committing them to the care of village homes, where they could have the advantage of the Sunday School and the ministers' oversight, as at Bedford, or similarly to cottage homes in other country places, where minister and congregation would gladly welcome such an extension of their work, and such a fruitful method of co-operating with the Domestic Mission work in our great cities. It is a method not only more economical than that of the great orphanage, but also more natural, and therefore better for the children.

A CAPITAL photograph of "The Unitarian Van on Tour," issued by the Wholesale News Co., of Glasgow, in their Record Photographic Series of post-cards is advertised in another column. It is the Scottish Van here represented, with the Rev. E. T. Russell and his helpers on the platform, and the bill displayed below: "To-night: Unitarian Christianity Explained." This post-card should have a large sale among friends of the Van Mission.

CORRESPONDENCE.

THE VAN MISSION.

SIR,—It would greatly facilitate the work of the Mission if friends who are willing to subscribe to the fund would kindly communicate with me during the next few days. I shall be away for some time after September 10, and it is desirable that our work should be advanced as far as possible by that date.

It is generally understood, of course, that the cost of the vans has been very generously provided, and that splendid contributions to the working cost of some of them have been made. But this does not apply all round, and there are heavy charges to meet in addition to the general work of organisation. A great extension of the work has been made possible by the action of the British and Foreign Unitarian Association in undertaking the responsibility for the Mission; but it would be a thousand pities if that extension should involve any tax upon the general funds of the Association. It seems to me, however, to be very likely that the guarantee of the Association, coupled with the generous gifts referred to, may have created the impression that no further funds were required, and may account for the fact that while congratulations have poured in upon us they have been accompanied by scarcely any donations. This must surely be the result of some misapprehension, and I trust this note may help to remove it. The multitudes of our sympathisers will surely desire and determine that the Mission shall pay its own way. It is new work, and ought not, therefore, to touch old funds.

There is another matter deserving of notice. The public largely regard vans simply as so many means of making money. "Oh, there'll be a collection soon," or words to that effect, are not uncommon; and I believe it has conduced to the respect for our Mission and the success of our work when people have realised that we were not "on the make." You haven't much chance for your message if people regard it merely as preparatory to the collection. There are occasions when some friend passes the box round for us, and times when attention is drawn to its position on the van, but this is never done without some word of explanation as to how the Mission has been made possible, &c. There are some missionaries, however, who make no reference to the fact that offerings are acceptable.

The result is satisfactory from one point of view, but it renders the need of assistance all the greater from our own friends who desire that the Mission shall be a missionary rather than a money-making agency.

The Mission, so far, has been far more successful than its friends anticipated. Over 80,000 persons have been present at the meetings, and in many places the local congregations have felt the benefit of the work.

Subscriptions may be sent to the treasurer of the British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand, London, W.C., or to

THOS. P. SPEDDING, Missionary Agent
Buckingham-road, Heaton Chapel,
near Manchester.

THE LIFE OF GOD IN THE SOUL OF MAN.*

BY THE REV. WILLIAM C. GANNETT.

EVERY day we live we face a world of need and tragedy. Think what is going on this moment in those Eastern Seas! Every day our sympathies should lead us towards that world to serve it; no day escapes without its hand-lift to some little one; no hour without its heart-lift to some brother lacking cheer. In this earth-home, where some of us have so much and some have less than little, these are but human rules. It is not because we forget, but rather because it is impossible to forget, these things, and because we fain would fit ourselves to do a helper's part in such a world, that it is well now and then to turn aside from all that faces us without, and watch the Life of God as it goes on within the Soul. We meet in times of strain and tumult near at hand, man standing angrily against his brother-man; let us claim one hour apart from tumult for thoughts of that in which alone the causes of men's anger will eventually die out. We meet to open a Congress of Religion; let us turn inward to the renewing source of all religiousness. We meet to dedicate a church, a church beautiful in its simplicities of structure and its adaptations to the purpose that has called it into being, a church pledged by its very name and by the hopes and aims of its founders to throb with great activities of helpfulness: the more need—none feel this so deeply as the builders—the more need to keep clear access to the secret places of the Most High in our souls, from whom all such activities proceed and prosper. For this hour, then, we will try to realise together the life of the Unseen God within the Unseen Soul of Man.

A thought about the Life of God in the Body of Man may lead as through a gateway to the inner sanctuary. What is the main fact about this Body of ours? This, that each least thing it does, Nature is doing with it, and that her part is the greater part of the deed. I raise my hand; sun-force that generates the food that generates my muscle-force does vastly more than "I" in that hand-raising. I speak a word: Nature supplies the air, vibrations, throat, and has vastly more than "I" to do with that sound-making. We take a step: sun-force again, and gravitation contribute more than "we" to our push forward into space. Every act that, as I say, is done by "me" is really done by the Company, the Infinite and the Finite together; and the Silent Partner, the great Power-not-ourselves, is the one whose grand co-operation enables man, the noisy mite of a partner, to effect the deed he calls his own. Now as with the deeds of the body, so is it with the deeds of the Soul. In the case of Body, we are apt to call the Silent Partner "Nature"; thinking of Soul are more apt to call it "God." But the two are very One.

We need no careful definition of the Soul, or God, to realise them. To-day at least let us assume the Two-in-One: the Soul, a living, finite unit—thinking, loving, willing, choosing, responsible in

part, endowed with power to grow—but conditioned always, environed everywhere, permeated through and through by God, the Universal Life from which it is inseparable. For illustrations of this Life of God within the Soul, we will not watch great personalities, nor even great crises of our own experience. The force that makes the beauty of the summer reveals itself, indeed, in terrors of the cyclone and in the majestic loveliness of June, but best and most reveals itself in the slow, tender transfiguration which quietly greens the grassblades in a thousand valleys and lures to bud and blossom all the forests. Even so we best see and feel the Life of God within the Soul in common happenings, every-day experiences. And I will name three of these common happenings.

(1) The first one shall be Love. A very common happening, if we count all forms of love—the love of child to mother and of mother to the child; the love of brother and sister; the love of the two whose very name is "lovers"; and of the older twos for whom that name of lovers wins ever deepening meaning as the years of blending life go on; and then the love that spreads itself in widening circles of the neighbour, and in deepening currents of sympathy and service, until those in the world who most need love get love from us. Love, in all its varieties, a mystic joy. Love, the most expansive, most transfiguring, force in Soul-growth. Love that, in its every form, is the unselfing force, and therefore—mark the miracle—the most self-making force. Love, that individualises the Soul by universalising it. I repeat, for there is no time to open far this wondrous thought—Love, the most unselfing, and therefore the most self-making force. In that we feel the universal Heart-Throb, the Life of God in which our Soul-life lives and moves and has its being.

(2) The second common illustration of that Life shall be the Human Conscience—and, first, the transparently acting Conscience of a little child. Can anything seem nearer to a moral trifle more like a spiritual snow-flake, as it were, than that? Think of the downy-headed cub that is laid in the mother's thankful bosom at its birth, inchoate, irresponsible—meaning what? Meaning "Soul"? Can Soul-life be hidden there? If so, how is it made manifest? And if signified indeed to mother-sense, whence and when did the atom-soul arrive to be inmate of this helpless nine-pound body? Three swift years pass, five years, and lo! that child has become a miracle of manifested meaning; a being visibly compact of budding instincts; all tendrils, all response! And what is that red spot on its cheek? It is something other than the glow of health, for it was not there a moment since. That flushing spot is sign that the Father-God is about his sparrow-work. "Not a sparrow falleth from its nest without the Father," you know; and that little soul has fallen from its nest in the tree of the knowledge of good and evil. Our little boy has done wrong—been "naughty" as we tell him, and that red spot shows he knows it, too. Quite possibly it already comes more quickly on the child's cheek than on the

parent's. Now we have certainly taught our child something about right things and wrong—but did we teach it the power to *blush* at its wrongs? We say to it, "You ought": but who taught it to *understand* that word? The Living God! The Living God has been before us—yea, before its birth was spending time to weave within the fibres of its structure the meaning of the august "Ought"! And if your child, besides being sensitive, is also happy in its parentage, your home is going to know for a few years the most beautiful spectacle on earth—a soul not merely lived in, but transparently lived in by the Power that makes Christs ready for their cross! Your child, as truly as Mary's child in Nazareth. Your little Transcendentalist may presently be teaching you more about right and wrong than you feel able to teach him. The real saint in the house, the holy one—that is, the one most responsive to the Ought so far as yet revealed to it—is often the little maid, or even the little boy, from five to twelve years old. Professor Stanley Hall is right, I doubt not, with his register of the successive stages of child-development, and the new moralities that dawn with adolescence, and so on; but Jesus, too, was right, and many an awed and grateful parent feels that he understands just what Jesus meant, "Of such is the Kingdom of Heaven." "Of such is the Kingdom of Heaven," we parents echo to each other.

Now for our adult enlargement and elaboration of the red-spot experience. It is Sin, as we grown-up children have learned to know it well. Sin—the full six-act drama of it. A drama so common that everyone is Shakespeare for it. In every act of that inward drama I mark the presence of the Other Actor on the stage: the Other Actor, for there are never more than two upon the stage of Sin—one's Self and God. The person whom we wrong, by our deed, and the world that sees the wrong, are only lookers-on at the real inward tragedy. A six-act drama. The first Act, the prelude of the drama, is the silent entrance of Ideals, God-sent, and our recognition of them as "Ideals." The second Act—this is a home or street or business scene—is the sudden challenge of the Ideal to us, the sudden hearing of the Inward Voice, God's "Ought"—followed by refusal on our part to obey it. That refusal is our fall—the "Fall of Man"; it is the conscious, free-will choice of a lower instead of a higher course, the two courses being recognised by us as lower and as higher. That is what "Sin" means—the conscious, free-will choice of a lower in place of a higher course, both being possible, and the two being recognised by us as higher and lower. But is God's Life in that fall, as well as in the voice of Ought? we ask. Yes, because that power to *choose*, that power to fall instead of rise, either being possible, is the very power that makes man Man and child of God. We call it Moral Freedom, or the Power to Will. Without that power to sin we are but brute, or, lower yet, machine. What next? Act third, the ache of Shame, the inward pain of Shame, worse than the swineries of outward consequence: Shame, which is

* A sermon preached at the dedication of the Abraham Lincoln Centre, Chicago, May 28, 1905.

the brand of God upon us, marking us as his—that is what a brand is for, you know—marking us as his, although we make our bed in Hell. Shame is God grasping us, God holding on to us, when we have chosen fall. Shame is the Christ of God descending into our personal Hell to save us and uplift. To feel lessening Shame in wrong marks greatening danger. And then comes what? The fourth and slowest, longest Act of all—the hard, disciplining journey of Repentance, the journey which is wrestle all the way, the conscious journey back to God. Next what? Then, Act the fifth, the peace of the completed self-surrender; the peace of the full resolve, “Thy will be done—by me.” We call that strange peace, the sense of God’s “forgiveness”; whatever called, it is the eternal Law of Welcome for every penitent arriving at the homestead gate. And then what? Then the final Act, most wonderful of all, the result we dare not think result until years have tested it as real, and then can only name with bated breath and humblest gratitude—then, an actual cubit added to the stature of our Soul through that experience of conquered sin! It is more than “redemption.” We recognise what Browning’s potent half-line means—“Sins that saint, when shriven!” *When shriven*, mind you; never until then. Nor then, indeed, to a man’s own humbled consciousness; to him the word is “saved.” Yet even he at last knows well that he has grown, is nearer to the angel than he was before his fall. For comfort’s sake and cheer’s, to Browning’s word join Tennyson’s, the close of “Launcelot and Guinevere”:

“Then groaned Sir Launcelot in remorseful pain,

Not knowing he should die a holy man.”

Sin, then, the full six-act drama of it—the Ideal, the Fall, the Shame, Return, Forgiveness, the Cubit Added—is it not, throughout, an experience full to the brim of the Life of God in ours? The story of Jesus’ victory over temptation is a page from our spirit’s diary, too; but Jesus’ story of the Prodigal, his fall, the coming to himself, return, confession, welcome—the story of a conquered sin—as certainly your experience and mine are the real that there is parabled.

(3) And this very power in the Soul to grow, to add cubits to its statue, shall be our third illustration of the Great Life that worketh in us, making the man-child glorious. The power belongs to all of us in virtue of the power to lose the cubit, if we will by sin. Ability to fall implies ability to rise. Temptation’s other name is always “Invitation to go higher.” “Lead us into temptation!” we might rather pray, if it were not so sure to come without the prayer. Two ways to grow, then; one slow—the method of Sin conquered, the way of Redemption, just described; the other swift—the method of temptation utilised, the way of the Realised Ideal. Swiftly, or slowly, shall I grow? By Jesus’ way of growth or by the Prodigal’s? The answer lies with me. Ever a new ideal rises in the Soul, as an old ideal is organised into character, and still further into instinct. Ever something in us sings, “I am what I am, but I am not what I will be!” Endless, tireless

the climb of aspiration, because the Ideal, the Ought, God’s Perfect, is unexhausted, inexhaustible; like space, horizoned always, but horizoned only, by unseen reaches of itself. Mystic this Ideal in origin and nature; but the way to realise it—and that is all we really need to know—is very simple, though sometimes very hard. The one way to realise the Ideal is *loyalty to the seen Right of the moment*. “Just to be good, that is enough” to enlarge, and constantly enlarge, the scope of personality. Self-abandonment to seen Ideals, with self-expenditure for others (this last the “Love” already spoken of), forges “self.” Self-abandonment to the Ideal and self-expenditure for others forge the “me.” Unselfish *selves*, unmaking *makes*. That is the great paradox of Life. Jesus knew the secret; Buddha, too; “He that loseth his life saveth it.” And whose word more than theirs reveals the secret of the Life of God in man?

Those who habitually live this paradox are our “Saints.” Saints are but sinners grown; many sinners are but saints half-grown. “All Souls” should be “All Saints!” In saintship the experience of the disciplined soul often reports on the face the chiseling, refining processes that have gone on within. Saintship is not innocence; it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growingly their conqueror, until their days become organised victory. A great multitude of sainted souls walks this earth of ours, some of them in every city, town and village; yet, as just hinted, not one of them who knows that he, or she is of the band. They think they are God’s “little ones”; and so they are—He dwelling with them, as the ancient prophet said, “who dwelleth” in the high and holy place, but with them also who are of a “humble and a contrite spirit.” They have their struggles still, as new ideals from God dawn on them. They have learned much through disappointment and failure. Sorrow has lighted their way. Death has opened the secrets of deathlessness to them. The burdens borne for other people, as additions to their own, have strengthened them. Daily they keep outward trysts of service with men. With few words of spoken prayer, they are never far from the inward tryst with God in the cloisters of a quiet heart. These are our household saints, the men and women in our midst whose birthdays we celebrate, like little Christmases, with festivals of love and reverence.

Here, of course, would be the place to speak of those the world calls “Saviours,” the great Emmanuels of History, whose lives and names have christened saintship. Yet these uncommon happenings only reveal better than the household saints the possibilities of personality that lie latent in us all. And more is true of all these saints, the greater and the less—they kindle personality in others. “I am come that they might have life, and have it more abundantly,” said the Jesus of John’s Gospel. So feel, humbly, all the master-souls in their degree. “I am come that those around me may have more abundant life.” They radiate the

power of soul-growth. It is their function so to do—the Life of God works through them to that end.

“Through such souls alone God, stooping, shows sufficient of His light For us i’ the dark to rise by. And we rise.”

Three experiences, then—Love, Sin and its conquest, Soul-Growth—have been our illustrations of the Life of God in the Soul of Man; all three selected because common happenings, every-day experiences, shared by all. Another illustration might be found in Prayer; but the Prayer of close communion between Soul finite and Soul infinite is less universal. Lowell says:

“I, that still pray at morning and at eve,
Thrice in my life, perhaps, have truly prayed—

Thrice, stirred below my conscious self,
have felt

That perfect disenthralment which is God.”

Another illustration is that sense of participation in things everlasting, Truth, Right, Love, Beauty, and so the sense of deathlessness for self, which true living tends to wake in us; but, again, hardly can this be called an experience shared by all, like Love and Sin and Soul-Growth. With time to spare, how surely one would be drawn on wider illustrations, to speak of History and of Evolution as expressions of that Life of God in Man; History, that is but individual experience writ large; and Evolution, that, in turn, is History itself writ large.

(4) Now is all this “mystic”? Certainly it is. Poor is any fact, nay, impossible is any fact within this Universe of ours, that is not bedded in, enfibred through and through with, mystery. Most poor of all, the facts of Soul-life that should try to report themselves as destitute of it. These common things, these constant happenings within us, pass our logic, pass our understanding, pass, of course, description. What they do not pass is, consciousness. They fill our consciousness. They make up consciousness. As sometimes on his pillow in the night one hears his heart-beat in his head, so through the reasonings of our mind the ceaseless pulse of feeling throbs, registering the action of the Soul-life deep within us. Mystic, certainly it is: “In Him we live and move and have our being”; in us He lives and moves and has His being.

“Draw, if thou canst, the mystic line

Severing rightly his from thine,
Which is human, which divine.”

(5) Therefore, being mystic, we need symbols when we try to speak of these things. What symbols have we of this mystic Life of God within the Soul? Oh, many symbols. Jesus’ symbol for it was the Wind—“the wind bloweth where it listeth”; and in many languages, you know, the search for finest tissue brings us to the Breath or “Spirit,” to describe it. The poets sometimes compare it to the Sea—the swelling, freshening Ocean-tide that visits every little cove of being, lifting each sea-weed there, and feeding every lowly hunger on the beach. Modern science supplies another symbol when it chants the wondrous psalm of the Sun-force tiding everywhere, and everywhere correlating itself into new forms of motion,

heat, light, electricity—nothing overlooked, nothing unvisited, by it. You know a "doctrine," as we call it, is but a symbol trying to become a definition. So in Emerson this of which we speak is his doctrine of "the Over-Soul." It is Spencer's doctrine of the "Infinite and Eternal Energy from which all things proceed, the Power manifesting itself in the universe we call material, and also"—the same Power—"welling in ourselves as consciousness." It is the Christian's doctrine of the "Holy Spirit," as yet so little sounded. It is the ancient doctrine of the "Incarnation," made more true by recognising Incarnation as universal fact, and, when thus made true, a doctrine in which we all are comrades in belief, delight and awe. It is the doctrine of "Evolution," which is but another term for progressive Incarnation. It is the doctrine that we to-day are calling the "Immanence of God." Says the new Jesus-word, discovered lately on papyrus in some mummy cave of the Egyptian desert—

"Lift the stone, and thou shalt find me;
Cleave the wood, and there I am!"

If wood and stone be God's dwelling-place, how much more the human thought, will, purpose? And to use one more long word, it is the doctrine of the substantiality of Man and God—man's reason, conscience, love-power being the nature that he shares with God as child with Father—these elements constituting our "heredity in God," and making simple prose the statement of Emerson, "If a man is at heart just, then in so far is he God: the safety of God, the immortality of God, the majesty of God, do enter into that man with justice."

(6) In this light it grows apparent that Theology is but our Psychology read into the heavens; from our will, God's Will inferred; from our conscience, God's Right divined; from our love, which is the Brotherhood, God's Love, which is the Fatherhood, affirmed. What we call "God" is not the close of an argument; it is no demonstration. "God" is an interpretation—the interpretation of the Universe as Soul by Soul. The Soul within us, known by consciousness, sees and pronounces Soul without Soul Universal. To realise God, then, realise your Soul. We do that by experience, an experience that grows; we live our way to that; and the deeper the experience, the clearer the interpretation of the Universe compelled by it. Jesus' beatitude is more than prophecy, it is present fact and very law; "the pure in heart," not merely shall see, but they do "see God." The name of God is, of course, a variable—and all names say "Anonymous." The conception of God is a variable—so many minds, so many thoughts. The pronoun for God is a variable—"He," if "He" covers all that "It" implies; "It," if "It" covers all that "He" can mean. But the interpretation itself—the interpretation of the Universe by Spirit in terms of Spirit—is a psychologic necessity. Realise "Soul" and we realise "God." Only life sees Life—but it sees it! Only love knows Love—but it knows it!

And Religion—what is "Religion"? Religion is but the unifying word for what

I have been hinting thus by separate illustrations. Religion is the consciousness of the life of God in one's own soul—the consciousness of this Larger Life within our own in all we do, in all we are. There are innumerable degrees and grades of such consciousness, and Soul-Growth is from the less conscious to the more, and ever more, conscious experience. Religion at its best is a high, but still increasing consciousness of God's life in one's own. "I and the Father are one" is the humblest word a man can utter, when it is but another version of the prayer, "Not my will, but thine!" When that Gethsemane prayer is prayed and meant and lived, the other word, "I and the Father are but one," becomes the simple fact.

DOES MARTINEAU'S PHILOSOPHY "OUST GOD FROM THE MORAL WORLD"?

IN the current number of the *Hibbert Journal* two remarkable statements are made respecting Dr. Martineau's theological and philosophical position. In one, that by Mr. James Collier, Dr. Martineau is declared to have been a worshipper of Christ. This error has been effectually refuted in these columns. The other is by Professor Henry Jones, who asserts that Dr. Martineau's philosophy, in common with that of Professor James Ward and other eminent living thinkers, "ousts God from the moral world." As the article in which this statement is made is spoken of with unqualified eulogy by THE INQUIRER's reviewer, and as Mr. Jupp's captivating paper on "Immanence and Personality" appears to be in essential agreement with Professor Jones' article, it will, I think, be worth while that one who still believes that Martineau's libertarian view of the will is both true and of the highest importance should attempt some reply to a charge which Martineau, if he were still with us, would certainly regard as utterly baseless.

The matter stands thus: Dr. Martineau agrees with Kant that when, in the course of biological evolution, the immanent God reveals Himself in the human consciousness under the form of the Moral Ideal and the Moral Imperative, man is so constituted as to be able, in seasons of temptation, to take either of two possible courses; he can either side with the moral ideal and thus obey the will of God and elevate his own character, or he can follow sensual or selfish personal desires and thus resist the will of God and degrade his own personality. Martineau held that God is ever present in the soul as its creator and sustainer, as the inspirer of the moral ideal, and as the giver of moral freedom by allowing to man a limited range of free initiation and moral self-determination. But God's omnipresence in the soul did not, in his view, in any way interfere with man's God-given freedom to act in moral crises with or against the will of God as revealed in the conscience.

Where, then, does Martineau's moral philosophy "oust God from the moral world"? In Professor Jones' view it ousts God because it holds that God, in order that man may be a moral and spiritual being capable of standing in personal relations with Him, does not Himself will man's moral self-determina-

tions, but permits man, in such cases, to freely determine himself. Martineau maintains that the will of man, though constantly dependent for its existence on the will of God, is not metaphysically identical with the Divine Will, and that, therefore, in all conscious sinning there is an element which is not the outcome of God's own direct volition, but which has its source in that independent will which the indwelling God confers on man, and which man may use, and in sinning does use, in felt resistance to the revealed will of God. Professor Jones holds, it would seem, that it is absurd and inconceivable that man should be supposed to be able to determine himself in a way that is not in accord with the will of God. If I understand him rightly, he maintains that even at the moment when the sinner is reproaching himself with disobeying God's revealed will, he is quite aware (or would be, if he were fully initiated into the tenets of absolute idealism) that he has never really deviated a hair's breadth from God's will through the whole of the process. "Of his very will," says Professor Jones, "the essence of his active being, man does not say, 'It is my will and not God's,' or 'It is God's will and not mine.' Somehow or other, the integrity of his personality and the freedom of his will remain intact, and yet he can say, 'It is God which worketh in me both to will and to do of His good pleasure.'"

Now, I ask, does this accord with our actual moral consciousness? If a repentant wrong-doer were condemning himself for a mean or selfish act, and someone said to him, "God did it," would he not say, "I did it; and I did it in felt opposition to the will of God"? It seems to me that God is really represented by Professor Jones as virtually saying, "See, I set before you good and evil; I give you also the power of freely choosing between them, and in your conscience I testify to my approval or disapproval of you according to the use which you make of this momentous power." So far, we have the prevalent teaching of the Old and New Testaments; but, according to the absolute idealist, Jehovah should have added, "But, whichever side you take, whether you obey or disobey my self-revelation within you, remember that I, Jehovah, will the particular self-determination which you form, and that, noble or ignoble, it is in perfect harmony with my will and with my good pleasure." Surely, if Jehovah had thus addressed Himself to the Hebrew prophets or to Jesus of Nazareth, they would have been sorely perplexed how to harmonise the first and the second half of this announcement by the Father within them. Professor Jones is quite sure that it is possible to reconcile them, though he admits "it may be difficult." As, however, neither in this article nor in any other of his writings, so far as I am aware, does he give the slightest hint in what direction this reconciliation is to be sought, I can only conclude that Professor Jones' moral philosophy is no self-consistent system, but rests finally on two principles, one of which is derived from the speculation called monistic idealism, and the other—the assertion of human free will—from his own lofty and pure ethical consciousness. These principles seem to me to be essentially

incompatible with one another, but Professor Jones most confidently assures his hearers and readers that "somehow or other" they must be reconciled. Unhappily, however, as I have said, he appears to be quite unable to give any idea as to how this alleged reconciliation may one day be intelligently realised.

In like manner Mr. Jupp tells us in one sentence that "this universe is governed by law, and therefore everything that happens in it is determined by the whole force of the cosmic process." How has Mr. Jupp come to know this as a certainty? So far from its being self-evident, I believe that the great majority of mankind, in looking into their moral consciousness, would admit that law does not cover the whole of their inner life, and would declare that our moral decisions are anything rather than resultants "of the whole force of the cosmic process." If, however, Mr. Jupp insists on this, and at the same time tells us, as he does in the next sentence, that we have "a convincing consciousness of our individual freedom," I must ask him what he means by the words "our individual freedom." Does he mean by "freedom" what the Hegelians mean—namely, that freedom is only another name for the power of self-determination, and that acts of self-determination do not involve any power of choice between alternative possibilities, seeing that each of them is, in the Hegelian view, necessarily determined by the state of the agent's character at the moment of decision? If he means no more than this, the reply is that this is no real moral freedom at all. If, on the other hand, he means freedom in the libertarian sense, as I presume he does, then he has to explain how a belief that each moral self-determination of ours is the necessary resultant "of the whole force of the cosmic process" can possibly co-exist with the belief that in moments of temptation it is possible for us to determine ourselves in either of two possible directions. These beliefs are, I submit, wholly incompatible with each other. Mr. Jupp admits that the reconciliation of them is beyond our power, but, so far as I can see, if reason in God is essentially of the same nature as the reason which He has implanted in us, the harmonising of such manifestly contradictory beliefs is beyond the reach of even God's intelligence. I need hardly say that Dr. Martineau was very far from holding that our moral choices "are determined by the whole force of the cosmic process," and therefore his moral philosophy forms a self-consistent whole, and does not rest on propositions which appear to be contradictory, and which our intelligence, at all events, is not able in the smallest degree to reconcile with one another.

The writers whose views I have ventured here to criticise are charming personalities and all their utterances are tinged and beautified with the warm glow of their rich spiritual natures. With very much that they say I am in heartiest accord, though I am often unable to see how it can be harmonised with the fundamental philosophy which they have adopted. I entirely agree with Kant, with Dr. Martineau and with Professor James Ward, of Cambridge, that this philosophy, if

consistently worked out, may not, perhaps, oust God from the moral world, but that it most certainly does oust from human nature all reasonable ground for a belief in the existence of any real individual responsibility in the formation of personal character. Professor Jones and Mr. Jupp appear to me to have virtually set before themselves a heroic task—namely, to unify the basal principles of Spinozism and Hegelianism with the basal principles of Martineau's Free-will Theism. That they have succeeded in their enterprise I think few competent thinkers will admit, but the effort is certainly well worth making, and the claims which they each put forward of having reconciled monistic idealism with the deliverances of our moral and religious experience form fascinating reading.

CHARLES B. UPTON.

CHILDREN OF THE STATE.

UNTIL recent years the care of the State for children who had no other protection was anything but paternal. The book before us reminds us that in England before 1837 the rights of children were not legally recognised. Pauper children—those whose parents did not provide for them and take care of them—were in a sad plight. They were treated as slaves, sent in gangs to work in factories, mines, brickfields, and on the land. "They were untaught in a country where vast educational endowments were appropriated for the children of the well-to-do. Child criminals were transported, and even hanged. A boy ten years of age was hanged for stealing a silk handkerchief. The old poor law authorised guardians to supply children for factory work as apprentices at the age of six or seven." "One London parish contracted with a Lancashire mill to take all its children, and one idiot to every twenty sound apprentices. It was a wonderfully cheap way of providing for the orphan, deserted, and deficient children thrown on the public charity. Long hours (the first legislative limit was twelve hours) and alternate night work, for the machinery ran night and day. The death rate was enormous, and those who survived the age of twenty-one were stunted and enfeebled."

What wonder is it that subsequent generations have a hard problem to face in the physically, mentally, and morally unfit—the unemployable? But the problem is being hopefully dealt with at the source. If we cannot often cure the unfit, we can do much to reduce the supply. In respectable households the rights of children are not usually underestimated in our generation, and in many ways the State intervenes to save them from cruelty or neglect, while the class of children so frightfully wronged and maltreated in the early part of last century are receiving an amount of care and attention which promises well; though methods are, as Miss Spence's book *shows, capable of great improvement, and England may learn a good deal from some of her Colonies.

* "State Children in Australia: a History of Boarding-out and its Developments." By Catherine Helen Spence. (Adelaide: Printed by Vardon & Sons, Ltd., Gresham-street, 1907.)

In Australia there is a Government Department which is responsible for everything connected with the destitute, neglected, uncontrollable, and delinquent children that are dependent on public charity. The expense is borne by the general revenue, not the local rates as in England. South Australia first adopted the system of boarding out in family homes the children committed to its care, and other Australian States have recognised the great advantage of the plan and have imitated it. Its initiation was due to Miss C. E. Clarke, to whom the book before us is a fitting memorial. The principle on which she acted, and which is now accepted by the State, is that the children shall not be brought up in institutions but in homes:—

"That the child whose parent is the State shall have as good schooling as the child who has parents and guardians, that every child shall have, not the discipline of routine and red tape, but the free and cheerful environment of ordinary life, generally in the country, going to school with other young fellow-citizens, going to church with the family in which he or she is placed, having the ordinary duties, the ordinary difficulties, the ordinary pleasures of common life, but guarded from injustice, neglect, and cruelty by effective and kindly supervision."

In a chapter contributed by Miss C. E. Clarke we are told how the idea of boarding out children instead of bringing them up in pauper nurseries came from Scotland, and how it came about that whereas in 1872 the difficulty was to find homes for the children, in 1906 the difficulty was to find children for the homes that were ready to receive them. She believes boarding-out is better than adoption because, if the child does not suit the home or the home does not suit the child it can be removed to some other home more easily. In South Australia children of ten or eleven years of age are not allowed to be adopted unless they have been for many years with the family and real affection has been proved, because early experience taught that they were sought for adoption on account of the prospect of service without payment. A tribute of praise is given to the paid foster-mothers for the admirable way in which they have done their work to the satisfaction of the inspectors and the Council. Usually the child is regarded with real affection and becomes one of the family. Every child in a family home under the various conditions of adoption, subsidy, or service, must be visited and reported on thoroughly and regularly.

Such supervision Miss Clarke secured by the aid of volunteers, mostly ladies associated with the Boarding Out Society from 1872 to 1887 previous to the creation of the State Children's Council to deal with the children, and it is manifest that much of the success of the experiment is due to the character and sympathy of these voluntary inspectors. We read:—

"If the inspection had been from the first merely official public opinion would have been suspicious and sceptical, but when ladies saw the children in these homes and watched how the dull faces brightened and the languid limbs grew alert after a few weeks of ordinary life; when they saw the cheeks grow rosy and the eyes with new

light in them; when they saw that the foster-parents took pride in their progress at school and made them handy about the house as they could never be in an institution, where everything was done to the sound of a bell or the stroke of a clock, they testified to what they knew, and the public believed in them."

The training of a large institution, however well regulated, is not a suitable preparation for the future duties of children, especially of girls, whether in small homes of their own or in domestic service; there can be very little of the personal affection and individual care so essential to a child; and the establishment of family relations which continue after the child has grown up and taken its own place in the world appears to be one of the happy results of the system adopted generally in Australia.

There is a mass of information given in the book which might have been arranged more conveniently for purposes of reference, but which is interesting and encouraging reading. At the end extracts are given from the Regulations of the State Children's Department, showing, among other things that the remuneration to the foster-parents for a boarded-out child does not exceed 5s. a week except in special cases, and the prescribed outfit for a child is given.

A chapter on "Children's Courts of Justice" is worthy of attention, both for its record of what has been done in this direction and its emphasis on the pressing need of keeping young offenders, and indeed all first offenders, from the contamination of the police-court and gaol.

In the chapter on "Boarding-out in the United Kingdom" acknowledgment is made of the influence of Miss Cobbe's "Philosophy of the Poor Laws," and Miss Florence Davenport Hill's "The Children of the State," as well as the personal influence of the latter in solving the problem of the destitute children in Australia. This chapter, and indeed the whole book, suggests the desirability of developing the boarding-out system in England with State organisation, and supervision by men and women specially competent through their knowledge and sympathy. In this way valuable voluntary service can be used to far better effect than in most private charitable institutions.

PRIESTLEY PRIME.

"THE way in which what is good in Socialism is working itself into the institutions of society," said the *Christian Register* recently, "is happily illustrated in the career of Sir Francis Allston Channing, recently knighted by King Edward. He is the son of Rev. Wm. Henry Channing, the nephew of Dr. Channing, who was, something over fifty years ago, the secretary of the Socialist Association of which Mr. George Ripley was the president, with headquarters in New York, and in active relations with the experiment at Brook Farm, which came to an end soon after Fourierism was adopted under the leadership of Mr. Channing. Sir Francis Channing is now actively engaged in the discussion of old age pensions for all deserving persons in Great Britain. The son of the American Socialist becomes a member of the British Parliament and an advocate of practical social reforms."

THE CHILDREN'S COLUMN.

A HOLIDAY WITH GRANDFATHER.

V.

IMMEDIATELY after breakfast grandfather went into his study to write letters, leaving Fred and Susie to do as they pleased—either to go for a ramble, or to wander about the garden, exploring its wonderful nooks and corners, with their fascinating surprises.

At once they chose to remain in the garden and wait until the old man had finished his letter-writing, so that he might then go with them on their ramble. So while he wrote, they went, with Cholly as their guide, to discover what it was that, according to grandfather, the old dog liked so much better than the flowers.

When they had passed through the shrubbery of the rhododendrons they came to a wilder portion of the garden; indeed, it hardly seemed to be a garden at all; it rather resembled the tangled undergrowth of the wood through which they had walked in the gloaming of the previous evening. It was separated from the rest of the garden by an iron fence with wire netting, and the gate through which they had to pass had wire netting fixed to it also.

As they opened the gate Cholly eagerly pushed through and scampered about, hidden by the tall bracken, snuffing and snorting as if he expected to find something, and presently he gave a short, sharp bark, and as he did so a chubby young rabbit bobbed into sight and then out of sight into a hole in a bank at the foot of a silver birch. Bunny was only just in time, for Cholly was close on his heels. Susie clapped her hands with delight, both at seeing the rabbit and also because he had dodged Cholly so cleverly, and Fred could not help laughing at the terrier's mingled excitement and mortification.

"Poor old Cholly!" he said. "Did Br'er Rabbit give you the slip?"

As for Cholly himself, he uttered a petulant whimper, and fell to work wildly scratching and digging at the entrance to the rabbit's burrow; but all his labour was in vain, and the commotion he had made had frightened all Bunny's brothers and sisters, so that it was useless to expect to see anything more of them for awhile.

And, indeed, there was so much else to see and to admire that Fred and Susie's attention was quite taken up with other things, for a few paces more brought them to the brink of a lovely pool of clear, still water bordered with irises, sedges, and a host of other water-loving plants. In the middle of the pool large dark water-lily leaves floated, and among them were the glorious white water-lily blossoms, with their yellow centres, too beautiful to be described in words. There were hosts of other water-plants flourishing in the pond, for grandfather had taken great delight in stocking it with all sorts of rare and beautiful or curious forms of aquatic plant-life. He had built a little dam across the course of the tiny brook which ran at the bottom of his field, and in this way the pond was made; and here, cared for and protected, the water-plants thrived, making the place glorious.

But if the children were charmed with the abundant loveliness of the water-plants, they were yet more captivated by

the dragon-flies of various kinds, and the hosts of other water-loving insects which sported and fluttered and buzzed and swooped here, there, and everywhere. There were large, strong-winged dragons, hawking about for their prey, whose bodies and wings gleamed and flashed in the morning sun like burnished brass and copper. There were delicate "Demoiselle" dragon-flies, whose delicate blue and green bodies and gauzy wings seemed as if they might have been formed of turquoises, emeralds, and opals; others, again, had bodies of ultramarine and smoky brown wings. They all loved the pool, for in its waters they had all passed their lives, as eggs, larvæ, and pupæ, only emerging as glorious-winged insects after a long childhood spent in the mud at the bottom of the pond. If you called the duckling, which turned out to be a swan, "ugly," I'm quite sure you would call a baby dragon-fly "horrid" or "hideous." And yet, with all his ugliness, he is a most interesting juvenile, and I've known some horrid boys (and girls!) greedy and selfish like boy dragon-fly is, who, when they grow up and learn to be less selfish, turn into nice lovable people. It is a pity that it takes Master Dragon-Fly (or Demoiselle D.-F.) so long to grow real nice, don't you think?

Fred and Susie were almost bewildered by the multitude of curious and beautiful objects surrounding them—flowers, insects, and, in the pond, golden carp and other fishes. So interested were they that they forgot the flight of time as their attention was claimed by first one and then another wonderful object, and they did not notice grandfather, who had been for some time standing a short distance off, half hidden behind a great clump of meadowsweet, pleased to note their abounding delight in his nature-lover's paradise.

When at length they caught sight of him, he came up to them and asked them if they were ready to join him in a walk to the nearest post office, two miles away across the common. To this proposal they agreed, not without a little regret at leaving the fascinating pond, with its teeming life and its wild surroundings. So Fred armed himself with the butterfly net which Susie had helped to make, and with some of the corked specimen tubes lent by his good friend, the science master, while Susie took charge of a plant-collecting tin provided by grandfather; and all three, together with Cholly as bodyguard and scout, set out for a forenoon walk across the common, with its furze bushes and heather, its bracken and harebells, and I know not how many more objects very charming to dwellers in a big town, and no less interesting to those who, living near them, have learned to love them, and to welcome each one as it appears "in due season" all the year round.

As they walked along grandfather had something of interest to call attention to at every few paces; indeed, the old nature student appeared to be a walking dictionary of information, which he imparted in a quiet, free and easy way, very captivating to the young nature students.

In this way their holiday with grandfather began, and so continued, happy, and full of interest, to the end.

THOMAS ROBINSON.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 31, 1907.

OUR LIFE WITH GOD.

THE series of the Rev. W. J. JUPP's articles on "A Religious Faith for To-day" is concluded this week, and we are printing at the same time the sermon on "The Life of God in the Soul of Man," preached two years ago by the Rev. W. C. GANNETT at the dedication of the "ABRAHAM LINCOLN Centre," the new building of the Rev. JENKIN LLOYD JONES's church in Chicago. Mr. GANNETT is, perhaps, most widely known in this country as the author of "Blessed be Drudgery" and that other charming little book, "On Making One-self Beautiful," but also as poet and hymn-writer (witness the two volumes of "The Thought of God, in Hymns and Poems," which he and Mr. Hosmer published together), and from an earlier date, as the biographer of his father, Dr. EZRA STILES GANNETT, CHANNING's colleague and successor in Boston. Mr. GANNETT's sermon we are very glad to be able to republish now as a welcome companion to Mr. JUPP's articles, a declaration of faith by a kindred spirit, beautiful and searching, and very salutary, as it appears to us, at the present moment, in its emphasis on the foundation truths of personal religion.

Professor UPTON, who also writes this week, questioning Mr. JUPP and Professor HENRY JONES on the soundness of their exposition of the facts of moral experience, will, we feel sure, warmly welcome Mr. GANNETT's sermon, with its strong emphasis on the reality of the "Ought." We are absolutely at one with him, and with Dr. MARTINEAU, in the conviction that the essential truth of human freedom and the power of self-direction in the moral life must be maintained, as indeed the very foundation upon which religion rests. We shall not intervene here in his argument with our other friends. The metaphysical conflict is age long. But in these our friends, who are all pleading together for the higher spiritual life in man, there is unmistakably the same reality of moral ardour, and however they may adjust the controversy of their philosophy, their religion,

as making for the true life with God, is, we are well assured, the same.

What Mr. JUPP has done in these articles is to declare his own faith, as "containing the elements of a living creed, for our own day here." He urges that in our religion, if it is to stand secure and have unclouded joy, we must not rest upon the authority even of the noblest ideals and beliefs of former times, but face the reality of our own immediate experience. In this, he finds the fundamental assurance that "the inner reality, the one essential fact of life and the world, is spirit," and that "to apprehend this—to have conscious and vital relation with the Spiritual Unity of the whole, is to have experience of the innermost truth of religion." He tells of how he and a friend long ago, in a time of inner stress, amid the breaking up of old beliefs, found their peace in the conviction "that the reality of experience was a communion of soul with the great Life of all," and after all these years of added experience still found it so. "To live and think and act in fellowship with the Infinite All," that they felt and feel to be the very heart of religion. Then Mr. JUPP goes on to say how, while "intellectually, we may apprehend this strange and complex world as a unity of all life, in which we and all the others must live and move and have our being—emotionally, we may feel the presence and the power of the Eternal Spirit which makes, and is, this unity, and, feeling that, may know the rest and the comfort and the inspiration of God." That is the really satisfying thought, and it appears to us that not only emotionally, but intellectually also, we must come to that conviction, for the perfecting of our religious faith. It is not "the Infinite All" in which we can really rest and rejoice, but the One Eternal Source of all. It is not by the way of pantheistic absorption in the All that we come to vital religion, but through the conviction that for us who are living souls there is Another, the Giver of our life, who is in all and over all—God, our Father. We do not search for Him in the distant heavens, though for us they are aglow with mystery and the glory of His presence. We simply learn to be still, and know that He is God. The Spirit within bears witness with our spirit. That is the ultimate fact. We rejoice to know that we are in His hands, and receive all as His gift, and see all that He does in this infinite universe round about us. All the teaching of science now makes for the conviction of unity, and of a unity not material but spiritual; but there is that in us which is more than all science. We laboriously gather in from generation to generation the fruits of a growing experience in ordered knowledge, but *we who know* are not simply a part of the phenomenal universe we study, we are kindred of the Source of all that which we study, we are now and

always *with* God, learning more and more of what He does and purposes, learning ever more perfectly in our own place of service *to do our Father's will*.

And here comes in the inestimable worth of all that past, which we may not indeed accept as the authoritative basis of our faith, but which is an essential part of our present—part of our immediate knowledge, and of the teaching of the present Spirit of all life and truth. We are with God, here and now; but it is God who "gives to love to keep its own eternally," which means not only the abiding communion of the heaven which is to be, but of all souls, that have lived and suffered and rejoiced, They still live for us, and teach and help. Therefore we are Christians, therefore JESUS still interprets for us, as no other, the will of our FATHER. God gives to us that "great Friend to all the sons of men," and ours would be a poor present indeed were we shut out from the fellowship of his disciples and from the still wider fellowship of all that is pure and beautiful in the past as in the present of our common humanity.

The essential basis of religion, which is our life with God, is that which Mr. JUPP has declared, it is simply fellowship of spirit, here and now. It is a fellowship which abides, but abides in a growing life, from glory to glory, while ever calm and glad in the central peace.

A RELIGIOUS FAITH FOR TO-DAY.

IV.—THE INSPIRATION OF LIFE.

IN one of Mr. Kipling's books the animals are talking together about being afraid. It is observed that great differences obtain among them as to the things whereof they are afraid. When, for example, the men who like killing the creatures come into the forest and their bullets begin to fly, the elephant always bolts at full speed, while the bullocks go on grazing as if nothing happened. The bullocks express their surprise at this; but the elephant offers a reason for it: "You can see out of your heads only; I can see into mine."

Whether an elephant knows more of his own mind than an ox may be doubted, but these things are a parable; and it will not be doubted that man has an extraordinary gift for looking into his head as well as out of it. And this may account for many of his fears and for most of his illusions; it accounts also, in large degree, for his visions, his ideals, his religion. For the power to look within means also the power to look beyond. The knowledge of one's own mind, however imperfect, makes it possible to have *some* knowledge of the mind of the universe. Inwardness—the power to see things from within—by a light that shines within, is probably the secret of all the deeper and finer experiences of life. For, in this world of ever-changing appearances, the reality is that of which the outward appearance is the image or formal expression. The real is spiritual; and only the spirit within us can discern that.

That which, more than anything else, gives *distinction* to the nature of man is just this gift of insight—the power of seeing inwardly. Other creatures *love*, and sometimes sacrifice their lives for the objects of their love. But this power of seeing the invisible, of discerning the mystic life which the visible form enshrines, would seem to be man's alone. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." "Thou hast made him a little lower than the gods," said the Hebrew poet. The tragic splendour of human life is more than hinted in such words. When Shakespeare wants to reveal the depth of Hamlet's melancholy he shows us first the keenness of his insight. Musing on "What a piece of work is man!" Hamlet says: "In action how like an angel! in apprehension how like a god! . . . And yet, to me, what is this quintessence of dust? Man delights not me; no, nor woman neither." The heights and the depths—the towering heights, the yawning depths of man's nature are exposed to us in that brief soliloquy.

"In *apprehension* how like a god!" It were difficult to express it with greater force and vividness than that. For here indeed is a wonderful thing: that, amid the endless variety of objects presented to the sense and the ceaseless flow of ideas and images through the mind, we should apprehend the *unity* of things—should think or feel or dream that all these forms and images are the expression of one Infinite Life! There are those who will doubt the validity of such apprehension; but the fact that man has risen to that—has conceived his universe in that way, is a very surprising and significant fact. And there are times when this conception comes upon the mind with such power that we are filled with an exceeding awe and amazement. We almost tremble at thought of the possibilities and duties which may pertain to a nature capable of such experience. For if you consider it, only the Mind or Spirit of the whole could apprehend this manifold world in its unity and harmony thus. And the fact that we can and do thus apprehend it, however imperfectly, must witness to the presence of that Mind or Spirit within us, actively intelligent there. We may say, therefore, trying to find words to express the mystery of it, that the Infinite Life of the whole concentrates in the individual human life—that the light of Universal Intelligence is *focussed* in the mind of man, and by that light he looks in upon himself as well as out upon the world, and discerns something of the wonder and glory of it all. And when we escape from the self-illusion and behold the universe of things and creatures in ordered relation, life is no longer a thing of broken disconnected threads and patches, but a unity of purpose, a progressive unfolding of thought and love and will. Nothing is alien and no one is really exiled from the spirit of the whole or from the sympathy of the individual mind.

And this, as I conceive it, is the meaning of Inspiration. When the intellect perceives or the heart feels the great fellowship of life, we are inspired. We may describe it as the *upwelling* of thought or emotion from the depths of our subconscious being, or the *descending* upon us of an impulse from above: these are only metaphors,

after all. The reality of experience is a consciousness of something infinitely greater than the self and yet vitally at one with the self—*greater* because it transcends and uplifts us, *at one*, because the insight and the feeling are our own and not another's. The mystery of this is great and passeth all understanding, so that a healthy agnosticism will always temper and restrain our religious belief and knowledge; but the fact of experience is unquestionable and cannot be put aside. We see things more clearly, we feel them more profoundly by reason of an influence that is mightier than any deliverance of the intellect or any impulse of the will. And our vision and our emotion, in those deep moments, are charged with a Life that is the pervading spirit of the whole.

The inspiration of the poet, of the artist, of the reformer, of the philosopher is, doubtless, of the same nature. In *their* great moments, when lifted above the ordinary self, it is the unity of life which they perceive, the inner harmonies of the world which they hear and strive to express. The inspiration of the prophet or religious seer differs from theirs, if at all, in a *more conscious realisation* of fellowship with the Power that moves and masters him. The essence of religion is inspiration; it is an impassioned consciousness of being at one with the Eternal Spirit of the Universe; and it is "inspired" because we know that we do not create that consciousness—because it is quickened within us by that vaster Life which concentrates there and begets the experience which humbles and yet exalts our whole being. We may call it "supernatural" if we please; but it is in the truest sense natural—is, in fact, a revelation of the very soul of Nature by which all things live and without which nothing really is at all.

Perhaps the most vital part of our religious creed is this faith in inspiration. To believe that all men may be inspired, that all men, at their best, *are* inspired, and to aim at living up to that belief—this is to have a religion for everyday life which should never fail us. In one sense, of course, we are all of us always the instruments of a power that is more than ourselves; we are always being used in certain ways, impelled or led in certain directions. The "Divinity that shapes our ends" is so great that our individual reason and will seem to play but a relatively small part in the destiny of life and death. Yet in the greater moments of inspiration this does not concern or trouble us; we are made one with the Divinity that shapes *all* ends; we are glad and gay to be used for its high purpose, because we will to make that purpose ours. It is when Truth shines for us with the glow of illumination, when duty becomes commanding and awful in its authority, when Love is a holy passion of the soul, when the Beauty of the world entrances and exalts our whole being—it is then that we are inspired, and "feel that we are greater than we know."

It may still be urged or objected that if religion, in its highest significance, is thus a matter of inspiration, we ourselves are but the passive and irresponsible recipients of its grace or gifts. "The wind bloweth where it listeth." The ways of the spirit are beyond our knowledge and above our control, and rarely, perhaps, directly

responsive to our prayer; and therefore it must be our wisdom to wait rather than to work, to be passive as clay in the potter's hands, not eager and aggressive, either for self-reform or social progress or larger knowledge of the good and true. Nay, our individual efforts might even hinder or obscure the Divine purpose. Who are we to obtrude our feeble will and dim perceptions on the vast scheme of things that transcends our vision and baffles our highest thought?

We shall not argue quite thus if we remember that inspiration, rightly conceived, is but the other side of what, in ourselves, we may call *aspiration*. Insight and noble desire, vision and moral enthusiasm are correlatives—the one cannot live without the other. The practical, personal import of religious faith is a persistent uplifting of the soul. What makes the difference between an inspired life and a depressed or ignoble one is not our sins and failures and mistakes; these are inevitable to the finite being; what makes the difference is the caring or not caring about things of real interest and abiding worth. The deadly wrong we daily commit against ourselves is *indifference to the highest right*. "Ye will not come unto me that ye might have life" was the sad reproach of the great prophet of the soul, and his voice sounds to me like an echo of the Divine Spirit's pleading in every age. O my brothers, the real meaning, the superb gladness, of life is to daily care for the illumination of truth, the nobility of goodness and an open eye and heart for the living beauty of the world. No matter how poor in knowledge or lame in virtue we are to-day, if we awake each morning to care supremely for these things, and to make them the desire and ambition of its succeeding hours, then we put ourselves in line with the higher impulse of life; we are in the mood to be inspired; we become receptive of the Spirit's power. The human will is surely free to choose thus, every day, the good and fair and true; and in that choice we surrender to the Eternal Will, and make our aim and our aspiration one with the purpose and the inspiration of God.

Such, then, is the faith which I suggest as containing the elements of a living creed for our own day here. Faith in that Unity of the whole which in no sense annihilates the personality of the individual, but rather concentrates and focusses there: Faith in that Enlargement and Liberation of the self by which the illusion of a separate or exclusive self is transcended and overcome: and faith in the Inspiration of the Eternal Spirit of the world who both kindles and responds to the aspiration of the human heart. In these things the sublime sanctions and consolations, the sure upholdings and swift, impellings of religion may be found; and to have the vision which apprehends them all is to be strong and calm and fearless and free.

W. J. JUPP.

God's part is done when having made us free, He shows to us our best; ours now remains to pass on from illumination of the conscience to surrender of the will.—Martineau.

IN THE CROW'S NEST.

As I write, the joybells are ringing in Fuldera church tower, and bonfires blaze upon our mountains, to celebrate the joining of inseparable hands by those grand little kernels of freedom, Uri, Schwyz, and Unterwalden, on August 1, 1691. There is a proud star at the Austrian frontier, on a shoulder of Piz Chavalatsch; his fellow gleams responsive from the opposite valley wall; and I know that all over Switzerland the air is vibrant, and every tiniest village has kindled its altar of thanksgiving. Two years ago, at this hour, I was at Amiens, on my way to Seewis, and before I reached Basel another day had dawned on heaps of charcoal. Last year I saw the fiery ring round the Davoserthal, and piloted two ladies, a Swede and a Russian, through the crowd on Davos Platz, where a band and choir took turns with patriotic music. Just as we reached our pension again, the electric light went out all over the settlement, breaking down, I suppose, under the extra strain of the illuminations. And now from my parsonage in the Münstertal, I gaze at the great glow-worms on Piz Turettas and Piz Umbrail, and the line along Piz Costainas towards the border of Italy, and many another. How many of us who see them this year will have passed away before the bells sway and the torches are set to the timber for another anniversary? But Switzerland will still be here, the land of peace and freedom. Thank God for Switzerland! And at the Hague the bigger nations as well as the smaller are beginning to tread—ah, so slowly and reluctantly, with so much unfaith and suspicion—the way which may yet lead, in the far end, to a world-wide Switzerland, and eternal Eidgenossenschaft like that of the three Lake Cantons.

The next time a child asks me "What are mountains for?" I shall have a more sensible answer than the Elementary Physiography gives. I shall say, "They are to light bonfires on, to show how glad you are that people who talk different languages can be just as fond of one another as if they all talked English. And the reason why the mountains are so clustered together in Switzerland is that people do that better here than anywhere else."

What makes this view so encouraging is that there are other mountains in the world, waiting, no doubt, to discharge the same pleasant office. "Pelion and Ossa flourish side by side"; one has heard of the lordly Andes, which gaze a-dream over the auspicious Pacific Sea, and of untamed Himalayan heights, and "Teneriffe and Atlas unremoved," not to mention such pimples as Cader Idris and Skiddaw. How many human generations must they wait, I wonder, before the night of the first of August twinkles its way round the globe, and the constellations of earth together with those of heaven, "make up full concert to the angelic symphony," hymning a consummate gospel, peace upon earth indeed?

I misdoubt they must bide a wee. "A few more years shall roll." And when it actually comes to pass, men will not be hysterically glad about it. Rather they will look back in dismal amazement

on the doings of their ancestry. "Can we really be sprung from such insensate rogues, such bad fools as those twentieth century bipeds, who spent millions on murder-ships, and fifties on secondary education? creatures whose first idea about submarines and air-ships was that they were fine tools to fight with—"grappling in the central blue"? beings who forged masterpieces of ordnance in hideous and filthy cities? lords of a far-flung battle-line, whose allowance of close air for school children was a few cubic inches a piece? Dear, dear! Let us forget it!"

(Quite parenthetically, the air-ship really seems to be coming at last. When it does come there will be two questions to ask: (1) What shall we do with our railways? (2) What shall we do with our railway shares? Perhaps asphalt and local motor-services will give the answer to both.)

* * * *

On the night of August 2, Five-year-old called out from his bed, "There is a bonfire on that mountain," to wit, Piz Umbrail, whose ridge divides us from Italy. I looked up from my desk, saw the blaze, and wondered what its belated gleam might mean. "No," cried the young voice again, "it is a star"; but when I had finished my sentence, and looked up once more, neither star nor bonfire was to be seen. This was odd, but not so odd as what followed. As I gazed, the fire suddenly shot up again, and almost immediately rose like a fire-balloon from the rocky crest, and sailed slowly westwards. It was a glorious planet. Now it is unusual to see the same planet rise twice in one evening. Not till I climbed next day to Alp Fuldera, where I found some white Alpenrosen, (a great rarity) and, to my woe, a wasps' nest, and, in the Sennhütte, a telescope, could I descry the tiny needle which had occulted our bonfire planet, in its low, almost horizontal orbit. Incidentally I also learned how to make cheese, and what "Zieger" is, and why pigs are kept on the alp, and renewed my acquaintance with the taste of cow's milk; for in the parsonage we must make goat's milk serve our turn.

It is pleasant to live on a frontier, especially at a meeting-place of frontiers. Behind the arête of Piz Umbrail lies Italy, behind that which stretches from Piz Chavalatsch to the Stilfser Joch lies Austria. When Rinaldo and Martina were with us we made several little excursions. Rinaldo and I walked down over the Tyrol border to Taufers, the most picturesque of all villages, about whose three clinging castles Baedeker is annoyingly curt. When you look them up, to learn their history, you are merely told they are there! Taufers was full of recruits, undergoing their first drill, and was also festally decorated in honour of a young priest, a son of the village, who was to say his first mass on the morrow. Over part of our route we were treading a holy way. The Reformation of our valley began in Cierfs, and worked downwards. Until some sixty or seventy years ago Santa Maria was paritätisch—that is, the church could be used by both confessions; but the Catholics had built a chapel at Valcava, and the lower parish

was, in fact, altogether Protestant. Still, the Catholic church furniture, and especially the image of the Virgin, could not be removed so long as one person of the Catholic faith remained a burgher of Santa Maria. About 1840 the last Catholic with parish rights there, an old maiden lady, died abroad. Then it was decided to move the image to Münster.

In the year 807 Charlemagne and Emma lost their way on Piz Chavalatsch, and vowed that if they were spared to reach human abodes they would each plant and endow a religious foundation. The fruits of their piety were the monastic house at Münster, and the church of the Virgin at Santa Maria. Now, after a thousand years, the Virgin was to bid farewell to her house. From all over the Vintschgau true believers came in their thousands to escort her, and there are old persons still living in Münster who will tell you how, when she reached the bend of the road, the wooden Virgin turned her head for a last look, and wept.

A pendant to this case of a joint parish becoming Protestant is that of Samnaun, the last side valley of the Unterengadin, which became Catholic. It was evangelised from Remus, and an enthusiastic Reformer founded a fund to enable the Pfarrer of Remus to come over periodically, through a pass which is still called the Pass del Predichant, to hold a Protestant service. Now there is no Protestant resident in the valley; but one or two burghers of the Reformed faith exist in other parts of the world. Until these are extinct the fund, which has grown into something worth coveting, cannot be applied to any purpose but that of bringing over the Pfarrer of Remus to preach in an empty church. In all probability it will ultimately go into the coffers of a purely Catholic parish.

On another day, Rinaldo took me for a drive through the Umbrail Pass into Italy, and thence to Ferdinandshöhe in the Tyrol. As we drew near to the Stelvio—soon after passing a colony of marmots—we saw a building of some sort perched impossibly on a height to the left. "What sort of a hut is that?" one of us asked. "That," replied a fellow passenger, "is my house." It was the hotel at Dreisprachenspitze (Three-speech-point), where Ladin, German and Italian meet at the triple frontier. We paid it a visit, and found the mountain panorama very fine; in one direction, towards the Ortler, it commands a most imposing view of glaciers, glacial gorges, and severe Alpine form. On the way back the driver of the pack-wagon drank too much Veltliner, and was at last jerked into the roadway. Two Germans, whose wives were in the coach, had taken seats upon his baggage. They swung themselves off in safety behind the wagon, as the horses dashed madly down the pass. The ladies went into hysterics. Strangely enough, the frightened horses took every corner without mishap, and pulled up of their own accord before the post-office at Santa Maria, with no harm done.

✠ Fuldera.

E. W. LUMMIS.

TO CORRESPONDENTS:—Communications received from J. B., J. T. D., L. G., F. S. K., M. R., T. R., A. F. S., M. G. S., A. T.

PROFESSOR OORT'S RETIREMENT.

We noticed last week the completion of the popular edition, with abridged introductions and notes, of the Leiden Translation of the Old Testament, revised by Professor H. Oort, the only survivor of the four distinguished Dutch scholars, who originally undertook that great work. Professor Oort, having now reached the inexorable limit of seventy years was obliged this summer to relinquish his professorship at Leiden, and we have received a copy of his Farewell Lecture, delivered on June 7. With simple dignity and thankfulness for the great happiness of his life as a teacher, Professor Oort looks back upon the thirty-four years since first he became a University professor, and notes the remarkable progress during that period of Old Testament studies.

It was in March, 1873, that he became a University teacher. He had been minister of the Dutch Reformed Church at Harlingen, and there, in conjunction with Kuenen and Hooykaas, had brought out (in 1872) "De Bijbel voor Jongelieden" (known in Wicksteed's English translation as "The Bible for Young People"). His first academic appointment was at Amsterdam, but in 1875 he was called to Leiden as Professor of Hebrew and the Antiquities of Israel. At first he lectured also on Old Testament Exegesis, until the law of 1876 placed that subject in the hands of Kuenen. Professor Oort took from the first the keenest interest in the study of the text of the Old Testament, and with his friend de Goeje paid special attention to the Septuagint translation. They had Walton's Polyglot, but little else at first to help them in their studies. Referring to what has since been achieved, Professor Oort speaks with special appreciation of the "Polychrome" and of R. Kittel's critical edition of the Old Testament. His own studies in Hebrew Antiquities were first devoted to the period of the centuries immediately preceding the Christian era. On the completion of the "Bijbel voor Jongelieden" he had undertaken to prepare a supplementary volume, covering that period, with the books of the Apocrypha, and this appeared under the title "De Laatste Eeuwen van Israëls Volksbestaan," 1877-8. But meanwhile Professor Oort did not neglect the earlier centuries, and he records the great advance in knowledge, witnessed by the successive editions of Schrader's "Die Keilinschriften und das A. T.," in 1872, 1883, and 1902, the last edited by Zimmern and Winckler, and the works of Tiele and Morris Jastrow on the Religion of Babylonia and Assyria.

He does not regret the sixteen years devoted to the text of the Old Testament and the completion of the "Leiden Translation," but records the gladness with which in 1902 he returned to the period of New Testament times. In that connection he expresses his indebtedness to Schürer, Kautzsch and Charles and other recent scholars, and in concluding his lecture, speaks of the wider religious interests with which he has always kept in touch.

Professor Oort, it will be remembered, was President of the second meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held at Amsterdam in 1903. He has been for many years the devoted

friend of religious work in Leiden very nearly akin to the work of our Domestic Missions, and his services to the Protestantbond have also been very great. Not least among these has been the issue of three little books in a series of popular handbooks of religion, on "Our Life in God" (of which three editions have already been called for), "The Sermon on the Mount," and "What the Jews believed in the Time of Jesus."

Professor Oort's enforced retirement from academic service sets him free for a still larger measure of religious work no less than for further works of higher scholarship, and we rejoice to think that for years to come we may look for fresh gifts at his hands, and the continued happiness of his active fellowship in the communion of liberal religious thinkers and workers.

THE OLD MEETING-HOUSE.

In the column of "Good News" which Dr. Edward Everett Hale contributes regularly to the *Christian Register*, he wrote as follows, on August 8, of the oldest meeting-house in Boston, which had been re-opened on the previous Sunday for religious services after an interval of thirty years:—

The Old South Meeting-house in Boston was opened on Sunday last for religious service, under the direction of the executive committee of the corporation which holds the building. I was honoured by an invitation to preach, and the various services of the occasion were taken by representatives of the different Protestant communions of the city.

My own hope is that the meeting-house may be used regularly for public religious service for everybody, under such directions as assure every man, woman, and child in Boston of a welcome there. If any plan can be arranged for what I call the mechanical or physical necessities of such services, I am sure that the need of the town and "the practice of the presence of God," will indicate the methods which shall be most devout, most friendly, and so most satisfactory.

Roughly speaking, there are five or six denominations of Christian people in the city. I detest the word. And, when I hear men and women roll it over on their tongues as they might a marshmallow lozenge, I am always tempted to leave the room. But there are people who like it, and who choose to maintain "Denominational" agencies. I should trust that each of these agencies might say to the wholly un-denominational commission which controls the use of the Old South Meeting-house, "We will prepare for the services in the meeting-house ten times a year," or "nine times," or "eight times," or "one time." I should think the three hundred churches of the town might be glad in some such way to maintain the one central place where "The Church" might show its true and real catholicity.

We shall see what we shall see of such possibilities.

Well, what will the different denominations bring forward on such occasions? They will bring forward what they choose. The fathers came here for freedom to worship God. And, if the proprietors of the meeting-house give this or that club the

permission to use the meeting-house on Sunday, it will use it as it pleases. But I said at the Unitarian Club five years ago what I would do if I had the charge of such a service. I said: "There is no fear that your hall will not be full, if that is the gospel you proclaim; and that must be the gospel you proclaim. There must be no milk and water about this. It must be a frank statement of the religion of the twentieth century. It must be a statement of the religion of the Lord's Prayer. God is, and he is here, that is the whole of it. Man is the child of God, and therefore every man is man's brother and every woman is woman's sister; and we are all in one family, living in this common life. If we believe this ourselves, if the living God lives in our lives, leads us with each other by the hand, speaks when we speak, watches over us when we sleep, breathes in us when we breathe,—if thus we enter into the divine life, we shall not be counting the cents and the dollars in this message of ours to all sorts and conditions of men. The Armenian who landed on the wharf yesterday, the negro flying from what is still to him slavery there in the South, the poor boy coming to the town from the country, who has not yet spoken to any one but the people in the shop since he came—all these are the classes which our efforts are to reach; and, if we make the effort to reach them, we shall certainly succeed."

But of course, in the freedom of the Christian Church, whoever spoke or sang or prayed in the Meeting-house would sing or pray or preach as he thought the good God required.

I think we should all say that there are half a dozen people in Boston any one of whom would take the Meeting-house every Sunday, and, as the ungodly say, "Play it alone." Certainly I would if the Old South Meeting-house Corporation gave me their meeting-house on Sunday. Certainly Bishop O'Connell would. Certainly Dr. Samuel A. Eliot would. Certainly the Benevolent Fraternity of Churches would. Certainly the Channing Club would. Certainly the Seventeenth Secession from the Fourteenth Sub-division of Covenanters would.

But just now the question is much graver because it relates to the Eternities. Have we in Boston a real desire to bring in the kingdom of God and to proclaim the religion of the Lord's Prayer to all sorts and conditions of men? The reader of these lines and I know perfectly well that it would be much easier to persuade the leaders of any one of the sects to assume the duties of the Old South Meeting-house than it would be to make six or seven "organizations" work together.

As I have said already, we shall see what we shall see.

One thing is fortunate, we have a name for our central temple. Whenever I have, by any foolish accident, spoken of such common worship as the cathedral worship of the older world, I have been met instantly by some fool who was proud of his etymology and who said: "Oh, cathedral worship? Who is to be the bishop of your cathedral?" In this case we need not even meet such a fool according to his folly. The venerable house our fathers built to God at the head of Milk-street was called a meeting-house for all the earlier

generations. It was a meeting-house, it is a meeting-house. That word expresses what it is for. And the committee of the corporation which has to open it for public services are fortunate that they can ask the emigrant who lands on Sunday morning or the traveller who arrives at Parker's on Saturday night to unite in prayer in the oldest meeting-house in Boston.

EDWARD E. HALE.

LETTERS FROM THE WEST.—II.

QUEBEC TO WINNIPEG.

FROM 1535, when Jacques Cartier sailed up the St. Lawrence, to the year 1907, when thousands of British emigrants are following the same route, hopes have been running high, and sometimes keen disappointment has been felt about this "Great Lone Land." The disappointment in recent years has largely been the result of the inflated talk of interested agents on this side of the water as well as in London, and the over-drawn pictures of prosperity which originated in the minds of the travellers who have rushed through the Dominion. However this disappointment may have been caused, it is decidedly wrong to the country as well as to the newcomer to paint such lurid pictures of the possibility of becoming rich immediately.

Montreal remains the largest city in Canada, but one day it will lose this coveted position. Toronto and Winnipeg are forging ahead. Toronto has a very lovely situation on Lake Ontario, rising gradually from the water's edge to a charming park-like country, studded with handsome residences, none of which, however, is more beautiful than the old colonial house which for years has been the home of Professor Goldwin Smith. The old gentleman still takes interest in the "Queen City" of his adoption, and is frequently seen driving in the streets.

The writer spent Sunday, August 4, in Toronto, and is most anxious not to spend another Sunday there until all the members of the Lord's Day Association are asleep with their fathers, or have been displaced by men of saner and more wholesome ideas. Happily, no part of our tight little island is in the clutches of men like Ruef and Schmidt of San Francisco, or of the Lord's Day Association of Toronto. Toronto is wickedly dull on Sundays. The Street Railway Company run their splendid service of cars on that day, but only after a stern fight with a small majority of bigoted Sabbatarians, and steamers ply to the Island across Toronto Bay. With these exceptions no amusements of any kind whatever are permitted. After this behaviour by those who wish to go to Church themselves, but who do not always attend, or the churches would have larger congregations, who can wonder that men stay away? The writer talked with a great many persons in Toronto, and found the overbearing methods of the Lord's Day Association to be the cause of much wicked dullness, and even profanity and blasphemy by those who are let and hindered by others whose minds and deeds are of no higher order than their own from Monday morning to Saturday night. The City Fathers who, in the main, owe their positions to the Lord's Day Association,

in their great anxiety for the safety of everybody's soul on Sunday, are not over-careful of the morality of the city so far as sanitary arrangements go. After diligent inquiry among the police and others, I could find only two public lavatories in the city, and those two for men only. In this matter, beautiful Toronto with no saloons, and its hotel bars closed from 7 p.m. on Saturday till 7 a.m. on Monday, and its large number of drunken men, is a standing disgrace.

I was anxious to attend the morning service at Jarvis-street on Sunday, and, that I might not be late, I went there on Saturday evening to make quite sure of the time. On Sunday morning I was on the spot early, and waited till 11.30. The painted board outside said the service would be at 11 a.m., but no one came, and there was no notice of the closing of the church. All the other churches were open.

Our August Bank-holiday was Civic holiday in Toronto, so I joined the crowd at 7 a.m. on the s.s. *Cayuga*, which went to Niagara Falls. It was a very delightful trip. Having crossed Lake Ontario we steamed up Niagara River, and there ahead of us on Queenstown Heights stood the monument to Sir Isaac Brock, who repelled the invaders from the United States in 1812. We landed on the American side, and ran up to Niagara by "The Great Gorge Route, the Most Magnificent Scenic Route in the World." It was truly a great undertaking. Down in the deep gorge, at the level of the water, a double car-track has been made so that passengers may be close to the raging rapids and whirlpool, and on nearing Niagara the track rises to the level of the street. Father Hennepin was not far out when, in 1678, he described the Falls as "a vast and prodigious Cadence of Water, which falls down after a surprising and astonishing manner, insomuch that the Universe does not afford its Parallel."

On Tuesday, August 5, I went to Owen Sound and embarked for Fort William at the head of Lake Superior. I got aboard about 6 p.m. and reached the "Soo" (Sault Ste Marie) at 4 p.m. next day. We were soon in the immense lock, and our ship was raised bodily to the level of Lake Superior, where a stiff breeze was blowing. We steamed away at once and woke next morning to find the lake as still as a pond. Port Arthur and Fort William have magnificent sites, and have made much headway in the last twelve years. At 8 p.m. on Thursday we were *all aboard* the train bound for Winnipeg, which we reached at 12 p.m. exactly on Friday.

Winnipeg is certainly phenomenal. I know no other place whose growth has been so remarkable. W. W. C. P.

Winnipeg, August 10, 1907.

WHEN we go forward, believing that what was true once is true for ever, willing to try whether unselfishness does really brace the soul, whether love to God does really make the heart tender and strong, whether prayer meets an answering Spirit and faith finds a door of hope, only then do we bring into our life the power which God meant it should have.—Henry Wilder Foote.

THE UNITARIAN VAN MISSION.

QUESTIONS FOR MISSIONERS.

"THE method of the late Rev. Robert Spears in controversy was to ask his audience to put to him the strongest texts on their side. If he could deal with these satisfactorily, they might be assured that he could make light of the lesser difficulties. The advantage of the method was that it simplified the work of the lecturer, concentrated attention on main issues, kept the discussion to the point, and avoided desultory and irrelevant questioning. It is, moreover, reasonable that a speaker should impose his own limits. A meeting called for a specific purpose—an address, say, upon the Bible—need not become an occasion for debating the universe. The missionary who, in his generosity, allows everything achieves nothing—save confusion and disappointment. It seems churlish to insist that questions must be questions and not speeches, but it's the only way to keep your meeting in your own hands. An audience is not apt to dispute for mastery, but it hugely enjoys the dismay of the speaker who is more generous to the other side than just to himself. The best meetings are those where the conditions are laid down and adhered to. The average audience, however keen when it scents fun, cares first for fair play.

"The missionary does well to remember that the meeting has this definite object when he realises that opposition is sometimes carefully organised and does not intend to spare him. It is ready with a score of questions, and every question bearing on a different subject, and if the missionary, in his generosity, is betrayed into the attempt to deal with them all, his own address is forgotten, and he finds that the meeting is a failure. It is as necessary to be decisive in method as to be definite in conviction and statement."

This was the reply to a query as to how questions should be dealt with. The prospective missionary is naturally somewhat exercised in his mind as to the possibilities of opposition, and it has been suggested that he should be furnished with a list of likely questions. The following notes may serve to that end; they may emphasise the importance of the firm handling of meetings, and they will show also the nature of the work that has to be done at question-time. The points mentioned here have been raised during the present summer, and are contained in the daily reports which are sent in by the lay missionaries as "specimen questions." They show that at the bulk of the meetings the main interest lies in Christ and Salvation, and secondly the miracle of the Bible. Apparently, indeed, for many folk religion is summed up in a consideration of the merits of Christ. The reports state that every now and then the opposition try to break up the meetings by singing, and almost invariably the most popular of the Wesleyan hymns is used:

"What can wash away my sin?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

The precious blood doth flow,

It washes white as snow;

No other fount I know,

Nothing but the blood of Jesus."

There are four verses, and the line, "Nothing but, &c." (so it is curiously printed in the succeeding verses) is repeated twelve times.

Practically no account is taken of Jesus as a Teacher—nothing remains if the miraculous is taken away! Do you not believe in the miraculous conception, nor the divine birth? Did he not claim equality with God—"I and my Father are one"? If Jesus was not the true Messiah, who was? Is it not the fact that Joseph was called the father of Jesus out of respect for Mary? If you believe in creation, the greater thing, why don't you believe in incarnation, the lesser thing? How, if Jesus was not God, do you define the difference between him and other men? Is there any difference between Jesus and Shakespeare? if so, what is it? Can you preach Christ and him crucified? Does not present-day conversion show that Jesus was God? Do not the miracles prove the same? and prophecy? Isaiah viii. and liii.—do they not refer to him? Did not God require to be propitiated? Are we not bought with a price? How can you explain the passage that without shedding of blood there can be no remission of sins? Can a man save himself? Is there any approach to God except by blood? Did not Jesus say, "No man cometh unto the Father but by me"? Is not your gospel one of salvation by works? If so, why did Jesus die? Dare we trust the "larger hope"? Is not salvation possible only in the name of Jesus? Did he not say, "What you ask in my name, that will I do"? How would you deal with a man self-convicted of sin? What would you say if called to the bedside of a conscience-stricken and dying sinner? If salvation is by character, what about the man who has no character? Will those who are mean and selfish be eternally lost? If all are to go to heaven, what is the good of doing right? Will a good life save a man who has not been converted? Did not God so love the world that He gave His only-begotten son for us? Who made evil? Do you not believe with Paul that there is no good in human nature? In regard to the Resurrection, was it bodily or spiritual? Is it not true that only one man rose from the dead? Do you not accept Christ's prophecy of his reappearance, in the gospels?

Beliefs in eternal torments and in the personality of the devil have been met with, and definitions of heaven and hell have been asked for. Will future punishment be remedial? Who tempted Christ? If there be no devil, who tempts us? Why do you deny the existence of the devil when Jesus believed in him? If the devil is no more, when did he die?

Scarcely a night passes without questions referring to the Bible, and many missionaries make it a practice of referring briefly and frequently to their attitude to the Bible. Do you believe in the Scriptures? Why do you pick and choose? Which is the gold, and which the dross? How do you sort them? How are you to detect truth from error, and distinguish between God's word and man's word? Are you not adding to and taking from revelation? Are not all things possible with God, including revelation and infallibility? Can you define infallibility? Is not divine

inspiration always from without? What is a final authority—God, conscience, or the Bible? Is not conscience fallible? Supposing reason and conscience agree, are you obliged to follow them? If both Trinitarians and Unitarians have Scripture support for their doctrines, was not Jesus, then, a misleader?

Questions as to the existence of God as distinct from Jesus have been few. The text, "Let us make man in our image" has been quoted many times, but always, of course, on the behalf of the second person in the Trinity. A series of questions relative to the share of God in the cosmic process appeared in the Report two or three weeks ago; and it has been asked as to how we know that God is Love, whether we believe in immanence or transcendence, and whether God is not really unknowable.

It was expected that the New Theology would lead to many interesting passages, but questions regarding it have been singularly few. "How far is the New Theology identical with Unitarianism?" has, indeed, been asked, and on one occasion it led to an interesting discussion. But it has been made fairly evident that the men to whom it seemed likely this presentation of ideas would have appealed have found matter for consideration elsewhere. And it is among men who ask questions like the following that the Mission has an opportunity of great importance. These are representative of the class:—Do Unitarians believe in Evolution? Is there any analogy between Unitarianism and Determinism? What is the bearing of environment on the formation of character? Do you consider the greatest amount of sin is caused by environment or deliberately? Do economic conditions affect religious beliefs? Do you not think that if the Churches took more interest in social questions, and leaned more to the masses, the Church attendances would be better? What is the general attitude of Unitarians to the Social movement?

Among miscellaneous questions the following may be cited:—What is the difference between the soul and the spirit? Has the Buddha as many followers as Jesus? Is love natural or divine? What do you make of the Babylonian records of the Flood? Do you believe in the second birth? How do you define the meaning of Alpha and Omega as applied to Jesus Christ? Do you believe in the efficacy of baptism? Why do you put reason above faith in regard to Christ's death? Is the Bible a fit and proper book to put into the hands of a child? Is smoking a sin?

It will be gathered from these few examples that there is a class of inquirers who are asking the questions which we believe can be properly discussed and helpfully answered. There are some of us who believe that among the churches none is better qualified to answer than our own. The men who are interested in these questions are mainly outside the churches, and it is a good and useful thing to carry to them a message by spoken word and printed page. There are others who quite as plainly are under the old beliefs that some of our friends imagine have disappeared from the faith of reason. If it is well for the world that these notions should

continue, then there is one justification the less for our Mission. But, believing that Unitarians once reckoned it their high privilege to proclaim a nobler faith than that which too often only misrepresented the teaching and spirit of the Master, we claim that the fact that these cruder beliefs still remain more vigorous than we thought, constitutes one justification the more for the Mission, and commends it to the sympathy of every Unitarian who has an outlook as well as a tradition.

T. P. S.

THE WEEK'S REPORT.

THE week has produced no exciting incidents, but a fine series of meetings has been held. For the third week in succession, and the fourth in the season, the attendance passes 10,000. It has been the best week of all in respect of a steady average. For the first time no single meeting has had less than 200 present, and, on the other hand, 750 has been the largest attendance.

This is better than having extremes of 1,000 and upwards on one hand, and 100 or less on the other. Even under the better conditions which have prevailed several meetings have been interfered with by rain, and three have had to be brought to a hasty conclusion. The total attendance of 10,050 divided among 26 meetings gives an average of 386.

No. 1 Van has spent the week at various pitches in Sheffield, and Revs. C. J. Street, A. H. Dolphin, J. Ruddle, T. A. Gorton, T. P. Spedding and Mr. W. F. Kennedy have conducted the meetings. Plenty of assistance has been forthcoming from the local churches, and on several evenings solos have been sung. On Sunday afternoon a service for young folk was held. On Thursday Rev. E. S. L. Buckland, of Derby, joined the van at Attercliffe, and on September 3 a move will be made to Masbro' and Swinton, Rev. R. S. Redfern, of Leigh, being the missionary.

No. 2 Van has continued its work at Largs, where Rev. E. T. Russell has had splendid meetings. This week the van is at Greenock, where Mr. Russell brings his month's mission to a close. On September 2 Rev. Ottwell Binns, of Scarborough, as missionary, will begin at Port Glasgow; and Mr. R. J. Hall, of Manchester College, Oxford, will succeed Mr. Kirkhope as lay missionary.

No. 3 Van, at Leyton, had Revs. E. S. Hicks and H. Rawlings; and at Ilford, Rev. J. T. Davis, of Chatham. At the latter place the missionaries were told by local pressmen that the numbers were large for Ilford. At Leyton, one evening, a Mr. Stanley, a resident for over 30 years, spoke by permission from the van, and testified to the liberality of Unitarians. Another man, an avowed atheist, commended the Mission on the same ground. Some interesting questions have been asked, e.g., "Why did God give us such an unreasonable book as the Bible for a guide?" "Is the biblical story of the creation myth or a fact?" "Was not the supposed Fall of Man the awakening of conscience?" "Do you believe in re-incarnation?" "In view of your saying that the soul is a spark of the divine, will you kindly state your view of Pantheism?" "Has Rev. R. J. Campbell anything to do with your van?" "Where do you believe

Christ is now?" "Do you think that your religion, with all its fine phrases, is capable of winning bad people over to goodness like the Salvation Army?" "How can you reconcile the goodness of God with the existence of cancer?" "What is the wise man's prayer?" Questions were also put by a Socialist upon the feeding of children. This week the van has visited Hackney, Rev. H. Rawlings conducting the meetings, and is at Stepney Green over the week-end with Mr. Capleton and the Rev. T. P. Spedding as missionaries. Inquiries as to the movements of the van should be made at Essex Hall. The route for the remainder of the tour is being modified, and it is probable that Deptford, Greenwich, Blackheath, Lee, Eltham, Chislehurst, Bromley, Lewisham, Beckenham, and Penge will be visited.

No. 4 Van has been at Crewe for a week, and large and encouraging meetings have been held each night. Rev. W. T. Bushrod, of Chorley, succeeded Rev. W. A. Weatherall, and has had Rev. H. F. Short as chairman. Mr. Horace Short, of the Home Missionary College, Manchester, has also taken part. It was freely rumoured in the town that the Bishop of Chester had instructed his clergy that the Mission was not to be opposed, an action which, if the rumour is correct, is in accordance with the characteristic tolerance of Dr. Jayne. One evening, it is said, a gentleman wished to ask a question from the midst of the crowd. He had, however, to be called to order, as the question began to run into a speech. Presumably in a spirit of penitence he visited the van later, when the missionaries were amused and delighted to find that they had unconsciously rebuked the editor of one of the Unitarian weeklies—the——! Unfortunately, the report does not say whether the question was pro or anti-Mission. This week the van is at Northwich and Knutsford, with Rev. J. M. Whiteman, of Burnley, and next week revisits Ashton-in-Makerfield, where Rev. H. F. Short, of Crewe, hopes to renew his happy experience of last year.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Chelmsford.—Miss Emily Sharpe, who has been staying a week in Chelmsford, has been paying calls of encouragement on the members of the congregation. On Sunday evening she took the service, and spoke of "The Figurative Language of the Bible."

Halstead.—Mr. F. Maddison, M.P., we are told, is to preach at the church's jubilee next month. If that is so, it must be on September 1 or 8, for on the 10th he is to sail for Boston, to attend the International Congress.

Hastings (Farewell).—The Rev. Gardner Preston has not only been the active and successful minister of the Free Christian Church for the last thirteen years, but has also taken a prominent part in the public life of the town, and general regret has been expressed that he is leaving. In appreciation of his work as chairman of the Ore Village Schools, a silver cigarette case was presented to him by several of his friends at a meeting held on August 14. On Thursday, the 22nd, at the weekly meeting of the Hastings Board of Guardians, the Chairman, Alderman Tuppenny, while expressing his regret at losing such a useful member of the Board, wished him a happy and prosperous career in his new sphere of work at Hamburg. In replying, Mr. Preston

spoke of the kindly way in which he had been treated by those who were utterly opposed to him alike in politics and theology. Last Sunday Mr. Preston preached farewell sermons, and on Tuesday a farewell meeting was held; Mr. J. Harrison presided. There were a good number present of members and friends, and a feeling of deep regret at losing Mr. Preston and kindly appreciation of his work were manifested by all. Letters were read from Mr. T. W. Kenward, the oldest member of the church, from the Rev. T. E. M. Edwards, and a special message from the Rev. W. Copeland Bowie, all expressing their sense of the value of Mr. Preston's work. Mr. G. Proctor (treasurer) spoke of how sad they all felt in parting from so dear a friend. They were all proud of Mr. Preston for his great abilities as a preacher and for his manly and straightforward character, and they had found the help of the friendship and kindness that he has shown to all. They wished him a loving farewell. The Chairman spoke as a friend of Mr. Preston's, and quoted from the letter of Mr. Kenward's, in which he said that the future of the church is more promising than he had ever known it. He spoke warmly of Mr. Preston's work in connection with the Provincial Assembly. The Rev. S. Burrows said that he could feel with the church in their loss of so able a preacher, of so kindly a man and one whom he had ever found a true and faithful friend. He appealed to them to rally round the church and help carry on the excellent work that had been done. He had been asked to take charge of the church till the end of the year, and he felt the responsibility laid upon him at such a crisis, but he trusted for their loyal support. The Rev. Priestley Prime (of Brighton), having spoken on behalf of the congregations of the district, and Councillor Read for those who had benefited by Mr. Preston's public work in the town, the Chairman, on behalf of the members and friends of the congregation, presented Mr. Preston with a purse of gold, and an album containing the names of the subscribers. The Rev. Gardner Preston spoke very feelingly of leaving so many friends, and expressed his thanks, not only for this last kindness of theirs, but for the many kindnesses extended to him during the last thirteen years. They had often had to fight against prejudices, but had kept a united and harmonious church. He was sure that they would not allow the work to fail, but be loyal to what they knew to be true. He thanked them from his heart for their fidelity and esteem. A vote of thanks to the Chairman brought the meeting to the closing hymn and the Benediction, pronounced by Mr. Preston.

London: Deptford.—The Rev. A. J. Marchant, having recovered from his recent critical operation, will resume his ministry on Sunday next, after an absence from duty of six months.

London: Essex Church (Appointment).—The Rev. Robert Nicol Cross, M.A., of Manchester College, Oxford, and Glasgow University, has been appointed assistant minister to the Rev. Frank K. Freeston, at Essex Church, and will begin his duties on Sunday next.

London: Lewisham.—To-morrow (Sunday) the services in the High-street Church are to be conducted by the Rev. R. W. Boynton, of St. Paul, Minnesota.

Rawtenstall.—On Tuesday evening the Rev. D. Rhoslyn Davies was welcomed to the Unitarian Church. A large number sat down to tea in the schoolroom, after which the meeting, presided over by Mr. W. Holden, was held. The following ministers assisted in the welcome:—The Revs. John Evans (of Colne), J. E. Jenkins (of Padham), and Shaw Brown (Newchurch), and also Mr. Wilson (of the Haslingden U.M.F.C., Rawtenstall). The proceedings were greatly enjoyed, and Mr. Davies has made an encouraging beginning of his work.

Scarborough.—The anniversary of the building of the Westborough Church was celebrated on Sunday Aug. 25, when the services were conducted by the Rev. Gertrude von Petzold, of Leicester. Despite the somewhat inclement weather crowded congregations assembled. Many members of orthodox congregations were present, and must have been impressed with the reality of the message which Miss von Petzold delivered in two earnest, thoughtful sermons on "The Life Superlative," and "Jesus in the 20th Century." The morning address was largely on the problem of suffering, with a reverent solution, and in the evening Miss von Petzold dealt in a concise, lucid manner with the results of Biblical criticism,

which was essential if the life and work of Jesus were to be intelligently understood.

Sunderland (Welcome Meeting).—A tea and public meeting were held on Wednesday, August 21, at the Unitarian Free Church, to welcome the Rev. Wm. Lindsay, late of Christ Church, Nottingham, who has been appointed to the joint ministry of Sunderland and South Shields. There was a numerous attendance, and Mr. Hy. Sutcliffe, president of the Sunderland congregation, who occupied the chair, extended to Mr. Lindsay a hearty welcome. Addresses of welcome were also delivered by the Rev. G. A. Ferguson (Gateshead), on behalf of the Northumberland and Durham Unitarian Association, Mrs. Blues (South Shields), and Mr. E. Errington (Gateshead), on behalf of the Lay Preachers' Union, and Mr. H. French, representing the Sunday School Committee. In responding, Mr. Lindsay said he was not one of those who divorced social and religious questions, and he thought one of the strongest points of the Unitarian Church was that social and religious questions were to it the same. They believed they should work for such reforms as were necessary in the interests of the great bulk of the people. He had come there to help them in their work, and it was only as they gave him their loyal support that they would succeed in doing good work. He did not want them to look upon him as their leader, but as a brother of the same rank. He thanked them heartily for their warm reception, and he hoped he might in the same measure prove himself worthy of it. Musical items added to the pleasure of a successful evening, which was brought to a close by a hearty vote of thanks to all who had in any way contributed to that success, proposed by Mr. J. G. Kay, and seconded by the Rev. W. Lindsay.

No man is the mere resultant of his past misdeeds, but each has in himself a fountain of incalculable spontaneity, and lies all open to the inundation of the moral forces of humanity and the benignant spirit of the world.—J. W. Chadwick.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 1.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 First Anniversary Services.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DARLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. FELIX TAYLOR.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. DAVID DAVIS.
 Ilford, Assembly Rooms, Broadway, Mr. A. J. CLARKE.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. W. WOODING, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. R. W. BOYNTON.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. FREDERIC ALLEN.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Mr. H. L. JACKSON.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON. Van Service at 7.45.
 Stoke Newington Green, 11.15, Mr. D. BALSILLIE.
 Stratford Unitarian Church, 11, Mr. A. PHARAOH; 6.30, Mr. E. C. HIGGINS.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. V. D. DAVIS, B.A.
 Wimbledon, Smaller Worple Hall. Closed until September 15.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars. Closed until September 15.
 CHESTER, Matthew Henry's Chapel, 11, Rev. D. JENKIN EVANS; 6.30, Rev. ROBERT COLLYER.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 GUILDFORD, Ward-street Church, 11 and 6.30, Mr. GEORGE WARD.
 HARROGATE, Service at the Scotch Tea Rooms, 6.30, Mrs. BROADNICK, "Ye Must be Born Again."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. WALTER BURGESS, B.A.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. WALTER REYNOLDS, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church. Closed for re-decoration. Re opens Sunday, October 20.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. HARWOOD, B.A.
 MAIDSTONE Unitarian Church, Earl-street, 11 and 6.30, Rev. W. R. LORD.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. PH. MOORE, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. JOHN ELLIS.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 6.30, Rev. F. T. REED.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. P. MORDAUNT BARNARD, M.A.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Rev. W. J. POND.

SOUTH AFRICA.

CAPTOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

BUY ALL YOUR LINENWARE, Costume, Blouse, &c., Materials, your Irish Homespun, from HUTTON'S, 5, Larne, Ireland, and save many profits. HUTTON'S have "repeat-order" customers all over the Empire. Samples.

Situations,
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
 KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A UNITARIAN Minister's daughter requires the services of a GIRL, about 14, to make herself generally useful about the house in return for a good home and a small salary. Must be well recommended.—C. INQUIRER Office, 3, Essex-street, W.C.

YOUNG LADY, trained L.L.S.A., desires post as CHILDREN'S NURSE in Unitarian family—14, Mellor-road, Prenton Birkenhead.

INVALID ATTENDANT (Male) would be glad to hear of some one requiring his services. Strongly recommended by last employer. Full references can be had from Rev. G. H. VANCE, B.D., The Lodge, Leinster-road-west, Dublin.

WANTED, a post as NURSE-COMPANION or COMPANION-HELP, where maids are kept. Experienced.—F., 1, Berwyn-terrace, Urwick-road, Romiley, nr. Stockport.

MARRIAGE.

HIBBERT—FLETCHER.—On August 28, at Union Street Congregational Church, Hyde, by Rev. J. Ferguson, B.A., B.D. Percy, only son of the late John Cheetham Hibbert and Mrs. Hibbert, of The Rowans, Hyde, to Lilian, elder daughter of Abraham Milne Fletcher, J.P., of Flowery Field House, Hyde. No cards. At home October 2nd, 3rd, 9th, and 10th, The Knoll, Flowery Field, Hyde.

DEATHS.

BROWN.—On August 22, at Skelfrey, Market Weighton, aged 29 years, William Alsager, eldest son of George W. Brown, of 78, Belsize-park-gardens, London.
 WATSON.—On August 21, at 26, Wellington-street, Garston, aged 51 years, Alice, the beloved wife of John George Watson, and sister of Mrs. I. Smethum, of Knotty Ash, and Joseph T. Bryson, of Crosby.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.
Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
 Send to WARDEN for Prospectus.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

THACKERAY HOTEL

(TEMPERANCE),
 GREAT RUSSELL STREET, LONDON.
 Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
 TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor: Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, | RENEE.
 F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED at 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
In paper packets and tin boxes—various sizes.

Manufactory: London, W.C.

"'PUBLIC OPINION' was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the 'British Weekly,' May 2, 1907.

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

The purpose of "PUBLIC OPINION" is to provide a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for Religious, Intellectual, Political, and Social Progress.

It seeks to provide the busy man with a lucid summary of what is happening in the different fields of human activity, and to focus within readable compass something of that teeming interest which comes from being in touch with many phases of life.

This object has been achieved with considerable success ever since "PUBLIC OPINION" was started in 1860. In the forty-seven years since then it has consistently carried out its policy.

The need for a paper like "PUBLIC OPINION" increases with the years, for life becomes more complex, and the busy man, though anxious to keep in touch with new developments of thought and activity, has not the time to read the many papers which would give him the needed facts. "PUBLIC OPINION" seeks to do this for him, and to present just that précis of life and thought which will enable him to quickly understand what is going on in the world.

"PUBLIC OPINION" (published every Friday, price Twopence, 32 pages) can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

"I know of two Prime Ministers who have read regularly 'PUBLIC OPINION,'" said the "Daily News," May 15, 1907.

"We know of at least one who has misread it," added "Punch," May 29, 1907.

SPECIMENS SENT FREE ON APPLICATION.

Just Published.

MY LIFE AND TIMES.

By D. P. FAURE.

Late Minister of the Free Protestant (Unitarian) Church, Cape Town.

Price 5/- net.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

READY IN A FEW DAYS.

Royal Octavo, Cloth. 1s. 6d., post free.

SECOND THOUSAND OF

"THE BIBLE FOR THE PRACTICAL MAN."

Also the SECOND THOUSAND of "The Probable Facts in the Public Life of Jesus of Nazareth."

WITH NOTES. Price 4d., post free.

May be had of

HENDERSON'S, 18, Paternoster Row, London, or of the Compiler, FRANCIS HAYDN WILLIAMS, 177, Church Street, Whitby.

Now Ready. UNIQUE POSTCARD OF THE UNITARIAN VAN ON TOUR.

PRICE ONE PENNY.

Every Card a Real Photograph. Post free. Six copies and upwards to any address in United Kingdom. Special offer to Secretaries and Treasurers of churches. 100 Postcards, with beautiful Show Card for Church Door, post free, 6s.—Apply, A. M'LAREN, c/o Wholesale News Co., Ltd., 18, Renfrew-street, Glasgow.

MATTHEW HENRY'S CHAPEL

(Off Watergate Street), OHESTER.

REV. ROBERT COLLYER

(OF NEW YORK) will preach on

SUNDAY EVENING,

SEPTEMBER 1st, at 6.30 p.m.

ALL CORDIALLY INVITED.

Patron—HIS MAJESTY THE KING.

THE

SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN, P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

36,474 Appliances given year ending September, 1906.
Average of 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co. Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.
Next Term September 21.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

LANDUDNO. — TAN - Y - BRYN,

(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School. Established 1893. Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.)
C. J. MONTGOMERY, M.A. (Oxon).

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTÉ LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge without insisting on the adoption of particular Theological Doctrines."

Principal:

Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

For particulars as to LECTURES and BURSARIES for STUDENTS for the Ministry apply to the PRINCIPAL, or to one of the undersigned:—

A. H. WORTHINGTON, B.A.,
1, St. James-square,
Manchester;

Rev. HENRY GOW, B.A.,
3, John-street,
Hampstead
London, N.W.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.
Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamba Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, August 31, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3402.
NEW SERIES, No. 506.]

LONDON, SATURDAY, SEPTEMBER 7, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	561
LEADER:—		
Welcome to Robert Collyer	...	568
ARTICLES:—		
In the Crow's Nest...	...	566
Robert Collyer at Chester	...	569
The American Idea	...	570
Letter from New Zealand	...	572
Letters from the West—III.	...	573
MEETINGS:—		
The Van Mission	...	573
Swinton Jubilee Celebration	...	574
CORRESPONDENCE:—		
The Doctrine of Moral Freedom	...	565
LITERATURE:—		
A Pioneer of Religious Freedom	...	563
Articles in the Reviews	...	563
Two Social Study Novels	...	564
THE CHILDREN'S COLUMN	...	567
NEWS FROM THE CHURCHES	...	574
OUR CALENDAR	...	575
ADVERTISEMENTS	...	575

NOTES OF THE WEEK.

THE Rev. Robert Collyer, who has come once more to the old country to open the Free Library given by Mr. Carnegie to Ilkley, where his early years of apprenticeship and labour as a blacksmith were spent, preached at Chester last Sunday, as will be seen from our words of welcome and the report on another page. Mr. Collyer is announced to preach in London, at Essex Church, Kensington, on Sunday morning, Sept. 22, and also at Highgate on the same day. Announcement will no doubt be made before that date, to prevent any mistake as to these two engagements.

THE services at Ullet-road Church, Liverpool, are to be conducted to-morrow (Sunday) by the Rev. Paul Revere Frothingham, minister of Arlington-street Church, Boston.

DR. MANCHOT, of Hamburg, the founder and first editor of the *Protestantenblatt* in Bremen, where he ministered for fifteen years, until 1882, has just celebrated the completion of his twenty-five years' activity in Hamburg. Dr. Manchot is one of the honoured foreign correspondents of the British and Foreign Unitarian Association, and his friends in this country will join in heartiest congratulations and good wishes.

"WHAT is Progress?" was the title of the "Phi Beta Kappa" address given by Mr. James Bryce at Harvard on June

27, and published in the August *Atlantic Monthly*. The question of the title Mr. Bryce confessed himself unable to answer, and feeling that the law of progress was too difficult to define, he ended in a somewhat melancholy and despairing note. Of man and the bark that carries him on the ocean of variable winds and unknown currents, his last word is: "He can do little to direct its course, and the mists that shroud the horizon hang as thick and low as they did when the voyage began."

In the previous examination of progress Mr. Bryce asked whether we can really say that there has been moral progress? "Who will even assert that the love of truth and the courage to deliver the truth, a virtue which lies at the root of many other virtues, has grown stronger and more common? Socrates and some of his contemporaries were conspicuous examples of it. So were Darwin and Pasteur, and your own Emerson. But among the contemporaries of Socrates there were Sophists, and the class is fully represented in our time also." And yet surely we may say that progress has been made. Socrates himself marked an immense step of progress, for think of what the ages before his time had been. And if there are still many Sophists in the world, are there not immeasurably more people who now care for truth, and understand what it means? And is there not a perfected ideal of human brotherhood, instinct with the self-forgetting Christian spirit, steadily making for the progress of mankind?

EMERSON'S "Phi Beta Kappa" address on "The American Scholar," given seventy years ago (the year before Mr. Bryce was born), was in better heart. "Patience," said Emerson, at the close of his address, "patience—with the shades of all the good and great for company; and for solace, the perspective of your own infinite life; and for work, the study and the communication of principles, the making those instincts prevalent; the conversion of the world. Is it not the chief disgrace in the world, not to be an unit—not to be reckoned one character—not to yield that peculiar fruit which each man was created to bear, but to be reckoned in the gross, in the hundred, or the thousand of the party, the section, to which we belong; and our opinion predicted geographically as the north, or the south? Not so, brothers and friends—please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. The study of letters shall be no longer a name for pity, for doubt, or for sensual

indulgence. The dread of man, and the love of man shall be a wall of defence and a wreath of joy around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men."

THE Trade Union Congress meeting at Bath this week represents 1,700,000 members. Among the delegates are 34 M.P.'s and many members of local governing bodies. The question of Old-Age Pensions is likely largely to occupy the attention of the Congress, which will also consider the custom of Government workshops and factories, Industrial Arbitration, Unemployment, Sweated Home-work, and Education. The Parliamentary Report of the Congress contains the following remarkable sentences:—"Men and women who toil with their hands are tired of society as at present organised—a life which too often metes out to them starvation in their old age. . . . Some may say that the condition of the working classes has improved greatly, but no man will say, who knows anything of the facts, that the state of the people as a whole has advanced in proportion to the increase in the national wealth."

THE report declares the provision of old age pensions to be "the most urgent of all social problems," and appeals for a vigorous campaign on the subject throughout the country in the coming autumn, noting with satisfaction that many of the trades are already taking up the matter very heartily. It expresses satisfaction at the proof of the political power in the hands of labour given by the Parliamentary record of the past eighteen months. The members are urged to take up with energy the following reforms:—Miners' legal eight-hour day and a reduction of hours in all trades, old age pensions, the unemployed, compulsory state insurance, land nationalisation amendment of the Poor Laws, and legal restriction of systematic overtime. Approval is expressed of the Merchant Shipping Act, the Trade Disputes Act, the Compensation for Accidents Act, and acts relating to the provision of meals and the census of production.

AN interesting discussion on militarism in education is going on in the columns of *The Labour Leader*. It is evident that Socialists are much divided upon the issue. But in many quarters there is a persistent conviction that the current enthusiasm for a "Citizen Army" is based upon feelings which are at variance with the international character of social movement.

A NEW ZEALAND resident, now on a visit to his native England, writes to the *Spectator* giving interesting particulars of old age pensions in the colony where he has long resided. The pension granted was 7s., and an amending Act raised it to 12s. At the last election, he affirms, when the question of increasing the pension was made one of the issues to be voted in, the majority in favour was far greater than when the Government carried its first Bill. His fellow colonists consider, he says, that if a man has reached the age of sixty-five and been a resident in the colony twenty-five years and during that period faithfully paid his rates and taxes, so far fulfilling as a good citizen his civic and State responsibilities, as well, perhaps, as rearing a family, and then at the age stated finds himself unable further to work and support himself he is entitled to recognition from the State, and therefore receives the 10s. a week. In the present session of Parliament at Wellington the Government has proposed to set aside 1,000,000 acres of land as an endowment for these pensions.

MUNICIPAL enterprise in England, though we know it to be behind that of Germany, is far ahead of America. So we are told by Mrs. Leonora Austin Hamlin, director of the Municipal Museum, of Chicago, who is on a visit of inspection to Europe. She considers our tramways splendid, and says that there is not a city in America which owns its own tramways. But what our cities are beginning to do in the direction of town-planning, and hope to gain legal powers to do more efficiently in the future, has been effected to a large extent in some American cities by private enterprise. Notably in Chicago voluntary societies have been instrumental in surrounding the city with a belt of parks and broad avenues. There are already 34 parks and a large number of well-provided playgrounds. The Playgrounds Association, a group of private persons, has established eleven recreation grounds in a little over a year; and now the Commercial Club, whose members include most of the richest business men in the city, has raised \$50,000 among its members to engage experts to draw up a plan for the improvement of the city. The scheme has been drawn up, and an Act passed authorising the issue of bonds for \$10,000,000 to carry it out. The people of Chicago will be called on to vote on the various parts of the scheme, which includes the laying out of another great belt of parks outside the present city limits. Mrs. Hamlin, in an interview with a representative of the *Tribune*, in which she gave these and other interesting details, said that St. Paul, Cleveland, San Francisco, Washington and Harrisburg each had a similar improvement society.

LAST week's *Citizen*, now published weekly at Letchworth, has an extended report of the Summer School already referred to in these notes. In the last of his addresses on "Meditation," Mr. Hare spoke of Faith, Prayer, and Miracle as a series of inseparable concepts, and read a passage from Feuerbach on the essential character of Prayer as based on belief in the omnipotence of human feeling, and as itself the act through which subjective desire becomes translated into

objective phenomena. He urged the importance of meditation upon "things in themselves," and the need for the realisation in consciousness of our subjective ideals, reading in illustration of his thesis many notable passages from the scriptures of all times, and one especially from the writings of Dr. Martineau.

MR. J. W. GRAHAM, of Dalton Hall, gave a fine answer to the question "What is Christianity?" in last week's *Nation*, commenting on an article in the previous number by Mr. G. Lowes Dickinson on "Christianity and Civilisation." "It is happily not difficult historically," Mr. Graham says, "to discover the secret of Jesus. No doubt the records have been edited and 'revised'—treated according to current theories of miracle and tinted here and there with the dye of a dawning clericalism; but the main effect of the preaching of the Gospel of the Kingdom is writ large in the experience of the first believers. They tell us that they had become new men and women, that old things had passed away and all things become new; that they counted learning and wealth less than nothing in comparison with the glory that had been revealed to them; an effect so glorious that they were sure the angels had in vain sought for a similar experience. They found that in actual practice the spirit could rule the flesh; they could do all things through Christ who strengthened them. They had a testimony within them, a consciousness which those who merely kill the body could by no means take from them, that they were in God and God in them. They knew that they were children of a Father from whose character and will everything local or cruel or sensual in earlier divinities was absent. They had ceased to be their own; they had been crucified with Christ, and they felt that with their Master they were thereby become children of the Resurrection. They had, for this world, a consolation which bore up their hearts under quite unusual ills, and for the next a measureless hope." It was a spiritual victory, Mr. Graham adds, inspired by a personal love. To this Paul witnesses. It was with this experience that Christianity began, and by it continues to live.

A WELCOME sign that no section of the Christian Church is uninfluenced by the happier spirit of recent religious thought and endeavour, appears in a report of a sermon by the Rev. Hugh Rodger, of Bournemouth, a minister of the Presbyterian Church of England, in the course of which he says: "All new and newest theology is doing something, with all its defects, to bring the time when men shall live, move, and have their being in the spirit of religion—a spirit in which life's best things shall be infinitely better, and its worst things unable to live; a spirit in which all lawful pleasures shall be ennobled and intensified, all troubles reduced and made more bearable, and all life's trifles dignified as playing their part in forming immortal character."

THE new Principal of Brecon Congregational College is the Rev. Thos. Lewis, M.A., B.D. Mr. Lewis, who was born at Conwill-Elvet, Carmarthenshire, in 1869,

has had a distinguished academic career. He is an alumnus of the Lancashire Independent College. When he was twenty-one he took his London M.A. degree, and subsequently the B.D. of St. Andrews. After studying Hebrew, theology, and New Testament literature at the University of Marburg, he returned to England to take up a tutorship in his old College, and in 1898, in the same capacity, went to Brecon, where he now becomes Principal. Mr. Lewis has a great enthusiasm for music, and is well known as an Eistedfodd conductor at Welsh musical festivals.

THE outline scheme drawn up by a committee of Free Church M.P.'s and suggested for next year's Education Bill, is as follows:—

(1) That no school shall be recognised as a public elementary school receiving support from rates and taxes unless it be a school provided by the local education authorities.

(2) That a school so provided shall be within reasonable reach of every child.

(3) That the local education authority shall be at liberty to arrange that in all schools under their control the proceedings during the school hours of each day shall be opened and closed by the singing of a hymn, the reading of a passage from the Bible, and the repetition of the Lord's Prayer, and shall further be at liberty to arrange for such Bible teaching during school hours as does not contravene Section 14 of the Education Act, 1870.

(4) That in any public elementary school as defined in Resolution 1, where a reasonable number of the parents of the children attending the school or the parochial electors apply in writing to the local education authority for the use of the school-house in order to give religious instruction of a special character outside school hours, such application shall be granted.

(5) That the parent of a child attending a public elementary school not be under any obligation to cause the child to attend at the school-house during the time allotted to religious instruction or religious observance.

(6) That all teachers in a public elementary school shall be appointed by the local education authority, and such appointment shall be made without any reference whatsoever to the religious faith of the teacher. The teacher shall not be required, as part of his duties as teacher, to give any religious instruction, and shall not be permitted to give any religious instruction of a special character in the school building in which he holds an appointment, or to the children attending his school.

(7) That if the trustees or owners of any non-provided school desire to carry on the school exempt from the conditions which apply to a school provided by the local education authority, they shall only be allowed to do so if:

(a) Three-fourths of the parents of the children attending the school desire that the school shall be so exempt.

(b) There is a school provided by the local education authority within easy access of the children residing in the area where the said non-provided school is situated.

(c) They will guarantee the whole cost of maintaining the school, save for a Parliamentary grant the same in amount per child as that paid to the schools provided by the local education authority; and

(d) An inspector of the Board of Education is able to report annually that the school-house and the secular instruction given therein are of the same standard of efficiency as that required by the Board of Education to qualify a similar provided school to receive the Parliamentary grant.

ONE more tribute to the memory of Joseph Joachim we must refer to here, and that is in last week's *Spectator*, by Sir Charles Stanford, of Cambridge University, and the Royal College of Music, who writes with intimate knowledge and true appreciation of the greatness of Joachim's personality. Its pure and noble quality he describes in contrast to that of Paganini, quoting the opinion of two competent judges who had known both men. "I gathered from them," says Sir Charles, "that they would have characterised the Italian's attraction as the more diabolically brilliant, and the Hungarian's as the more divinely intimate. They summed them up in the words 'Paganini for once, but Joachim for always.'" The conclusion of this tribute is as follows:—"It is difficult to realise that this great figure—the one man in Germany who solidly and consistently, through evil and good report, by example and by precept, upheld the traditions of the best and greatest, and accepted nothing which he thought of baser metal for the sake of a passing popularity—will be seen no more." If the generation to come must needs grow up in ignorance of how the C sharp minor Quartet of Beethoven can be made 'understood of the people,' it must not be allowed to forget how the *Chaconne* of Bach came out of the dusty back volumes of an unplayable mathematical Bach to become the first ambitious effort of every rising violinist, or how the Violin Concerto of Beethoven, deemed impossible for nearly twenty years after its composer's death, took its place as the greatest work of its class in existence. This, and much more also than this short paper can tell, did Joseph Joachim accomplish; and let it be added that great as was his genius, sincere as was his modesty, and loyal as was his friendship, he had one gift more rare than all—a large, true heart. Two sentences from letters written by men, neither of them musicians, and one of them personally unknown to him, seem a fitting close to these inadequate lines:—"It is good to have known such a man, to have felt the touch of his hand, seen the smile on his face, and heard the sound of his voice, all apart from his violin." And: "He has left the world the poorer, save for his example."

TO CORRESPONDENTS:—Communications received from C. D. B., W. H. B., O. C., F. K. F., P. P., P. E. R., A. T., E. T.

THE simple love of goodness will give incredible resources to the spirit in the search after truth. Love, with intellect, will perform miracles.—*Fendton*.

A PIONEER OF RELIGIOUS FREEDOM.

IT falls to the lot of few ministers to maintain so full and active a rôle, and pass through such a varied and stormy career as that described in the present autobiography.* It is the story of three or four lives in one, making one marvel at the resolute energy, the fierce passion for work, the intrepid missionary zeal, the enthusiasm for public service which were poured together into one vessel, and at length caused a serious fracture. It is pleasant reading for the religious reformer to trace the path of an ardent youth, who, upon his return from Holland where the student had speedily performed his pilgrimage from the old faith to the new, ventured in a country, where the forces of orthodoxy are paramount, to initiate the forlorn cause of liberal religion, and withstood alone and unaided the serried ranks marshalled to destroy it, and maintained against tremendous odds a splendid and triumphant warfare.

For nearly thirty years Mr. Fauré served the cause he had brought into life in Cape Town, ministering to the congregation, publishing his lectures, defending the principles of liberal theology in the press and on the platform, an *Athanasius contra mundum* of South Africa. But this work did not exhaust his energies. He has been a political agitator, inspiring the community to demand improved legislation in many necessary reforms. He served the Supreme Court for many years as interpreter until a public protest against an act of monstrous legal injustice brought upon him the frown of the Government, to whom criticism is disloyalty; he came over with President Kruger and his delegates to act as interpreter to Lord Derby during the delicate negotiations following Majuba; he has been, and is still, an examiner for the South African College; as a Freemason he was appointed to the honoured position of Deputy Grand Master for South Africa; he has made a serious investigation into Spiritualism; he has been for years editor of a Liberal newspaper; has beaten a professional champion at chess, and takes interest in every subject that affects the welfare of man. To those who have known him personally, and in lesser measure to those who will read his reminiscences, the impression is conveyed of a keen intellect and large-hearted personality, a frank, sensitive, courageous nature, in which humour and pathos, critical acumen and poetic sentiment, compassion for the oppressed and indignation against wrong blend harmoniously together. As I read his interesting pages, written in an easy, fluent, conversational style, I seemed to be sitting with him once more on the rocks outside his beautiful home at Camp's Bay looking out on the ocean, which he describes as symbolising eternal change, behind us the mountains typifying eternal rest, and hearing his voice again; now breaking into laughter as he recalled some tilt of his fighting days, now saddened in the memory of the great crime involved in the Anglo-Boer war. The chapter on the war is the longest in the book, and every jingo might

* "My Life and Times." By Rev. D. P. Fauré, late Minister of the Free Protestant Church, Cape Town. Published by Juta & Co., Cape Town. Cloth, 232 pp. (To be had at Essex Hall, 5s. net.)

peruse with advantage the eloquent period on the demand now made to "forgive and forget." Mr. Fauré's calls himself a "Huguenot of the Huguenots." His pro-Boerism is something deeper than blood. It is the spirit's native desire for equity. He is willing to forgive and co-operate. He is determined to make the best of the situation in the interest of the land which is his fatherland, his motherland, his country; and though "the Hermit of Camp's Bay may not live to see the South African sun in all its glory at meridian altitude, he is thankful that he has lived through the night and has been privileged to welcome the dawn."

J. TYSSUL DAVIS.

ARTICLES IN THE REVIEWS.

SEPTEMBER completes the first half-yearly volume of the *Albany Review* (formerly the *Independent*) with a most valuable number. We note especially three articles of great importance. Sir John Macdonell writes on "The Hague Conference: Gains and Losses" clearly showing (though he wrote before Sir Edward Fry's speech on the limitation of armaments) how, with all its disappointments, the present Conference marks a real step of progress, and furnishes experience which must be fruitful of much more adequate progress in the future. He pleads especially for more adequate preparation beforehand, and publicity, to insure a better mutual understanding among the Powers, and to secure better results. Then there is a searching article by Edward Carpenter on "Morality Under Socialism," which is really a consideration of the essential meaning of good and evil, which is bound to stimulate earnest thought. His own position is expressed in the statement, "Morality in its essence is not a code, but simply the realisation of the Common Life. . . . To liberate this instinct of the Common Life, freeing it from hard and cramping rules, and to let it take its own form or forms—grafted on and varied, of course, by the personal and selective element of affection and sympathy—is the hope that lies before the world to-day for the solution of all sorts of moral and social problems." And, thirdly, we would call special attention to Baron von Hügel's article on "The Relations between God and Man." It is a study of the Rev. R. J. Campbell's book "The New Theology," for the unavoidable delay of which he expresses regret—but such an article certainly does not come too late. All readers of the book should read this article. Here we simply give one passage on the greatest question of all:—

"I take it that we can retain the grand freshness and immediacy of feeling of the Mystics, and yet can escape from their theoretic extravagances, if we insist with St. Teresa that the human soul is not, in any of its depths and reaches, God or a part or mode of God; yet that, in its depths, the human soul is actually touched, inhabited by God, the Creator Himself, and not only by Grace, a creature. In this way we avoid a Deistic, spatial outside-ness and distance of God, and yet His Immanence involves no identity, His Transcendence is fully preserved. We get a *Panentheism*, but escape all *Pantheism*.

It would, surely, be well if such a realisation of God's wondrous nearness and likeness, in spite of his grand farness and difference—a truth so dear to St. Paul and other great Christian saints—became again more common among believers. For only such a warm, tender, deep and penetrating conviction can be sufficiently operative in the human soul to repel these and supplant all hankerings after a Pantheistic Immanence."

The *Contemporary* opens with an elaborate and valuable article by Professor H. Stanley Jevons on "The Development of an International Parliament," commenting on the significance of The Hague Conference, and working out the ideal of what might come of such international agreements in an actual "federation of the world." Sir W. M. Ramsay, writing on "St. Paul's Philosophy of History," concludes that it was based on the conviction that the history of the Mediterranean world, as he knew it, was a story of degeneration and decay. Mr. E. E. Lang, describing the "All-India Moslem League," sees in it a hopeful sign, making for the better government of India. We note also an interesting article by L. March Philipps on "Gothic Architecture and the Gothic Race."

In the *Nineteenth Century and After*, Bishop Hamilton Baynes writes on "The New Theology and the Doctrine of the Fall." Religion, he declares, must be always old, and theology always new, because religion is the abiding fact of life, by which we are bound to our fellow-men and to the universe, a fact which in our theology we shall always variously define and explain. For a fall of man he finds scientific proof in the fact of the drunkard, in presence of other races of temperate animals: "The Fall does not consist in the fact that the man was infinite and has become finite, but in the fact that, being infinite, he has consciously identified himself with finite satisfaction." And as a final word the Bishop indicates the way of deliverance: "As the identification of the infinite self with finite satisfaction has spread, like a taint, through that larger personality in which, more or less consciously, we all share, so the identification of self, in the perfect sympathy of absolute unselfishness, with the whole of humanity in the life and death of Christ, has opened up the new possibility of holiness to the race, which is expressed by our Lord's phrase—the Kingdom of God." We note also the articles by the Marchioness of Londonderry on "School Hygiene," and by Florence B. Low on "The Education Ladder and the Girl."

In the September *Cornhill* the two serial stories, "The Broken Road," by Mr. A. E. W. Mason, M.P., and "Wroth," by Mr. and Mrs. Egerton Castle, are continued. Mr. Arthur Benson contributes another instalment of his musings "At Large," this time the subject being "Friendship." Sir E. Maunde Thompson, K.C.B., tells the story of "The British Museum Reading Room," and Mr. Horace G. Hutchinson writes an appreciation of his friend, the late Sir Spencer Walpole. Dr. W. H. Fitchett concludes his papers, "Amongst the Mutiny Cities of India," with "Lucknow."

TWO SOCIAL STUDY NOVELS.*

WE have coupled these two books together for a brief notice, not because of any close affinity of aim, but for the convenience of reference. They have this much in common that both are clever stories of sustained interest, when one is fairly launched upon the theme, and both are full of the excitement of battle, though in one case it is an economic warfare in an imaginary coming time, and in the other conflict with city roughs and villains in a dangerous quarter of London twenty years ago. Both plots culminate in mob violence, out of which comes a happy issue for the righteous cause, and for the love story, which is interwoven with it; but here the similarity of the two books ceases, for the anonymous story of "What Might Have Been," while it takes us into a new world in which people have learnt to fly, finds room for a grotesque caricature of working men and socialists, in the supposed regime of a socialistic government; while Mr. Arthur Paterson's "John Glynn," with all its vivid imagination and the glamour of "the ring," is based upon a serious study of life among the poor in London, during many years of work for the Charity Organisation Society. This serious side of the study may appear to be only incidental to the excitement of a successful novel, but it is at least in touch with reality, and we shall quote presently an instance or two of this wholesome quality of the book.

The satire of "What Might Have Been" is laboured and its caricature preposterous, but there are some fine bits of imagination in the book. "The coming of wings" furnishes a striking incident at the beginning, and again towards the close of the story, when at the critical moment, the hero, the leader of the forces of enlightenment and private property against the intolerable tyranny and fatuity of the socialistic Government, flies through a terrific storm, from one point of battle to the central office of the "League of Unity" in London, which is surrounded by a raging mob. The description of that flight is too long to quote, but it is realised with great power and leads on to the very dramatic, if not melodramatic climax of the story. Another episode, which pictures Sir John Hampden, the other leader of the party of enlightenment, performing a humble office of brotherly kindness, as a member of the Order of St. Martin of Tours, stands out from the rest of the story and touches deeper chords of what is truly noble in humanity, apart from its connection with the exciting movement of the drama.

We do not propose to tell Mr. Paterson's story here, but simply say that its interest is admirably sustained, and its dramatic force commands our admiration. Serious workers among the London poor at the present day may shake their heads over the introduction of the heroic Yorkshireman, with his tremendous fists and New York "knuckle-dusters," his fortune made in the Western States and his keen sagacity and herculean strength trained in that wild life, as a fitting instrument of the

Charity Organisation Society, for battle against the tyrant of "The Nile" and the gang of thieves he is making and holding under his remorseless sway; but we may take Mr. Paterson's romance for its own sake, and as regards present day ideals of influence and work among the poor leave it in its "twenty years ago." Apart from this there is woven into this story much true experience of the character and needs of the poor in such city quarters as he represents, and there is also a picture, under a thin veil, of the Secretary of the Charity Organisation Society, drawn with warm admiration by one who shares his social enthusiasm and the principles on which his work is based.

"How would you raise the condition of the poor?" the Secretary asked of John Glynn at their first interview. And here we quote (pp. 18—20):—

"At such a question from such a man John drew himself together as he had once done in old days when a great professional of the 'P. R.' in New York had challenged him to a turn with the boxing gloves. For an instant he suspected a practical joke, but a glance into Mr. Brooke's eyes, questioning and grave, dispelled that notion at once.

"I would not begin by giving charitable relief," he said, simply, 'my plan would be to brace up every man, woman, and child to be independent and stiff-backed. Charity folk go about making things soft and comfortable. Now, in our country, when a man feels comfortable he lies down and goes to sleep. There may be no particular harm in that if he can get all he wants without work. But it is deadly if he has to support a home, and to do his duty as a citizen. That needs a strong back.'

"Mr. Brooke gave a joyous laugh.

"Verily the wise men of this generation come from the West, and we of the Old World receive wisdom from the Land of the Setting Sun. Agreed. But how about those who have grown up with weak backs? Would you let them starve, put them in prison, or build a lethal chamber for them? Stay, let me put the question in a personal way. You are going to Relton. That is Brabant's idea and a good one. Now, Relton abounds in wasters and weaklings. When they come to you from parson, or visitor, or what-not, who is tired of giving bread which has not been earned, and is honestly anxious, perhaps, to find a way of strengthening the backs if you can tell him how—what would you do?"

"Mr. Brooke was certainly in earnest now. Even the smile on the lips had vanished, and John felt that he was faced by a question which no general statement or platitude would satisfy. It came from the man's heart, and upon the answer would depend his judgment of the worthiness of this new recruit to be a fellow-worker in the cause. This feeling inspired John to give back the best that was in him. The face of his questioner, with eyes of frosty blue—mobile and expressive, yet firm as steel—was stimulating and inspiring beyond any he had ever known. A man for the strong was Edward Brooke. He made John think of an eagle in flight, careless of all small things beneath him, a man who was unerring in his detection of unrealities or shams, and who would pounce upon any

* "What Might Have Been: The Story of a Social War." (John Murray. 6s.)

"John Glynn: A Story of Social Work." By Arthur Paterson, author of "A Son of the Plains," "Cromwell's Own," &c. (Macmillan & Co. 6s.)

false doctrine of social betterment, strike it with pitiless logic, and tear it in pieces without ruth or shift.

"It is not easy to tell what I would do," John answered slowly; "but I know what I would aim at doing. First, I would make the weak back want to be strong. If a man will not use his own strength it is worse than useless to touch him, for the more you do the less he'll try, and the heavier he will lean on you. So I would prick him and sting him until he stood up, then test him. When he stood the test I would help him, and make every friend and relative he had help him, to realise that having once got upon his feet he must keep on the move upward. He should have no rest, if I could manage it, till he was doing for himself. At the same time, though I would harry and hunt and hold him, I would make him feel we were friends, you know. It would be no good without that."

"Good!" ejaculated Mr. Brooke. "Very good."

"There are two ways of doing things," John went on, warming to his work under Mr. Brooke's approving face, as a man digging on a cold winter's morning basks in the beams of the sun. "I am the son of a country clergyman, and saw charity given, not by my father, but by his neighbours, as you give slop to swine. . . . That is why I detest what is called charity. It is my notion that to help a man you must take him by the hand as an equal, get inside his mind, and make him get inside yours, as friends."

We had marked another passage for quotation (pp. 302-3) on the causes of social and physical degeneration amongst city toilers, but the reference must suffice, and this one sentence:—

"Dr. Stansfield was a socialist in theory, but being a doctor by profession, and a scientific man by training, he found in practice that for one woman who needed material aid to give her children a better chance in life, there were a hundred who needed more common-sense, a rudimentary knowledge of domestic economy, and a little skill in plain cooking."

THE Co-operative Holidays Association has had a very successful season, now nearing its close. Over 10,000 guests have been received at its various guest houses. It has ten centres in the British islands and three foreign centres, the latter in Switzerland, in the Vulkanische Eifel of Germany and in Brittany. The new centre at Dinan has proved very popular; and those opened at Halesowen and Bexhill-on-Sea are well patronised. The idea of the Association is to provide a healthy, well-organised holiday with picnic excursions to the most interesting places in the neighbourhood, field talks, social intercourse and companionship. A song book is provided, and songs are sung in chorus in the open air and at the evening social hour in the drawing room. Good fellowship is characteristic of these holiday parties. A delightful feature is the Sunday afternoon service, usually held in the open air, in which members of many different denominations join together in bright and cheerful worship and praise, and the leaders are from as various religious communions as the congregations.

CORRESPONDENCE.

THE DOCTRINE OF MORAL FREEDOM.

SIR,—The concluding paragraphs of Professor Upton's article in your last issue claim some words of reply from me, seeing that he put to me one or two direct and searching questions. His severe, yet courteous and kindly criticism of one of my little papers on a "Religious Faith for To-day," does me greater honour than that simple utterance of my own convictions merit. Being unlearned in philosophy and untrained in philosophical discussion, I cannot hope to meet his attack or answer his objections to much purpose. I am sure I had no thought of assailing Dr. Martineau's teaching; I was only trying to state the problem of religious faith as it had cleared itself a little in my own experience.

When Professor Upton asks how I know it "as a certainty," that whatever happens in the universe "is determined by the whole force of the cosmic process," I can only answer that I do not know it *as a certainty*. But the conception of the world as a unity carries with it the conception of everything that happens in the world as being in vital relation to the whole. If any act, whether of human will or of stellar convulsion, could stand out by itself, as a distinct and disconnected proceeding, the unity would be broken, and something like chaos or caprice would have entered. Hence at the back of the smallest event lies the great cosmic purpose, and nothing less than that can be its ultimate or final cause. I would not say it is so of a *certainty*; I would only say I cannot conceive it otherwise. The pragmatist, I know, does conceive it otherwise, by bluntly denying the unity; but then, to me, the pragmatist is unconvincing. Professor Upton, I think, does not deny the unity of the whole. Can he tell us how an act of the will can be released from the control of the spiritual energies of the universe without becoming an act of caprice—a lawless proceeding, in fact.

Professor Upton asks how this belief in the whole force of the cosmic process can "co-exist with the belief that in moments of temptation it is possible to determine ourselves in either of two possible directions." But whilst conscious that we *do* "determine ourselves," must we not ask *what determined us*—what in all the great past and all the surrounding present made us the persons that we are, so that, acting according to our real character, as thus far developed, we make one choice and not another? Surely we do always act as vital or organic parts of the great whole, not as separate beings standing out in space and time, independent of all else, doing just as we like there!

My object, in the little paper on "Immanence and Personality," was to suggest that we may fully accept the conclusion which the idea of unity seems to demand, and yet not deny the direct deliverance of consciousness which gives us the sense and the joy of spiritual freedom. I must act as a being free to reflect and choose among several possible courses of action, but, having chosen, I am *not* free to claim

that I made such choice as a being standing alone, uninfluenced and unswayed by the "mighty sum of things," to the soul of which I owe my existence every hour. I cannot, in thought, reconcile these two things; but I can accept them, and be inwardly assured that there *is* a reconciliation. My ignorance of what that reconciliation is comes of the fact that both the universe and my own personality are too deep for my comprehension. It may be very childish, and the sign of a hopelessly unphilosophic mind, but I am strangely happy and content in the presence of this mystery. To act as a free responsible being, and yet to know that I am but a child of the Eternal who is responsible for me, is to be filled with the joy and the consolation of real life. The sense of individuality is a call to the utmost endeavour and a ceaseless struggle with the limits of finitude; the assurance of a universal Presence of sustaining and impelling Life, that is within and yet beyond, makes the unattained ideal a living and pervading reality which, even in the moment of failure, is more truly ours than that failure, because it belongs to, and is, the Eternal movement of things, to which we also belong.

Perhaps the joy and the sense of power which come to us when we do really act as free beings, and put forth all our strength are a sign of this very fact that the Eternal consciously realises itself in the individual thus. To be our own true highest self is to yield absolutely to the power of the Spirit—to be the very instrument of God. And perhaps just there lies the hint of that reconciliation in thought which our philosophy so often fails to give. In feeling and in action we do sometimes have glimpses of the truth which our logic somehow missed by the way.

W. J. JUPP.

September 3, 1907.

THE September Calendar of the Ullet-road Church, Liverpool, records the placing of a beautiful monumental slab (with bas-relief) in the cloisters of the church bearing the following inscription:—

"William Rathbone, born February 11, 1819; died March 6, 1902, who for the love of God and in the spirit of his Master, Christ, spent his life in the service of his fellow-men. He laboured for them in Parliament from 1868 to 1895, and as Guardian of the Poor from 1867 until his death. With thoughtful sympathy he brought the comfort of trained nursing into the homes of the suffering poor—first, in this (his native) city in 1859, and later throughout the length and breadth of the country. He instituted the Training School for Nurses in 1862. He encouraged learning, and by his wise influence and generous aid University College was founded. His unwavering attachment to civil and religious liberty; his life of high ideals and untiring energy; his steadfast faith, unfailing hope and wide charity have endeared his memory to his fellow-worshippers, by whom this tablet has been erected."

IN THE CROW'S NEST.

"I WONDER what the wedding will be like," said Fräulein Mina, "in Valcava to-morrow."

"What wedding?" I asked.

"Ui jesses!" cried the Tyrolerin, "don't you know? But you will have to marry them!"

"Shall I, indeed? Then they had better make haste and ask me."

Off goes the Fräulein to fetch mine host, for this happened early in the month we spent in the inn at Cierfs, waiting for the Pfarrhaus furniture. Telephones were set to work, and before we had finished our coffee the postmaster of Cierfs was announced.

"My colleague of Santa Maria," said he, "who is also Kirchengvorsteher, ought to have written to you a week ago. The bridegroom is my brother-in-law, and he wants to be married to-morrow at Valcava at half-past eight. Everything is in order. They will send a carriage for you."

You see, until late in September I am the only Pfarrer this valley can boast, and must do all odd jobs in Valcava and Santa Maria. Then the Pfarrer-elect of those two parishes will come into residence, and relieve me at the advance guard of Protestantism. At Fuldera I found a belated official request, and I spent the afternoon in walking down to Santa Maria to borrow a liturgy. Rinaldo went with me, and suggested an extension of our journey to Münster, because rumour alleged that a horse-doctor there would also act, on occasion, as barber. Investigation on the spot confirmed this report, but also disclosed that the versatile artist was away from home and expected back next week. Made bold by despair, we submitted ourselves to the razor and shears of the Valcava sexton, a superannuated stone-mason, and both live to tell the tale.

Next morning I was deposited, not, as I had expected, at the church, but at the home of the bride, where light refreshments were set out, and the members of the bridal procession slowly assembled. Half-an-hour later we marched to the music of the bells down the steep street, the bride leading, on her brother's arm, while the bridegroom, his best man, and I formed the second rank. At the church door the groom claimed his lady, and I passed before them to the Taufstein—the stone table which is used as a pedestal for the baptismal basin, and also for the communion vessels.

Happily it was one of my good days for German—sometimes the spring spouts very unwillingly, in jerky jets—and I could speak to this young pair much as I used to speak when I was one of the two "authorised persons" in Leicester. A word that really goes home at such a time may do much good, forestall much possible evil. But do the poor parson's words, at such a time, ever make a nest in the memory to which they are addressed?

There was no music. Save the "ja" and "ja" which meant so much, no voice was heard except mine.

The bride, on her husband's arm, led the way back, and I followed next with brother and best man. There was a breakfast, at which my civil colleague proposed the toast in Romanish. He lives with his aged wife in the uppermost house

in the village, and upon the sitting-room wall hang the portraits of their three sons, all cut off suddenly in the prime of hopeful careers. One of these was that Pfarrer of Silvaplana who died so tragically last year, accidentally shot by his own gun. "When I am asked to describe a Christian," I once heard one of his colleagues say, "I do so in two words—Domenic Pünchera." I can understand this very well. The summary of what is best in human character comes to my lips also in two words—Donald Wilson.

I slipped away early, for I had a sick visit to pay, but Rinaldo and Martina, who were at the church, and were asked to the breakfast, tell me that there were other toasts and much merriment before the happy couple set off for their honeymoon in the Tyrol and Venice.

This wedding recalls to my mind another, a very terrible occasion, when I committed the unpardonable sin. The bridegroom had, I confess, mentioned the date a fortnight before, but he had also promised to send the certificate as a reminder, and had forgotten to do so. The whisper my pillow gave me as I awoke, "Something special to-day," interpreted itself straightway, "Special, indeed! Our eldest son is going to school"—videlicet, to a Kindergarten. Corva and I escorted him to the mystic portal. Then I accompanied her to the printer's, to look after the proofs of a hymn-book she was editing. We met friends, and I was chatting, good easy man, with all the leisureliness in the world, when—horror! up gallops a white-beribboned coach, with a scandalised sacristan on the box. He leaps down, tears open the door and with an indescribable gesture of mingled sorrow and reproof, sweeps me within. Oh, willow willow waly!

Whether any of my words went home to that pale bride's soul I do not know, but some of hers went home to mine. The mnemonic link between these otherwise dissimilar weddings is merely this, that in neither case was there any proffer of a fee.

When I mention this afterwards to Martina she looks at me curiously, and I remember what a charming reward I captured in her case. I admit all that Martinus has to say. I only rejoin, he ought to have taken better care of his rights. When Corva and I—but this is a digression.

Martina, by the way, is a very pleasant companion on a walk, for this reason, among others—that wherever she goes Flora spreads her daintiest wares. "Flowers laugh before her in their beds, And fragrance in her footing treads." Alpen-rosen were cheap when she was here, and if she had only stayed over my induction we should doubtless have lighted on those three or four stars of Edelweiss which fell to the scythe the other day in Fuldera, right down on the valley floor.

The induction ceremony took place at Cierfs and Fuldera on July 14. It was conducted, as the law directs, by the Präses of my Kolloquium, the "Unteren-gadin," Pfarrer Clavuot of Lavin. The church at Cierfs was hung with pine-branch garlands and artificial roses. At Fuldera Alpen-rosen were worked into the pine festoons. In both churches the Taufstein was heaped with flowers. As soon as the singing was over we both stood before the

Taufstein, and, after a prayer, the Präses addressed a charge to the parish, and another to me, in eloquent Romanish. His text was Isaiah lii. 7: "O quant bels sun sün ils munts ils peis da quel chi porta bunas novas." He dwelt upon the weary climbing, the footsore arrival of the messenger, and his support in the joy of his tidings. Then I mounted the pulpit and preached, in German, my inaugural sermon. I chose for a text Psalm cxxi. 2.

To these kind people, my own parishioners, I could talk more intimately than to the strange crowd in Schuls. I spoke to them of sacred things, vocation, candidature, while the echoes of old voices sounded faintly on my ears—"I will endeavour myself, the Lord being my helper"—"Take thou authority in the church of God." Then came the tale of inner strife, the beckonings of Rome, the crumbling of foundations, the wrench of farewell, the wondering discovery of a new land where faith wears no bonds, the happy ministry, its interruption, and now its fresh beginning. "I have worked hitherto in great towns, and now I come to this valley, populated with pines, arves, and larches, where the rush of the torrent sounds above the voice of man"—and between my slow words we could hear, even in the church, the mad waters of the Rombach. "I come from an old kingdom, littered with feudal ruins, to this most republican of republics; from work amid my own countrymen to you, the scions of another stock, bred under different traditions; from preaching in English, to the use of two languages, neither of which I have mastered, while one of them is still unfamiliar to me." Some such things I said, and then spoke of that which was common to my old work and this new work—humanity which is more than nationality, the ideal of freedom here and there, the stress on life rather than on formulæ. I bespoke their help, and committed them and myself to the Help Supreme.

When these two services were over—that at Fuldera did duty also for Lü—all provisions of the law regarding entry upon my office had been fulfilled, and the routine of normal work lay before me.

Fuldera.

E. W. LUMMIS.

OUR worship needs to be more humanly and divinely warm. Channing calls a church without devotion "the coldest place on earth." Rational instruction, or the thought-side of religion, may well claim a large place; but the sermon itself requires an atmosphere. Unless our "exercises" are merely formal, hymn and prayer, too, will kindle and blaze with heavenly light. We want also the cheer and comfort of human fellowship; we want to bring our families together as part of a larger family, under the sheltering name of a common Father. Home life will be all the richer and sweeter if we carry from the church a feeling of broader brotherhood, a sense of kinship with other men, women, and children, and some hint of our relationship to all who share our common nature. And our custom of clasping each other's hands itself becomes more and more like a sacrament when we have meditated together on higher themes, and joined heart and voice in some uplifting service.—Charles G. Ames.

THE CHILDREN'S COLUMN.

A HOLIDAY WITH GRANDFATHER.

VI.

THE walk across the common to the village post office was the beginning of a series of daily rambles, all of them rendered pleasant by grandfather's unflinching good humour and delight in all the beautiful things to be found on every side. There was a great amount of the child still lingering in the heart of the old man, and, day by day, the presence of Fred and Susie seemed to be making him younger, so that Mrs. Simpson with great joy declared that "the master's just like a boy again, and seems to be years younger than he was before his two visitors came." So, on every fine day the four (for Cholly generally put in a claim to join them) would sally forth on the most delightful expeditions, walking often several miles and sometimes carrying lunch with them, so that there might be no need to hurry back for a midday meal.

But although grandfather was full of information, and could answer nearly all the questions put to him, I think he helped the children most, without knowing it, by the way in which he went about whatever he was doing. He was never fussy or jerky,—indeed so gentle and quiet was he that birds, bees, butterflies, fishes, lizards, and all the more timid and wary animals would allow him to approach quite close to them, without darting off in alarm. By noting and imitating this quiet way of doing things, Fred and Susie found out how much may be learnt about the form and habits of wild things, that could never be known by looking at a dead "preserved" (?) specimen, in a cabinet.

One of their most delightful rambles was that in the wood through which they had walked on the evening of their arrival,—the "enchanted forest." On this expedition they were never more than a mile away from home; yet, as they wandered to and fro, among the trees, or sat for a while on some mossy bank, quietly observing, they found so much to interest them that, when lunch time came, the two young enthusiasts begged to return to the wood again in the afternoon and to spend the whole day there. There is not time for me to describe in detail, or even to make out a list of all the wonderful and beautiful things they saw. The antics of a family of squirrels amused and captivated Susie, whilst Fred found the ant-hill with their myriads of busy workers a most fascinating study, indeed more than an hour was spent in watching one nest, while grandfather told the tale of what was going on inside it.

When he begun his story there were scores and hundreds of ants, coming out and entering into the nest by numerous openings. Presently the ants ceased to come out, whilst great multitudes began to collect from all quarters and to run hastily into the nest. Then grandfather, though the sun was shining and there were few clouds, said, "we shall have rain this afternoon," and, sure enough, in less than half an hour later, the clouds were collecting dark and threatening, and a distant rolling of thunder could be heard. By this time all the wandering ants had collected in

their dome-shaped nest and not an opening was to be seen on its whole surface; the busy ants had barricaded the entrances and made all tight and snug,—to keep out the rain. It is indeed marvellous to see how well ants, bees, and many other insects can forecast the weather,—knowing beforehand when it is going to be wet or fine.

The thunderstorm came on quickly, and drove the three nature students home early in the afternoon. This gave them a long evening indoors and it was on this occasion that Fred was enabled to give grandfather a great treat. Before starting for the forest ramble in the morning, he had been down to the pond at the bottom of the garden, and had collected some of the smaller waterweeds floating on its surface. These he had placed in a large glass jar of pond water, in the window of his room, intending to look at fragments of the weed through the microscope, whenever a convenient opportunity occurred. The wet evening was just the opportunity needed, so Fred, following the directions of his friend, the science master, arranged his microscope and placed a very small fragment of waterweed on a slide in a drop of pond water. He placed this on the stage of the microscope and focussed the instrument. At first their did not appear to be anything very interesting, but soon the minute water animals, gaining confidence, began to expand and display themselves in all their marvellous beauty and perfection. There were scores and hundreds of living crystals cups each on a long, slender, slightly spiral stalk, each cup fringed round its edge with quivering cilia. Others, with smaller cups, were arranged on branching stalks, so that they appeared like trees of living glass. The fringes of quivering cilia were all in constant motion so that currents of water were formed, bringing with them a constant supply of minute particles of food. Then again there were long trumpet-shaped creatures, also edged around with waving fringes. But the things which delighted grandfather most of all were some rolling spheres, as clear as bubbles, each sphere dotted over with a multitude of minute green spots. Inside these transparent spheres were other spheres of a most brilliant emerald or grass green. To see these glassy globes come rolling majestically into sight and then passing on to make room for others, quite filled the old man with rapture. "Well, well," said he, "to think that my pond contains all these marvellous living gems, too small to be seen without a microscope, and I've been missing the joy of seeing them all these years."

So it came to pass that nearly every evening afterwards, as long as his two visitors remained, grandfather would beg for "a turn with the microscope," and his proposal was always eagerly seconded by Susie, who was also delighted to get a chance of looking through it, and was still more delighted at the pleasure it afforded to the dear old "grandad."

And now I must leave you to imagine for yourselves the many rambles they took, with all their keen interest in collecting specimens to take home with them,—Susie's delight in pressing and mounting wild flowers, and Fred's pleasure in writing up his "Nature Diary," embellished

here and there with sketches of the rare or curious objects which he found.

When the time came for packing up and returning home, although the children were joyful at the prospect of seeing the dear mother again after what seemed to them a very long absence, they felt sad at having to leave grandfather, and indeed, if the truth be told, the old man felt their going most of all, although he did not show it; for their sojourn had been to him the most delightful experience he had had for many a long year, and, as he and Cholly walked home by the field path from the station, after seeing Fred and Susie off, he stooped down and patted the dog's head affectionately saying, as he did so, "We shall be a bit lonely now they've left us, eh, old fellow, for they made us both young again, didn't they?" And there was a tear in the old man's eye and his voice shook. And Cholly's short tail gave a sympathetic little wag.

When grandfather reached home he took his volume of Longfellow's poems and read two of them; one was entitled, "The Fiftieth Birthday of Agassiz" and the other "Children."

THOMAS ROBINSON.

THE August *Atlantic Monthly* has some beautiful lines on "Mother Magic" by Richard Burton. He remembers sitting as a child in church,

"Too small to comprehend, yet happy there

I lingered, since beside me, close and dear,
Sat the sweet mother with her rippled hair,
Her smile of angels and her colour clear.

"And she would hold my hand, and so express,

In some deep way, the wonder of the hour;
Our spirits talked, by silent tenderness,
As easily as flower nods to flower.

"And to this day, when so I creep alone
Into some sacred corner, list the choir,
Hear some great organ's most melodious moan

And watch the windows flush daylight with fire,

"Over me once again those memories steal;
I sit as in a dream, and understand
God's meaning; for, across the years, I feel

The meek, sure magic of that spirit-hand."

EDVARD GRIEG, "the Chopin of the North," as he was called by Hans von Bülow, passed away early on Wednesday morning at Bergen, in his sixty-fourth year. Of Scottish descent on the father's side, and inheriting from his mother a passionate love of music, his remarkable gift was noticed by Ole Bull. He had four years' training at the Leipzig Conservatorium, where Arthur Sullivan and Walter Bache were among his fellow-students, but throughout his life he was true to the genius of his own Norwegian music. Early in life he worked very hard as a teacher and conductor of the Philharmonic Society in Christiania, until a pension from the Government set him more free to follow his natural bent as a composer. The first-fruits of that leisure was his well-known music to Ibsen's "Peer Gynt."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 7, 1907.

WELCOME TO ROBERT COLLYER.

Is this the seventh or the eighth time that he has come over to revisit the Old Country, drawn by the love of his native Yorkshire, and welcomed always with delight?

Fifty-seven years ago last April, ROBERT COLLYER and his young wife sailed from Liverpool to New York. Born at Keighley, December 8, 1823, but reared in Washburn-dale, a little lad to whom the Factory Act of 1834 came as a welcome relief, giving him more leisure time for reading, he was apprenticed to a blacksmith at Ilkley in 1838, and so came by his trade. There also he found his way into a richer life as a Methodist local preacher, and thus he faced the New World. Settled in the neighbourhood of Philadelphia, he worked for nearly nine years as a smith, and made his way also as a preacher, but it proved a way into a larger freedom than the Methodists could tolerate. So he came into the Unitarian fellowship with Dr. FURNESS for his father in the faith, yet without breach of friendship with his old friends, and with the benediction of LUCRETIA MOTT and her Quaker husband, and others of the true saints of GOD, in his heart.

That was in 1859, when he had openly joined the Abolitionists, and had also preached for Dr. FURNESS in Philadelphia, and so had been excluded from his old connection as a heretic. He accepted at once the invitation, which Dr. FURNESS handed him, to go to Chicago under Unitarian auspices to undertake a mission in that city, and there he ministered for twenty years. Very soon he was called from his special mission to be minister of the new congregation which built Unity Church, and in that capacity passed through the terrible, heroic years of the Civil War. He took an active part in the work of the Sanitary Commission, gaining experiences with which his two sermons on "The Battlefield of Fort Donelson," and "At the Soldiers' Graves" long since made us familiar. Another bitter experience was the loss of his home and his beautiful new

church in the great Chicago fire of 1871, a bitter experience out of which much sweetness came, new depths of affection and of faith. That was after he had already twice been back to revisit old friends in England, and to make new friends among the Unitarians of this country. The first time had been in 1865 after the war, when his congregation saw that he greatly needed such a holiday, and the second time was in that very year, before the fire, when he came to preach the annual sermon of the British and Foreign Unitarian Association. When news of the fire came, after he was home again, English friends were quick to offer help, and glad of the new bond which thus united them to the man who had so deeply moved their sympathies. Other visits followed, all of which we cannot at the moment date, but 1878 and '86 we know of, and '92 and '98. Always the same strong and tender presence it was, the expressive voice, the winning smile, the quiet humour, the shrewd good sense, the overflowing of the big human heart. And now again the old man has come, called to an honourable task in his native Yorkshire, and welcome as ever to us all.

Four years ago they celebrated his eightieth birthday in New York, and as a token of our gladness at his presence in our midst once more we will recall here one or two of the best things that were said at that time. And then we have a report of his sermon at Chester last Sunday evening.

The birthday celebration was at the Church of the Messiah in New York, where ROBERT COLLYER has ministered since 1879. Some of the friends who rejoiced in that celebration are no longer here—RICHARD ARMSTRONG, for whom he preached both at Nottingham and Liverpool, and J. W. CHADWICK, at whose ordination at Brooklyn he preached in 1864, and whom he was wont to call "my son John." Mr. CHADWICK was present at the birthday celebration and read a poem.

Robert, I sang your seventy years

In seventy lines or less;

Ten years since then have fled, and now
I come again to bless.

Ten years ago your cup seemed full:

So much had then been given,

Your hands were full as they could hold;
We thought you ripe for heaven.

But still the years, the blessed years,

Soft stooping from above,

Have poured the treasure of their grace
The sweetness of their love.

Still happy work and wholesome play

Have kept you strong and glad,

Till half we deem these crowning years
The best of all you've had.

And still through all of cloud and shine,

And all the changing years,

The tenderer light upon your face,

The unforbidden tears,—

For us an ever-deepening sense

Through all the years has grown;

How glad we are that you have been

So long our very own!

Don't think of going, Robert, yet,

Stay with us still awhile;

We need the glory of your laugh,

The sweetness of your smile!

Stay with us long! And, when at last

Much need have you of rest,

Like a great cloudless sun go down,

With every blessing blest.

The report of this birthday celebration in the *Christian Register* (December 17, 1903) concluded with the following touching lines:—

"And now very humbly the reporter lays one other tribute among the many that were brought that night. There was once a woman who went to hear ROBERT COLLYER preach when her heart was so heavy with grief that the glory of a perfect autumn day was blurred and darkened. She had come out of a struggle not knowing whether she had done well or ill, and the sermon she heard stirred the very depths of her soul. After the service she paused at the door to see him pass. Had she lived in Bethany long ago she might have touched the hem of his garment, but at least in this latter day she could look upon his face. Down the aisle he came, his snowy head held high, the radiance of the setting sun of his life shining in his eyes. Near the woman he paused, perhaps vaguely feeling her need, and he said, 'Lassie, it is a beautiful world!' That was all. But the trouble assumed its right proportion. The sky cleared, and the man who had known sorrow and the woman whom he had taught in those few words to bear sorrow went their ways. If that beautiful service in the Church of the Messiah taught nothing else to them who enjoyed it, it should have taught this, the need of speaking words of love and appreciation while yet it is not too late—to 'be a little kinder than is necessary' when kindness means so much to one who is journeying the life-road over which dear ROBERT COLLYER has so manfully gone."

THE great duty of God's children is to love one another. This duty on earth takes the name and form of the law of humanity. We are to recognise all men as brethren, no matter where born, or under what sky, or institution, or religion, they may live. Every man belongs to the race, and owes a duty to mankind. Every nation belongs to the family of nations, and is to desire the good of all. Nations are to love one another. It is true that they usually adopt towards one another principles of undisguised selfishness, and glory in successful violence or fraud. But the great law of humanity is unrepealed. Men cannot vote this out of the universe by acclamation. The Christian precepts, "Do to others as you would they should do to you," "Love your neighbour as yourself," "Love your enemies," apply to nations as well as individuals. A nation renouncing them is a heathen, not a Christian nation.—*Channing*.

ROBERT COLLYER AT CHESTER.

"FRONTING THE LIGHT."

MATTHEW HENRY'S Chapel at Chester was filled to overflowing on Sunday evening, when the Rev. Robert Collyer, of New York, was the preacher. The service was conducted by the Rev. D. Jenkin Evans, minister of the chapel, the first lesson being read by the venerable minister Emeritus, the Rev. J. K. Montgomery, now in his ninety-second year. Mr. Collyer is only eighty-three. Twenty-one years ago he preached in Hope-street Church, Liverpool, the same sermon on "Fronting the Light," which delighted his congregation at Chester on Sunday evening; and the old sunny smile was there and the music of his voice, the massive head, with clear-cut features and the snow-white hair.

The text was from Job xxxviii. 19, "Knowest thou the way where the light dwelleth," and the sermon opened with a reminiscence. "I remember," said the preacher, "how I went once to a grand old city in England to see many things I had read about, and among the rest a wonderful Cathedral. It was a dismal morning when I got there, full of mist and rain, through which I could see the cathedral looming up grey with age but very grand, and there was one window especially which touched me as I saw it from no great distance by its splendid outline and the exquisite delicacy of its carved work in stone. I could easily see also that this window was filled with stained glass, but it was quite impossible even to guess at the design from where I stood outside, because the background within the church was in a deep shadow; nor was it ever meant to be seen from that side by those who had done the work. It was like looking at the wrong side of a piece of fine old tapestry, rude and ragged and all out of true, so there was no form nor comeliness in it as I stood there, and no beauty that one should desire it. But then I went within the church, and in an instant was aware of a noble transformation when the soft, misty light came in, revealing the master's intention, and clothing all the figures in a dim, grey glory. Still, even in this there was no great satisfaction; the mist veiled the perfection of beauty, the colours hidden in the glass needed a background of sunlight and a clear sky to come forth in their full splendour, and so I went away. But in the afternoon the mists rose and were swept away toward the German Ocean, and the sky opened into that tender blue you only seem to see in England in its full perfection, like blue eyes dim with tears. The sun came out with a mild fair radiance, and then I went again to see the great window. Well, on the street it was still the same, blurred and blotted, so that the light which lay on it made the figures in the glass seem more uncouth than they were before, but when I went in again I saw a great wonder—it was transformed before, it was now transfigured. The whole light of heaven was there for a background, and was smiting the window through and through." After describing the beauties of the window as seen with the background of heaven's resplendent light, he went on to say that he wondered whether the dimness and dismay which troubled us might not come from our failure to find this true background of the clear heavens and the sun, through standing outside overmuch and

looking in toward the shadows, instead of standing inside and looking out towards the light.

The grand presences which touch us most potently in the Bible are the men who from Abraham, the friend of God, to that John, who stood on Patmos, saw the light which lights the sun strike through the thick shadows and make all radiant at last down in the mines. It was trouble and dismay and halting to every one of them when they were looking in toward the shadows; it was a joy that grew into great deeds and great psalms when they stood at last, as they all do who are of the most worth to us, looking out towards the light.

Jesus, when he took the lilies and held them up to the sun, and watched the birds on the wing between himself and heaven, from that day to the day when he wept over the doomed city, always looked toward the light. When he wished for a background of heaven and the sun He took a little child and set him in the midst of his disciples, saying, "The Kingdom of heaven is like that child." "Watch," said the preacher, "how the small creature is always eagerly looking 'where the light dwelleth,' and is able to find a bit of heaven in the commonest and poorest fortunes, never trying to spell out the secret from the wrong side, always getting the light to strike all he cares for as yet in the design. Now that child," continued Mr. Collyer, "solves the problem of the standpoint for us all. His angels do always behold the face of our Father, and this was the grand sweet truth Schiller told again when he said, 'My whole life has been the interpretation of the visions and oracles of my childhood.'"

And so with the men outside the Bible who have done nobly in helping to reveal the beauty and fitness of the world we live in, and the loftier meanings and outlooks of the life we have to live. It was Newton's turn, who weighed the mountains in the scales and the hills in a balance, and old Jacob Boehme's, who saw heaven as he sat cobbling shoes, who put Newton, it is said, on the track of the infinite order and harmony, and said to John Wesley, by the mouth of William Law, as the great apostle of Methodism stood looking in toward the shadows, "This is no way to solve your problems; you must get heaven's light for your background, and then you will find your way out of that dismay." So Wesley heard him and obeyed, saw all the wonder of the great design possible to his day, and travelled two hundred thousand miles to tell what he had seen to those who sit in darkness and the shadow of death.

There was a great line of men in the old days who could or would not look where the light dwelleth—Stoics, Cynics, Epicureans, laughing philosophers and crying philosophers, men who kept perpetual Lent, and men who tried to make life one long feast and frolic. But there was one man of their tribe who still stands distinct from his fellows and above them, who did this one thing. Wandering about the streets of Athens, marching out with the army, or talking with those who would hear him, he still insisted, as far as he was able, on getting this background of heaven and the sunlight. And so he sits there in his prison with the cup he must drink because he will tell of the glory he has seen, and his words

are among the sweetest and most wonderful that ever fell from what we are pleased to call heathen lips. The men and women who stand in the front rank of our religious teachers and thinkers, not to sects, but to the nations, are those who stand within and look out toward and believe in the light. Emerson, Bryant, Longfellow, Whittier, Channing, Parker, Bishop Brooks, Beecher, Bellows, and a great host beside he could name of the noble dead.

Mr. Collyer related a story of a certain doleful doctor who came to see his patient, and said to him in a sad tone, "My poor fellow, there is not one chance in a thousand that you will get well, but I commend you to be cheerful." "I want no such Jeremiah," cried the preacher, "when my turn comes to be sick, but a man who will bring me all the good cheer in the world in his eyes, in the tones of his voice, and the touch of his hand, and will say to me, 'While there's life there's hope, my friend, and I propose to help you to make a good fight and win. My dear friend Lucretia Mott,'" continued the preacher, "used to say of a fine old doctor in Philadelphia that his simple presence did his patients more good than his medicine, and was easier to take beyond all comparison, for this was forty years ago, and such a presence is always a noble medicine in itself. The contagion of a sunny and cheerful heart helps us always to look toward the light, sets the tides of life flowing again, and cubes all our chances of getting well. It was a very common grievance among the surgeons who had this good cheer in them, when we used to leap out to nurse our men after the great battles in the Titanic struggle between North and South, that well-meaning but woeful-looking men of the old schools of theology would invade the hospitals, and rob the brave fellows of what courage was left in them by the dolour of their words and the sadness of their presence when the delicate balance between life and death drew about ever, and would very often turn the scale for death. I want no such curate," said Mr. Collyer, "for mind or body, no such doctor, nurse, or priest. They must come as the good Christ came, for healing, and not for affright. There have been and are those who find the place where the light strikes through the grave, yes, the very grave, and then the whole haggard and hopeless sorrow suffers a change; and we must try to find that place, too, who sit in darkness and the shadows of death. There may be many a thing we cannot make out after all, as there was to me that afternoon in the great window, but the light is there burning through, and this is the one grand matter. Death has no dominion when we once find the place where a sure faith and a great hope in God can smite through these shadows of death and the grave.

"Do I stand at the portals of life, with the world before me and wonder how I shall win my way? I will front the light. Do I find dimness in old age? I will explore old Bunyan, and have him tell me how those that fare on toward the end of the pilgrimage come at last to where the sun shineth always. Is such a faith as I hold, itself in the shadows, not lost out of me, but still full of shadow? Why, then, when it is darkest I will sing with the fine old Wesleyan heart I inherited from my

mother church, 'In hope, against all human hope, self-desperate I believe.' I will sing until the sun comes, and hasten his advent by my singing. Nothing shall withstand my wilfulness to front the light. I will also say, 'Put my name down, Sir. I mean to go in there and wait for the glorious appearing.' The old dreamer shall say of me also, 'Verily, I know what this meaneth.'

"Two powers since first the world began
Have ruled our life, and rule it still,
Twin forces in the life of man
Are Faith and Will.
The Pole-star and the helm of life,
That sets the head, this gives the force
Through seas of peace or storms and strife
To shape our course.

The powers that stand in God's own strength,
In dark and light, in joy and doom,
Unshaken are the powers at length
That bring us home.
But where is home? That Faith can tell.
But what is Faith? That Will can prove,
In striving bravely, working well,
And fronting God's eternal love."

THE AMERICAN IDEA.

A LAST YEAR'S SERMON BY THE REV. S. R. CALTHROP, LITT.D., OF SYRACUSE, N.Y.

"Let the people praise thee, O God! Yea, let all the people praise thee!"—Psalm lxxviii. 3.

TO-DAY I speak of the "American Idea." We are tired of the old Fourth of July oratory. It did very well when we were not quite sure of our national position, and had to lift ourselves up, as the man does in the hydrostatic paradox, by blowing ourselves up by our own breath. But now it is admitted on all sides all over the world that we are a first-rate nation with a first-rate destiny. The boy pulls incessantly at his incipient whiskers. The man knows they are there and leaves them alone. They only serve to remind him that he is a man.

"Let him that glorieth glory in the Lord," says Saint Paul. When Americans glory wisely, they glory in the good things which God and the brave toil of their fathers have brought to pass, glory in the new-found *possibility* of a freedom which prophets and kings vainly desired to see. If, then, America must boast, let her boast not so much of her achievements, *as of her idea*; not so much of what she has done, but of the task God has set her to do. That glorying is one with the profoundest humility.

What, then, is the American idea? Swedenborg says that the speech of the angels is very concentrated. They often say in *one word* more than could be said by many thousands in any earthly language. Perhaps, then, when the angels say the word "Man!" they include in that one word all his infinite possibilities, his inevitable development, his ever-unfolding history, and the unspeakable grandeur of his final destiny.

Be that as it may, the American idea is indeed the idea of man as man. In one word, the American idea is *man*! The American idea is man mere, not man and something more—not man and a wig to make a judge, not man and a gown to make a preacher, not man and a title to

make a legislator, not man and a crown to make a ruler. The American idea roughly brushes aside all these accessories, and takes its stand on manhood pure and simple. Man's justice can make laws without the aid of the barber's shop. Man's adoration, man's intuition, can give his religion voice without any aid from tailor or milliner. A "Dr." or a "D.D." before or after a man's name adds no jot to his insight, and no jeweller can put royalty on a fool's head. The kingship must be in the man. Man, then, man his own law-giver, prophet, priest, king—that is the American idea. When God crowns a man, then, and then only, the American idea says, Amen!

What, then, is our distinctive glory among the nations? We have no time-honoured cathedrals, sacred legacies handed down by the worship of the past, no great ancestral names, no history going back far into the darkness of far-off days, no titled aristocracy fenced about with courtly manners. Take away from us our belief in man, and we have nothing left. Leave us that and in time we will reproduce all that is grand in the old, and add to it all the glory of the new.

Let us fairly admit at the outset that one of the irresistible ambitions of our America is *size*. So far, European opinion of us is quite justified. To vast areas of soil vast populations must be fitted. Great nations must have great cities. We can hardly think of France without Paris, of England without London. London is London because it has 5,000,000 inhabitants. Without that, no Crystal Palace with its acres of glass, no Kew Gardens with the plants of every zone, no Zoological Gardens with every known animal, no British Museum with every book and every fossil. With its summary of art in all ages London is an epitome of the planet.

The great nation, too, must have millions of hands—in the fields, in the mines, in the ships, in the factories, in the workshops. Everywhere each pair of hands is, or should be, one more source of power to the great nation, so that, other things being equal, the nation that owns the most pairs of hands, and the most heads above the hands, is the most powerful.

True, it is absolutely necessary for us to make a stand against the vulgar conception of the dignity of brute numbers only. To the commonplace man numbers mere are divine. One man with a conviction is to him only an insignificant unit among the surrounding millions. The word of a thousand people begins to be respectable; of a hundred thousand significant; of a million powerful; of a hundred millions, divine. It is impious to go against that. "Vox populi, vox Dei" ("The people, right or wrong"), is the vulgar motto. Nevertheless, numbers have a certain divine significance, and form an essential part of America's future. Very soon we shall number a hundred millions of people! Think of it! A hundred millions believing in God's justice and man's destiny! What despot in the wide world would dare to enslave or oppress, if such a nation said him nay?

The American idea, then, requires *numbers*; for the American land, which is the body of which the American idea is the soul, is so vast that it requires a vast

amount of that life-blood, of which each human soul is one drop, before its heart can beat, and its circulation flow with adequate force and fullness. The desert must be peopled, and railroad and telegraph must run from New York to San Francisco, from the Great Lakes to the Gulf of Mexico, through and through a continent swarming with men, women and children, before the American land comes to its own, before the American idea can find adequate numerical expression, before the voice of America can get volume enough to echo from shore to shore and across the Atlantic and the Pacific deep.

Secondly, the American idea requires numbers, because it must be first proved here, beyond controversy, that man is capable of self-government on the grandest scale; that a free republic is capable of indefinite expansion without the least danger to its permanence; that absolute justice to all men is a foundation for a State more solid than any throne.

Thirdly, the American idea requires numbers because there are a great number of human beings in the world, and, therefore, the American idea has a mission to many men. It has, in short, a gospel to preach to a billion and a half of human beings at present upon the earth, and to a quite indefinite number of billions who are among the inevitable things of the future. It needs numbers to illustrate its principles. Its message is indeed for all, for high and low, rich and poor; but its peculiar mission is to the millions, to "the sons and daughters of toil," to the "lower classes," to the "scum," to the "mudsills," to the slaves everywhere. Its special mission is to bid all such arise up and be men. Here, first, it must prove itself by nobleness achieved, by justice done to every man, woman, and child among all its millions, and then its sound shall go out into all lands and its words to the ends of the world.

I. All greatness has its enemies. The most deadly foe to the American idea to-day is the unholy alliance between corporate greed and corrupt politics, the greed of wealth ever greedy for more wealth furnishing the money, and the corrupt politician delivering the goods for a consideration, having debauched thousands of voters for the purpose. It is frightful to think of foreigners who seek a refuge here, being sold and bought before they can know what a crime they are aiding and abetting. They are helping to assassinate the very country which has given them a refuge. I would that my voice could reach a few intelligent and conscientious foreigners, and persuade them to strive to the uttermost to enlighten these poor unfortunate countrymen who are thus made the tools of the criminal rich.

The present time, then, brings a great crisis in the history of the United States. Civic virtue is needed as never before. Civic vice has been more rampant, more unblushing, more open, more audacious, more powerful, more oppressive, more defiant than ever before. Never before has civic vice had means of corruption so vast, never before were the prizes for the successful debauching of the public mind so immense. It is a terrible thing for one whose whole soul believes in democracy, in the government of the people, for the people, by the

people, to face the awful fact that in every large city of the United States a group of powerful persons is found, who are resolved, as far as in them lies, to use the forms of popular government simply to aggrandise and enrich themselves at the expense of the whole body politic, and are prepared to corrupt just as many thousands of voters as are necessary to give them continued control of public affairs. In a Republican city there is a Republican machine, in a Democratic city a Democratic machine, skilfully constructed to grind out provender for the owners of the machine and their henchmen. It is a terrible thing to see the owners of such machines actually ruling great States of our Union, some of these owners using publicly vast sums of money to elect themselves, to buy outright, in open market, votes enough to elect themselves governors of States or senators of the United States, as Clark did in Montana and Addicks in Delaware. The shame and disgrace of Philadelphia, Minneapolis, St. Louis, and many other cities, must cause the cheek of every one who loves his country to blush. It is dreadful to think how many hordes of rich plunderers there are in our land who are busied night and day in finding out the price of a poor man's honour, and making it impossible for him ever to hold up his head as a free American citizen.

A great storm of public indignation against such men has just passed over our land, and the man whom its lightning strikes is killed politically. But here comes a pressing danger. In our indignation against the authors of our national shame, we are prone to imagine that our indignation is sufficient, that we have discharged our full duty by being indignant. Alas! That is only the bare beginning of our work,—work which will be very difficult, work which must be continued patiently through many, many years. The first and chief difficulty will be the reforming of ourselves. The whole nation needs a moral uplift, and the one sure way of aiding that moral uplift is to raise the whole tone of our own lives. You and I must begin at once to do this. I must see to it that my discharge of my duties to you and the Church of God in Syracuse shall at once be raised to a higher plane. My ministrations must be more effective for good. My watch over your souls, my longing for a higher truth and beauty to be manifested in your lives must be deeper. My heart's desire and prayer for your growth in all manly and womanly nobleness must rise higher—rise toward the throne of God. Each and every one of you must likewise raise your whole tone of living—in your business, your society, your home. This is to be your contribution to the highest welfare of your beloved country, this your supreme gift—the gift of yourselves, to the Genius of Liberty in this her hour of sorest need.

II. The first century and a quarter of our republic reveals much that is full of fine promise, something of noble performance, much that is still lacking to a complete national consciousness. It contains, too, matter for grave foreboding, almost for dread. It shows us that there is no royal road to greatness, that the mere fact that we are a republic will not save us from the one-sidedness which is the consequence

of half-culture, from the littleness which is the sure result of low aims, or from the swift retribution that follows wrong. It shows us that the stern laws of the universe are around us also; that in a republic as well as in a monarchy greatness comes by law and not by luck; that honour is the reward of reality, not of make-believe; that high dignities are gained not by self-seeking, but by self-sacrifice. The giddy height on which we stand is enough to make thoughtful men ponder and religious men fall on their knees to ask for strength equal to this tremendous day of the Lord, the issue of which is to place either the fool's cap of the charlatan or the diadem of victory on the brow of our loved republic.

One thing, I think, is evident. We shall either be greatly noble or greatly base. Yet it is to be confessed that many, even of our most thoughtful well-wishers in Europe, think that the reverse is to be the case, and that we are to present in the future a fine specimen of amiable mediocrity, an immense mass of average well-being, a hundred millions of well-to-do, comfortably housed, well fed, good-humoured people, not too much burdened with ideas, and not much troubled in our digestion, with longings after the unattainable perfect. They do not expect that great artists, deep thinkers, inspired prophets and poets, are to be born and graciously nurtured here; but they do look forward to low poor rates and wages at two dollars a day. They do not anticipate any high stimulus, any grand impulse toward the ideal to emanate from America, but they feel reasonably sure of capital crops of corn and cotton, pigs and cheeses.

Now I think that we would all repudiate indignantly this degrading conception, if not for ourselves and our own performance, at least for the grand idea of democracy, which we are supposed to represent. We would all cry out: "We ourselves may be as commonplace as you please; but, if we are, blame us and our unworthy, contemptible conception of the American idea. Do not blame that idea itself, for that is God's angel of hope and promise for the days to come."

Is the American idea going to dwarf men simply because it exalts manhood alone? Does the absence of arbitrary class distinctions—that is, distinctions founded on conventional, not real, superiorities—necessarily belittle? Let us see. The old idea of a calling was the position in which a man was born. "To do my duty in that station of life into which it has pleased God to call me," used to mean, Be content with the position into which you were born, whether that be a palace or a gutter, but very especially the gutter! That is, the eternal surroundings of a man, not the soul within him, were to legislate for all his future. But in our America God's verdict is not looked for outside, is not supposed to be told by fustian jacket or broadcloth, by plaster walls or marble, but within, by brain power, nerve power, mind power, heart power, spirit power. Whatever a man can be that is he bound to be. "Capacity is the limit of sphere." As the children of Israel were taught to expect that God would inspire whomsoever He willed among the people, lowly or lofty, and more generally lowly than lofty, so the American idea teaches us that princes

may come out of hovels, and that the leaders of America to-morrow may be the wagon-boys or shoemakers or rail-splitters of to-day.

Does, then, the American idea bar the road to great achievements simply because it opens wide the gates that lead to that road, and bids millions enter, where only a handful entered before? If a million heads are opened to the thoughts of science, art, invention, discovery, is there less chance of high excellence being developed in some of these millions than if only a hundred heads were thus opened?

"The French Revolution," said Napoleon, "proclaimed to all the world that at last a career was open to talent." "How far will America allow a man to progress?" ask you. Just as far as he can. She writes upon her portals, "The career is open to talent." Just what a man can do, that shall he be free to do. All walks of literature, all researches of science, all distinctions of orator, statesman, merchant, poet, shall be his, if his hand be strong enough to grasp them. "Through all the roads of heaven," says Plato, "the chariots of the blessed gods roll free, and whosoever hath the power and the will hath free right to follow whatsoever chariot of whatsoever god he pleases. For envy hath no place in the feasts of the gods."

But, lastly, I look forward to all manner of grand achievements for America, because I perceive that high thought in all departments of knowledge is democratic. Certainly science is democratic. Science does not ask what the colour of a man's coat or his skin is before she will deign to accept him as a votary. She examines neither his coat nor his cuticle, but his calculations, his discoveries; not his ancestors, but himself. Again, the imagination is democratic. Let two men write a poem, one an Ayrshire ploughman, the other a king, if you will, and the imagination crowns the ploughman with its laurel, if the ploughman's verse touches the deeper chord in the heart of man. Royal authors have had, in general, a very disloyal public, and for this reason—that the imagination is democratic. It refuses to admire that which is not admirable, to be touched by that which is not touching. Is anyone foolish enough to suppose that, if a poor man or a black man wrote a noble poem, the imagination would refuse him the tribute of tears and sympathy because he was poor or black?

Does, then, the true democratic idea lower the imagination, make it coarse or commonplace? Does it refuse to any man the right to have grand, glorious thoughts because the thoughts of the average run of people are the reverse of grand and glorious? No. All it says is, "The career is open to talent,"—beautiful thoughts to those who can think them, whether the face be red, black, brown, or white; thankful recognition, gratitude to all givers of beautiful thoughts, regardless of all things else save the beauty of the thoughts.

Last of all, above all other departments of human genius, religion is democratic. This has been written in letters of light on human history ever since Moses inaugurated his grand theocratic democracy, and took his stand not upon one inspired man

or one inspired class, but upon an inspired people, each individual of whom was to keep himself ready for the heavenly call. "Enviest thou for my sake?" says Moses to Joshua, who was grieved that Eldad and Medad prophesied in the camp. "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

Does, then, democracy in religion mean that we are to have no prophet more, that henceforth the heavens are to be closed to the piercing eye of genius, because it is not fair to the generality of people that they should be blind as bats to the everlasting glory, while others understand the secrets which the heavens are for ever telling? Oh, no! Democracy in religion means that the heavens are ever open to the sons of men, that the thoughts of God are near to every man's head, that not one soul shall be defrauded of its just right to be put into communication with the great thoughts of the wise of old, that no soul that can climb the hills of God shall be kept down because the skin of its body is red or black or brown, or its food is coarse, or its birth humble.

Democracy can never alter the great law of divine communication, which is "thought kindling itself at the fire of living thought." But what it *can* do is this: it can give all men education enough to come within range of divine thoughts. It will develop nobler religious genius, because it will give millions a *chance* to develop it where only a handful had the chance before.

Stern, yet simple, is the law of divine inspiration. "Thou hast asked a hard thing," says Elijah to Elisha, when Elisha had asked that a double portion of Elijah's spirit should descend upon him. "Nevertheless, if thou see me when I am taken up, it shall be to thee even as thou hast said. And it came to pass, as they still went on and talked, behold! a chariot of fire and horses of fire descended, and parted them both asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My Father! my father! the chariot of Israel, and the horsemen thereof! And he saw him no more. And he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of the Jordan. And he took the mantle of Elijah that fell from him, and smote the waters and said, Where is the Lord God of Elijah? And, when he had smitten the waters, they parted hither and thither, and Elisha went over. And when the sons of the prophets looked upon his face, they said, The spirit of Elijah doth rest on Elisha!"

These things are an allegory. Whosoever can follow religious genius in its upward flight toward the heavens, and, with undazzled yet kindling eye, behold it mount its chariot of fire, even till the uncreated glory shines forth upon it, and the finite soul and the infinite become one light,—upon him a double portion of the spirit of religious genius descends. He, too, can take up the prophet's mantle, and with it smite the waters that separate the common, sordid world from the world of eternal principles.

This, then, is the divine right which democracy has to secure not to one, but

to all souls—opportunity to be kindled into flame by hearing and studying the divine words of souls that glow with the fire of God, and a free right to believe that the vision of the eternal is no private property of a few favoured ones, but belongs to man as man.

I look for a grand development of religious genius in America during this twentieth century. When the land shall number a hundred million of free men, all educated to the consciousness of mind, how poor must human nature be if under such mighty influences, unchecked, unbarred, it cannot show that religious genius grows in free soil like the flowers, each after its kind! Democracy in religion tend to dull uniformity? Not while the world bends before the immortal life of the Carpenter of Nazareth!

The world has grown weary of the pyramid style in national architecture, where millions of living souls are walled up in utter night, used only to form the hidden support to the polished ascending slabs of gentleman, lord, marquis, duke, prince, and princess, which adorn the sides, and completely cover up the vast solid masses below, which alone make their position possible, while on the apex a single crowned figure stands, with rayless darkness underneath its feet. The world has grown weary of that, and begins to long for the grand Christian cathedral style of national architecture, where no single stone is despised or bereft of its dower of glory and beauty, where arch and pillar, groined roof, and deep-stained window, massive buttress and slender pinnacle, are alike shaped to forms of grace and nobleness,—ay, where every niche of this living temple of souls is consecrated to noble service, where every pillar is twined with tender tracery, every rafter of the ceiling is carved with an artist's hands, where the arched gateways are adorned with many a statue of angel or of hero-saint, and where the solemn twilight of the crypts below is dedicated to the monumental resting-places of the mighty dead, where wall and tower and battlement without fill the landscape with hope and beauty and dignity, while within all is glorious with the light that streams through mighty pictured windows, where every stone vibrates to the music that echoes along its vast expanse, and where over its high altar the lowly-born king of men is seen ascending to God, bearing man's nature with him. Such a national cathedral, each stone a living soul, each stone dedicated to use and beauty, each in its appropriate place, each supporting each, each necessary to each other and the mighty whole, each an integral part of the glory of the whole, that whole forming a grand national church of the living God, dedicated to His praise and to the service of man—such a human cathedral, its floor a continent, its arching roof the sky, it is our task to rear. In God's name, let us arise and build!

Syracuse, N. Y.

If in our souls there were no feeling of infinity, mountains would not be sublime to us; they would only be craggy steep, and no more to us than to the goat and the chamois.—*W. Mountford.*

LETTER FROM NEW ZEALAND.

THE Editor reminds me that some account of the Unitarian movement in New Zealand should be presented before the readers of THE INQUIRER. This I am pleased to do, because we have nothing but a series of successes—far beyond the expectations of any one here—to record.

The first Unitarian church at Auckland has now a church and a schoolroom of its own. All this has been accomplished in seven years under the guidance of our good and energetic friend, Mr. Jellie. During the past year Mr. Jellie took unto himself a partner, and from all quarters comes the good news what a valuable asset Mrs. Jellie is in connection with all the movements of the church. The future of the Auckland church is safe. It cannot be said that there is anything extraordinary to report, but something better can be reported: the people's devotion to their church, and their willingness to sacrifice for the noble cause of Unitarian Christianity. They have accomplished great things in the past, and the crystallising process of many different elements has been very successful.

When we turn to Wellington, the capital city of New Zealand, we find many things to be grateful for. I reached Wellington in the end of March, 1906. Previous to that there was a Unitarian society here with about two dozen members. Most of these had never been connected with any Unitarian church before, and had therefore but little experience of what we stand for. Few had had this experience. A congregation has been formed of which I feel very proud. Sixteen months have passed away, and the evening congregation has fluctuated but little indeed. We meet in a hall capable of holding between 300 and 400 people, and it is well filled every Sunday evening, and often we have to insert in the papers, "Seats must be occupied by 7 o'clock."

I am writing at the close of a grand sale of work, which has been held for three days, and which was opened by one of our faithful members, Sir Robert Stout, Chief Justice of New Zealand. We have succeeded in making a clear profit of about £250, and find ourselves now in sixteen months with the sum of £600 set aside for building purposes. It is a small sum when we take into consideration that we have to collect between £2,000 and £3,000, but we are hopeful that when a direct appeal is made to members and friends in New Zealand, and to you in Great Britain and Ireland as well, our goal will be reached before long, and a second Unitarian building will be established in this colony. The need is great. It would lift many Unitarians out of their pessimism if they were to read through the correspondence of Mr. Jellie and myself. Almost daily communications come inquiring what Unitarianism is. We could never do anything here without the name Unitarian. The people think it a grand name, and rally round it because it expresses something very definite to them. I need not inform you of the opposition from many of the orthodox pulpits. This is only what I expected, but it can now do us no harm, and some amount of it is doing good. Some ministers, with churches more than half empty, declare that we have had our day, whilst often we can find not sufficient sitting accommodation for

the people. Yes, during the past sixteen months we have had our day, and a very good day it has been too.

Let me give you an illustration of one of our week-night classes. It is a class for the study of "The Growth of the Mind." We must not hire a room, for we have to turn everything to the Building Fund, so we have to borrow rooms for our meetings. This room will seat about forty, but we have not sufficient chairs. Numbers have to sit on shelves, on cupboards, on the piano, on the steps, &c. When this was announced on the next Sunday evening, a gentleman in the congregation—a furniture dealer—stated that he would be glad to lend as many chairs as would be needed. But I must leave this matter, and pass briefly to another of great importance outside Wellington.

I received instructions from Mr. Bowie to visit Christchurch and Dunedin—the two chief towns in the South Island. The weather proved most unfavourable. For three days after we left, the boats could not leave Wellington Harbour. Also the Hon. T. M. Bolt, who was arranging the meetings for me in Dunedin, died suddenly a few days before my arrival there. I was fortunate in having two splendid workers in Dunedin, Mr. W. H. Trimble, son of the late Col. Trimble, an old Unitarian family of Liverpool, and Mr. Rawson. In spite of the pelting rain I had audiences of 250 at Dunedin in the two lectures I delivered there. About half a dozen ministers were present, a larger number of theological students from Otago University, and we remained in that hall from eight until eleven o'clock on each of the two nights. Three theological students have revealed secrets to me which I cannot at present disclose. Mr. Bowie, at a future date, may make this result known to you. Over thirty people came forward at my request and wrote their names as sympathisers of a Unitarian movement, whenever it is established in Dunedin.

We returned on the Saturday to Christchurch, where I was to deliver five addresses.

The two Sunday services were conducted as regular religious services, and all questions had to be reserved for the week-night addresses. Mr. Easom, manager of the New Zealand Express Co., and Mr. Harry Atkinson, the labour movement lecturer and worker, worked hard for the success of these meetings. The hall had about 250 people present on Sunday afternoon, and over 300 Sunday night. In spite of the pelting rain—such rain as is not experienced in England—audiences of about sixty came together for the lectures. The whole journey turned out to be a far greater success than I had hoped for, and the daily papers were good enough to give about a column each day of the addresses. But who is to carry on this work? Mr. Jellie is too far north to help, and it would take him nearly four days to reach Dunedin, and my hands are full. Is there no young man ready to spend some years of his life in this glorious work?

In a future letter I shall present before you some of the aspects of the work. Kind regards and best wishes from my wife and myself to the Unitarian community at home.

Wellington.

W. TUDOR JONES.

LETTERS FROM THE WEST.—III.

WINNIPEG.

WHEN I saw Winnipeg twenty-five years ago there was no C.P.R. The proposal to build had only just been made. In the course of four years trains were running daily, and settlers were pouring into Manitoba and the North-West. The population, which was a mere handful when I first saw the city, began to grow. Then the great "boom" in real estate came, and Winnipeg was thrown on its beam ends for years because of the fictitious prices at which land was held.

I visited the city again in 1902 and in 1904, and each subsequent visit surprised me by its development as a town. But I am utterly astounded at its substantial growth to-day. There is no touch of Dickens's "Garden of Eden" about it, although, mushroom-like, it has sprung up quickly.

It is safe to say that Winnipeg has 100,000 people, and is increasing. Interested agents declare there are 150,000. The city is cosmopolitan enough to suit the tastes of anyone. Besides large substantial looking business blocks, there are acres of streets of small houses, and a whole district of beautifully laid out residences, which, if they are as nicely equipped inside as they are outside, would be a credit to any place. Unfortunately for Winnipeg, the real estate men are running prices up once more, and once more scores of men who think themselves well fixed will be poor.

Like Toronto, Winnipeg has many fine churches, and a great many men attend the services.

I preached in Manitoba Hall on Sunday evening, August 11, to a fairly large congregation. I had met representatives of the pioneer congregation on Friday night at 10 o'clock, and we decided to have a service. It was announced next morning. On Monday morning I rose to find an "eminent Unitarian divine" from England had been in the city the day before, and had "exploded some old-time notions." There is a splendid field in Winnipeg for a live Unitarian minister. One who has a message and will fearlessly deliver it would not only be heard, but would have a strong congregation in a very short time. It was delightful to meet so many English on this flying visit. Here were people from Manchester, Liverpool, Bristol, London, and other places, all bent on improving their prospects in this world, and all faithful to the traditions of their early homes.

I had a long conference with the committee of the Icelandic Unitarian Church in Winnipeg. They have a very pretty church, and are steadily growing. Yet they have much opposition from their fellow-countrymen of the Lutheran Church, who outnumber them. With the advent of a really strong man to the Canadian congregation the Icelanders' position would be strengthened considerably. All the other denominations follow their members into Manitoba, and the West, and provide them with ministers and buildings, and we must do likewise or be recreant to our heritage. It will soon be now or never, for the Congregationalist and the Baptist are trying to take possession, and even the Presbyterian is trimming for an advance.

On Saturday, August 10, Winnipeg and

the district around were visited by a little "twister," which is colloquial for cyclone, to distinguish it from a "straight," a tornado. It was accompanied by heavy thunder and lightning and a terrific hail-storm. I picked up hailstones which fell in shape like tomatoes, and measuring one inch by an inch and a half. They resembled hens' eggs in size. The mosquitos come, and look people over, and help themselves in their own way, and there is no satisfaction in disturbing them, for it would simply mean removing one contingent for another. Their name is legion.

If it is no consolation to Londoners, it will be interesting to them to know that the summer in Canada is just as fickle and is quite as backward as it is at home. The cry is general—in England, on the Atlantic, on the Lakes, and throughout the West—summer is slow in coming. If California cannot tell a more seasonable story, we will hear what the South has to say.

W. W. C. P.

Yellowstone Park, August 18, 1907.

THE VAN MISSION.

No. 1 VAN continued its work in the Sheffield district. Revs. A. H. Dolphin and J. Ruddle assisted the missionaries, Rev. T. A. Gorton, of Birmingham, and Rev. E. L. Buckland, of Derby, until their departure for America; and Rev. W. J. Cock, of Attercliffe, has helped since his return from holidays. Messrs. Dungworth and Turton have also taken part in the meetings, and the Upperthorpe and Attercliffe congregations have furnished contingents of helpers. Rev. Dr. Griffiths, of Manchester, relieved Mr. Buckland at the beginning of the week, and on Thursday the Van was to move to Masbro', where the Rotherham congregation were to help. Rev. R. S. Redfern, of Leigh, is missionary for the week, and Dr. Griffiths will again be with the Van in the following week.

No. 2 Van, with Rev. E. T. Russell, held large meetings at Greenock, where inquiries were forthcoming as to why no Unitarian Church had been founded there. Mr. Russell closed his month's mission on Friday, the 30th, and no further meetings were held until Rev. Ottwell Binns, of Scarborough, arrived on Monday. Port Glasgow and Kilmalcolm are in the programme for this week, and on Monday next Rev. J. M. Mills, of Bootle, will mission.

No. 3 Van remained at Hackney until August 28, and then moved to Stepney Green. At the former place Rev. H. Rawlings had splendid meetings, excepting on one evening when the rain was heavy. At Stepney the attendances were smaller. The meetings were conducted by Mr. Capleton, and the musical arrangements were greatly helped by members of the band from Limehouse. On the Sunday evening (officially reported attendance, 140; as per another report between 200 and 300) there were chanted responses and much singing of hymns, and the reading of extracts from Isaiah specially appealed to young Jewry. During the week Rev. J. Toye, of Limehouse, and Messrs. G. Ward, W. R. Marshall, H. G. Chancellor, and F. Collecott delivered addresses. This week Rev. J.

Hipperson, of Bermondsey, is in charge of the meetings, and will be followed by Rev. H. McLachlan, of Leeds.

No. 4 Van after its run of fine meetings came to Northwich, where Rev. J. M. Whiteman, of Burnley, succeeded Rev. W. T. Bushrod. The failure of the town to provide a suitable site meant the abandonment of one meeting; and on another evening the mission joined forces with the local I.L.P., who on this, as on other occasions, very earnestly supported the mission. Leaving Northwich on its way into South Lancashire the Van made a halt at Knutsford, where the missionary was assisted by Rev. G. A. Payne, and on Thursday this week it moved to Ashton-in-Makerfield, where Rev. H. F. Short is conducting meetings on a return visit. He will be followed next week at West Houghton and Leigh by Rev. G. Payne.

Several subscriptions have been received during the week in response to the letter which appeared in the last issue, including one of 20s. from "W. W.," which, owing to the absence of address, cannot be acknowledged directly. All the subscriptions will of course appear in the printed report, and it is urgently hoped that the response to the appeal for funds may enable the mission to pay its way. Subscriptions may be sent to the treasurer of the British and Foreign Association (H. Chatfield Clarke, Esq.), at Essex Hall, Essex-street, Strand, W.C., or to Rev. T. P. Spedding, Buckingham-road, Heaton Chapel, near Manchester.

SWINTON JUBILEE CELEBRATION.

THE Jubilee of the present building of the Swinton congregation was celebrated on Saturday and Sunday, August 24 and 25. The history of the congregation goes further back, as will be seen from the following notes.

It originated with Mr. Samuel Boardman, of Temple Lodge, Swinton, who in 1820 was accustomed to invite his neighbours to his residence to read with him the *Christian Reformer*. The following year, with the assistance of his son, Mr. Wm. Boardman, he established a small Sunday school, and a congregation was afterwards formed, the services being held in a room over the kitchen at Temple Lodge. In 1825 the school was removed to an upper room over a blacksmith's shop near the Market-place, and three years later there was a congregation of 80 people and 150 scholars. A small school-church was built by Mr. Boardman in 1831 on his own land, and here for 25 years Mr. Wm. Boardman worked zealously, teaching the children every Sunday and sometimes conducting the church services. In 1842, on the invitation of Mr. Aspinall Turner, M.P., the local Unitarians attended service in the chapel attached to Pendlebury House. By 1856 the Swinton meeting house had become too small, and a movement for the erection of new premises resulted in the building of the present church and Sunday school in Swinton Hall-road, which were opened on August 16, 1857. For eleven years the work was carried on by laymen who had been associated with Mr. Boardman. In 1868 the Rev. W. Harrison became the first minister of the church,

and for ten years he worked arduously to establish the congregation on a sound basis. He was followed by the Rev. J. Moore, who led the work of the Sunday school with such success that the school was enlarged and the church renovated. After a ministry characterised by great activity, Mr. Moore left Swinton for Hindley in 1891, and was succeeded by the Rev. W. R. Shanks, who brought about still greater activity in the work of the church, and formulated schemes which resulted in an improvement in the finances. On his departure, in 1898, the Rev. W. E. George, M.A., took over the work, and energetically carried out the duties of pastor until his removal last year to take charge of the congregations at Urnston and Chorlton-cum-Hardy. He is succeeded by Mr. W. McMullen, of the Home Missionary College, who has just entered upon his charge. Neither he nor Mr. George were able to be at the Jubilee celebration. This began with a Saturday afternoon procession, headed by the Lostock Industrial School band, and a children's festival, followed by tea in the schoolroom, at which some 500 were present.

Councillor COLIN JOHNSON presided over the subsequent meeting, and Mr. PETER HOLLAND, one of the oldest members of the congregation, gave an address reminiscent of old times, and was followed by the three first ministers in succession, the Revs. W. Harrison, John Moore, and W. R. Shanks, who also had happy memories of their connection with the congregation and good wishes for its future.

The Rev. W. HARRISON said he was delighted to see such a large and enthusiastic gathering, but would like to remind them that it was not by big meetings and special efforts that the work of a church was carried on. It was by regular attendance and constant service, by encouraging their pastor, and showing by their lives and conduct that the church was a blessing to them. He could commend to them their new minister, Mr. McMullen, and hoped that when he came they would rally round him, and show the same attachment to him as they had done to his predecessors.

The Rev. J. MOORE said that one of the grand features of their work as teachers, ministers, or workers in the Sunday school was that they were filling the minds of the young people with happy memories which in days to come they would recall with pleasure. They were always taking mental photographs, and it was well that they should try to fill the treasure-house of memory with beautiful scenes, happy incidents and kind remembrances as they went along. For those for whom the school had a fond place in their memory he put it as a duty that they should help on the work of the church for which the school existed. The more closely they allied themselves with the church and school the better they would be helped in times of trouble and trial, for nowhere would they find spiritual sustenance so well as in their religious home.

The Rev. W. R. SHANKS said that if that congregation was to have a continuous life, it could only be by strict adherence to the religious principles in which they had been trained. The best legacy a man could leave to his children was not money, but a moral religious training. They

would have a church and congregation fifty years hence stronger than it was to-day; just so far as those who were now adults did their duty to the young who came after them.

The Jubilee Services on the following day were conducted by the Revs. W. R. Shanks and John Moore respectively, and at the afternoon service Mr. Peter Holland gave an address with memories of his long connection with the congregation.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare: Highland Place.—Col. T. Phillips and Councillor R. N. Williams, who are among the large company which sailed for Boston by the *Invernia* on Tuesday to attend the International Congress, were entertained on the previous Wednesday evening by the Highland place congregation at a farewell tea-meeting, which was very largely attended. The Rev. M. Evans, who presided, referred to the active part both gentlemen had taken in the opening of their chapel seventeen years ago, and the debt of gratitude the Unitarian body owed to them. The Rev. R. J. Jones, of the Old Meeting, also wished them God-speed on their journey and a happy return, and Mrs. Mackintosh and Mrs. Watkins, on behalf of the congregation, made a presentation of ebony walking-sticks and fountain-pens, with suitable inscriptions. These gifts the two travellers very cordially acknowledged, and the meeting closed with the singing of "Auld Lang Syne" and the Doxology.

Atherton—The school sermons were preached on Sunday last by Rev. J. J. Wright, resident minister, prior to his sailing on Tuesday for the Boston meetings. There were large congregations, and the collections amounted to £56 9s. 9d.

Colne.—Harvest thanksgiving services were held last Sunday, the minister officiating at both services. There were large congregations present, and the collections were in advance of those of last year. The fruit banquet on Monday evening was also well attended. The Rev. John Evans will close his ministry at Colne on Sunday, September 15. All correspondence should now be sent to Mr. Sam Laycock, 3, Claremont-street, Colne, who has been appointed church secretary in place of Mr. Hird.

Halstead.—The jubilee of the church is to be celebrated on Sunday, October 27, and it is on that occasion that Mr. F. Maddison, M.P., is to conduct the services.

Lydgate Chapel (Resignation).—On Sunday last the Rev. J. Hanson Green, M.A., who for fourteen years has been minister of the Ludgate congregation, gave notice of his intention to resign the pulpit, and asked that this might take effect as early as possible. The committee, whilst accepting the resignation with great regret, congratulated Mr. Green and themselves on the fact that he would still remain a member of the congregation. It was arranged that Mr. Green's ministry should terminate at the end of September, and the committee hope to make a new appointment at a very early date.

A CONFERENCE upon housing was held by co-operators in connection with the recent Crystal Palace Exhibition, at which the Garden City idea was introduced by Mr. Aneurin Williams, and generally discussed. Facts from several quarters were quoted to show that co-operative societies were interesting themselves in the problem, though it is evident that on the whole they are dealing with it in a very limited and somewhat timid manner. The success of the Letchworth pioneers will doubtless encourage them to some wider and more imaginative effort.

God is active, and out of His activity He formed all creatures. As in the deep seas in their endless movements there is calm beneath, so in God are depths of peace as infinite as the activity of His creation. So, too, His creatures partake of infinite peace and intensely active service.—*T. T. Carter.*

We speak of saints and enthusiasts for good, as if some special gifts were made to them in middle age which are withheld from other men. Is it not rather that some few souls keep alive the lamp of zeal and high desire which God lights for most of us while life is young?—*Juliana Horatia Ewing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 8.

Aton, Crefield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. H. U. BLOOR, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. M. LLOYD THOMAS.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. DAVID DAVIS.
 Ilford, Assembly Rooms, Broadway, 7.
 Islington, Unity Church, Upper-street, 11, Mr. A. J. CLARKE; 7, Mr. E. C. HIGGINS.
 Kentish Town, Clarence-road, N.W., 11 and 7, Mr. H. G. CHANCELLOR.
 Kilburn, Quex-road, 11, AMHERST D. TYSEN, D.C.L., M.A.; 7, W. WINSLOW HALL, D.B.E.A.
 Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. HOBART CLARK, of New York.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPES.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15, Sir R. K. WILSON.
 Stepney Green, College Chapel, 11 and 7, Mr. W. R. MARSHALL.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Rev. W. H. ROSE; 6.30, Mr. G. SKELT.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. V. D. DAVIS, B.A.
 Wimbledon, Smaller Worple Hall. Closed until September 15.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars. Closed until September 15.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. FREDERIC ALLEN.
 HARGOATE, Service at the Scotch Tea Rooms, Mr. GEORGE WARD, "The Way of the Spirit."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. R. HOLT, B.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. R. P. FARLEY, B.A., of St. Helens.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church. Closed for re-decoration. Re opens Sunday, October 20.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. PAUL REVERE FROTHINGHAM, of Arlington-street Church, Boston, U.S.A.
 MAIDSTONE Unitarian Church, Earl-street. No service.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. PH. MOORE, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. W. STEPHENS.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Rev. F. T. REED.
 SOUTHERY, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. EDGAR EVANS.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

READY IN A FEW DAYS.

Royal Octavo, Cloth. 1s. 6d., post free.

SECOND THOUSAND OF

"THE BIBLE FOR THE PRACTICAL MAN."

Also the SECOND THOUSAND of

"The Probable Facts in the Public Life of Jesus of Nazareth."

WITH NOTES. Price 4d., post free.

May be had of

HENDERSON'S, 18, Paternoster Row, London, or of the Compiler, FRANCIS HAYDN WILLIAMS, 177, Church Street, Whitby.

Situations.

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

YOUNG LADY, trained L.L.S.A. desires post as CHILDREN'S NURSE in Unitarian family—14, Mellor-road, Prenton Birkenhead.

INVALID ATTENDANT (Male) would be glad to hear of some one requiring his services. Strongly recommended by last employer. Full references can be had from Rev. G. H. VANCE, B.D., The Lodge, Leinster road-west, Dublin.

WANTED, a post as NURSE-COMPANION or COMPANION-HELP, where maids are kept. Experienced.—F., 1, Berwyn-terrace, Urwick-road, Romiley, nr. Stockport.

COMPANION to LADY requiring someone to generally superintend and assist in her home, housekeeping, needlework, &c. RE-ENGAGEMENT desired by Lady over thirty-five.—G. G., c/o H. C. GROVES, The Pantiles, Tunbridge Wells.

LADY, qualified and experienced, desires POST in Preparatory School, or Family, in or near Dublin.—E. W., INQUIRER Office, 3, Essex-street, W.C.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 8s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

HUTTONS, 5, LARNE, IRELAND, have developed one of the most interesting repeat order trades in the Empire. Their Linens, Damasks, Zephyrs, Tweeds, Muslins, are purchased by all classes. Samples free.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THE 19th ANNUAL MEETING of the above will be held at Rosslyn Hill Chapel, Hampstead, on the 24th of October next, and in accordance with By-law 15:—

"Any Member wishing to bring forward a Resolution at the Annual Meeting should send me written notice of the Resolution, stating the subject of it, at least one month before such Annual Meeting."

FREDERIC ALLEN, Hon. Sec., 5, Holland Grove, North Brixton, S.W. September 4, 1907.

BIRTHS.

GREG.—On August 24, at Oak Brow, Styal, the wife of Henry P. Greg, of a daughter.

PERRIS.—On September 4, at "Shirley," Holmdene-avenue, Herne Hill, London, to Rev. Harry S. and Mary Perris, a daughter.

WAIN.—September 1, at Conigre Parsonage, Trowbridge, to Rev. J. and Mrs. Wain, a daughter.

MARRIAGES.

BURGESS—BARTLEY.—On August 28, at Crawley Parish Church, Samuel Charles, youngest son of S. C. Burgess, to Nellie Bartley.

SCOTT—HOBSON.—On September 5, at South Place Chapel, Finsbury, London, by the Rev. W. J. Jupp, Edward Taylor, youngest son of C. P. Scott, of The Firs, Fallowfield, Manchester, to Mabel Josephine, only daughter of J. A. Hobson, of Elmstead, Limsfield, Surrey.

DEATH.

BURGESS.—On August 29, at Crawley, Sussex, Lucy Kate, second daughter of Mr. S. C. Burgess. No cards.

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, w.c.

A READABLE WEEKLY.

"'PUBLIC OPINION' was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the "British Weekly."

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

"PUBLIC OPINION" is eminently a readable paper. There is no padding in it. It is a paper which exists to put on record the ideas which men are thinking, and especially the ideas which make for Religious, Intellectual, Political, and Social Progress as these are recorded in the world's books, papers, and magazines.

It is a paper specially suited for those who exert public influence—for "PUBLIC OPINION" does not reflect one side of life only—it seeks to cover all sides of thought and opinion.

It is the bare truth to say that there is no other paper published in Great Britain which every week contains such stimulus to thought, or such a vast amount of real information presented lucidly and in a readable type.

"PUBLIC OPINION" is published every Friday, and its price is Twopence. It has been in existence 47 years.

"PUBLIC OPINION" can be obtained from any newsagent or bookstall, or will be sent post free for one year to any address in the United Kingdom for **10s. 10d.**, and to any place abroad for **13s.** per annum. Orders should be addressed to :—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

SPECIMENS SENT FREE ON APPLICATION.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD and RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence 'Throughout simplicity and exquisite taste.'"

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.
Next Term September 21.

WAVERLEY SCHOOL, SHERWOOD
RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A.
Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4.
Next Term begins Tuesday, September 17.

LANDUDNO. — TAN - Y - BRYN,
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.)
C. J. MONTGOMERY, M.A. (Oxon).

MISS LOUISA MURRAY, L.R.A.M.,
gives PIANO FORTE LESSONS.
Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

SECULAR EDUCATION.

A BOARDING AND DAY-SCHOOL
FOR GIRLS
AND FOR YOUNGER BOYS.

In addition to a thorough general equipment the SPECIAL AIMS are

The CULTIVATION OF PHYSICAL HEALTH by means of an outdoor life in ideal surroundings, and by a well-studied dietary.

The DEVELOPMENT OF FACULTY by a careful adaptation of method to individual requirement, and by due attention to practical work and to the formation of CORRECT MENTAL HABITS.

For prospectus apply

Miss CLARK,
Coombe Hill School,
WESTERHAM, KENT.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamba Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Sept. mber 7, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3403.
NEW SERIES, No. 507.]

LONDON, SATURDAY, SEPTEMBER 14, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	577
LEADER :—		
The Catholic Church	...	584
ARTICLES :—		
From Boston	...	578
John Ruskin's Economic and Social Teaching—I.	...	579
Two Letters and a Contrast	...	581
In the Crow's Nest...	...	582
The Church for To-Day	...	585
The Dissociation of Personality	...	588
The Van Mission	...	589
CORRESPONDENCE :—		
The Doctrine of Moral Freedom	...	587
LITERATURE :—		
New Edition of Julian's Dictionary of Hymnology	...	580
The Cambridge Modern History	...	581
Short Notice...	...	581
OBITUARY :—		
Mr. Alfred Bache	...	583
THE CHILDREN'S COLUMN	...	583
NEWS FROM THE CHURCHES	...	590
OUR CALENDAR	...	591
ADVERTISEMENTS	...	591

NOTES OF THE WEEK.

A WELCOME note from the Rev. W. G. Tarrant, who sailed from Liverpool by the *Sazonia*, August 20, and arrived happily in Boston on Wednesday night, August 28, to disembark next morning, tells us this week of his experiences by the way. We hope soon to have further letters from him, with some account of the Missionary visit he is to pay to the Unitarian Churches in Canada, with the Revs. W. Copeland Bowie and C. J. Street.

WELCOME home to the Rev. R. H. Lambley, M.A., who reached London this week on his return from Melbourne! In the *INQUIRER* of August 17 we published an account of the farewell meetings at Melbourne, which showed how high a regard Mr. Lambley had won for himself during his nine years' ministry in that city. Mr. Lambley is a graduate of Oxford, and before going out to Australia held pastorates at Todmorden and Glossop. He is ready now to minister in this country again.

THE Rev. Robert Collyer on September 26 will receive the honorary degree of Doctor of Letters from the University of Leeds, and on the evening of the 28th he will be entertained at dinner by the Yorkshire Unitarian Club, when Lord Airedale is to preside. This dinner is open to non-members (tickets 3s. 6d.), and early

application should be made to the hon. sec., Mr. A. Simpson, 17, Parfield-mount, Beeston, Leeds.

AN interesting article in the *Co-operative News* headed "Forge to Pulpit" gives the story of Robert Collyer's career, and recognises him as "one of the foremost preachers of the United States." It relates how, long after his settlement at New York, he heard that the factory in the Washburn valley in Yorkshire at which he worked as a boy was to be demolished, and asked for a piece of the factory bell that used to call him to work at four o'clock in the morning. A member of the Leeds Council sent him the whole bell, which now hangs in the Cornell University, New York, and calls the students to their duties. It says, also, that the gates of Ilkley churchyard, where his first wife and child were buried, are his handicraft.

THE President's address at the Trades Union Congress at Bath, delivered by Mr. A. H. Gill, M.P., dealt chiefly with the subjects of the unemployed and old age pensions. The most pressing question of the hour he declared to be old age pensions, and he recommended that it should be made the first plank in their programme. The only satisfactory measure would be one which provided not less than 5s. a week from the age of 60, and it should be "universal, non-contributory and non-discriminatory." In discussing how the money could be found, he suggested that the Chancellor of the Exchequer should turn his attention to the unearned increment which had accrued to landlords, mining royalties, which, except in England, usually went to the State, and the large fortunes bequeathed and which had been made by means of the industry of the workers. These were sources which could be legitimately tapped. At a subsequent meeting of the Congress a resolution was carried unanimously in agreement with this recommendation, with an instruction to the Parliamentary Committee to initiate a vigorous campaign throughout the country during the winter "with a view of securing immediate solution of this urgent social problem."

A SIGNIFICANT indication of the tendency towards international trades unionism was given by the resolution of severe censure unanimously passed upon Britishers who had engaged themselves to syndicates to interfere in foreign labour disputes. The action of British "blacklegs" at the Hamburg and Antwerp dock strikes

was condemned in vigorous terms. Mr. J. O. Grady, M.P., drew attention to cases of "sweating" in the workshops of the social wing of the Salvation Army. His speech and the subsequent resolution that was carried were calm and deliberate, not animated by any hostility to the "Army," but instructing the Parliamentary Committee of the Congress to negotiate with a view to obtaining a full inquiry into the matter, a course which Mr. O'Grady said he believed General Booth would himself insist upon when he was aware of the evidence.

As a whole the conference heartily condemned compulsory military training, which would remove young men from their trades and occupations at the time of life when excellence in craftsmanship is most easily obtained. Another view was presented by Mr. Will Thorne, M.P., on behalf of some Socialists who desire to establish a citizens' army instead of a mercenary standing army; other Socialists, however, declared that he did not represent the general opinion of their body. A resolution in favour of compulsory arbitration in trades disputes was not carried. The Trades Union programme in regard to Education was re-affirmed, though there was decided objection on the part of some delegates representing about one-tenth of the total votes, to the demand for a purely secular system. There was no difference of opinion about feeding children, medical inspection, and the provision of secondary and technical education for every child.

At the final sitting of the Congress it was occupied with the consideration of housing and the unemployed. With unanimity the Bill dealing with the housing of the working classes introduced by Mr. C. W. Bowerman was endorsed, and Mr. Burns and the Government were called upon to fulfil the pledges they had given to deal with this question.

THE problem of the unemployed, it was declared, was due to industry being unorganised and carried on for private profit, not for the use of its products. The remedy advocated was the carrying out of works of public utility by means of the labour at present unemployed, thus laying the foundation for a permanent reorganisation of industry on a co-operative basis.

THE subjects to be considered at the annual convention of the National Union

of Women Workers of Great Britain and Ireland, which will meet at Manchester on October 21, are exactly those on which it is important to have the opinion of women workers of all classes. The general subject will be "The Economic Position of Women." Miss Clementina Black will speak on the position of women in the unskilled industries, referring specially to the sweating evil, and Mrs. Beer, M.A., on their position in the skilled industries. The relation between men's and women's labour is a most important subject, to be discussed by Miss Margaret Ashton, and the wage earning of married women is another theme of not less significance. The effect of Trades Union upon the condition of working women, and the position of members of the sex as paid workers in official positions are also to be considered. Last year's convention at Tunbridge Wells was of great interest, and we may expect not less this year.

WHEN the Rev. E. Hall, Congregational minister, of Shirebrook (Derbyshire), offered to conduct evening service for the Rev. E. Braddon, vicar of the parish, who was absent through illness, he acted in a perfectly natural Christian way. And when the vicar accepted the offer of his Nonconformist brother, he acted with similar naturalness. In fact both men acted in such a manner as should not, were things less crooked than they are, call forth any remark. The relations between the two gentlemen seem to have been of that cordial description which should be usual with public teachers of a common faith. When, further, the vicar subsequently asked Mr. Hall to take orders and become his assistant, he pursued a kindly and consistent line, though, had it been left to the vicar instead of the bishop, Mr. Hall's orders were obviously valid enough. But Mr. Hall, who, before becoming a Congregationalist, had been a member of the Church of England, says: "I have no intentions of re-entering the Church of England. I left the Established Church because, as a Sunday-school teacher, I was asked to teach certain doctrines about infant baptism which I do not believe. I still dissent from those doctrines. Nor could I ever ally myself again with a Church which lends itself so readily to ritualism. . . . I could not sacrifice the freedom of action which I have now as a Congregational minister."

THE *Church Times* characterises Mr. Hall's courteous act as "a flagrant breach of Church order," and further says, "We do not know what the churchwardens were about to permit such an irregularity. . . . As for the part the vicar took in the proceedings, we can only suppose that the state of his health temporarily affected his judgment." Surely, if that be the case, it were not uncharitable to wish for the health of others of the Church clergy to be similarly affected.

THE record of the Rev. Edward Schnadhorst must be all but unique in the annals of Congregational pastorates. A man of independent means, Mr. Schnadhorst devoted himself without fee or reward to the ministry of North Bow Congrega-

tional Church, and has lived to celebrate the jubilee of his honorary pastorate. His name is familiar through the fame which came to his younger brother, Mr. Frank Schnadhorst, a distinguished political organiser in the Liberal cause. To choose such service, and to select the East of London for his sphere, were themselves noble intentions. To have persisted in the one work for half a century is to have won the esteem of all religious parties. It is a privilege to join in congratulations to Mr. Schnadhorst on his jubilee and retirement.

Two Russian refugees were recently rescued at Cardiff from the fate to which the Aliens Act would have condemned them. They were two brothers, Lettish labourers, of Libau, who as humble organisers of reform among their fellows had fallen under the suspicions of the police. The elder had been exiled to Archangel, escaped, and returned home only to be recognised by a spy. The younger, only 18 years of age, had eluded the police who had come to arrest him as a Socialist. The brothers met unexpectedly on an emigrant ship bound to New York. There they were refused asylum, and sent back to their fate. But about dawn one morning in the English Channel, they sprang overboard with life-belts, and after nearly four hours in the water were picked up by a Greek steamer bound for Cardiff. Here they had been handed over to the Russian Consul, when the local branch of the I.L.P. asked to be allowed to take all responsibility for them. The request was acceded to, and an endeavour is now being made to find the men suitable employment.

THE visit to this country of the President of the Liberian Republic recalls its founding in 1822, in the palmy days of the African Colonisation Society, as an asylum for emancipated American slaves. Though Henry Clay and many other statesmen upheld its objects, and Abraham Lincoln during his presidency attempted more than once to carry out its policy, it was regarded by the abolitionists as an enemy to emancipation, since, while the repatriation of the whole body of American negroes had become impracticable, the promulgation of the scheme prevented other action. The total population of Liberia now exceeds a million, but probably less than a twentieth part of these are descended from freed and repatriated slaves. It is conceivable, however, that under favourable conditions the emigration of the negro race might in time have been achieved. The population of Ireland has decreased by four millions in sixty years, and 400,000 have left it in the last decade. The number of slaves in America at the time of the Civil War was, if we remember rightly, about four millions. If, therefore, the American nation had so desired, it might ere this have carried Clay's policy to a final conclusion.

TO CORRESPONDENTS:—Communications have been received from E. S. L. B., H. B. B., G. D. H., W. H., P. P.

FROM BOSTON.

THE boat swung off by inches, by feet, at last clear away from the pier, the crowd shouted, and laughed, and cried—and we were started. Bright afternoon sunshine gilded the roofs and glorified the haze of Liverpool, and the sea-gulls gave us friendly convoy mile after mile. Gradually the hills of Wales rose far on the left, lights began to appear, finally appeared Holyhead with a brilliant constellation; then came night. Next morning the hills and bays of Ireland lay on our right. Presently we anchored off Queenstown and took in great regiments of passengers. By noon we had set off again, and pleasant weather showed us the lonely looking loveliness of the South-West of Ireland, till the last stubborn rock sank into the mist behind us, and the grey Atlantic was all around.

The days that followed were chiefly notable for mists and fogs, unprecedented in such frequency, it was said. We had rain also, but no storm to speak of. Despite the fogs we made good progress, and within two days of American shores the weather turned as beautiful as could be—a good pagan might well have worshipped that glorious sea.

I cannot tell how many pagans we have sailed with; out of some two thousand three hundred souls a few may be suspected of not being as energetically Christian as could be wished. But to all appearance the many hundreds that I have observed have been decent companionable folk, ready to oblige, willing to please and interest one another; while among those who have come into my closer intimacy have been many varieties of sect, class, age, and station—all a great deal nearer (in everything but opinion) than they may have imagined. Our little quartette of Unitarians (supplemented by another or two casually revealed), the genial Congregational minister, the Baptist principal of a "seminary," the zealous Christian Scientist, the Catholic, and the Episcopalian, have all more than managed to exist comfortably together. Sightseers, students, Professors of Harvard College and elsewhere, clerks, blacksmiths, artists, teachers, cockneys, Lancashire lads, Irish Norsemens, Esperantists, traders, propagandists, old, young toddlers, babies—what a little world we have been. We have had chats on things gay and grave; the racy criticisms of Americans on the home country have been accepted or defied as case may be. We have played together and prayed together, coupling King Edward and President Roosevelt in our petitions, and remembering dear ones far away; and at last we have surely come to see that, whether of one country or another, of one church or another, there is "a great deal of human nature about folk." On the whole it seems to me no bad preparation for a world's congress, or for a subsequent writer's work at home, thus to sojourn on the great deep for a week or so, with all sorts and conditions of men, everyone voyaging to the "unknown yet well-known."

This brief note or two will probably give some hint of experiences common to most of us Westward-bound travellers. I may add, for what it may possibly lead to, that my own chief talking has been with the Catholic! W. G. TARRANT.

JOHN RUSKIN'S ECONOMIC AND SOCIAL TEACHING.

I.

THE MANNER AND METHOD OF IT.

MR. J. A. HOBSON remarks in the closing chapter of his interesting and valuable book upon Ruskin: "It is a matter of serious doubt whether his brilliant literary qualities have aided or retarded the acceptance of his thought"; and he practically adopts the less favourable alternative. This must, one would suppose, be a depressing conclusion for so warm an admirer. It must greatly diminish the pleasure with which he sees the cheap editions of Ruskin upon the booksellers' shelves, and reflects that his author will now be more widely read than he ever was before. Those "brilliant literary qualities" will retard the acceptance of his thought by his new readers! Oh, why was he so brilliant?

But no, this is not the kind of question that Mr. Hobson asks. He asks, rather, Why are people so dull and stupid? "Wit and imagination, eloquence and passion," says he, "those qualities which are essential to the 'literature of power,' exercise a curious double and contradictory influence upon the mind of most English readers. While our enjoyment and appreciation of such writing is both keen and genuine, this very relish awakes our suspicion; our cautious temperament shrinks from any full abandonment to the feeling, and our very admiration of emotional power is provided with an automatic check." And again, in more imposing language: "It is primarily due to a false psychology, based on defective temperament, which seeks wrongly to isolate the ratiocinative faculty, and considers that the imaginative faculty has no proper place either in the discovery or the teaching of truth. It is this notion which underlies the popular distrust of an attractive style."

Now, surely there is something radically wrong in all this? How can relish of wit and imagination and eloquence and passion awaken suspicion? Do men taboo the imaginative faculty in the manner described? Is there really any popular distrust of an attractive style? It appears to me that Mr. Hobson has invented a paradox, and then invented others to explain it. Of course, "brilliant literary qualities" may retard the acceptance of a writer's thoughts by those who do not feel them to be such. But how can they produce this effect when they are enjoyed and appreciated? In the very nature of things they must do the opposite. Did they not aid the acceptance of Ruskin's art-teaching? Undoubtedly. Then there must be other reasons for the slow acceptance of his social teaching. Had it imperfections as regards truth and wisdom? Mr. Hobson himself thinks so. For he makes strong criticisms upon some of Ruskin's principal doctrines; and he would, of course, admit that the *most* brilliant literary qualities ought not to secure acceptance of these doctrines. Not only so. When a proposition is believed by a reader to be false in substance, then every device which is employed to trick it out or give it force is likely to strengthen his feeling of protest. And here, if anywhere, Mr. Hobson's belief in the

retarding power of brilliant literary qualities would be appropriate. But, lastly, even Ruskin's literary manner and method may not have been always brilliant; or, even when possessing some brilliant qualities, they may have failed in the important one of perfect suitability to the subject in hand. I have been set pondering over these points, not only by Mr. Hobson's apology for Ruskin in the form of an indictment of his readers, but also by a recent study of "Unto this Last" with a few young people and by a re-reading of a considerable portion of Ruskin's works. And I should like, if possible, to make some contribution to the solution of the question which Mr. Hobson has stated, but (as I think) not solved—namely, Why have Ruskin's ideas not made way more quickly?

First, then, I submit that the extraordinary licence in comprehensive denunciation which Ruskin allowed himself, and which Mr. Hobson is disposed to defend, betrayed a weakness in its author, and aroused an antagonism which was natural and just. As an example, take a passage from Letter 67 of "Fors," a letter which is especially suitable for quotation, because it was written deliberately "that it may be sent to inquirers as alone sufficiently explanatory" of the Constitution of St. George's Company:—

"A 'civilised nation' in modern Europe consists, in broad terms, of (a) a mass of half-taught, discontented, and mostly penniless populace, calling itself the people; of (b) a thing which it calls a Government—meaning an apparatus for collecting and spending money; and (c) a small number of capitalists, many of them rogues, and most of them stupid persons, who have no idea of any object of human existence other than money-making, gambling, or champagne-bibbing. A certain quantity of literary men, saying anything they can get paid to say; of clergymen, saying anything they have been taught to say; of natural philosophers, saying anything that comes into their heads; and of a nobility, saying nothing at all, combine in disguising the action, and perfecting the disorganisation, of the mass. But with respect to practical business, the civilised nation consists, broadly, of mob, money-collecting machine, and capitalist."

This, surely, was strange material for a manifesto designed to enlist Companions of St. George. It was only fit for a company of cynics—cynics of the bitterest brand. Mr. Frederic Harrison, thinking of such passages as this, has said: "It remains a psychological puzzle how one who could write with passion and scorn such as Carlyle and Byron never reached . . . was in private life one of the gentlest, gayest, humblest of men." But he suggests that "vehement language was with Ruskin a literary intoxication rather than a moral fault." This appears to me to be true, so far as it goes, if the word "intoxication" be used in the unfavourable sense implied by Mr. Harrison when he adds, "He has paid a bitter penalty for failing to overcome the tendency."

But this I believe to be only a part, and not the principal part, of the explanation. Ruskin always had a gift for powerful language, but he had not always that vehement and indiscriminating scorn

which saddened or repelled so many of his readers.

The contrast between "Fors" and "A Joy for Ever" is marvellous. The latter is one of the most beautiful and noble and strong books of its kind. It anticipates much of the author's later social teaching. It is full of close and clear reasoning, and also of deep feeling. And yet there is not a harsh word in it. What a change must have come over him before he could write, as in "Fors." Here is another example, this time from Letter 58: "I do verily perceive and admit, in convinced sorrow, that I live in the midst of a nation of thieves and murderers; that everybody round me is trying to rob everybody else. . . . I yet do verily trust that out of this festering mass of scum of the earth, and miserable coagulation of frog-spawn soaked in ditch-water, I can here and there pluck up some drowned honour by the locks."

It is clear that when Ruskin wrote thus he saw things in false proportions. He was not merely a victim of "literary intoxication." He frequently defended himself from both friendly and hostile criticism of his manner by asserting the entire seriousness and deliberateness of his choice of language. "I never set down a single word but with the serenest purpose" (Letter 44). "The violence, or grotesque aspect, of a statement may seem as if I were mocking; but this comes mainly of my endeavour to bring the absolute truth out into pure crystalline structure, unmodified by disguise of custom or obscurity of language" (Letter 67).

Such statements are hard to accept without deduction. Ruskin was apt to forget how and what he had written. But in many bitter passages there is an elaborateness of construction and a fineness of finish which are inconsistent with passionate haste. And, often at least, we can but take his word that to him his most savage denunciation was "a pure, very dreadful, and utterly imperious veracity." There we have the principal source of the tragic failure of his economic and social crusade. What he thought to be most true or wise, others, even his best friends and sincerest disciples, thought to be not true or wise. And he knew well enough that literary qualities, brilliant or otherwise, had little to do with the matter. "I am left utterly stranded, and alone, in life and thought," he writes in Letter 37. "I don't suppose any man with a tongue in his head and zeal to use it was ever left so entirely unattended to, as he grew old, by his early friends; and it is doubly and trebly strange to me, because I have lost none of my power of sympathy with them." Such pathetic words often recur in "Fors." Let us pass to the second cause which made them true.

At the end of Letter 67, in the original edition of "Fors," there is a letter to Ruskin from Mr. Frederic Harrison which contains this sentence: "Your 'Fors' fills me with melancholy each time I read it." And what was Mr. Harrison's complaint? That Ruskin was not content with general denunciations of society at large, or the great classes into which it is divided, but that he singled out the political economists and kindred thinkers for special vituperation, as being propaga-

tors of the generally accepted ideas, and therefore responsible for all existing evils. Thus, in Letter 5, we read: "You have founded an entire science of Political Economy, on what you have stated to be the constant instinct of man—the desire to defraud his neighbour." In Letter 62 we have the statement that "Adam Smith formally, in the name of the philosophers of Scotland and England . . . declared that all men 'naturally' desired their neighbours' goods, and that in the name of Covetousness all the nations of the earth shall be blessed." And in Letter 78 we have Adam Smith's teaching summed up thus: "A new commandment give I unto you, that ye hate one another." The name of J. S. Mill is repeatedly used in a similar manner.

How Ruskin came to make such foul charges against honourable men is an interesting and important question upon which I may say something in a future article. At present I only point to them as a principal clue to the distrust with which his economic and social doctrines were met from the first. For the spirit which they breathe dictated the very first words of "Unto this Last."

I will now only speak of one more point—namely, the remarkable fewness of the references or quotations with which Mr. Ruskin supported his tremendous charges. He quoted Adam Smith, I believe, only once; and it is significant that he then misunderstood him entirely and fatally. I refer to the quotation which is made in the preface to "Unto this Last." The quotation is followed (only in Allen's editions) by "a very earnest request to any Christian reader to think within himself what an utterly damned state of soul any human creature must have got into who could read with acceptance such a sentence as this, much more write it." In all Ruskin's writings there is nothing more damning to his reputation as a student and critic of the Economists than this judgment. Adam Smith argues that close trade-corporations (such as existed in his day) were a less effective check to malpractices than direct and free dealing between producer and consumer would be. And I will indicate the real meaning of the passage quoted, by inserting in square brackets the qualifications which are implied by the context. "The effectual discipline which is exercised over a workman [who needs it] is not that of his corporation, but of his customers. It is the fear of losing their employment which restrains his frauds and corrects his negligence [whenever he is inclined to fraud or negligence]." It is very extraordinary that Ruskin should have read this passage as approving, or accepting as normal, the type of workman described. For observe that, even if Adam Smith is mistaken in his comparison of methods, his aim is the checking of fraud and negligence, which was also the aim of all Ruskin's economic and social teaching.

The danger in reading Ruskin is not what Mr. Hobson supposes it to be. The danger is that his brilliant literary qualities will *aid* the acceptance of his thought, *even when it is false*. True, the careful reader will learn to suspect those qualities when he finds them frequently associated with error; and, if he has been led seriously astray, he may even feel aversion.

Both critic and disciple must learn the habit of respectful frankness if they would select and appropriate the good things which have been put abundantly at their service by the many and varied qualities of so great a writer and man as John Ruskin.

H. RAWLINGS.

NEW EDITION OF JULIAN'S DICTIONARY OF HYMNOLGY.*

STUDENTS and lovers of hymnody will very cordially welcome the revised edition of Dr. Julian's "Dictionary of Hymnology," with all the added information contained in its new Supplement. The Dictionary was published originally in 1892, a work of immense patience and wide research in a subject which had never been so systematically treated before, and three years ago the first edition was exhausted. A mere reprint from the stereotype plates for a fresh edition would not satisfy the enthusiasm of the editor, or really meet the need of the continued demand for such a work, since the years that had passed since its appearance had brought much new material into the field, and there were naturally many fresh dates of the lives and the death of hymn-writers to be recorded. But to re-cast the whole work would have been too great a labour and too great a cost, and it was therefore decided to add a new Supplement, while such corrections of the plates of the original work as were necessary and possible, with an added line here and there, were made. Thus, in the body of the original article on James Martineau there was just room to add the date of his death, on January 11, 1900; and a good many of such additions have been made, while in many other cases a separate line in the new Supplement makes the record of death. It was, perhaps, too much to expect that all the mistakes in the original work would be corrected by costly alterations of the plates. Thus, of small details in articles of special interest to our readers we note that Samuel Longfellow is still credited with having been minister at Gall, instead of Fall River, and his ministry at Germantown is dated 1860 instead of 1878. It was in 1860 that he went abroad and at Nice selected the hymns for his and Johnson's "Hymns of the Spirit" (1864). The date of his death, October 3, 1892, is added at the end of the article. Then, in the original article on Unitarian Hymnody there is a mistake which we should have been glad to see corrected (p. 1, 193, i.). The part of the edition of Dr. Priestley's hymn-book of 1790 (which thus escaped destruction by the Birmingham mob) was not provided, as stated, for Cross-street Chapel, Manchester, but for the Mosley-street congregation, and it was probably as a supplement to this collection that the Rev. J. J. Tayler's selection of 1829 was made.

The original Dictionary contained 1,616 pages, but now, with the new Supplement, the number is 1,768.

Of the additions made to the principal articles we note in that on Church of

* A Dictionary of Hymnology, setting forth the Origin and History of Christian Hymns of all Ages and Nations. Edited by John Julian, D.D., Vicar of Topcliffe, Yorkshire; Prebendary of Fenton in York Minster; and Canon of York. Revised edition, with new Supplement. (John Murray. 1907. 21s. net.)

England Hymnody a record of the new edition of "Church Hymns," 1903, and of "Hymns Ancient and Modern," 1904, "received with great coldness," and the publication of "The English Hymnal" of 1906, of which it is said that "if some fifteen to twenty hymns at most were eliminated it would be a formidable rival to the new edition of 'Hymns Ancient and Modern.'" Under Methodist Hymnody the new Wesleyan book of 1904 is fully described—a book of which more than a million and a half copies were sold within twelve months of publication! Among the additions to Scottish Hymnody there is the "Church Hymnary" of 1898, used by the chief churches of that country, and among Congregational books Mr. Garret Horder's "Hymns Supplemental" of 1894, and the completed edition of his "Worship Song," in 1898, with the musical edition of 1905. In the further article on American Hymnody four new books are recorded, but the name of Mrs. Tileston, editor of the "Hymns for Church and Home, with Tunes," published by the A.U.A. in 1895, is misspelt, with an initial F.

Nearly three columns of the Supplement are given to the article on English Unitarian Hymnody, which describes the two editions of the Essex Hall Hymnal (1890 and 1902) and the "New Hymnal" of 1905, noting also the 1891 edition of Mr. Stopford Brooke's "Christian Hymns," the Manchester College Book, and several others, including three children's hymn-books. Notes are added on several recent and living Unitarian hymn-writers—Agate, Blatchford, Chalmers, Russell, Sadler, and Tarrant. Single hymns by five other writers are also mentioned.

One feature of special interest to our readers in this new Supplement will be the notes on a number of the hymns of Gannett and Hosmer, material for which was supplied by the authors themselves, and those on Chadwick's hymns, supplied by his widow. Dr. Savage also comes into the Supplement (where he follows Sankey, while close by is a further note on the hymns of Savonarola). He is, however, credited with being still in Boston (1906), when he had been for years at the Church of the Messiah, in New York, as colleague to Robert Collyer, whose hymn, "Unto thy temple, Lord, we come," written for the dedication of Unity Church, Chicago, is duly recorded.

One other instance we will mention of how the Supplement brings welcome additions to our knowledge. In the second appendix to the original Dictionary the three hymns by T. A. Ashworth, in Martineau's two books of 1840 and 1873, "Christian Warrior," "Pour, blessed gospel," and another are recorded, with the note added: "Concerning Mr. Ashworth we have no definite information." Now we find that he has been traced as a native of Manchester, born January 1, 1806; vicar of Farnworth, 1830–36, where he published a "New Selection of Hymns" for his church in 1831, including those three hymns of his own; and he died at Hillingdon, near Uxbridge, February 5, 1884.

We are tempted still to linger among the many interests of this new Supplement; but must refrain, and now simply commend this new edition of an invaluable work to friends on both sides of the Atlantic.

THE CAMBRIDGE MODERN HISTORY.*

WITH this volume the Cambridge History enters upon definitely modern times. We have passed the watershed of the French Revolution and the Napoleonic wars, and find ourselves in the dull and yet, for the future, highly significant period which stretches from the Congress of Vienna to the eve of the revolutionary outbreak in '48. It was a period of incubation, of transition and incompleteness, in which we can see clearly the dependence of social and political change upon the silent working of spiritual and intellectual forces. And other spirits there are standing apart

Upon the forehead of the age to come ;
These, these will give the world another heart,

And other pulses. Hear ye not the hum
of mighty workings ?—

Listen awhile, ye nations, and be dumb.

So Keats had written, with prophetic insight, in 1817.

One notable feature of the present volume is the number of foreign scholars among the contributors. Professor Émile Bourgeois writes on reaction and revolution in France, and on the Orleans Monarchy, Professor Carlo Segré on Italy—an essay which includes the movement of the Carbonari, the early years of Mazzini, and some account of the literary activity of Manzoni, Silvio Pellico and Rosmini—Professor Rafael Altamira on Spain, Professor Askenazy on Russia and on Poland and the Polish Revolution. This mass of translated work cannot be said to enhance the literary quality of the History, but this is hardly noticeable where the point of view is so rigidly scientific and the English contributors pay such scant attention to graces of style. In any case this unavoidable defect is compensated for by the close association of English and Continental scholars in the work of historical research. Nothing could be of better omen for the emancipation of the study of history from the blighting influence of political and religious prejudice.

We have called attention previously to the tentative and unsatisfactory way in which the Cambridge History discusses literature and purely intellectual influences in their relation to national life. In the present case, we are not disposed to quarrel with the inclusion of two chapters devoted entirely to literature in Germany and England respectively, for the revolution in knowledge and ideas prepared the way more than anything else for the rapid growth of popular liberties, and the advent of modern democracy. If we have a complaint it is that we are treated too much to a catalogue of names and dates interspersed with a few lines of literary criticism, and too little to a broad survey of intellectual and spiritual tendencies in their relation to political development. Within these limits, Professor Robertson's account of literature in Germany may be commended. His tribute to the influence of Herder—in some important respects he sets him above Lessing—is particularly good. "All that is best in the next hundred years of German

intellectual history—and much that has made for progress in that of Europe as a whole—may be traced back to Herder's stimulating initiative. He, for instance, first clearly understood the principles of the organic evolution of national life; and, with the help of this conception, he revolutionised the methods of historical science, and defined the principles of modern æsthetics and literary criticism." His observations on Goethe, and the critical use which he makes of the inevitable comparison between Goethe and Schiller, are also worthy of close attention. Dr. Courthope writes on the Revolution in English Poetry and Fiction in the even and unimaginative style to which we have grown accustomed in his History of English Poetry. Some of his critical observations are likely to win only a very partial assent. Thus, when he tells us that "it was not so much the matter of Burns' verse as the complete propriety of its poetic form, which won for him the unique place he holds in the affections of his countrymen," the reader is inclined to ask where the Scottish peasantry obtained this doubtful gift—usually the mark of an exotic and over-civilised taste—of valuing metrical form more than the emotions of love and pity and tears, the matter of lyrical verse which makes any wide appeal to the popular heart. Dr. Courthope's remarks on the poetry of Walter Savage Landor reveal to our mind a critical blindness to his great lyrical qualities; and his whole treatment of Shelley is unsympathetic. By the way, was it not Shelley's youthful essay on the Necessity of Atheism, and not, as Dr. Courthope says, his wild political enthusiasm, which led to his expulsion from Oxford?

The last two chapters are devoted to economics. Professor Chapman's essay on Economic Change is a broad and interesting survey of the progress in agriculture, means of transport, engineering, and the various branches of industry in the British Isles and abroad. Professor Nicholson writes on the British Economists, Adam Smith, Ricardo, and Malthus among the great pioneers, and in the second rank Godwin, Robert Owen, Arthur Young and many others, who illustrate the growth of economic thought along divergent lines and the emergence of the problems of modern industrial life. W. H. D.

WHEN a pure and resolute mind has made some great sacrifice to truth and duty, has manifested its attachment to God and man in singular trials, we do not feel as if the whole energy of virtuous principle were now put forth, as if the measure of excellence were filled, as if the maturest fruits were now borne, and henceforth the soul could only repeat itself. We feel, on the contrary, that virtue by illustrious efforts replenishes instead of wasting its life; that the mind, by perseverance in well-doing, instead of sinking into a mechanical tameness, is able to conceive of higher duties, is armed for a nobler daring, and grows more efficient in charity. The mind, by going forward, does not reach insurmountable prison-walls, but learns more and more the boundlessness of its powers, and of the range for which it was created.—*Channing.*

TWO LETTERS AND A CONTRAST.

THE following letters have been received by Van missionaries. They are typical of different orthodox attitudes and explain themselves.

No. 1.—To —.

A word of kindly warning to the Unitarian missionaries. The word of the Lord is—He that *believeth* and is baptized, not he that does his duty towards God and man merely, but he that *believeth shall be saved*, and he that *believeth not shall be damned*. Beware! lest you find your eternal portion with the Devil in the lake of fire for ever and ever, or unto the ages of the ages. Rev. xix. 10.

Please read the following lines to audience. [The lines were on "Eternity," and the writer also enclosed a copy of a pamphlet he had recently published, adding a postscript praying that its recipient might be led to "tremble at God's word," &c.]

No. 2.—SIR,—As one of your audience last night I feel under a deep sense of obligation to you for the very plain and straightforward manner in which you answered the legion of very perplexing and difficult questions put to you. I am frank enough to admit that I am not a Unitarian, and that having been cradled amidst beliefs and teachings foreign to your own, I cannot as yet accept in its entirety your teaching, but I nevertheless respect you as a man who is trying to uplift his fellows to a higher sense of their responsibilities to the Supreme Being as the Governor of the earth and all that is therein. I sincerely trust your stay with us will prove a blessing to yourself and the cause you represent, and, should no other good result from it, you may leave this town conscious that your mission has brought men and women to their Bibles—so often and so sadly neglected—and that, not alone to read, but also to consider what they do read. Trusting that this may be of some little encouragement to you, and with every good wish.

SHORT NOTICE.

The Making of a Miracle, by T. W. S. Jones, purports to be "the true story" of New Pompeii and of the Sanctuary of the Madonna of the Rosary there, which is described as the "newest, the most fashionable, the most widely popular, the most successful of the countless miraculous shrines" devoted to the worship of Mary. Mr. Jones views Roman Catholicism and all its works from the ordinary Protestant Evangelical standpoint, and he can hardly, perhaps, be regarded as a very impartial historian; but he writes largely from personal knowledge and observation, and has certainly much that is interesting to tell. How the now famous picture of the Madonna was purchased for eight carlini (about 2s. 7d.) and brought to New Pompeii on a dung cart; how after being installed in the church it began to manifest "miraculous" powers; and the many ingenious ways by which Signor Bartolo Lougo, the founder of the sanctuary, has made these powers efficacious for the devout, may be learnt from this book. In dealing with his subject Mr. Jones refers to the growing cult of Joseph, and gives much information regarding the more superstitious developments of Catholicism generally. (Elliot Stock, 6s.).

* Vol. X. The Restoration. (Cambridge, at the University Press. Pp. xxvii., 936. 16s. net.)

IN THE CROW'S NEST.

ONE of my bad days for German happened to be a Sunday. I preached very nervously and haltingly. In the course of the next few days four people said to me, "We understood you much better last Sunday than before. You gave us more time," or words to that effect. This set me thinking and investigating, and I found that my somewhat too literary German was, as a medium of communication with my parishioners, even less adequate than I had supposed. The sooner I began to preach in Ladin, the better for my work.

Romanish, you must know, though spoken by less than 50,000 people, is yet broken up into any number of dialects. The chief division, that between the Oberland and the Engadin, is almost great enough to justify our speaking of two distinct languages. They differ in syntax, accidence, vocabulary, orthography, pronunciation. Where the man of Disentis says *igl luft*, *igl sufel*, *igl urizzi*, for air, wind, storm, the man of Celerina says *l'aria*, *il vent*, *il temporel*. When they both say *tatt*, the one means grandfather, the other great-grandfather. Where they both have the same word for the same thing, they do their best to conceal the fact. *Igl uffont*=*il infaut*=child; *l'aua*=*l'ova*=water; *igl feug*=*il fö*=fire. Between these two lie the dialects of Oberhalbstein and Bergün. Then again, the dialect of the Surselva is different in many respects from the ordinary Oberländisch, the language of the Unterengadin varies remarkably from that of the Oberengadin, and the indigenous Münstertaler dialect is a third thing. There are other minor dialects, and, even within the limits of the same dialect, the choice of words and the pronunciation varies from village to village. You can walk from Bevers to Celerina before breakfast, but in one place the commonest of verb forms, the word for "is," is pronounced like "ice," in the other like "ex," though in both it is written *ais*.

The late Dr. Bühler, of Chur, devoted his life to the construction of an eclectic literary dialect, which should become the current Romanish of cultivated men. But his own Oberländer would have nothing to do with it.

To show the likeness and unlikeness of the dialects of the Upper and Lower Engadin, here are the last two verses of John in both idioms. If you are not interested you may skip them. If you are interested, please note that *ai* and *au* are both pronounced, as a rule, in Oberengadinisch something like the German *ä*, while in the lower valley they are pronounced like the same diphthongs in German.

Oberengadin: Quist ais il discipul, chi do perdüta da quaistas chosas; e nus savains, cha sia testimoniaunza ais vaira. A sun auncha bgeras chosas, cha Gesu ho fat, e scha quellas gnissan scrittass sü üna zieva l'otra, craj eau, cha'l muond svesse nun podess contgnair ils cudeschs, chi füssan da scriver.

Unterengadin: Quaist ais quel scolar, chi testifica da quaistas chosas; e nus savain, cha sia testimonianza ais vaira. Ma qua sun eir bleras otras chosas, cha Gesu ha fat, las qualas, scha füssan scrittass d'üna in üna, schi m'impaiss, cha'l muond

istess non podess tgnair aint ils cudeschs, chi gnissan scrirts.

The men of the Vorderrhein call their language Romontsch, those of the Upper Inn say Romauntsch (with a vowel like the English *a* in *wares*), and the Unterengadiner Ladin. The last-named dialect seems to be purest, and shows most clearly what spoken Latin was like in nooks which the ferule of Orbilius did not reach. Pity the case of a Grammar School boy who should show up a copy of prose with such sentences as this: *O quantum bellos sunt super illos montes illos pedes de qualem qui portat bonas novas, qui annuntiat illam pacem; qui portat novas de bonum, qui annuntiat illum salutem, qui dicit ad Sion: teos Deus regnat.*—Or this: *Illum senior est meos pastorem; ego non venio ad habere mancum.*—Yet this is plainly the kind of Latin which used to be spoken here, the Latin which underlies my inductor's text, and that of my first Romanish sermon.

I had made some little progress with the dialect of the upper valley, chiefly through listening to sermons at Celerina; then, in view of coming here, I had read a little Ladin, and lastly had found, to my great joy, a version of William Tell in the "Ladin da Müstair." But I learned at Cierfs that this last work represents the idiom of Münster village, and is further away from that of my parishes than is the Ladin of the Inn Valley. I also discovered that in the schools the same books are used here as at Schuls and Lavin, so that what may be called standard Ladin is understood, though it is not spoken with the Engadin accent. Wherefore, I decided to preach in that language.

Before preaching in any tongue it is, I believe, usual to learn that tongue. But after a month in the Münstertal I was no whit nearer a conversational command of Ladin than when I came; nor, so long as my intercourse with the folk—beyond a passing "bundi" or "buna saira"—was all in German, was I likely to make much progress. I could not hang about odd groups of village debaters, on the chance of picking up a word or two, or haunt the public-house with that object. In short, if I meant to swim I must enter the water. I must learn to preach in Ladin by—preaching in Ladin.

I wrote a sermon in German. Then I translated it as well as I could, with constant reference to the Bible when I was in doubt about an idiom, into Romanish. Next I called on my amiable Kirchenvorsteher, begged a favour, and made an appointment. "I am going to read something out to you," said I, when I had captured him. "Pull me up when I go wrong." He pulled me up fairly often. Now I had mispronounced, now made use of an Oberengadinisch word, now of a dictionary term which the people would not understand. Once or twice I was all astray in idiom. Still, the experiment was decidedly encouraging. The thing as a whole was intelligible; I made no mistakes in grammar or syntax; my pronunciation won applause. (The great difficulties are, first, to distinguish *tsch*, the sound in "nutshell," from *ch*; the sound in "much;" second, to frame the horrible *s-ch* [=schch] trippingly on the tongue; and not stop in mid career to wrestle with

it; third, to trill the peculiar Romanish *r* exactly aright).

I preached that sermon, or something as nearly like it as I could manage, next Sunday in Cierfs. Number five of my first sermons! It was the most nervous of all. Indeed, I was almost on the point of deciding for German at the last moment, and would have done so if I had not been sure that I should never be able, after such cowardice, to brush my hair without blushing. As it was, my suffering told upon my construction, and I fear, upon my audience too. But I went on, and went through without any ghastly tragedy, and as I left the church after the women, I heard the men behind me break out in a sudden buzz like a startled hive.

It went better at Fuldera. I made three mistakes. One was to insert somewhere a superfluous indefinite article; the second, to say, "in good ways," Anglicè, instead of "on good ways"; the third, to mispronounce a vowel (*ü* for *u*) in the liturgy. In comparison with my purpose of getting home to the people's minds and hearts such slips as these, I told myself, are not important. I dare say I have sometimes made worse slips even in English. And I decided to preach again next Sunday, my first Sunday in Lü, in Ladin.

The good people on the heights had festooned their pretty little church in honour of my coming. I was glad to have some little observance to offer them in requital. But I was even more nervous than I had been at Cierfs. Once, indeed, I lost my thread, but regained it in the course of a harmless interpolation. The day was magnificent, and the walk down to Cierfs, a splendid tonic. "If anybody had told me three years ago that I should to-day be walking, high up on a mountain side, amid an Alpine panorama which is grand beyond dreaming, under such a sky as I had never then seen, from a parish church where I had been preaching in Ladin to another where I was to do likewise, I fear I should have been rude to him." I preached that sermon again to the woods and peaks; and when I preached it for the third time, in Cierfs, I am bold to think it was free from error—I mean, of course, philologically speaking; its theology is another matter.

Fuldera.

E. W. LUMMIS.

MULTITUDES who profess to believe in Christ have no faith in the efficacy of his spirit, or in the accomplishment of that regenerating work which he came to accomplish. There is a worse scepticism than what passes under the name of infidelity, a scepticism as to the reality and the power of moral and Christian truth; and accordingly a man who calls on a nation to love the great family of which it is a part, to desire the weal and the progress of the race, to blend its own interests with the interests of all, to wish well to its foes, must pass for a visionary—perhaps in war would be called a traitor. The first teacher of Universal Love was nailed to the cross for withstanding the national spirit, hopes, and prejudices of Judea. His followers, in these better days, escape with silent derision or neglect.—*Channing.*

OBITUARY.

MR. ALFRED BACHE.

WE regret to announce the death of Mr. Alfred Bache, M.I.M.E., M.I.C.E., which took place at his residence, St. Mary's-place, Penzance, on Friday morning, September 6, at the age of 72. Mr. Bache, who was a brother of Edward and Walter Bache, the well-known musicians, was born in Birmingham, August 5, 1835, the son of the Rev. Samuel Bache, for many years minister of the New Meeting, Birmingham. He was educated at the Edgbaston Proprietary School, whence in 1852 he matriculated at London University, being first in Classical Honours and winning the exhibition. Entering the engineering department of Queen's College, Birmingham, he graduated B.A. (London) in 1854, and was third in the honours list for mathematics and natural philosophy. In the then new workshop at Queen's, many of the tools were forged, sharpened, and tempered by his hands. On leaving college in 1854 he entered the office of the Institution of Mechanical Engineers, then located in Birmingham, as assistant to the secretary, and in 1869 the council of the institution appointed him to be their assistant secretary. In 1877 the institution was removed from Birmingham to London, and in 1884 (the year after his marriage) Mr. Bache was elected secretary out of 190 candidates by a very large majority. The institution then had 1,554 members, and an invested capital of £10,617. Under Mr. Bache's management the progress was so rapid that in 1897, his last year, the membership had increased to 2,496, and the invested capital was £35,893. In 1898 he resigned the secretaryship on account of failing health, after having served the institution for forty-four years, being succeeded in that office by Mr. Edgar Worthington.

Since his retirement Mr. Bache has resided at Penzance, and there found welcome leisure once more fully to indulge his great love of music. While in Birmingham Mr. Bache had been a pupil of Mr. Stimpson, organist of the Town Hall, and himself achieved a considerable reputation as an organist. The Penzance Choral Society was much indebted to his practical interest, as was also the military band and the Penzance Library, for Mr. Bache was an accomplished linguist and a good draughtsman. A man of unfailing kindness, Mr. Bache has left many friends. He was held in high regard in the town where the evening of his life was spent.

LET us have a church that dares imitate the heroism of Jesus, seek inspiration as he sought it, judge the past as he, act on the present like him, pray as he prayed, work as he wrought, live as he lived. Let our doctrines and our forms fit the soul as the limbs fit the body, growing out of it, growing with it. Let us have a church for the whole man, truth for the mind, good works for the hands, love for the heart; and, for the soul, that aspiring after perfection, that unfaltering faith in God which, like lightning in the clouds, shines brightest when elsewhere it is most dark.—*Theodore Parker.*

THE CHILDREN'S COLUMN.

THE HOSPITAL FETE.

IT was a bright sunny afternoon, and Tommy and Lilian were in high spirits. They were on the top of an electric tramcar, going with their mother to a fête in aid of the hospital.

"What is a 'Hospital Fête,' mummy?" asked Lilian.

"A hospital," said Mrs. Weldon, "is a place where poor people can go when they are ill, and be nursed by good nurses and attended by good doctors for nothing. Hospitals are a great boon to poor people. Some day I will take you to see the one where the poor little children go when they are ill or hurt. But a great deal of money is wanted to keep the hospitals going, and this fête is one way of raising it. 'Hospital Sunday' is another way. It gives all the people who go to church or chapel the chance of contributing, and 'Hospital Saturday' is another way. This is 'Hospital Saturday.'"

At this moment the tram stopped at a crossing, and a man with a white band on his arm and a red cross on it lifted a box on the end of a long stick to the people on the top of the tramcar.

"Is that for the hospital, mummy?" whispered Lilian.

"Yes, dear."

Then little Lilian began to fumble for the sixpence her mother had given her to spend at the bazaar.

"Hurry up, miss!" called the conductor over the top of the car.

Lilian grew very pink, but still she fumbled, and still the box on the long pole waited by her till at last she found the precious sixpence in the inside of her glove and put it in the box.

Then the hospital collector moved on, and so did the tramcar.

"Well," said Tommy, when they had got off the tram and were walking towards the park, "well, you were a silly, Lilian, to give away that sixpence. Now you won't be able to buy anything at the bazaar, and that's for the hospital, too, you know!"

"No, Tommy," replied his mother. "Lilian has done well. It's all very well to buy things at bazaars, but after all someone else has given the things first, so the gift to the hospital is really theirs, not ours, who buy. And remember, Tommy, 'It is more blessed to give than to receive.'"

Lilian gave her mother's hand a little grateful squeeze, and they reached the park gates. Inside there were flags fluttering and prettily dressed people, and booths with things to sell, and a tent with a concert going on, and a place for shying at cocoanuts, and a big lake with a fresh breeze blowing up from it, and green trees and sunshine.

Mrs. Weldon went to a tent where white-capped hospital nurses were busy selling things to a crowd of ladies. She was a long time buying things there while the children fidgeted outside. Lilian had no money left to spend, and Tommy could not see anything he wanted to buy.

"Come along, Lilian," cried he, at last; "we'll go to the cocoanut place, and I'll have three shies, and you shall have the other three with my sixpence."

So they trotted off to the cocoanut place, and to their great delight they each hit a

cocoanut, and went back joyfully to the nurses' tent, where they met their mother coming out laden with parcels.

"Now, children," said she, "we'll go to one of those little tables and have tea, and then we'll go to the Baby Show!"

So they had a delicious tea brought them by a smiling lady in a white dress, and then they hurried eagerly off to the Baby Show.

They found a sort of pen with a number of mothers and babies inside, and a bigger enclosure round it into which they went by paying something, and outside that a great crowd of people stood, seeing as much as they could without paying.

The poor mothers in the pen looked very hot. Some smiled, some looked tired, and some looked stolid, as if they didn't care about anything.

Every mother had a baby dressed in its best. There were fat babies, thin babies, pretty babies, plain babies, dark babies, fair babies, and every mother thought her baby the best, of course, and hoped to gain a prize. So they all sat and faced the people till the two doctors, who were to judge the babies, came.

It seemed a long time, but there was one dear little friendly soul there of fifteen months who kept smiling and waving her hands at the people, and at last scrambled out of the pen, and toddled among them, and everybody smiled at her, and watched her, and wanted her to come to them, and so by her sweetness she whiled away the long, dull, hot time till the judges came.

At last they arrived, and went round among the babies, asking questions of the mothers, and awarding the prizes. There were first, second, and third prizes for babies under six months, and the same for babies over six but under twelve months.

Soon one happy mother was placed on a chair in the front, and a big blue bow was put on her sweet little baby. She had got the first prize.

"I'm so glad, mummy," said Lilian, "for I did think that the dearest baby of them all!" But the baby slept on in her mother's lap, all unconscious of her honours.

Then came another proud mother and sat beside the first, and her baby wore a big yellow bow, for he had got the second prize, and yet another came forward with a big red bow on her baby. This was the one that had got the third prize.

They all sat in a row, happily smiling and talking together, while the doctors went to judge the older babies on the other side of the pen. Suddenly came a loud and angry voice, "I've had enough of this! I'm going home!" and a vexed, cross young woman, whose baby had failed to get a prize struggled through the crowd and carried him away.

"What a pity, children," said Mrs. Weldon, "that she has lost her temper. See how it spoils everything, and makes her look ridiculous, and see how sweet and patient all the other mothers are whose children have not won prizes. They know they can't all have prizes, and they take their failure calmly, and are glad their friends should have success."

The six successful mothers and babies were then photographed in a row with all the others behind them, while everybody cheered them, and then the Baby Show was over, and Tommy and Lilian were tired, and their mother took them home.—V. SOLLY.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 14, 1907.

THE CATHOLIC CHURCH.

THE liberal movement within the Roman Catholic Church has again been brought under the notice of English readers during the last few weeks by some remarkable publications. In the *Times* of August 10 and 12 appeared two articles by M. PAUL SABATIER on "The First Four Years of PIUS X.'s Pontificate," in which all honour was done to the personal character of the Pope, his humility and saintliness, but at the same time the complete failure of his government of the Church, in face of the present crisis, both in France and Italy, was clearly set forth. A saint of mediæval temper, imperfectly educated, misinformed and ill advised as to the true significance of the modern movements of thought and life, PIUS X., in his conception of his high office and the needs of the Church, "is already defeated; with him and in him the old conception of transcendental authority is perishing honourably, but for ever." Such is M. SABATIER's judgment; and he adds: "Does this mean that the life of the Church is stricken, and its organisation moribund? Far from it. The end of the extrinsic conception of authority will no more be the end of the Church than the end of belief in the divine right of Kings has been the end of France. Already within the Church itself, under the influence of men like Father TYRRELL, LOISY, LABERTHONNIÈRE, LE ROY, MURRI, SEMERIA, and others, a new conception of authority is growing up, thanks to which the Church will become once more, above and beyond the grouping of nationalities, a higher fatherland, a laboratory of disinterested work, an asylum for those who feel as an imperious instinct the need of not living egotistically from one day to the other." And again towards the close of the second article we read: "The POPE on the one hand, the modernists on the other, are the representatives of two mentalities, of two civilisations, confronting each other. Which of the two will prevail? To state the question is to answer it.

Life and youth must necessarily prevail." And M. SABATIER, who, though himself a Protestant, has the deepest sympathy with the Catholic ideal, and believes wholeheartedly in its persistence in the ancient Church, concludes with an appeal to the POPE on behalf of earnest believers, who have been sorely tried by recent events, but desire still to recognise in him "the living symbol of the spiritual unity of humanity." They wait, says M. SABATIER, "for no apparition of the Archangel Michael, for no startling revelation of the Divine mysteries. They wait for a word of human truth, of living reality, which shall awaken a powerful echo in their hearts, and give them strength to escape from materialism."

The appeal to the POPE, in view of what has just been said, must appear rather hopeless, but such faith in the future of the Church as it embodies is undoubtedly held with very deep conviction and a passionate loyalty by many liberals within its fold. Of this we have further witness in two new books, the first by Father TYRRELL, author of that most striking "Much Abused Letter," to which we have already called attention: "Through SCYLLA and CHARYBDIS, or the Old Theology and the New, by GEORGE TYRRELL" (Longmans, 5s. net)—a book which goes to the very heart of religion; and the second: "What we Want: An Open Letter to PIUS X. from a group of Priests. Translated from the Italian, together with the Papal Discourse which called forth the letter, by A. LESLIE LILLEY, Vicar of St. Mary's, Paddington Green" (Murray, 2s. net). This manifesto of a group of Italian priests, loyal friends of DON ROMOLO MURRI, leader of the Christian Democrats in that country, is more severe even than M. SABATIER in its criticism of the POPE, and unequivocally declares their welcome both of science and democracy, in the interest of religion and the Church. "Christianity," these priests maintain, "exists in the world as a law of Love and of Truth. It is love and truth that inspire those two factors of modern civilisation—science and democracy. That we may make it Christian we have welcomed them, seeking to make them our own, without reserve, without fear, without excessive concern for the past." And their plea for a new spirit within the Church and a wiser policy in its government is thus stated:—

"The democracy demands of the Church not only an attitude less conservative and less intent upon favouring the last remnants of the privileged nobility, but also a transformation and purification of forms and persons in her own Government, still as tenaciously monarchical and absolute as when she adopted it at the end of the third century and con-

solidated it in the Middle Ages. To this end those old coercive methods must be abandoned or relaxed; a certain measure of autonomy in their own provinces must be restored to the Bishops; a more liberal consideration shown towards the religious activity of the laity; sounder tests established in the choice of persons appointed to the supreme direction of her affairs; and in this directing body a wider representation of foreign nations provided for, whereby each may be governed by rules suited to its genius and local requirements." And in the same spirit they go on to demand freedom for the truth, both in science and the comparative study of religions, as all embodying "revelations of God to the human soul." It is not any imposition of authority that will confirm the people's faith. The soul, through its own free action, they declare, must find the ultimate truths of religion, "must find their reasons and learn their worth under the stimulus of its own religious experience, and bring this experience into relation with the religious experience of the human spirit throughout the ages."

That is the view of religion expounded in a most searching manner and with great power and beauty of expression by Father TYRRELL in his new book, while he also makes an uncompromising demand for the liberation of the Church from the present ill-advised despotism of its government, and pleads for a more spiritual conception of its Catholic ideal. "Through SCYLLA and CHARYBDIS" is a collection of essays, most of which have already appeared in this country or in foreign reviews, but it also contains a new essay on "Revelation" to which we would call special attention. It appears to us worthy to take its place as a classical utterance of religious faith, side by side with the section on Worship, in ROBERT BARCLAY'S "Apology for the True Christian Divinity" (1676), a vindication of the principles and doctrines of "the people called, in scorn, Quakers."

"On the ears of the hearer," says Father TYRRELL, "prophetic utterance must fall dead, unless there be within him a capacity to be evoked and directed by the Divine Word, a spirit to answer the Spirit. In default of such, the word may present concepts to the understanding and pictures to the imagination, but no real spiritual content. It will, if anything, rather puzzle, perplex, and annoy, than illuminate and kindle; for it will be estimated as theology or history, and not as true religious revelation—as statement and not as experience. To recur to what is plainly the aptest illustration, it will be as the great poetic and dramatic self-utterances of love to one who has never been stirred by passion, who lacks all experience of the spiritual force that so utters itself. Divine Love, the love of God, and

of man in relation to God, is the very sum and substance of religious experience. It is the phenomenon that explains itself spontaneously in Revelation, and which it is the prophet's aim to reproduce in others through the communication of the Divine Word. His work, then, is a social work, analogous to that of the teacher. Thanks to the teaching and tradition of the society into which we are born, we can appropriate the gathered results of the experience and reflection of others, and start, not from nothingness, but with a vast capital at our disposal."

* * * *

"This assimilation is precisely an act of inward recognition—a response of spirit to spirit, and not only the mental apprehension and acceptance of statements and meanings. This latter is but the assent to the word of man falling on the ear; not to the word of God spoken in the heart and conscience. Conscience must first appropriate the word, recognise it as its own, as the explanation of itself, and so impose it, as it imposes all its behests, imperiously and absolutely. In other words, the teaching from outside must evoke a revelation in ourselves; the experience of the prophet must become experience for us. It is to this evoked revelation that we answer by the act of faith, recognising it as God's word in us and to us. Were it not already written in the depths of our being, where the spirit is rooted in God, we could not recognise it."

* * * *

"Here [in the Old and New Testaments and in the authentic teachings of the Christian Church] mingled inextricably as gold in the ore, with much that is merely theological and ethical reflection, and much that is mere history and sacred legend, we have that revelation of Himself which God has given at sundry times and in divers manners to the prophets, and last of all through His Son JESUS CHRIST and his chosen Apostles. We have, so to say, the utterance of a collective and continuous experience of the human spirit in varying degrees and modes of contact with the Divine. It is ever one and the same truth, one and the same Love, that strives to break into full consciousness and find a sufficing self-utterance, which it finds at last in Him who was pre-eminently the Word of God.

"It is, then, in this great religious tradition that the soul finds the normal and necessary instrument of her awakening, formation, and guidance. Yet to take it as such it must be given her from within. She must see it mirrored in the depths of her own being" (pp. 304-7).

We have made this long quotation as the surest way of sending readers to Father TYRRELL's book. There are many other things we would gladly have said about it; but we can only refer here for a

moment to the final essay, which was published first in the new liberal Italian monthly, *Il Rinnovamento*, on "From Heaven, or of Men?" in which his plea for the truer ideal of the Catholic Church is powerfully enforced. "For us," he says, "once freed from our imaginative representation of an external God, who works upon humanity from outside; for us who recognise that the Divine Spirit is to be sought in the human spirit, where alone it speaks to us and reveals itself, the question as to whether authority (civil or religious) is from Heaven or of men assumes a new complexion, and needs a new formulation." It must at once be clear from such religious principles as are here avowed—and surely there is in them fundamental spiritual truth—that there is in the world and the Church an authority higher than the Pope and the ruling hierarchy of which he is the head. "It cannot be denied," says Father TYRRELL, "that in the life of that formless Church which underlies the hierarchic organisation, God's Spirit exercises a silent but sovereign criticism; that His resistlessly effectual judgment is made known, not in the precise language of definition and decree, but in the slow manifestation of practical results; in the survival of what has proved itself life-giving; in the decay and oblivion of all whose value was but relative and temporary." Father TYRRELL and those who hold with him to their old allegiance within the Roman Church, believe that it may still be brought to embody in the world the high ideal which possesses their own noble and lofty souls. What we feel is that they are expressing universal religious truth, which kindles our souls also. If the Roman Church can be so renovated, as they dream it may, we shall indeed rejoice; but assuredly the Spirit of God is now moving in many ways, and through many of the churches of this world, for the perfecting of that greater Catholic Church in which already, in faith and love, all who believe in the freedom of the spirit and the grace Divine may have a part.

THE essence of prayer is reverent and trustful seeking, the earnest desire, the upward look, and the confiding will.—*Samuel Longfellow.*

We must search out, set free, restore to honour the true life, assign things to their proper places, and remember that the centre of human progress is moral growth. What is a good lamp? It is not the most elaborate, the finest wrought, that of the most precious metal. A good lamp is a lamp that gives good light. And so also we are men and citizens, not by reason of the number of our goods and the pleasures we procure for ourselves, not through our intellectual and artistic culture, nor because of the honours and independence we enjoy, but by virtue of the strength of our moral fibre. And this is not a truth of to-day, but a truth of all times.—*Charles Wagner.*

THE CHURCH FOR TO-DAY.*

BY THE REV. S. M. CROTHERS, D.D.

Ye can discern the face of the sky, but can ye not discern the signs of the times?—*MATT. xvi. 3.*

ONE of the signs of the times evident to everyone who considers it, is the very rapid decay in this country of all sectarian zeal and the sectarian motive in the building of churches. A generation or two ago this sectarian motive was everywhere present, and had only to be appealed to to bring results. When a few people gathered together with ideas different from their neighbours, what more natural for them than to build a church, to call it by some denominational name, and then to invoke denominational loyalty in its support? To-day there is everywhere another idea of the function of a religious institution. It is coming to be seen that it stands for the things which men have in common, rather than for the things which are peculiar to certain individuals. There is a revival of the ideal of catholicity, of unity; and everywhere there is a tendency for nearly related religious denominations to come together in some kind of unity.

In speaking to-day of the work which is before us in this nation, before us as Unitarians, the national aspect of it, I do not wish to invoke the spirit of sectarianism or denominationalism, but I do want to point out the crisis in American life, religiously, and the need of some body of people ready immediately to meet that crisis. It is not a purely intellectual difficulty, not something which concerns the diffusion of ideas which we may value and which seem to us important. If we are interested merely in the diffusion of religious ideas, it is a question whether the church itself, in any of its forms, is the best means for such diffusion—that is to say, the meeting with certain ideas the want of individuals merely as individuals. The printing press does that in very large measure to-day. It goes everywhere, meets people in their thoughtful moments. They may read the book, the newspaper and the magazine and come in contact very directly with the precious thought of to-day.

What we are interested in to-day is something very different from that. We are interested in religion not merely as an individual privilege or attainment but in religion as a great social force, religion speaking to men together and showing them what they can do together. We are interested in having here in America some institution which shall stand distinctly for the ideal life, for the things of the spirit, for the dreams and the hopes of humanity. Just as we are building up other great institutions of civilisation, so we would have the soul of our modern civilisation adequately represented at the present time. And the question is, Is the soul of our modern civilisation adequately represented? Have we here in America an American ideal of manhood and of womanhood around which all may rally, and through which the best things of the present day may be transmitted to our children? It is that question which comes to us as we look beyond the

*A sermon preached in the First Church, Cambridge, Mass.

limits of our parish, to the nation of which we are a part. And it does not follow because there is a great deal of freedom, of intelligence, of idealism in America, all these good things are to be adequately organised without our effort and without our planning.

In a recent article upon the ideals of modern Germany, the writer, who knows his Germany and his America as well, tells of the way in which the German Empire is full of ideal aspiration peculiarly national; the ideal of social justice stirring the hearts of great numbers of men; the ideal of the infinite, with all its thought of religion; the ideal of truth gripping multitudes of earnest men and making them devoted to the further exploration of truth. The ideals of poets and artists, of citizens are mentioned. And then the writer says the strange thing about it all is that in all this spiritual ferment the church of Germany is counted out. It exists, it grows in its fashion, it has its steady constituency, but it has nothing to do with all these things which are most characteristic of the best life and the finest enthusiasm of modern Germany; that is to say, the church is not representative of the religion of Germany.

Now, I think, while at first we say, "What a contrast to our land," for it is a contrast in a great measure, that no one can look at what is going on, no one can discern the signs of our time without feeling that there is a very great danger of the same thing happening here in America which has happened in Germany. So far as large classes are concerned, that has already happened here in America—a divorce between the highest idealism, which is but another name for the deeply religious motive, the lover of the perfect, and the ordinary organisation of religion. That is to say, if you are travelling about our country and want to find out what are the best things being done, the finest enthusiasms cherished, the greatest hopes, the tenderest loves, the deepest faiths, you do not take it for granted that that last and best word that thrills the hearts of men as a living truth, is spoken in the church; that the truth lover, eager to speak his utmost word, must go out from his father's house, he knows not whither. That divorce of the eager idealism of a land from the institutions of religion is the real danger that threatens our land. That is the thing which brings anxious thought to those who to-day are looking at the signs of the times.

And then one asks, Who is to blame for this divorce if it comes? And I think the frank answer must be, The church itself, in its organised capacity, must bear the blame. I think you will say that there never was a time when what we call the "lay" thought of a nation was more serious, more spiritually minded, more truly idealistic than it is to-day in America, just as it is to-day in Germany or wherever men have been touched profoundly by the modern spirit. Here are the materials of religion, the hunger for religion everywhere manifest. That is to say, everywhere people are coming to feel that they cannot live by bread alone, but by something which nurtures the spirit within them. You cannot take up a daily newspaper

without seeing that. You cannot take up any representative magazine of our day without seeing that eager desire for social righteousness which is instinct with religion. Why does not the Christian church, with its long history, with its great struggle and achievement, above all with that tradition of the pure religion which Jesus preached against the conventionality of his own time, come to be recognised as the natural home for all these thoughts which rise above the present and lay hold upon a glorious future? Why is not its institution made for this very thing, used everywhere for every good cause? And the answer is one that goes back, not to an indictment against Christianity, but touches upon the weakness of human nature. It is simply this, that everywhere about us the growth has been a growth of freedom. The church has been clinging, desperately it may be, but clinging still to its own past, which was not one of freedom but one of external authority.

The dependence upon authority, upon the word of some other men, is not something that belongs to religion alone in its earlier history, to the church in its earlier organisation. All human society was organised in that way. Everywhere men have been pushed away from it. Everywhere by the method of experiment, of reason, there has been a profound revolution, first in thinking and then in feeling. It has changed within the last few centuries all political institutions. It has changed at a later time the institutions of education—a new education in the place of the old education. It has changed within our own time with amazing rapidity all the institutions of philanthropy, of reform, all the institutions for the punishment of the wrong-doer—all based to-day upon the principle of free inquiry as to present facts.

Wherever you go you meet persons who have been educated in that spirit. Ask them why they do in this way rather than that, and they answer in the most matter-of-fact way, not as their fathers would have answered, by appealing to some ancient authority and quoting his text as final. They tell you this is the result of experience, experience which can be verified every day, their experience and your experience. So every new step has behind it this test: experience of those who are competent.

Now what should we expect in the highest sphere of human thought and aspiration? What should you expect of a church which has become the organ of the spiritual consciousness of that kind of a community? You should expect that it, also, would appeal directly to present facts, would adjust itself to present conditions, would be seeking to interpret the life of its own time in terms of the spirit. What should you expect of a religion that is the natural development of the teaching of Jesus of Nazareth, beginning in his freedom of the spirit? It should face the modern world just as Jesus faced his world and interpreted it in the high ideals of the religious consciousness. What do you find? The church everywhere hampered by its own traditions, everywhere confused in its attempt in some verbal fashion to

elate itself to its own past, the greater world sweeping on, and the church instead of guiding it and leading it, anchored fast to some old ideal. We are upon a great pilgrimage. Here are men bewildered, seeking spiritual light, and what they need is not some light behind them, but some light that goes before them, a pillar of fire to guide them through the night. And it is just that which above all things is lacking here in America, the sense of the primacy, the leadership of the spirit, and that is just what men ought to band themselves together to establish here and there throughout our whole land.

An Italian historian has lately given to us a life of the Emperor Julian, whom the churchmen gave the ill-omened name of "apostate." He has given us a picture of that great "apostate" from Christianity who so shocked the church in its earlier field. After the empire had become Christian Julian apostatised, the churchmen said, into heathenism. The historian gives us an account of the man turning his back upon organised Christianity, not because of its austere requirements, but because Christianity no longer represented for him or represented to the world the highest and most uncompromising ideals of morality. Here was a man representative of high ideals, of great purposes and of austere life, and he looked about him for something which should impress itself upon the whole empire of which he was the head, should magnify these great things. The church only a few centuries after its beginning had completely forgotten those ideals which gathered together the little band of fishermen around Jesus. His predecessor, Constantine, with all the grossness and cruelty of his nature, was looked upon as a saint, not because he practised the life of Jesus of Nazareth, but because he upheld the correct metaphysical doctrine of Christianity. And so Julian said, naturally enough, "If this be Christian then I am not a Christian." He sought to revive again the teaching and the life of Marcus Aurelius.

That question is the question which the Christian Church to-day must again confront and it must confront it with absolute frankness if it is to hold its place of moral leadership in our own land. What is the central thing? What is the one thing which we are to seek and to follow? Is it a life, or is it a theory or a form? When we say it is a life, a principle of daily action, then it is not possible for us to give this merely a secondary place, it must be given the supreme, the deciding voice in all action and in our thought. Then it means that every one who seeks such a life is our brother; that everyone who is building up that life is not a destroyer but a helper and a friend. It means the destruction of our personal lives, the reconstruction of society according to the doctrine of love, according to the doctrine of friendship and of justice. The church will have its doctrines, but they will be the doctrines of the spiritual life. The church will have its faith, but it will be the faith not professed of the lips. Again we shall say, "The righteous man lives by a faith," and we shall search out the things that do contribute to the lives of righteous

men. Wherever we see one who is thus conspicuously righteous, just, we shall go to that man—whatever he may call himself, Pagan, or Jew or Christian—and ask, "What is the faith that sustains you, that flames forth from your life in some deed of daring rectitude, that sustains you in your time of trouble, puts love into your heart and peace?" We will go to that man and learn of him just as the man of science goes to learn the power he actually sees somewhere in the world. He doesn't know what it is, but he knows that it is there, recognises it, and studies it.

And so the church of which we dream, and for which we seek to lay here in America the first foundations, shall be one that shall treat every phenomenon of the spiritual life with just that kind of seriousness which the lover of any truth treats the facts which come to him. There we shall find the secret of its historical continuity. There are just a few great impulses that move society, that in their measure come to every life, the impulse to live, the hunger for life that is behind all business activity; the desire for social justice which makes our laws and our civilisation; the desire for beauty which is behind all the arts that give joy to life; and then that great human hunger for moral and spiritual perfection which is behind all religions and is common to all men. God does not lay before us at the beginning so that we can see it all that which shall satisfy these hungerings. The hunger is implanted in our own souls and it becomes the spring of all our various endeavours. We believe that this land of ours needs above all things more of this passion for the spiritual life. We believe that there is no real conflict between this passion and the other powers that are moving about us. We do feel, however, that the Christian church needs to be reorganised, needs to be organised according to the present freedom and sound reason, before it can do its great work as the centre of the best things in our American life. So here and there we seek to build up churches, weak though they may be at the moment, which shall be forever open to the new influences which come from the eternal; open to truth, open to humanity, open to the growing soul of man. And it is this desire for this more adequate expression of the actual religion of the present time that is the spring of our real activity.

THE deepest want of man is not a desire for happiness, but a craving for peace; not a wish for the gratification of every desire, but a craving for the repose of acquiescence in the will of God; and it is this which Christianity promises. Christianity does not promise happiness, but it does promise peace.—*F. W. Robertson.*

CHRISTIANITY does some of its most characteristic work in souls upon which the Lord has poured quietness and whose way into the great world He has barred. They can only do duties which are very near, and often they can only serve by waiting; but their gentleness makes them great, and, having nothing, they possess all things.—*Rufus Ellis.*

CORRESPONDENCE.

THE DOCTRINE OF MORAL FREEDOM.

SIR,—I agree with Mr. Jupp that the universe is a unity; for it seems to me that all that it contains is created and sustained by one self-existent Spirit, who by his immanence and activity in all his creatures relates each to each and all to Himself. But this gives me no ground for assuming that the acts of living beings are "determined by the whole force of the cosmic process." Still less does it compel me to believe that the moral decisions of rational beings are thus determined. All organisms are themselves centres of energy. As the process of biological evolution ascends from the inorganic world to the human being, creatures higher in the scale appear to have a greater range of self-originated activity; and I am inclined to think that Lotze is right in holding that this evolutionary process is probably intended by the Eternal Spirit to culminate in the advent of rational creatures who are not only self-active, but who are capable of freely choosing between co-operating with, and resisting, the expressed will of the God within them. It is evident that the necessary condition for this exercise of moral freedom could not exist till in the course of mental development man became capable of feeling the presence of moral ideals and the claims of the moral imperative. Such rational beings are, of course, related to and acted upon by all the physical and mental forces which surround them, but these relations do not exhaust their reality; they are self-acting spirits; the directive causal power which they exercise springs from the centre of their own being and cannot be adequately explained by any account of the physical and other forces which act upon them.

As moral and religious beings they and the immanent God who reveals Himself within them meet at this centre of their personality; and the all-important fact about them is the nature of that private intimacy between them and the indwelling God. It appears to me to be utterly vain to seek to give an exhaustive explanation by means of physics or psychology of what goes on in the inmost centre of our being where God and man thus hold intercourse with each other. God here reveals Himself not only as immanent, but also as transcendent; and the human personality and the divine personality are, in our ethical and spiritual experiences, distinctly felt to intelligently commune with each other, that communion being sometimes attended by a painful feeling of discordance, and at other times by the ineffable peace and joy of souls who are fully at one with the Father within them.

I believe that experience clearly testifies that at this point where God and man thus directly meet in our moral consciousness the human spirit in a measure transcends the limitations of law, and by a perfectly free act determines in each case of real temptation, its own relation to the indwelling God. This meeting-place of God and the soul is the seat of moral freedom, of real personal responsibility;

it is the theatre where characters are fashioned; it is the spring whence arise all inspiration and all divine consolation. It may be disappointing to physical science and to psychology to be told that here is a sphere of real freedom which they cannot fully bring within the scope of those laws which it is their business to formulate; but this disappointment is more than compensated by the fact that it is in this limited but all-important sphere of spiritual freedom that both ethics and religion breathe the breath of life, and so become the most potent influences in the elevation and liberation of mankind. The charge made by Green and some other Hegelians that such freedom is equivalent to "caprice" has, in my opinion, been amply disproved by Martineau, William James, James Ward, and many other eminent students of ethical psychology.

In this attempt to set forth my own position on this great question of moral freedom, I have indirectly indicated my answer to the larger portion of Mr. Jupp's thoughtful and suggestive letter. He admits that we *do* determine ourselves, but he adds:—"Must we not ask *what determined us*—what in all the great past and all the surrounding present made us the persons that we are, so that, acting according to our real character, as thus far developed, we make one choice and not another?"

Now, this is precisely the question which Spinoza asked himself, and he answered it in the way in which Mr. Jupp appears to have answered it. He thought that all the influences of the past and the present have entirely made us the persons that we are; have given us each a particular character, and that according to our character at the moment of decision we do and must determine ourselves. I have stated my reasons for dissenting from this account of the matter. No unsophisticated person ever asks himself what determined him to determine himself in a particular moral crisis; he is conscious that he himself was the original author of his self-determination. The growth of character is the outcome of a multitude of acts of free self-determination; and it is because of this that we feel ourselves to be in a measure responsible for the formation of our characters. But if you deny the reality of these free choices, and make the whole of our moral history the necessary product of past and present cosmic conditions, then assuredly you can reach one, and only one, conclusion, and that is the conclusion which Spinoza reached, viz., that all our moral decisions are determined for us, and that what we call free will or moral freedom is a wholly baseless illusion. We think we are free because we are not conscious of all the influences that determine our decisions. If we knew all the facts, says Spinoza, we should see that our character is wholly determined for us by God or the universe; and hence, he asserts that all such sentiments as repentance and remorse are wholly irrational and unjustifiable.

Such is the moral doctrine which Spinoza draws from Mr. Jupp's assumption that all our moral decisions "are determined by the whole force of the cosmic process." Mr. Jupp's religious nature revolts from Spinoza's conclusion, and he personally

escapes from it by saying that in spite of his cosmical theory he feels that "he must act as a being free to choose between several possible courses of action." Surely not only Spinoza, but nine hundred and ninety-nine out of every thousand intelligent persons would reply to Mr. Jupp: "If the cosmical philosophy which you profess to hold is true, this 'feeling' of yours, which you confess you cannot reconcile with your theory, must be regarded as a pure illusion—a mere survival of some outworn superstitious idea."

It is one thing when, as in the case of thinkers like Martineau, the "feeling of freedom" and the philosophy corroborate each other, and quite a different thing when, as in the case of Mr. Jupp, the "feeling" and the philosophy appear to be irreconcilably at variance.

Much as Mr. Jupp may deprecate it, I cannot but think that the great majority of those who are convinced by him that "our moral decisions are determined by the whole force of the cosmic process," will draw from this the necessary logical inference, and this inference will land them, not in free-will theism, but either in necessarian pantheism, or else in complete agnosticism. I feel assured that, in the case of mankind in general, it is *psychologically impossible* to believe at one and the same time that all our noble or ignoble actions are the necessary resultants of all the cosmical forces, and also that we were free in the performance of them, and are to be held morally responsible for that performance.

From Mr. Jupp's case and from the somewhat similar case of Mr. R. J. Campbell, the believer in the freedom of the will may, perhaps, not unfairly, draw the encouraging moral that in deeply religious natures neither Spencerianism nor Hegelianism, nor any demand for logical consistency avails to quench belief in the great libertarian principle that in all the moral crises of life there is open to the soul a free choice between two equally possible alternatives. CHARLES B. UPTON.

THE DISSOCIATION OF PERSONALITY.

THE title of this article is that given by the author, Dr. Morton Prince, an American doctor of recognised position, to a strange, painful, and at the same time fascinating book, describing a remarkable case of mental pathology. It ended in the restoration of the patient to complete bodily and mental health, but only after passing through a long course of bewildering experiences of a most extraordinary character.

Readers of Myers' "Human Personality" are familiar with the general facts, but in Dr. Prince's book they are given with a fulness, and precision, and dramatic detail which adds immensely to their interest. It is not only a scientific treatise and a study of an obscure problem in psychology, but also a pathetic and exciting story.

The patient, who is called Miss Beauchamp—though that is not her real name, which, for obvious reasons, is concealed—was a young lady who came to Dr. Prince in April, 1898, suffering from "neurasthenia of a pronounced type," severe headaches, and general debility, that in-

capacitated her from pursuing the studies to which she was enthusiastically devoted.

Nothing gave her any relief except hypnotism, which was resorted to when all other means of treatment had failed, and produced a marked, but only temporary, improvement. Unhappily, though the ultimate issue was successful, this led to a complicated Dissociation of Personality, as it is called. She assumed or became an entirely different character. Instead of being refined, intelligent, and even morbidly scrupulous, with saintly submission and unselfish resignation, she became childishly tricky and irresponsible, and also childishly winning in her ways. And in this condition she was not only free from her bodily ailments, which were thus shown to have been hysterical rather than physical, but incapable of feeling pain or weariness.

In this state she declared that she was not Miss Beauchamp, whom she insisted in speaking of as "her," and called "that chump," being now addicted to slang and cigarette smoking, which Miss Beauchamp detested, and gave herself another name, "Sally." She had a strong contempt and even animosity for her other self, and delighted in annoying her with practical jokes—such as putting spiders, of which she was extravagantly afraid, where she knew she would find them. As "Sally" she had lost her knowledge of French and other acquirements; but, on the other hand, she was clearly aware of many things of which as Miss Beauchamp she had at most but a sub-conscious knowledge. She described, e.g., with glee how Miss Beauchamp had in absence of mind torn up a bundle of banknotes for several dollars, and enjoyed the thought of her discomfiture when she discovered the loss.

Sally knew all that passed in Miss Beauchamp's mind; but Miss Beauchamp knew nothing of what she said or did as Sally, except from the effects.

After a short time the case was complicated by another change, called by Dr. Prince another "personality." The mental and moral differences in all three cases were so great, and so consistently maintained, that it was difficult to avoid thinking of them as if they were different people. They appeared to have separate and antagonistic wills, as well as different thoughts and memories and characters. In the last condition Miss Beauchamp was strong-willed, self-assertive, and haughtily reserved. And these characteristics were naturally intensified by the fact that she had no memory of her former life, and found herself, she knew not how, among strangers who treated her as a friend or intimate.

Between the first and the third state there was no community of memory. Miss Beauchamp's life in the one state was a blank to her in the other. But in the second state, as "Sally," she knew the actions, words, and thoughts of the first, and the acts and words, though not the thoughts, of the third. Or if this apparent mutual ignorance was some sort of hysterical assumption, it was consistently maintained for several years.

It was a strange "Comedy of Errors." It seemed as if there were three different persons, of widely differing character, with a strong aversion and contempt for each

other, possessing alternately the same body; only that one of them was too amiable for any feeling of ill-will, and was only pained and shocked by the doings of the others. Dr. Prince speaks of them as distinct personalities, and felt towards them as if they were separate persons. Though he says in one place, "They were, after all, the same being, inhabiting the same body—though no amount of argument could persuade 'Sally' to admit the fact."

The results were such as may be imagined, and in Dr. Prince's book they become a drama—sometimes farcical, sometimes pathetic, and at last threatening to reach a tragical termination.

The various personalities, or impersonations, were so real that he felt towards them with affection, pity, or respect, as if they were separately existing individuals.

They wrote letters to each other, often abusive or contemptuous. They interfered with each other's plans, one tearing up the manuscript written by another, and annoying each other in various ways. They replaced each other in the command of the body, often quite suddenly, and several times in the course of a day. The transition would take place in the midst of a conversation, and Miss Beauchamp in the altered condition would have to continue it in entire ignorance of what had been said before. In all the conditions she was anxious to conceal her distressing peculiarity, and showed remarkable ingenuity in doing so. With this object she would write notes of her doings in one condition for her guidance in another, and sometimes got hints through automatic actions as to the answer she should give to unintelligible questions. She succeeded so well that none of her friends, though noticing something strange and unaccountable in her behaviour, ever suspected the real state of the case.

The appearance of distinct individualities was greatly increased by the antagonism of will between the different conditions, ending in a severe and prolonged struggle for predominance between the second and the third, in the course of which the first was nearly suppressed. In this strange contest the poor body, which was the common battlefield, suffered so severely as to bring imminent danger of insanity or death. And yet through all the secret was jealously guarded.

But before things reached this pass Dr. Prince had made a momentous discovery. The Miss Beauchamp who had come to him for medical treatment was not herself. She had suffered from morbid nervous conditions from childhood, and a mental shock six years previously had produced a serious change in her character; putting her into the neurasthenic, ailing, over-sensitive condition of body and mind in which she first presented herself to him. The momentous discovery was that the real Miss Beauchamp was not either of the alternating conditions. She was a sort of compound of the first and third, without the moroseness and extreme self-assertion of the one or the depression and exaggerated meekness and scrupulosity of the other.

The problem was to re-unite these two sides of her nature. They both objected to being merged in the other; and "Sally" also objected to the consequent

elimination. But, in spite of all difficulties, Dr. Prince at last succeeded, chiefly through hypnotic suggestion, in effecting the re-union; but not till the antagonism of the fractions was reduced by the sufferings that had resulted from the contest among themselves.

Finally, Miss Beauchamp was restored to her normal self. She became again a healthy, intelligent, refined, and cultivated young lady. And this condition has persisted since June, 1905. There is something admirable in the common-sense with which she regards her own case. She remembers her thoughts and actions in the first and third conditions, and Dr. Prince says, "She has told me frankly about herself and her points of view in both conditions. These different states seem to her very largely differences of mood." She regrets some of her doings, saying, "After all, it is myself," but without any exaggeration of feeling.

That "difference of mood" gives us a clue to a partial explanation of this strange case. She might naturally have in her first morbid or hysterical condition an underlying consciousness of its unreality, bodily feelings of pain and feebleness without any bodily disease; for they disappeared immediately under suggestion and in her alternating conditions. And the bewildering changes might be a distorted effect of the protest of her real nature against her morbid condition, throwing her into an opposite or complementary state as a relief.

Her ignorance in one condition of her doings in another is paralleled by common hypnotic experience, and there are indications that it was not so complete as it appeared.

So far as the first and third states are concerned, this gives us the outline of an explanation. There is no need to think of there having been two separate minds in one body. It is sufficient to suppose that she passed alternately into strongly contrasted conditions of character, disposition, and memory. Yet it remains a very strange psychological phenomenon, which is in great measure unaccountable, though there have been other instances with which it may be compared.

But the second condition, "Sally," introduces further elements of difficulty. There are strong indications that the character, the chain of memories, and the will indicated by that name existed simultaneously with the other states of consciousness; that there was really another mind co-existing with the alternating states of consciousness. On one occasion, for instance, Miss Beauchamp was delirious with fever. And then "Sally" came—a sane though rather childish intelligence. She talked rationally about the delirium of her other self, and co-operated in the nursing, by coming at regular intervals to take the necessary nourishment and medicine.

Dr. Morton Prince and other good judges are convinced this secondary intelligence had an at least partially separate existence along with the primary, as a distinct and coherent consciousness and will. I am not able to accept such a tremendous assumption—one brain serving as the physical basis of two minds. But there are certainly peculiarities which

distinguish this state from the others. The memories belonging to it were not taken into the consciousness of the restored Miss Beauchamp. It had many resemblances, in character and in the extent and limitations of its knowledge, to that part of the mental life out of the focus of consciousness, which is called, by a different metaphor, the Subliminal Self, and which is manifested in the phenomena of automatism. The words and acts of a neurasthenic hysterical patient are a treacherous foundation on which to erect such a structure of theory.

The "Dissociation of Personality" is a convenient technical expression for indicating a certain class of cases. But it suggests the theory that personality is only a combination of elements of consciousness without any noumenal or real self. It might be employed with some advantage in that sense; but the metaphysical conception of a real unitary Self cannot be extruded from our thought. And the attempt to do so appears in this case to lead to the setting up of more than one personality in one body, theoretically only being distinguishable chains of consciousness, but in actual feeling regarded as almost separate beings.

This makes it worth while to give an account of Miss Beauchamp's case in terms of change of condition rather than personality. It is of great interest, and difficult to explain. Probably nothing like a complete explanation of it can be given. Insanity is a good word, but it does not help much. Explanations are offered basing the strange transitions upon brain changes, some of its constituent elements ceasing to function, and being replaced by others. But as a mere general statement, without any definite account of what the nature of these brain changes might be, this amounts to little or nothing. The most philosophical suggestion is, after all, that of Miss Beauchamp herself—that it was "largely differences of mood." Something more requires to be said about the condition called "Sally," but any further discussion of it would necessitate detailed references to the evidence beyond what is here permissible. C. D. B.

THE VAN MISSION.

It has been sought to make the weekly notes a record at least of all those friends of the Mission who have rendered assistance from the platform. Omissions have been brought to our notice, but they were unintentional, and not indicative of any want of gratitude. In addition to the visiting missionaries and the friends who have helped as occasion served there have been three men whose work should be specially mentioned before the summarising of the Van reports is passed on to another hand. Mr. Bertram Talbot, Mr. A. Barnes, and Mr. C. Barker have been the lay missionaries in charge of Vans Nos. 3, 1, and 4, respectively and with them the work of the Mission has been a labour of love as well as a duty. Their responsibilities have been innumerable. It does not seem an onerous position to bring a Van into a town, drive apparently instinctively to the most suitable site, and when the meeting-time comes move freely among the crowd with a cheery

word here, a leaflet there, a reply to the next comer, and anon the soft answer that turneth away the wrath of the indignant. Happy also is the missionary when crowds are clamouring for his literature, and when friendly hands are ready to assist him in the evening's triumph: What a jolly, picnicking sort of life it is as well—the constant change of scene, the pleasant journey through the best bits of England, the halts at noontide by the wayside! And what a glorious thing is sleeping in a van. How many there are, the sisters of the household in the main, who want to know how that is managed, but who search in vain for Mollycroft and downwards for the suggestion of that couch on which the tired missionary enjoys (!) his well-earned rest. But the change is effected behind closed doors. The Van is sitting-room, kitchen, office, and book-room by day; it is a wonderful chamber by night. Only it isn't the waving of a wand that makes the transformation. In the early stages of the work, the effort to build up a bed from a stack of pipes in its way is suggestive of the superhuman; and even in the end it takes the mere man as long to build his bed as it takes her of the accustomed habit to "make" one. And this toil and discomfort is but symbolic of the whole of the other side of the lay missionary's life. There are always plenty of good folk present in the hour of his success, but not many in his seasons of disappointment. And the picnic side of things is largely a matter of the imagination. A noisy *cul de sac* in the dark places of the city and the town is more frequent than the meadow with the promise of a bird song in the morning: It comes about now and then that you sleep secure amid the silences; there are other nights when the friendly watchman bids you safe bind if you would safe find, "for the place is infested with thieves." And then the sites don't provide themselves. There has been a preliminary survey of the ground before the tour opens, but the matter doesn't end there. The missionary has always to be feeling his way, and worrying himself over the next pitch. A score of difficulties crop up, and he is never quite sure until the end of his visit that he will have a peaceful tenure of his bit of land. He begins to dream of the territorial millennium foreshadowed by the politician, when he finds that because of his "Truth, Liberty, and Religion" he may encounter the domineering of the local autocrat, and, like Joe, have to move on. And he's not quite sure of his reception at the hands of his own people. He never goes away without converting the local Unitarian, who comes to the notion that the Mission is a splendid agency, but he generally has to face the idea that has gone in front of him that vanishing isn't a respectable form of Unitarian propagandism. In his mind's silence he is conscious of a high comradeship in this matter of want of respectability, but the tactful vanner holds his peace, and is content to bide the issue. So in all respects there is "another side"; and it is out of the recognition of the fine way in which our lay missionaries have played their part, that a fellow-worker com-

mends those upon whom so large a share of the work of the Mission depends. It has meant much to have such loyal and earnest men as Messrs. Talbot, Barker, and Barnes in charge of the vans.

The Scotch Van (No. 2) has been worked on somewhat different lines. For one month a lady shared with her husband the duties of the Mission, and Mr. Forrest's experience was in many ways unique. Messrs. Lenny, Russell, Kirkhope and Hall have each spent some time with the Van as lay missionary, and shown that eagerness in the work that justified the feeling of regret that their services must necessarily be of such short duration. One man one van, especially when your man is of worth; and if there are more men than you can use, then provide more vans—when those you have are paid for! Which word, indeed, suggests the only disrespectability that could attach to the Mission—if the body whose message it has carried far and wide should allow it to come home without having paid its way! Perhaps that passing rejoinder may be permitted to a criticism which is still heard where the facts are not known.

The returns for the week are again normal—that is, more than a half better than last year. We are suffering from holidays, and America, and other things. It is more difficult to get helpers at the moment. The vans are splendidly equipped with acetylene lamps, that make a big meeting on a dark night a pleasure. Unfortunately, in the absence of the lay missionary, our two ministerial brethren made the preparations, but, probably through an overdose of carbide, they burst the generator. While the tank was away for repairs, Mr. Winstanley, a good friend from Park-lane (near Wigan) lent a powerful motor lamp, and the eclipse was thus largely averted. One evening meeting had to be abandoned owing to the necessity of a long day's journey to overtake the programme, the Van passing by reluctantly a number of towns which were in the original scheme. The motive in this instance was to enable the Van to undertake definitely promised work in South-East Lancashire, and No. 4 Van accordingly was transferred to Ashton-in-Makerfield, where, last year, Rev. H. Fisher Short, of Crewe, was heckled night after night by a lay evangelist of the Established Church. After the Van left, this gentleman had the field to himself, and began to undo the effects of the four nights' Unitarian teaching. "What the Unitarians have left in Ashton," was the title on his first hand-bill. Meetings were held for weeks, and Mr. Short made one reply. But for a year the evangelist fulminated against the infidel, and up to this moment a correspondence is in progress in the local papers, conducted on the one side by Mr. C—, who has since last year been ordained and is now in charge of a local church. Curiously enough, however, now that Mr. Short has appeared in Ashton there to expound more fully his tenets, the champion of orthodoxy comes not forward, even though Mr. Short may again be setting forth doctrines which ought not to be left in Ashton. There have been splendid meetings at

Ashton, and the little chapel at Park-lane has been filled as well.

The gross attendances for 21 meetings reach 7,305, an average of 350, and the total for the season has so far passed 95,000. No 1 Van finished at Sheffield, where Revs. E. S. L. Buckland, of Derby, and Dr. Griffiths, of Manchester, the missionaries, were well supported by Rev. W. J. Cook of Attercliffe, and his people. This week Rev. R. S. Redfern, of Leigh, is at Masbro, and next week Dr. Griffiths will be at Mexbro. No. 2 Van was at Port Glasgow, Kilmalcolm and Johnstone, Rev. Ottwell Binns, of Scarborough, being missionary; Mr. R. J. Hall, of Oxford, the lay missionary, taking the week-end meetings alone. Sunday's report gave the promise of big meetings later, and this was fulfilled to the tune of 1,000 and 1,200 on succeeding nights. These figures, however, belong to next week's return. Rev. J. M. Mills, of Bootle, has been with the Van this week, and will be followed by Rev. A. Hall, of Norwich. No. 3 Van has missioned at Deptford and Greenwich. Revs. J. Page Hopps, G. Carter, A. J. Marchant, and T. P. Spedding, with Mr. G. Ward, were at the former place, and Rev. Jesse Hiperson and Mr. Evans at Greenwich. Lowest attendance for the week, 250. Rev. H. McLachlan, of Leeds, is with the Van this week, and help is wanted from Thursday next. No. 4, after leaving Knutsford, went, as already shown, to Ashton-in-Makerfield, and is working West Houghton and Leigh this week with Rev. Geo. Payne, of Knutsford. Next week Rev. Walter Reynolds, of Liverpool.

All communications and subscriptions for the remainder of the tour should be addressed, "Van Mission, Essex Hall, Essex-street, Strand, London, W.C."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Birmingham: The Old Meeting Church.—The Rev. Robert Collyer preached here on Sunday morning last. There was a crowded church, and many old friends assembled to hear the voice and see the noble face of the grand old man. The sermon, "Enoch walked with God," will appear in the *October Seed Sower*.

Blackpool: South Shore.—After a period of some unsettledness and uncertainty, we are glad to report that the affairs of this congregation have been satisfactorily adjusted. As the result of an application to the British and Foreign Unitarian Association and the North and East Lancashire Unitarian Mission all the old liabilities of the congregation have been discharged. To effect this a loan has been obtained for a number of years, within which period the church hopes to be able to pay off its debt of about £700. Some changes have taken place in the trusteeship, and the land and building are now vested in the following, who have accepted appointment as trustees:—Mr. Thomas Harwood, Bolton, and Mr. David Healey, J.P., Heywood (chairman and treasurer respectively of the N. & E. L. Mission); Mr. J. W. Barlow, Bury; Mr. W. Duckworth, Heywood; Mr. John Cunliffe, Blackpool; Miss Pollard, Blackpool; and Mr. J. M. Taylor, Blackpool, who are the continuing trustees. At a meeting of the congregation recently held these changes were ratified, a vote of thanks was passed to the retiring trustees, and the hope was expressed that the church would

speedily regain its prosperity. The building is conveniently situated in the Lytham-road, near the South Shore Station, and the services, which are conducted largely by members of the congregation, with occasional ministerial assistance, are bright and hearty. The many friends of the church will be glad to learn that its members are looking forward with confident anticipation to the future.

West Bromwich: Lodge-road Church.—The congregational outing to Warwick and Leamington was greatly enjoyed by all who attended, splendid weather succeeding a rather threatening start. The annual meeting of the gymnasium was held in the Lodge-road school on Wednesday last, the Rev. F. A. Homer being in the chair. The accounts of the society are in a flourishing condition, and the members are looking forward with enthusiasm to the coming season.

To live in love is to live an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—*Mary A. Livermore.*

We possess as a portion of our being a law higher than appetite, nobler and more enduring than all the laws of matter, the Law of Duty. We discern, we approve the Right, the Good, the Just, the Holy, and by this sense of rectitude are laid under obligations which no power of the outward universe can dissolve. We have within us a higher force than all the forces of material nature, a power of will which can adhere to duty and to God in opposition to all the might of the elements and all the malignity of earth or hell. We have thoughts, ideas, which do not come from matter, the Ideas of the Infinite, the Everlasting, the Immutable, the Perfect. Living amidst the frail, the limited, the changing, we rise to the thought of Unbounded, Eternal, Almighty Goodness. Nor is this all. While matter obeys mechanical and irresistible laws, and is bound by an unrelaxing necessity to the same fixed, unvarying movements, we feel ourselves to be free. We have power over ourselves, over thought and desire, power to conform ourselves to a law written on our hearts, and power to resist this law. Man must never be confounded with the material, mechanical world around him. He is a spirit. He has capacities, thoughts, impulses, which assimilate him to God. His reason is a ray of the Infinite Reason; his conscience an oracle of the Divinity, publishing the everlasting law of Rectitude. Therefore God is his Father. Therefore he is bound to his Maker by a spiritual bond. This we must feel, or we know nothing of the parental relation of God to the human race.—*Channing.*

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 15.

Acton, Creffield-road, 11.15, Mr. H. L. JACKSON; 7, Sir R. K. WILSON.
 Brompton, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. DAVID DAVIS.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. H. U. BLOOR, B.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. M. LLOYD THOMAS.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. E. C. HIGGINS.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. H. G. CHANCELLOR.
 Kentish Town, Clarence-road, N.W., 11 and 7, Mr. ARMYTAGH BAKEWELL.
 Kilburn, Quex-road, 11, AMHERST D. TYSEN, D.C.L., M.A.; 7, W. WINSLOW HALL, D.B.E.A.
 Lewisham, Unitarian Christian Church, High-street, 11, Rev. JESSE HIPPERSON; 7, Rev. GEORGE CARTER.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPES.
 Mansford-street Church and Mission, Bethnal Green, 7, Dr. BIMAL C. GHOSH, M.A.
 Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15, Mr. E. WILKES SMITH.
 Stepney Green, College Chapel, 11 and 7, Mr. W. R. MARSHALL.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. G. W. EAMER; 6.30, Mr. A. J. CLARKE.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. CLEMENT E. PIKE.
 Wimbledon, Smaller Worple Hall, 7 p.m.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. RUDOLF DAVIS, B.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOUENMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HARROGATE, Service at the Scotch Tea Rooms, Mr. GEORGE WARD, "The Christ that is to be."
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HOBHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. ROBERT COLLYER; 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. R. HOLT, B.A.
 LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. W. L. SCHROEDER, M.A., of Sale.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, Closed for re-decoration. Re opens Sunday, October 20.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENES.
 OXFORD, Manchester College, 11.30, Rev. PH. MOORE, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES C. STREET, Harvest Services.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 6.30, Rev. FREDERIC ALLEN.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. LOFTUS HARE.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
 WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

NO MORE HEADACHES

on Ironing days—No heat of Ironing room. No noxious fumes by using the "Dalli" or "Dallinette" (a smaller "Dalli"). To use them is the best, most simple, and most comfortable way of ironing. Self-heating with non-inflammable fuel, therefore no risk from fire. Healthier and safer than any other iron.

The "Dallinette" is a smaller "Dalli." Really excellent for light work and travelling. For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity, every description of ironing can be done with it.

Price of the "Dalli" 6/-, price of the "Dallinette" 5/9. "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 4 and 6, Moor Lane, London, E.C.



YORKSHIRE UNITARIAN CLUB.

COUNTY COMPLIMENTARY DINNER to the Rev. ROBERT COLLYER, D.Litt., of New York; Leeds and County Liberal Club, Quebec-street, Leeds, Saturday, September 28, 1907. Dinner at 7 p.m. Evening dress optional. Chairman: LORD AIREDALE. Tickets, 3s. 6d. each (ladies or gentlemen). Until Thursday (first post), September 26, tickets may be had of the Hon. Secretary, Mr. A. SIMPSON, 17, Parkfield Mount, Beeston, Leeds. Excursions and cheap trains from all parts of Yorkshire.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

INVALID ATTENDANT (Male)

I would be glad to hear of some one requiring his services. Strongly recommended by last employer. Full references can be had from Rev. G. H. VANCE, B.D., The Lodge Leinster road-west, Dublin.

WANTED, a post as NURSE-COMPANION or COMPANION-HELP, where maids are kept. Experienced.—E. I. Berwyn-terrace, Urwick-road, Romiley nr. Stockport.

LADY, qualified and experienced, desires POST in Preparatory School, or Family, in or near Dublin.—E. W., INQUIRER Office, 3, Essex-street, W.C.

LADY requires SECRETARIAL WORK in or near Manchester. Short-hand, typewriting, good précis writer, well educated.—H., INQUIRER Office, 3, Essex-street, W.C.

COMPANION to delicate Lady requiring kind attention and useful assistance in housekeeping, needlework, or travelling. Lady desires RE-ENGAGEMENT. Good references.—E. E., INQUIRER Office, 3, Essex-street, W.C.

Schools, etc.

CHANNINGHOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS. Next Term September 21.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

LANDUDNO. — TAN - Y - BRYN, (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School. Established 1893. Best conditions of health. Inspection cordially invited. Prospectus on application. L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.) C. J. MONTGOMERY, M.A. (Oxon).

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

EVERYTHING imaginable in Linenware direct from the very heart of "Linenland," at almost manufacturers' prices.—HUTTON'S, 5, Larne, Ireland, have regular customers all over the Empire. Interesting samples, &c., free.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

A READABLE WEEKLY.

"'PUBLIC OPINION' was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the "British Weekly."

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

"PUBLIC OPINION" is eminently a readable paper. There is no padding in it. It is a paper which exists to put on record the ideas which men are thinking, and especially the ideas which make for Religious, Intellectual, Political, and Social Progress as these are recorded in the world's books, papers, and magazines.

It is a paper specially suited for those who exert public influence—for "PUBLIC OPINION" does not reflect one side of life only—it seeks to cover all sides of thought and opinion.

It is the bare truth to say that there is no other paper published in Great Britain which every week contains such stimulus to thought, or such a vast amount of real information presented lucidly and in a readable type.

"PUBLIC OPINION" is published every Friday, and its price is Twopence. It has been in existence 47 years.

"PUBLIC OPINION" can be obtained from any newsagent or bookstall, or will be sent post free for one year to any address in the United Kingdom for **10s. 10d.** and to any place abroad for **13s.** per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

SPECIMENS SENT FREE ON APPLICATION.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POOOCK.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Telegraphic Address: "Thackeray," London.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW.
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Patron—HIS MAJESTY THE KING.

THE SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN,
P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

**36,474 Appliances given year
ending September, 1906.
Average of 700 per week.**

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth Encyclopedia, 8 vols., 28/- (cost 45/- net). Maclaren's Life of the Master, 25/- net, for 8/6. Cassell's Family Physician, 4 vols., (30/- net), 12/8. Burton's Arabian Nights, 17 vols., £13 13/- Julian's Hymnology, 21/- Encyclopedia Britannica, 1st Edition, 35 vols., half-morocco, in revolving polished oak bookcase, £16 18/-, pub. £85. Many other bargains. Everything that's a book supplied; no matter when published. State wants. Catalogue free. Books bought to any amount. HOLLAND BROS., Book Merchants, 21, John Bright Street, Birmingham.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 14, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3404.
NEW SERIES, No. 508.]

LONDON, SATURDAY, SEPTEMBER 21, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	593
LEADER:—	
The Boston International	600
ARTICLES:—	
John Ruskin's Economic and Social Teaching—II.	594
Children's Flower Fund	596
Leeds Unitarians and Dr. Robert Collyer	598
A Congregational Minister's Ordination	598
The Education of Religious Personality	600
A Liberal in Religion	602
The Radicalism of Phillips Brooks	603
Common Inheritances and Duties of Congregationalists	605
The Van Mission	606
LITERATURE:—	
Literary Notes and News	596
William Strode	597
American Biographies	599
OBITUARY:—	
William Hughes, of Widcombe, I.W.	599
THE CHILDREN'S COLUMN	597
NEWS FROM THE CHURCHES	606
OUR CALENDAR	607
ADVERTISEMENTS	608

NOTES OF THE WEEK.

"GREETINGS to 'INQUIRER' readers from readers on 'Ivernia,'" is a wireless message which reached us, via Crookhaven, on September 13th. Our appreciation of the kindly thought will be understood by the senders, although this acknowledgment will be late in reaching them.

We are glad to hear that Dr. Collyer is to preach in London on Sunday morning next, September 22, at Essex Church. The service begins at 11. Notting Hill-gate, the nearest station, is easily reached by Inner Circle, or Central London Tube.

It had been hoped that Dr. Collyer would preach at Highgate on the evening of the same day, but everyone will realise that such an undertaking would be too great a tax upon his strength, so we feel sure there will be a greater muster of London Unitarians at Essex Church to welcome the venerable minister.

A REPORT has been issued by the London County Council's joint Committee on Underfed Children, giving the average number of meals provided weekly for the school children of the metropolis during the last seven years. The children thus assisted numbered nearly 19,000 in 1900-1,

and nearly 27,000 last year, when meals were provided in connection with 263 schools.

THE religious event of the week and of the year is the formal union of the three Methodist bodies—the Methodist New Connexion, the Bible Christians, and the United Methodist Free Churches—under the one name, the United Methodist Church. The Methodist New Connexion and the Bible Christians represent very early schisms in the Methodist Church, the former dating back to the end of the eighteenth century, and the latter to the expulsion of William O'Brian from the Society in 1810. The United Methodist Free Churches were formed just fifty years ago, being themselves a union of several small offshoots from the parent church. The two great Methodist bodies which remain outside the Union are the Wesleyan Methodists and the Primitives. The divergencies between the parent church and the united church are at present too considerable to give ground for hope of an early union, but the Primitive Methodists might—had the voices of their ministers alone decided it—have been included in the Union; their laity, however, were reluctant to surrender their privilege of a two to one representation in the councils of the denomination.

THE Rev. Dr. Townsend, in the *Methodist Times*, gives a sketch of the manner in which the Union has been reached. The original proposal for the opening up of negotiations between the Methodist New Connexion Conference and the United Methodist Free Churches, with a view to organic union, was made by Dr. William Cooke, forty-one years ago. Two years later Rev. Samuel Hulme made a similar proposal for negotiations between the Conference and the Bible Christian Church. Both efforts were fruitless—apparently. But about twenty years later a Union Committee of representatives of the New Connexion and the Free Churches actually got to work, sat for two years, and drafted a scheme. It was not, however, until 1902, that the three uniting bodies appointed a United Committee. The scheme which has now been embodied in an Act of Parliament, and which has been adopted by the first Conference of the United Methodist Church, "represents an immense amount of patient and scrupulous labour extending over five years, during which the Committee has carefully touched and dealt with every side of denominational life and operation." "It was delightful," concludes Dr. Townsend, "to

observe how the healing influences of time operated increasingly to make the work of the Union Committee easier as the years went past; prejudices exhausted themselves, opposition subsided, difficulties were removed, even those who were at first impracticable finally resigned the struggle and were quiescent."

THE resolution consummating the Act of Union, whereby the three uniting bodies became the United Methodist Church, was passed at Wesley's Chapel, City-road, on Tuesday, amidst scenes of extraordinary enthusiasm and unanimity. It was most fitting that this historic event should take place on the Wesleyan family hearthstone. The Rev. E. Boaden was elected first President of the United Conference, and the Rev. G. Packer first Secretary, 612 votes being recorded for the former and 604 for the latter, not a single vote being cast, in either case, for any other. The same unanimity prevailed when the resolution making valid the union was put to the great assembly, whilst the Foundation Deed Poll was passed with only a single dissentient; and that was a great and impressive moment when the President declared that the three uniting denominations would be known by their distinctive names no more, but by the common title of the United Methodist Church. The Thanksgiving Fund of 100,000 guineas was started the same day, £22,000 towards the total being subscribed with alacrity.

DR. HORTON's protest last Sunday against the Limerick craze was timely and merited. Very justly he drove the blame home to the right quarter—unscrupulous and money-getting journals, which put sensation before truth, gain before good. Contrasting the journalism which is with that which was, he showed how in many respects the old-time journalism was better. They of the past at least recognised the duty of furnishing their readers with facts. They had recourse to argument, and they made their appeal to human nature's nobler side. These considerations scarcely seem to count with some modern newspapers. Dr. Horton spoke with deep gratitude of that section of the press which had refrained from stooping to such base methods of gain. Referring to the demoralising effects of these lotteries, he said: "Milton received £5 for 'Paradise Lost.' Here we have ten persons each receiving fifty-one times as much, and half a million people having their minds diverted from useful work in order to write nonsense. It is a dream of

Bedlam, and argues a country bordering on insanity."

A FABIAN Summer School has been held in Merionethshire, near Llanbedr, the lecturers including Mr. Bernard Shaw and Mr. Sidney Webb. It has been the occasion of much brilliant conversation, free discussion, and good fellowship; and was admirably calculated to bring about a better understanding among people who are all thinking for themselves about the greater social problems, and who, therefore, rarely find themselves in complete agreement. A co-operative holiday in the most beautiful part of Wales, to which a certain piquancy is given by economic lecturing and discussion, may be much more effective for fellowship than many London conferences.

CONGREGATIONAL ministers of the liberal school, emboldened by their leaders, have been giving freer utterance to their opinions, with the inevitable consequence that some have been compelled to resign their charges, and other have found themselves in tight corners. Certain young ministers have suffered acutely, and, to relieve them a Fund for the Defence of the Liberty of Prophesying has been opened. In a suggestive letter to the *Christian Commonwealth*, the Rev. E. W. Lewis, of Clapham, makes a magnanimous appeal to his brethren and the laity to rally to the support of the fund. He says: "I for one want to subscribe to it an adequate sum every year of all the years that I have anything to subscribe, so long as it is needed." Such a challenge is the best of all indications that the liberal movement amongst Congregationalists is on right lines—lines which recognise that the open mind is a poor thing apart from the open hand.

BUT Mr. Lewis goes further. He wants to see the fund put on a sound and business-like footing. Still more, he wants it to embrace a much broader and bolder scheme. He says: "At the present moment our movement, so far as its propaganda goes, is a question of sermons, books, magazine articles, public meetings, and demonstrations, with a newspaper or two; this is not enough for permanence; we have got to crystallise into something that has shape and point in it. We want an order of men . . . something like the Preaching Friars . . . they had better be young men; they must consecrate themselves to poverty and celibacy; to both these because in their work they must be absolutely free; they must have nothing to gain, and nothing, save themselves, to lose. No city can be taken by the blast of trumpets, and in this matter of ours there's a battle to fight, and it can only be fought as it must be fought by men who are not encumbered either by stipend or by family ties." Mr. Lewis is confident that the world is ready for a reaction in the direction of romance.

THE Committee of the Friends' Russian Famine Fund, 1907, has reported that £20,000 passed through its hands, including £1,100 subscribed by readers of *Punch* in response to its appeal for the Russian children. The committee believes

that all monies remitted to Russia have been honestly and wisely administered.

WITH the strike in Belfast still unsettled and all its sinister incidents fresh in our minds, we cannot but regard with the gravest anxiety the present crisis in the relations between the Amalgamated Society of Railway Servants and the railway companies. The dispute has arisen out of the refusal of the latter to recognise the former. It is surely now too late in the history of the labour movement for this country to be plunged into all the troubles of an industrial war at the beginning of the winter season, because certain employers refuse to acknowledge the legitimate office of the Trade Union. Mr. R. Bell, M.P., speaking in the St. James's Theatre, Manchester, on Sunday night, described the history of the present dispute, which began in January, 1906, with the refusal of the employers to permit deputations to them to be accompanied by the trade union officials. The refusal was repeated three months later. There followed mass meetings throughout the country, and a conference of delegates last November, which decided to postpone decisive action, in the hope of accommodation. Further advances were again met by the companies with refusal to negotiate. Finally, towards the end of August, Mr. Bell asked for a conference between the executive committee of the Amalgamated Society, representing 100,000 workers, and representatives of the railway companies, in order that they might come to an understanding as to what is involved in the recognition of the Society. He repudiated all desire to interfere with the management of the companies or with the discipline of the men. The executive had also decided to take the opinion of the members of the Society, as to whether they wished to withdraw their service from the companies at a given time in protest against their attitude. The original demands of the men, as given in the *Daily News*, were for a standard eight hours day for skilled and ten hours day for unskilled workers, with extra pay for overtime and Sunday labour. But the dispute is still the old quarrel over the recognition of the right of combination. It is a matter upon which sooner or later an agreement must be arrived at, and the sooner it is settled the better for the commonwealth.

EXHIBITIONS of "sweated" industries have attracted considerable attention in London and the provinces, and have quickened the efforts of those who seek a remedy. Another exhibition of the kind has been arranged to be held from September 21 to October 7, at the Bishopsgate Institute, Bishopsgate-street Without, this time with the very desirable addition of demonstrations of spinning, weaving, cabinet making, printing, book-binding, metal work, embroidery, &c., under satisfactory conditions, and some of the best work done in the country will be on view. It will thus be a combined exhibition of sweated work and of the arts and crafts as they should be. It is always more helpful to show how to do a thing well than merely to show how not to do it.

JOHN RUSKIN'S ECONOMIC AND SOCIAL TEACHING.

II.—POLITICAL ECONOMY.

IT is difficult to discover how far Ruskin made serious efforts to understand and appreciate the political economists of his day. Mr. Collingwood says, with reference to his lectures on the "Political Economy of Art," delivered in 1857 (now entitled "A Joy for Ever"): "He had been studying political economy closely for some time back." But the only direct evidence he gives for this statement is a letter written to Carlyle in 1855, in which Ruskin speaks of "reading up" this and many other subjects for his "Modern Painters," and adds: "My studies of political economy have induced me to think that nobody knows anything about that; and I am at present engaged in an investigation, on independent principles, of the nature of money, rent and taxes, in an abstract form, which sometimes keeps me awake all night. My studies of German metaphysics have also induced me to think that the Germans don't know anything about them." Make what allowance you will for hyperbole, this is a significant passage. But it hardly prepares us for the following words in the preface to those very lectures of 1857: "I have never read any author on political economy except Adam Smith, twenty years ago. Whenever I have taken up any modern book upon this subject I have usually found it encumbered with inquiries into accidental or minor commercial results" and so on. The first of these statements seems an extraordinary confession for a man who, two years previously, had pronounced the private opinion that "nobody knows anything about" political economy, and about two years hence was to make bitter attacks upon economists. But it is not consistent with the second, for Ruskin implies that in "taking up" books on political economy he had also read at least sufficient to justify an unfavourable estimate.* Indeed, I am afraid we get no clear light from such passages. Probably they are little more than first utterances of that dislike which blazed out into anger and contempt in later books, and no amount of reading would have much altered the course of his thought. For it was chiefly a matter of temperament and cast of mind. Even Mr. Hobson admits that Ruskin was "never fair to scientific men or to their methods" (ch. x. § 14).

The best way to explain Ruskin's quarrel with the ordinary political economy is to describe his own. This shall be done as far as possible in his own words. In "Unto this Last" we read: "The real science of political economy, which has yet to be distinguished from the bastard science, as medicine from witchcraft, and astronomy from astrology, is that which teaches nations to desire and labour for the things that lead to life; and which teaches them to scorn and destroy the things

* Strange to say, this estimate is not consistent with the allusions to political economists in the lectures. There is no criticism of them there; on the contrary, he twice speaks of them as maintainers of one central point of his own teaching, namely, the responsibility of consumers, especially the rich, in determining the kind of work to be done by producers (§§ 48, 143).

that lead to destruction." And again, its object is the distribution "not of everything to every man, but of the right thing to the right man" (pp. 119, 123). In "*Munera Pulveris*," the most systematic of his economic writings, Ruskin says: "The object of political economy is the continuance not only of life, but of healthy and happy life"; it is "the multiplication of human life at the highest standard" (§§ 5, 7). "The essential work of the political economist is to determine what are in reality useful or life-giving things, and by what degrees and kinds of labour they are attainable and distributable" (§ 11). And as examples of the wide application he would give to these principles, we may take the following passages: "We have to consider the economical and educational value, positive and negative, of literature; the means of producing and educating good authors, and the means and advisability of rendering good books generally accessible and directing the reader's choice to them." "The value of works of art is of the same nature as that of books; but the laws of their production and possible modes of distribution are very different, and require separate examination" (§§ 19, 20). Does Mr. Hobson go beyond the mark when he says: "His full, final conception of political economy, as a science of human welfare, includes within its scope not merely the processes by which men gain a livelihood, but *all human efforts and satisfactions*" (ch. iii. § 11)? Logically, the words I have placed in italics are justified by Ruskin's language, and, in any case, they indicate well enough the idea behind his contention that the ordinary political economy was petty and base.

Now, what would be the consequences of thus enlarging the scope of political economy? Clearly, this single subject would swallow up every other. It would appropriate to itself every branch of human knowledge and every department of instruction and action. It would make itself responsible for the spiritual bread of life as well as for the material. It would prescribe the beliefs and organisation of churches as well as the true principles of diet, agriculture, manufacture, commerce, and government. It is not surprising that Ruskin never got on with that "exhaustive treatise" on political economy which, he tells us, he at one time resolved to make "the central work of his life." To exhaust his political economy would have meant to gather up the conclusions of every science and of all branches of philosophy. His most obstinate hindrance was not ill-health or pre-occupation, but a vague consciousness of the infinite magnitude of his half-conceived plan. Unfortunately, this plan confused rather than clarified what he did write upon the subject. Probably no man of his time wrote more that was ostensibly devoted to political economy; but he constantly tantalised his readers by rambling. In "Time and Tide" and "Fors," especially, he displayed a strong reluctance to come to grips with real economic problems, and among the most genuine utterances of personal feeling were those in which he speaks of even his St. George's scheme as if it were a Frankenstein: "I would give anything to be quit of the whole business" ("Fors," Letter 61).

But a more serious, though less pathetic, consequence of Ruskin's idea of political economy was this, that it caused him to insist upon misleading definitions of the principal terms of the science, such as "wealth" and "value."

Take, for example, the famous definition of wealth in "Unto this Last": "There is no wealth but life. Life, including all its powers of love, of joy, and of admiration." What is the fault of this? The fault lies in its exclusiveness. There is, of course, a great truth in it, namely, the vanity of wealth, which does not promote life. But who denies this? Which of the economists whom Ruskin denounced denied it? It is the most familiar theme of moralists, and Adam Smith and J. S. Mill were both earnest moralists. In the succeeding sentences Ruskin clothes it with the eloquence of an inspired preacher, and these sentences are noble. But when he defines wealth exclusively as life, and admits no other meaning to the word, he flies in the face of usage and fact, and makes all scientific study of wealth impossible. He would not have done so but for his impetuous controversy with those who, for certain limited purposes, accepted a limited definition. He could not keep to his own definition, for he constantly, throughout his writings, uses the word wealth in its ordinary meaning.

That Ruskin was, for scientific purposes, on a false track, becomes still more evident when we consider his use of the word "value." But first let us notice that he himself regarded this as the keyword of the questions at issue between himself and the economists. The charge which he repeatedly brings is of the most extraordinary nature. Thus in the preface to "*Munera Pulveris*" he writes: "The modern political economists have been, without exception, incapable of apprehending the nature of intrinsic value at all." Again, in "Fors," we read: "You will find that the essence of the mis-teaching of your day, concerning wealth of any kind, is in this denial of intrinsic value. What anything is worth, or not worth, it cannot tell you: all that it can tell is the exchange value" (Letter 12). "My friends, the follies of modern Liberalism, many and great though they be, are practically summed in this denial or neglect of the quality and intrinsic value of things" (Letter 14). Now, what can be the meaning of all this? Of course, Ruskin saw many people about him who did not value things at their proper worth. In particular, he was moved by the lack of due appreciation of works of art and of the beauties of nature. And he would observe also that, even when people failed to appreciate things for their intrinsic qualities, they would be quick enough to note their money value in the market. It was natural that his sensitive and ardent mind should grieve or be indignant at this, and that he should be stirred to bring men to a keener realisation of the glory of the world and the nobleness of the best human achievement. In so far as he devoted his splendid powers to this end we owe him the profoundest gratitude. But why those sweeping accusations against the economists? Were they the most dull-headed and sordid of men? And were they responsible for the defects of others? Was every rustic for whom a primrose by

the river's brim was a yellow primrose and nothing more, a product of their teaching? Did they mould the mind of every Miss Kilmansegg? It was quite untrue that all the economists failed to apprehend intrinsic value. Not one of them did so. They only said, We cannot measure it, and therefore we cannot formulate any general laws concerning it. With reference to intrinsic value or "value in use" they would have accepted Ruskin's statement that "the sum of wealth held by the nation, instead of being constant or calculable, varies hourly, nay, momentarily, with the number and character of its holders" ("Munera Pulveris," § 39). But they would have added: "The exchange value of wealth is not so inconstant, and even when inconstant it is measurable. Let us investigate the causes upon which this kind of value depends." This is the principle which prescribed the limits to their political economy—limits by which Ruskin refused to be bound.

Yet he had to face the necessity of measuring the value of things in some way. For we have continually to decide how much of one commodity is to be exchanged for a given quantity of another. How did Ruskin propose to solve this problem? Absolute equity in this matter, says he in "Unto this Last" (p. 82), "can only consist in giving time for time, strength for strength, and skill for skill." Mr. Hobson speaks of this principle as of "doubtful validity." But he might use stronger terms. It is easy to measure time against time; but equal times of different kinds of labour, balanced against one another, would not produce equity. Then how redress the balance by measurement of strength and skill? It is impossible.

We see, then, that Ruskin's attempt to improve the fundamental definitions of political economy are failures, and that he seriously misunderstood the economists whom he so bitterly criticises. Naturally, he falls into great errors in many other parts of economic science. But I desire to close this article in another tone than that of criticism, for Ruskin's very faults were at least partly due to his great qualities—his large ideas, his earnest sympathy, and his passionate enthusiasm. "Life" was his favourite word and idea; he wanted a philosophy of life, complete in its framework and full in its detail; and if he went, here and there, far wide of the mark, it was because he did not (as he warns us against doing) "prefer the perfectness of the lower nature to the imperfection of the higher." Therefore, let us "not set the meaner thing, in its narrow accomplishment, above the nobler thing in its mighty progress; nor esteem smooth minuteness above shattered majesty."

HENRY RAWLINGS.

WE are informed that Professor James Ward, of Cambridge, and Professor Henry Jones, of Glasgow, have joined the editorial board of the *Hibbert Journal*.

TO CORRESPONDENTS:—Communications have been received from C. D. B., E. C., A. A. C., C. H., P. E. R., O. A. S., E. H. S., V. S., P. S., E. T.

LITERARY NOTES AND NEWS.

PERHAPS it would be rash to expect anything of first-rate importance in the autumn announcements. Great books usually come unheralded into the world. There are, however, a number of new claimants upon the hospitality of the library, and some of them will certainly deserve an ungrudging welcome. In the present issue we may confine ourselves to the books which deal directly with religion, or in the general scope of their interest touch the humanities on the religious side.

* * *

Messrs. Macmillan announce two further volumes from the papers of Lord Acton, "The History of Freedom and Other Essays," and "Historical Essays and Studies." The title and table of contents of the first volume arouse keen expectation. It will give us all that we can ever expect to have of his projected *magnum opus* on Liberty. The second volume consists, apparently, of occasional writings rescued from the reviews.

* * *

The same publishers announce another volume of more than ordinary interest in the "Letters of Martin Luther," translated by Margaret Anderson Currie. These letters are of considerable importance, and in this—the first English version—they have been arranged so as to form an autobiography. Melancthon, Erasmus, and Albrecht Dürer were among his correspondents.

* * *

Dr. Illingworth will publish, also with Messrs. Macmillan, a volume on the "Doctrine of the Trinity." "There are signs," he says in the preface, "that the doctrine of the Trinity is again likely to become the battleground that it has so often been before in Christian history—the battleground on which the contention for the faith will have, for the time, to be carried on." If we are to tread the well-worn ground again we cannot do it with a better guide than Dr. Illingworth. He is our ablest contemporary writer on the side of orthodox apologetic. The keen thought and spiritual insight of his books on Personality, Divine Immanence, and the Christian Character have made all Christians his debtors.

* * *

We are glad to welcome the promise of another book, to be called "Christus Futurus," by the anonymous author of "Pro Christo et Ecclesia." He describes it as "only a series of successive efforts to think what the Gospel of Jesus really is. Each line of thought is unfinished, and there is much in what is said that, in a mature work, would be more carefully guarded from misconstruction. These fragments are only published in the hope that those who have greater opportunity may find in them something to refine and complete." Evidently this original writer wishes still to preserve his strict incognito.

* * *

Messrs. Williams & Norgate have a number of theological books in hand, original and translated. Mr. Campbell's New Theology sermons, which is announced to be ready on September 17, will appeal to a wide popular audience, though there are many signs that public excitement over the new heresy has rather spent its

force. Two interesting volumes will be added to the Crown Theological Library. "The Sayings of Jesus," a translation of Harnack's "Die Sprüche und Reden Jesu" will be a companion volume to "Luke the Physician." "The Apologetic of the New Testament," by the Rev. E. F. Scott, who published a book on the Fourth Gospel lately, is an attempt to set forth the different apologetic motives underlying the various writings of the New Testament.

* * *

A volume of special interest to many readers of THE INQUIRER will be a selection of addresses and lectures by the late Herbert Rix. They are described as "the outcome of a large and liberal culture and of free and profound thought, the fruitage of a mind richly stored with knowledge, but never burdened or obsessed with it. They offer some of the finer results of long and careful brooding over the problems of religion, and philosophy, and social life."

* * *

The brilliant Oxford scholar Kirsopp Lake, now Professor of New Testament Exegesis at Leiden, has a volume ready which Messrs. Williams & Norgate will publish this month, entitled, "The Historical Evidence for the Resurrection of Jesus Christ." It is explained that the book is an investigation into history, and is concerned not with the spiritual evidence of religious experience, but with the testimony of early Christian literature.

* * *

The indefatigable maker of dictionaries, Dr. James Hastings, announces a new "Dictionary of the Bible," complete in one volume. For the busy man, who wants a book for easy reference, this will be a great boon, especially as it will be in no wise a compression of the five-volume dictionary. All the articles will be signed, and they have been written specially. In view of the very inferior quality of the smaller books of reference on the market this is a very welcome announcement. Messrs. T. & T. Clark will be the publishers. In form it will be a large volume of about 900 pages, and the price will be 20s. net.

W. H. D.

CHILDREN'S FLOWER FUND.

MANY of our readers will be glad, we feel sure, to see the following report of the "Flower Fund" for the years 1905 and 1906:—

The number of schools or departments of schools supplied with flowers during the year 1905 was 70, and the number of boxes sent was 556; during 1906 the corresponding figures were 76 and 695, showing an increase of 6 schools and 139 boxes. It is satisfactory to note that the falling off in numbers, which was mentioned in the last report, is thus shown to have been only temporary, and that the improvement is more than maintained during the current year.

The following extracts from letters received from head teachers of London Elementary Schools will give a better idea than any words of ours of the work which the Fund is doing, and of the pleasure given by the flowers to the London school children,

"I am hoping earnestly that you will be able to add this school to the list of schools already on your bounty for flowers. It is a 'special difficulty' school. The children are wretchedly poor and dirty, and are always really grateful for a few flowers. I should be very thankful if you could let me have some, it is so difficult to get flowers for 500, and I am sure that flowers have a most humanising influence upon little children."

"If there is a possibility of adding another school to your list, may I ask that ours may be the one? We are situated in —, and I expect that name alone tells you something of the neighbourhood. The children are very fond of flowers, and frequently turn out the paper boxes in the playground, searching for faded flowers that may have been put in. We shall be very grateful if you are able to send us some occasionally."

"I was delighted to have your post card with the promise of flowers from Miss —. And now our rooms are looking so beautiful, for a box of lovely flowers came yesterday. The children are charmed with the violets, primroses, king cups, anemones, and wild cherry. We are able to have two vases in each of the six class rooms. It is indeed kind of the little girl to undertake the work."

"It is a great boon to our girls and boys to have these flowers, and I am sure the children will be better observers of nature on their next visit to the country."

"I feel I must write to tell you how much we value the work of the Children's Flower Fund in this infant's school. I really don't know how we should get on without it! The kind friends at — send us such generous supplies that our work is rendered delightfully interesting. This week we have hawthorn, buttercups, king cups and bluebells. Yesterday afternoon 60 boys of seven years of age had a nice piece of may and a small blackboard each, and they drew so earnestly and carefully each from his own specimen that I said to myself in involuntary gratitude, 'What should we do now without these lovely illustrations?'"

The statement of accounts shows a credit balance of £4 ls. 10d. In spite of this satisfactory state of things, we appeal to our friends for increased financial help for the future. Since the date to which this report refers the work has increased rapidly. Many country schools have joined us as flower-senders, and we have been able to add 26 new London schools to our list. But the additional postage expenses will be somewhat heavy, and we ask all who are interested in the work of the Fund to do their best to help us to obtain fresh subscriptions.

We wish to thank not only those subscribers whose names appear on the list, but also all those who have collected and sent off the boxes of flowers and who have, in many instances, defrayed all the postage expenses.

Miss M. S. Beard, 20, Christchurch-road, Hampstead, London, N.W., will be glad to receive subscriptions, and also the names of any who are willing to undertake to send flowers. She will also be pleased to supply information as to the best method of packing the flowers, the times for sending, &c.

THE CHILDREN'S COLUMN.

THE ST. BERNARD DOG.

WHEN I was little there was a picture over our nursery mantelpiece of a poor man lost in the snow on the mountains.

You could see his pale face, with closed eyes, and a bit of his body only; all the rest was buried in deep white snow.

He was nearly dead, but was just being found by some great St. Bernard dogs, which had, perhaps, been looking for him all night. One dog had a little flask of brandy tied to his collar, and he was softly licking the man's hand with his warm tongue. The other dog had a cloak strapped round him, and he was lifting up his head and barking to call his master to the spot. You can imagine how his great deep bark would echo over the silent mountains, and how gladly his master would hurry to the spot as fast as the snow would let him. For he would know that his dogs had found the man who was lost in the snow, and were calling to him to come and help.

It is wonderful how God has put into the hearts of these great noble dogs the power to find and the wish to save those who are lost on the snow mountains.

If we were sinking lower and lower in the snow, all alone in the darkness, and frozen with cold, how thankful we should feel if one of these great warm friendly creatures bounded up to us, and licked our cold hands with his warm tongue, and called for help for us with his strong loud voice. We should know then that we were saved!

Where I am staying now, high up among the snow mountains in Switzerland, there is a grand St. Bernard dog named Prince. Sometimes, when we are having dinner, he comes and stands just outside the open door, and we go to him and give him the scraps off our meat plates. But he is so big he could easily eat a whole leg of mutton, I think!

I know of one St. Bernard dog who felt hungry when he was out walking in Southampton with his mistress, so he just took a leg of mutton from a butcher's shop and ate it up!

His mistress had to pay for the leg of mutton, and she was not pleased.

There are St. Bernard puppies for sale here. There is one big kennel with an open enclosure in front with two big St. Bernard dogs in it and ever so many puppies. Some of them have fluffy coats and some of them have straight coats; and the fluffy ones are thought the best, and cost the most money. One of these costs ten pounds.

They are such dear little things, and they press up against the palings of their prison and seem to beg people to buy them and take them away. When you go without letting them out, they cry and wail after you, and you wish you could buy them all. Many people do buy them and take them away to their homes.

They travel in little wooden boxes shaped like houses; there is a hinge on the top, so that half the roof will open to put the puppy in and take him out again at the end of his journey. They are quite nice little travelling boxes, with the boards of the roof put wide apart to let air in for the doggie to breathe.

One day I saw four puppies all close together in a very little cage looking—oh! so sad, poor little things—and outside stood three of these little wooden travelling houses, and a man was making a fourth, I felt so sorry for the little doggies shut up in the cage. But next time I came by, the cage was empty, and the wooden houses gone, and I was told that all the little doggies had found people to buy them and take them to their homes.

VIOLET SOLLY.

WILLIAM STRODE.

LOVERS of seventeenth century poetry will welcome to their libraries the volume of the works of William Strode, issued by Mr. Bertram Dobell. It is, we think, too much to say, with its editor and publisher, that the book will assure for the author "a permanent place beside Herrick, Carew, Randolph and Waller"; but this may be said—that its best pieces are distinct contributions to the literature of the period, and, as such, are not likely to be further neglected. Its seeming completeness vitiates, for it includes pieces which are quite trivial in most respects, with little compensatory merit in any particular of imaginativeness, expression, or technical skill; we have found them, in spite of their brevity, tedious, and cannot accept the suggestion that repeated reading enhances their interest. This said, lest any penurious verse should prejudice the reader against the general worth of Strode's exercises—a very large part of them are merely occasional pieces—we can recommend the poems as a whole as a valuable addition to the poetry of a period which has been strangely neglected, even by those who find in it some of their favourite reading. Hundreds of persons who affect a *penchant* for Herbert and Vaughan, for Herrick, and perhaps for Crashaw, unaccountably overlook at least half a dozen other writers who at their best have as good as these to give. The fact gives grace to the few, like Mr. Dobell, who are compelled to exaggerate the virtues of what they present in order to secure reasonable attention. The discovery—it was absolute—of Traherne was a fine feather for the cap of Mr. Dobell; that of Strode is another feather, but less fine, because it is partial and less important; and we trust he will accept this congratulation and criticism, and not exaggerate to himself the literary value of his last "find."

Of William Strode it is sufficient here to say that he was born probably late in the year 1600; was educated at Christ Church, Oxford, from 1617; took his degree in 1621; proceeded to holy orders in 1624; and in 1629 was chosen Public Orator of his University. He was regarded as "a pithy and sententious Preacher, an exquisite Orator, and eminent Poet," and would seem fully to have justified before his contemporaries at Oxford all those descriptions.

Most of the poems in this volume under our review have been printed before; but more significant, on the whole, are those which Mr. Dobell, from his exceptional store of original MSS., has herein printed for the first time. They comprise lyrics, elegies, epistles, and miscellaneous exercises of a religious and humorous nature, to say nothing of pieces of a more descrip-

tive character. Best are the lyrics, although it is true that some of Strode's finest and most highly wrought work is in the elegiac manner, and probably most readers will account the second poem, on the death of Mistress Mary Prideaux, as unmistakably the most complete, for delicacy and intensity, of his achievements:—

"Sleepe pretty one: oh sleepe while I
Sing thee my latest Lullaby:
And may my song be but as shee,
Nere was sweeter Harmonie:
Thou wert all musicke . . .

For thou wert all obedience, and hadst
witt

To doe Heaven's will and not dispute
with it."

Such lines catch up the best rhythm of the time, and it is worth while reading far to come upon them. They are more than characteristic, but they suggest both Strode's fine elegiac style and his power over the lyric structure when he cares to affect it. The latter is definitely shown in the first poem of the book, which opens:—

"When Orpheus sweetly did complayne
Upon his lute with heavy strayne
How his Eurydice was slayne,

The trees to heare

Obtain'd an eare,

And after left it off againe."

Here and there are lines which reflect the manner of Herrick:—

"He tell you how the Rose did first grow
redde,

And whence the Lilly whitenesse bor-
rowed:

You blusht, and then the Rose with
redde was dight:

The Lillies kisse your hands, and so
came white."

Now, this snatch is as good as anything of the kind in Herrick; but there is too little of the same quality to set Strode beside him. Did we appraise poets according to the excellency of their exceptional spurts, many a minor would run a dead heat with the greatest. It may not be: and Strode must remain lagging a good distance behind his contemporary.

We take the liberty of making a complete transcript of one of the shortest pieces, "On Jealousy"; it will serve to indicate much of the manner of the poet's moralisings:—

"There is a thing that nothing is,
A foolish wanton, sober wise;
It hath no wings, no eyes, no eares,
And yet it flies, it sees, it heares;
It lives by losse, it feeds on smart,
It joyes in woe, it liveth not;
Yet evermore this hungry elfe
Doth feed on nothing but itselfe."

The demerit of the piece as verse is obvious—it has not a single decent rhyme, its lines are weak; its merit, like that of many short poems of the metaphysical (falsely so called) school, lies, quite apart from structural considerations, in its directness.

Had we no other evidence of the wit of Strode, we should infer it from our consideration of the pieces which Mr. Dobell has classed as "Humourous Poems." We have been specially struck by one, quite exceptional to the time, a song in the Devonshire dialect. It should find a place in any future anthology of dialect poetry. In the longer poems are many exquisite

passages. We make a brief abstract, to represent what is a fair average:—

"Looke how the russet morne exceeds the night,

How sleekest jett yields to the dimonds light,

So farr the glory of the gray-bright eye Out-vyes the black in lovely majesty.

A morning mantl'd with a fleece of gray Laughs from her brow and shewes a spotlesse day."

Mr. Dobell has included in this collection a number of "doubtful pieces." We consider them exceedingly doubtful. For his claim that the poem on "Melancholly," usually attributed to Fletcher, belongs to Strode, he makes out a fair case, but we cannot accept it as conclusive, and tradition is yet a dog that will die hard.

There are few things in the present volume more pleasant than the translation of Strada's "Nightingale." Mr. Dobell has done well in giving us the original in an appendix, and readers will find no little delight in comparing Strode's more literal version with those of Ford and Crashaw. It is a beautiful example of facile transliteration, and we would dispense with much to retain this alone.

The play, "The Floating Island," written for the entertainment and gratulation of Charles I. during his visit to Oxford in 1636, is, quite apart from the conditions it served and its political references, a distinctly able production. Truly, it becomes somewhat tenuous and inconsequential; but the first half of it appeals to us as being unmistakably effective, if not brilliant, in its characterisations. It is almost of the nature of a polished morality play. The verse, with no pretension to the powerful swing of the Elizabethan line, is adequate, and the dialogue is clean—it is dialogue, and not the dichotomy of passages. What better address does one want than this, in which Malevolo speaks?—

"Free Passions,

(So ye must be) we know your grievances. Brother *Melancholy*, discreet you are, But not expressive; unprefer'd you are Because precise; but say, would you with State

Infold your armes; look sad, and feele content;

Live careful over bags, retire your selfe To solemn grieffe in Temples of delight, Sigh in a Sister's bosom, and complain Of Persecution at a plenteous Feast."

It may be urged against this play that it would not satisfactorily lend itself to acting; but such an objection is really an indictment of our modern taste, and is no criticism of the intrinsic dramatic qualities of the piece. If personifications do not appeal to us as directly as persons, if we cannot grasp virtue without a hero, and villainy without a concrete villain, it is largely because our dramatic sense has been blunted by over-indulgence in present-day melodrama. But it is the paradox of some of the best plays that they are not readily adapted to stage purposes. The older dramas are neglected for two plain reasons: they are dramas, and not comic operas; they are out of touch with a time which is dramatically out of joint.

[The Poetical Works of William Strode (1600-1645). Edited by Bertram Dobell. Published by the Editor, Charing Cross Road, W.C. 7s. 6d. net.]

WILLIAM C. HALL.

LEEDS UNITARIANS AND DR. ROBERT COLLYER.

UNDER the above heading the *Yorkshire Post* of last Monday gives an interesting and appreciative account of Dr. Collyer's doings in Leeds, which we in part transcribe for the benefit of our readers:—

"Lord Airedale gave a garden party at Gledhow Hall, Leeds, on Saturday afternoon, in honour of the Rev. Dr. R. Collyer, the American preacher-poet, who is now on a visit to Yorkshire. The gathering was attended by members of the Unitarian body in Leeds, his Lordship being chairman of the trustees of Mill Hill Chapel, with which his family have long been connected. Dr. Collyer has a romantic history. Born in Wharfedale over 80 years ago, he served his apprenticeship to a local blacksmith, but as a young man went out to the United States, where he has earned fame as a preacher of great power. He is now on a visit to his relatives at Beeston Hill, Leeds, but in less than a month's time will return to the land of his adoption. Before that, however, the University of Leeds intend to confer upon him the honorary degree of Doctor of Letters, while the authorities of Ilkley have invited him to open the new Free Library in that town.

"Dr. Collyer, who was accompanied by some of his relatives, was a picturesque figure on Saturday afternoon. Wearing a large 'wideawake' hat, and with white flowing locks and fine features, his form was easily recognised in the crowd of fashionable folk who were, with him, the guests of Lord Airedale. The visitors were free to ramble at will through the charming grounds and gardens of Gledhow Hall, and during the afternoon the band of the Leeds Rifles, under Mr. Renton Gardner, played selections of music. Tea was served in a large marquee in the course of the afternoon, Lord Airedale presiding.

"In the course of a short and happy speech Lord Airedale said that some three years ago he called upon Dr. Collyer in New York, and 'as old men,' they naturally drifted out to the subject of ages. Dr. Collyer said, 'But you are not 80 yet, are you?' and he had some difficulty in disabusing his mind of the idea that he was. At any rate, added his Lordship, as years rolled on his own warmth and devotion to the communion in which he had been brought up grew.

"Dr. Collyer, who was received with much enthusiasm, after remarking that this was the eighth time he had visited his Yorkshire friends, paid a well-deserved tribute to the singing at Mill Hill Chapel, adding that, to him, 'it was the best in all the world.' He remembered once a friend pointing out the old meeting-house to him, and saying, 'They are infidels in there.' When he (Dr. Collyer) entered the ranks of local preachers, an old shoemaker who had heard him preach for the first time said to him, 'Dost ta know what Ah think of thy preaching; lad?' He (Dr. Collyer) said he should like to know. 'Well,' came the rejoinder, 'tha will nivver mak' a preacher while tha lives. Th'rt too much given to finding a reason.' Speaking of Lord Airedale, Dr.

Collyer said if ever a man deserved a title his lordship did, and when he returned to America he should tell his friends that he had sat beside Lord Airedale, and talked to him 'just as if he had been nobbut a man.' In the old days at Ilkley, he recalled, there used to be an umbrella maker, who was once asked how much certain repairs would be. 'Well,' he replied, 'if you are a lady it will be 6d.; but if you are nobbut a woman it will be 3d.' 'She paid 6d.,' he said. Dr. Collyer added with much emotion that he would never forget the honour paid him, and the welcome given him, as long as he lived.

"At Mill Hill Chapel Dr. Collyer preached on Sunday morning, Sept. 15, to a congregation of over 800, filling all the sitting and standing room in the chapel. In the course of the service, which was partly taken by the Rev. C. Hargrove, one of Dr. Collyer's own hymns, 'Unto Thy temple, Lord, we come,' was sung. Dr. Collyer's address, which lasted over half an hour, was forceful and eloquent, and at times illuminated with a fine humour. His point was to show that we ought to make the best use of this life: in other words, he mused 'over the life that now is and that which is to come.' The touch of dismay with which men regarded the passing into the great beyond was natural. All the persons of supreme power and purpose had, however, been most abundantly loyal to what he described as 'the life that now is.' By people who, like himself, had had a long lease of life, death should not be thought of as a bane, but as a blessing, and not to die would be a bane. He believed in the solidarity of life here and hereafter."

A CONGREGATIONAL MINISTER'S ORDINATION.

FROM the *Carmarthen Weekly Reporter* of September 6 we take the following passage of a report of the ordination of Mr. Eric Davies, lately a student at Carmarthen College, as minister of the Laugharne Congregational Church.

On Tuesday morning, September 3, an address was given by Professor D. E. Jones, M.A., and there was a Welsh sermon by the Rev. W. Thomas, of Llanboidy. The ordination meeting was held in the afternoon, in the course of which the usual questions were then put by the Rev. W. Thomas. The following are the questions with the young minister's answers to them:—

What led you to think of being a preacher?

I was brought up under a Christian roof, and under the training of Christian parents. When young, not more than five years of age, I began to respond to the charm of the Gospel. From that time I determined to know what the Gospel was, and to become a preacher of it. As I grew up I came to realise that to know and do the will of God and rejoice in it is the high water mark of human life in the expression thereof. I also came to realise that men round about me, including myself, were wayward and not doing the will of God, which Will, in the expression thereof, means a life lived in terms of love, righteousness and joy, as far as man is concerned. I bethought myself—led, I believe, by God—that the best way in which I could express

OBITUARY.

WILLIAM HUGHES OF WIDCOMBE, ISLE OF WIGHT.

As the last sheaves of corn were brought home from the fields which he had farmed for so many years at Widcombe, in the Isle of Wight, William Hughes passed to his rest at the patriarchal age of 97. The veteran of Unitarianism in the island, Mr. Hughes came of a noteworthy ancestry who formed an uninterrupted line of ministers from the Act of Uniformity onwards. They were a South Wales family living on their own land at Llanelly, and are deserving of respectful record for their labours in the cause of truth and righteousness. Mr. Hughes's great-grandfather was a fellow of one of the colleges in Oxford, and in the reign of Queen Anne seceded from the Church. He was subsequently engaged along with his cousin Stephen in the translation of the Bible into Welsh. He was one of many Owens, the eldest sons in the family being always named "Owen," the second "David." This Owen Hughes had, with Stephen, been instrumental in promoting the cause of William III. in the Principality; but, being unambitious men, their own names never became prominent in public affairs. Stephen Hughes suffered imprisonment for conscience sake, at no little risk to his life, in Carmarthen gaol. Restrained by the hand of the law from preaching within a chapel, he became popular as an open-air preacher. A tree on the side of the Black Mountain served him as a pulpit, and the young men used to stand round armed to protect their minister from the officers of the Government.

Mr. Hughes's father was one of three brothers, all in the ministry. He came to Newport at the beginning of the last century, married and settled in the neighbourhood, and farmed his own estates of Youngwoods and Widcombe. At one time, when the pulpit of the Unitarian Chapel was vacant, he occupied it for a twelvemonth until a new minister was appointed. But except for this and occasional services he relinquished the pulpit. He was in the habit, however, of making a weekly visit to Portsmouth, summer and winter alike, to address the men in the dockyard, who became warmly attached to him. Like his son, he was a man of great physical strength, being able, it is said, to bend a horse-shoe in his hands.

William Hughes, his son, our late venerable friend, followed in his footsteps, a lover of good books and of the countryside, a sturdy and affectionate character, a strong politician, Tory, and Protectionist, a convinced Unitarian, and, in spite of his deafness, within the circle of his personal friends, a keen controversialist.

After being watched over with unremitting care by his wife and daughters during the latter months of weakness, his life closed peacefully on September 4. He was carried to his grave in the village churchyard at Gatcombe by farm labourers in their white smock-frocks.

I WILL govern my life and my thoughts as if the whole world were to see the one and read the other.—*Seneca*.

AMERICAN BIOGRAPHIES.*

THE American Unitarian Association has recently been very active in the production of delightful little books of biography. We have already noticed more than one of the "True American Types" series, including the abridged edition of Robert Collyer's *Life of A. H. Conant*, and also, more recently, his "Father Taylor." "Cap'n Chadwick," by his son, the late J. W. Chadwick, of Brooklyn, is a most welcome addition to the series. We honour the father, and love the memory of his son all the more for having read this story.

Mr. Seth Beach's volume of "Puritan Biographies" tells of Catharine Maria Sedgwick, Mary Ware, Lydia Maria Child, Dorothea Dix, Margaret Fuller, Mrs. Beecher Stowe, and Louisa M. Alcott, all lives that it is good to know about, and some of them long since well known to us.

President Eliot's little book contains four addresses given by him on various occasions, the first commemorating the two-hundredth anniversary of Benjamin Franklin, the second a birthday address on George Washington, the third on Dr. Channing, not, however, on the commemoration of his birth, as stated in the table of contents, but on the hundredth anniversary of the beginning of his ministry in Boston in 1803; and, finally, an address on the centenary of the birth of Emerson. These four addresses are well worthy of preservation in this pleasant form.

To these books issued by the Association we have added another, published by Houghton, Mifflin & Co., in Boston, and by Constable in this country, a memorial of the Longfellow centenary. Mr. Charles Eliot Norton writes with intimate knowledge of his friend, and in this sketch pictures with great skill the happy conditions of New England life amid which Longfellow grew up. Of the poet himself, when he had settled down at Cambridge, and was in the full work of his Harvard professorship, Mr. Norton says:—

"No living poet had now so wide a circle of readers, and his readers could not but entertain for him a sentiment more personal and affectionate than that which any other poet awakened. The spirit of humanity, of large hope, of cheerful confidence in good—this spirit into which he was born, and of which his own nature was one of the fairest outcomes—this spirit of the New England of the early nineteenth century—is embodied in his verse."

That is a very worthy tribute, beautifully expressed, and the whole brief sketch will be a most welcome memorial for the many lovers of Longfellow. The book contains two portraits, the first Healy's painting of 1842, the other a well-known photograph of 1879. Mr. Norton's sketch fills forty pages, the poems not quite twice as many, in fine large type.

* "Daughters of the Puritans," A Group of Brief Biographies, by Seth Curtis Beach. \$1.10. "Cap'n Chadwick, Marblehead Skipper and Shoemaker," by John White Chadwick. 60 cents. "Four American Leaders," by Charles W. Eliot. 80 cents. (Boston: American Unitarian Association.)

"Henry Wadsworth Longfellow," A Sketch of His Life, by Charles Eliot Norton, together with Longfellow's Chief Biographical Poems. (Constable. 3s. 6d. net.)

the will of God would be by going to men to tell them what the will of God is, and moreover how to express that will. In other words, I decided to become a preacher of the Gospel, with the result that I stand here before you. Should you want to be told in a sentence why I decided to become a preacher I answer—Because I love God and my fellow men.

Why are you a Christian?

I am a Christian because I regard the Christian ideal of life as the most complete human expression of the Will of God. To me the Christian life means a life lived in terms of love and righteousness, and filial trust in relation to the Being who rules the universe, called by Jesus Christ the Father. Be it understood here that I do not confound Christianity with orthodoxy. Christianity, in my opinion, is a life, not a creed. I shall never labour to make men orthodox as that term is commonly understood. But it shall be the labour of my life to make men Christ-like in life.

To me the central truth of Christianity is the Fatherhood of God, which truth implies the essential sonship of all men of all hues, of all shapes, of all ages, and of all states and stations of life.

I believe Jesus Christ came to call the world to the Father's feet where He found His rest. I am determined to do likewise in the name of Jesus, in the name of all the great and illustrious souls who found the same rest, and in the name and at the command of my own short religious experience.

Why are you a Congregationalist?

I am a Congregationalist in the first place, because I was brought up with the Congregationalists. And because I have never thought it worth while to change my denomination. I am a Congregationalist in the second place because the denomination has no fixed creed to which its preachers are legally bound to subscribe. Also because there is freedom in matters ritualistic. I am a Congregationalist in the third place because the denomination recognises the continuation of Divine inspiration and allows prophecy—speaking in the name of the everworking, ever-revealing God. In other words, because there is room in the denomination's pulpit for the expression of as many experiences and as many theologies as there are of prophets and theologians. Because the denomination demands not the expression of a stereotyped creed, but of its preacher's souls. I take this advantage to say, as I said to this Church when it did me the honour of giving me a call to become its pastor, that I shall insist on the right to think my own thoughts, and to say them as long as I am here. Should the Church become tired of me or my preaching I shall expect them to ask me to resign so that I can respectfully do so, that we may peacefully avoid any possible unpleasantness. Though I am a Congregationalist I do not promise to labour one bit to make the men I shall meet Congregationalists. I shall devote my life towards the enriching of human life in general, to make men in the deepest sense of the term, to make them true to the deepest, the best, the Christ within them. I shall leave it with them to choose their own denomination.

The answers, says the report, made a very favourable impression on the meeting.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 21, 1907.

THE BOSTON INTERNATIONAL.

On the eve of the International Congress of Religious Liberals in Boston, Mass., the fourth gathering of the "International Council of Unitarian and other Liberal Religious Thinkers and Workers," we had hoped to have a full programme to lay before our readers, that they might have followed from day to day the proceedings of the large number of their friends who will be gathered at Boston. It appears, however, that the arrangements could not be completed in time for the promised bulletin to reach us by this date, and we must be content with the preliminary sketch of the Congress week, which has been before us for some time. This is quite enough to show how abundant is the hospitality awaiting members in Boston, and how full of interest and stimulus the coming week will be.

On Sunday morning many of the ministers from across the Atlantic are to preach in Boston pulpits, or in the immediate vicinity; there will be an afternoon organ recital in the First Church, and then in the evening the opening meeting of welcome to the Congress will be held in Symphony Hall. Monday morning and afternoon (September 23) is devoted to the meetings of the American National Conference of Unitarian and other Christian Churches, with an opening address by the President, the Hon. CARROLL D. WRIGHT, the report of the Council by the Chairman, the Rev. PAUL R. FROTHINGHAM, and addresses by President ELIOT and the Rev. GEORGE A. GORDON, of the Old South Congregational Church; and in the afternoon further addresses, the last being by the Rev. MARION D. SHUTTER, D.D., of the Universalist Church, Minneapolis, on "A United Liberal Church."

On Monday evening a reception will be held in the Hotel Somerset to members of the International Congress.

Tuesday morning and afternoon will be devoted to regular meetings of the Congress, the address of the President, Dr. SAMUEL A. ELIOT, being given in the

morning, and in the evening the Rev. JOHN HUNTER, D.D., of Trinity Church, Glasgow, is to preach the Congress sermon in Arlington-street Church. On Wednesday morning a further session of the Congress will be held in Tremont Temple, and in the afternoon the Governor of Massachusetts will hold a reception at the State House. In the evening there will be sessions in the Old South and the Second Churches. Thursday is Cambridge Day, with a morning session in Saunders Theatre, the afternoon being devoted to seeing Cambridge and Harvard University, while in the evening there is a banquet in the Hotel Somerset. Friday is to be devoted to an excursion to Plymouth, and on Saturday there is to be another excursion to Fairhaven and New Bedford, while there is also rumour of an after-meeting of the Congress at Chicago in the following week, which a few, at least, of the foreign delegates may be able to attend. During the International week in Boston there will be morning prayer each day in King's Chapel.

This programme differs in one or two points from that given in the second bulletin of the Congress, which was issued with THE INQUIRER of June 1, and other changes may have been made since our last information was received; but it gives a very fair idea of this week's proceedings, and we must wait for the report which will soon be making its way across the Atlantic, before we can know how things actually went. Next week we hope to begin the publication of some of the papers read at the Congress, and meanwhile, that friends in this country may be in touch during the actual time of meeting with some of the chief of our American brethren who will be active there, and have, indeed, long been active in preparing for the Congress, we have gathered together in this number of THE INQUIRER some recent characteristic utterances of theirs.

The President, the Rev. SAMUEL A. ELIOT, D.D., who is a son of President ELIOT, of Harvard, and himself President of the American Unitarian Association, will be very pleasantly remembered by those of our friends who attended the second International meeting in Amsterdam, while the Rev. CHARLES W. WENDTE, the enthusiastic and indefatigable hon. secretary, has been at all the meetings—at the formation of the International Council in Boston, on the occasion of the seventy-fifth anniversary of the American Unitarian Association, in 1900, then in London, 1901, Amsterdam, 1903, and Geneva, 1905. Dr. CROTHERS, also, is very far from a stranger to our people. It is always delightful to meet him, and we are glad to be reminded by him of what PHILLIPS BROOKS was to Boston. We may be sure that, if he had been still living, the Congress would have had his warm sympathy. If PHILLIPS

BROOKS has a successor in the religious life of Boston, it is, perhaps, no other than the Rev. GEORGE A. GORDON, D.D., of the New Old South Congregational Church, and we rejoice unfeignedly that the Congress has enjoyed his active co-operation. When the reports come in, it will be seen how inclusive and truly catholic has been the spirit of this great gathering. Meanwhile, we are glad to have this little conference of liberal minds on our own account.

THE EDUCATION OF RELIGIOUS PERSONALITY.*

BY THE REV. SAMUEL A. ELIOT, D.D.,
PRESIDENT OF THE INTERNATIONAL
COUNCIL OF UNITARIAN AND OTHER
LIBERAL RELIGIOUS THINKERS AND
WORKERS.

THE point I want to make in this address is that religious truth requires the medium of personality. I can learn of the facts of history or economics or biology from books, from verbal or written communications; but religious influence is the contact of life with life, of spirit with spirit. Like the potential force of the sunlight that is in all the air around us and which waits for the burning lens to gather the rays and kindle a flame, so religious truth lies helpless until some personal enthusiasm comes to concentrate it and transmit it as power upon life.

Said Philip Brooks, whose inspiring personality made me determine to be a minister of religion, and whose characteristic message I am repeating: "We often hear the cry, 'Principles, not men.' But to send out principles without men is to send an army of ghosts abroad, who would make all virtue and manliness as shadowy as themselves. It is principle brought to bear through the medium of manhood that draws and inspires." Let us realise that spiritual vitality is not a matter of spontaneous combustion. It is kindled by a spark from the burning heart of another. Feeling acts on feeling and mind on mind. Courage passes from strong to weak. Enthusiasm springs from eye to eye. We cannot explain just how these influences work. We cannot locate the wires of this invisible telegraphy, but of the fact of such communication and transmission there is not the slightest doubt. All the victorious religious faiths have had a personal origin. Christianity is not a matter of ecclesiastical politics or stately rituals or dogmatic creeds, it is just the self-perpetuating power of an example. Christianity is not a system of doctrines, it is the testimony of a life.

Let us not mistake religious machinery for religious power. The mere existence of sacred institutions, rites, and observances does not constitute religion. "Behold the appearance of wheels!" cried the prophet. But let us never forget that the source of power is "the spirit of the living creature that is in the wheels." Organisation waits on inspiration. God's way to men is through men. Let us lay down our tracks of progress, let us wisely devise the mechanism through which our

* An address before the Religious Education Association at Rochester, N.Y., February 6.

thought and hope may speed; but let us remember that the usefulness of our institutions finally depends upon the amount of personal intelligence and devotion, pluck and patience, that goes into their operations.

I observe that the efficiency of a religious teacher cannot be safely predicted because of his scholarship or academic training or piety alone. These things are good; but, after all, the charm of body or mind or spirit that counts, the self-forgetting ardour that touches the heart, the ideals that inspire, are matters of individual temperament. The effective teacher, whether secular or religious, is not only a man who has that in him which will do people good if they take it from him: he is such a man that they can and will take it from him. The true prophet is he who, standing between the truth and the needs of men, transmits each to each, through the refining fire of his own personality.

Needless to say that the education of this mysterious quality of personality proceeds along very subtle lines. To analyse it is like trying to trace the edge of a wreath of mist, or like trying to separate tint from tint in the sunset sky. I can but hint at certain general methods of development which can be tested only in individual experience.

Religious personality demands first of all a conviction of reality. The effective religious teacher must deal with the things that are unseen and eternal as with matters of real experience. He must establish close communication with the permanent sources of power. He cannot be simply a looker-on at divine manifestations, watching them pass in parade before him. He must be himself in the marching line, obedient to the divine command. He needs the Psalmist's confidence in the immediate and omnipresent God. "If I ascend into heaven, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me."

The peril of the religious teacher is that he shall get entangled in the machinery of religion; that he shall turn aside from the way of the personal and direct approach of the individual soul to its creator, and get lost in the mazes of theological controversies, ecclesiastical forms, or conventional observances. It happens that I live in a university town and in constant contact with alert, open-minded young men. What demand do such earnest young Americans make upon a minister of religion? It makes no difference to them what badge or title a minister wears or what communion he represents. What they want is that he shall ring true. They demand clear sincerity of thought and speech, an unobscured vision of truth, a virile leadership in the ways of duty and public serviceableness. What they want is to be set face to face with the truth that can be verified in experience, a truth that works in every-day life. The first dynamic of religious personality is the sense of divine reality.

Second, religious personality requires the historic sense. It must be one law

which the effective religious teacher discerns, binding the past with the present in the unfolding of an infinite design. It will not do to mistake restlessness for progress, or revolution for reform, or the removal of our neighbour's landmarks for the enlargement of our own territory. The man who reaches for something before must hold securely to something behind. He must use, in creating a better future, the mighty impulse of the toiling generations behind him. Amid diversities of gift and operation the man of effective personality must discern the one spirit. Under the noise of debate his ear must detect the music of the universal religious consciousness. He must dare to believe that in the long run the unity of the spirit will bring together men now separated by the pride of dogma and the distractions of dispute. He must realise Theodore Parker's maxim, "Live upon the Past, in the Present, for the Future." Any form of faith that denies its ancestry is not likely to afflict the world with a posterity.

Third, religious personality can be educated only in and through liberty. By no law of constraint can a soul develop vitality. Imitation is simply limitation. Coercion only enfeebles individuality. Dictation produces a religious belief which is merely a quotation. Apologetics no longer convince. Freedom has its obvious perils; but the world has set up certain standards of intellectual sincerity which imply a spirit of fearless investigation, a spirit expectant, unfettered, and tireless. Unless religious teachers rise to that standard and practise that freedom of thought and speech, they cannot command or retain the respect of their fellow-citizens. They must use that liberty which is their birthright as the sons of God.

The sense of reality, the consciousness of unity and continuity, the use of liberty—I name these as the general principles upon which must proceed the development of the religious personality which is the only complete proof of spiritual verities. The one thing that makes men believe in religion is the sight and knowledge of a human life manifestly sustained of God.

I pass now to a brief consideration of some of the more specific ways by which we can forge and temper this weapon of personality by which the moral battles of our day are to be fought. The first thing to say is that personality is developed by *action*. Spiritual vitality, like physical health, depends largely upon exercise. Not by brooding, not by closet study, not by private argument, but by use are spiritual gifts increased. To win the promised blessing a man must be not a forgetful hearer, but a doer of the word. He needs acquaintance with human joys and sorrows and perplexities and pains; he needs to set his untrained capacity for sympathy in the positions where he must speak and act or own himself a coward; he needs to feed his nascent enthusiasm for righteousness until it grows into the persistent passion of service; he needs to pour himself unreservedly into the lives of others. Love grows in only one way—by loving. It increases as it spends itself. The multiplying of the objects of your affection as your children grow

around you does not diminish the proportion of your love for each, for your whole power of loving enlarges. There is the significant distinction between material and spiritual gifts. Material good is lost by giving. You give a man your coat, and you have one coat less. But you give a new idea or a new hope, and, while he gains something, you lose nothing. On the contrary, your own thought or hope is strengthened by the giving. By healthy, generous action are spiritual gifts increased.

Next, I mention, as an incentive to effective personality, *moderation*. That may strike you as a strange stimulant; but is not heat greatest when under restraint? The passion that is under control is the most genuine. I profoundly distrust the sensational religion which relaxes moral fibre and weakens mental vigour. I know that mere sensibility is not a test of vitality. Too often a quick excitability indicates a shallowness of soul. The flower may be beautiful; but it has no root, and soon withers. Sudden enthusiasms are apt to produce equally sudden reactions. Against the danger of extravagance set the better ally, self-control. It will confine the flame of ardour within just limits, and increase its power by concentration.

An effective religious personality needs, next, the sense of *proportion*. Every minister has opportunity to do twenty times as much as he is able to do well. The important thing is to know which twentieth to do. He must not squander the energies that should be devoted to a few things needful on a variety of things less needful. He must hold force in reserve. He must fortify his soul against needless regrets and profitless foreboding. He must not let the mistakes of one day spoil the work of the next day. His life is inevitably full of certain keen discouragements. The resources are often meagre, and the achievement far below his ambition or desire. He must not fail, however, in what Stevenson called "Our great task of happiness." A religious teacher works under high nervous tension, and he needs to know how to play and to enjoy simple and natural recreation. He must put worry aside and live cheerfully and serenely if he would make his personality the medium of a gospel of cheer.

Again, certain clear and definite *convictions* are essential to religious personality. An effective religious teacher must be an expert and a specialist in the things that relate to God, to duty, and to the eternal life. Our dependence in these days is too often on a spectacular or secularised religious teaching. Practical preaching is praised and doctrinal preaching decried. I know very well that theology is not religion, and that learning is not the measure of spiritual vitality. I know that theology must have an increasingly broad and inclusive definition. It must include the study of social ethics and civic reform as well as the study of opinions. It must include the literature of devotion, of poetic and artistic expression, as well as the literature of dogmatics. But theology thus broadly defined is the religious teacher's speciality. His office is the maintenance and transmission of inspiring convictions and spiritual life. No mistake could be greater than to

suppose that theological proficiency means dull preachers. As one of the honoured officers of this Association has pointed out: "The simple fact is that the great preachers of the Christian Church have been its great theologians. Augustine, Anselm, Bernard, Luther, Calvin, Schleiermacher, Chalmers, Newman, Channing—these men at the same time revived the preaching of the Church and remoulded its theology. The one function did not exclude the other. On the contrary, ample learning permitted simplicity of speech. It is so with every preacher. He may sentimentalise or entertain or discuss as he will; but, unless he has a background of solid knowledge, he will not for any length of time mislead a community into the belief that he has a right to stand before them as the interpreter of the ways of a living God. "Behold," says many a minister, like the fishermen of Galilee, "we have toiled all night and taken nothing." And then the answer comes, "Launch out into the deep, and let down your nets for a draught."

One other aid to the development of religious personality I must mention. I mean a consecration to the highest embodiment of character of which we have knowledge. After all, the thing that really kindles enthusiasm is enthusiasm, the force that really touches character is high example. Attraction is more potent than command. "Come" wins obedience quicker than "Go." Mere duty often repels, but loving goodness compels. For most of us it is a great admiration, a vision of an embodied ideal, that turns effort into power. When you come into contact with an eager soul, your own soul reflects that eagerness. From one man through many men, to all men, is the natural apostolic succession.

It is then, in loyalty to the spirit of Jesus Christ that most men of the Christian tradition find the highest development of their own efficiency. I know that scholars of equal reverence and learning are not agreed about many problems concerning the nature and work of Jesus. I know that not every soul responds to that impulse. But no intelligent man can help observing that the love of Christ is still the most compelling dynamic of the religious life of multitudes of souls. As you know, I myself believe in the pure humanity of Jesus Christ. That belief, far from diminishing the authority of Jesus, vastly increases it in the experience of many who would be his faithful disciples. It brings more closely to them the summons and inspiration of his heroic life and death. If they follow in his steps, they can become in some real though distant way like him. If they are filled with his spirit, they can live in his peace and work as he worked. The man who really takes to heart the story of the career of Jesus must burn with the desire to make the spirit of his life and teaching more real on earth to-day. If in his easy selfishness he remembers the brotherly love of Jesus, he will be not so much shamed out of his disregard of the rights of his fellow-men as drawn into the privilege of honouring and working for them. If in his idleness and aimlessness he catches something of the inspiration of the dauntless striving of Jesus towards the highest,

forthwith his problem will become not to see how little work he can do, and then escape to some pleasant self-indulgence, but how much work he can do for all good causes. If in his despondency and disappointment he catches something of the meaning of that triumphant failure on the cross of Calvary, he will go up to his own martyrdom in confidence and trust. If we but yield ourselves to the attraction of the highest faith and love, we shall find obligation turned into inclination. We shall do our duty, not because we ought to, but because we want to. We shall pass from the control of the outward law of constraint into the control of the inward law of liberty, and find in service our perfect freedom.

Action, moderation, proportion, conviction, consecration—I name these, then, as the instruments by which may be shaped the "Sword of the Spirit" which makes a religious teacher a captain and a prophet. I began with a quotation from Phillips Brooks, and I close with another. In his Baccalaureate Sermon to my Harvard class, he said: "Before we can make people wise or happy, we must make them believe in us. . . . In every age we see cold, hard, unsympathetic wise men standing up aloof, like snowbanks on the hilltops, conscious of the locked-up fertility in them, and all the time wondering why their wisdom does not save the world. The snow must melt on the mountain and come down in the spring torrents before its richness can enrich the valleys." The mere amount of a man's intellectual power or the truth of a man's doctrine is, then, no complete test of his usefulness. The scholar may find truth, but remain so wrapped up in contemplation of it as never to find the people to whom to impart it. The man of warm-hearted temperament may find the men, but have no vision to declare to them. It is the faith that "combines a truth with an affection" that has immortal power. That quality of soul makes a man a mediator. Ever what a man is must stand between what he knows and what he does. To furnish truth for men and men for truth is the noblest office of manhood.

A LIBERAL IN RELIGION.*

BY THE REV. CHARLES W. WENDE, HON. SECRETARY OF THE INTERNATIONAL COUNCIL OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.

WHAT is it to be a liberal in religion?

(1) Certainly a man is not liberal simply because he holds advanced or radical opinions. Whether he is liberal or not will depend on the spirit in which he holds them. If that spirit is narrow, unsympathetic with others' thought, scornful, intolerant, and irreverent, such a man is not a liberal. He is a bigot, no matter how freely he has discarded the traditional creeds or how vehemently he denounces the authority of pope, council, church, or priesthood.

On the other hand, a man who still

clings to these, who accepts the old dogmas and cherishes the traditional forms of piety, if he displays a broad and kindly temper towards those who differ from him in opinion, if he is ready to believe others' sincerity, and is charitable towards their views, if, in a word, he is "reverent towards others' reverence," that man is a liberal, no matter how orthodox his creed may be.

Herein lies the justification of the current term, "liberal orthodox." Strictly speaking, according to the correct use of language, to call a person liberal orthodox is as irrational as it would be to speak of him as free bound or rightly wrong. For orthodoxy implies a correct belief, it stands for infallible authority in matters of faith—the authority of church, creed, or scripture. It gives no countenance to any laxity of views, any individual independence of judgment. It permits no tolerance to dissent, no liberality towards heretics. But men's hearts are usually larger than their minds. They are not always logical in their conduct, whatever they may be in their theological opinion. Happily for themselves and the race, many who claim to be orthodox in their theology are truly, however inconsistently, liberal in their sympathies. They may occupy orthodox pulpits, but they are more truly to be reckoned broad-minded and liberal men than are many so-called free thinkers. For it is not the holding of this or that set of opinions, however advanced, but the spirit in which they are held, which marks the true liberal. It is a great misfortune for the cause of free thought in religion that this is not more generally recognised by the advocates of a rational faith. The mistaken notion widely prevails among them that a man is liberal simply because he is opposed to orthodox forms of belief. The man who vehemently denounces the inherited traditional creeds and institutions of Christendom, and ridicules and heaps scorn upon those that uphold them, usually justifies his course on the ground that he is liberal.

And yet, if my contention be true, he is simply a narrow, prejudiced, intolerant fanatic, only—a fanatic for free instead of conventional religion. Both types are equally unlovely and harmful to the cause of true religion. But the radical bigot is more hateful than the orthodox, because the logic of his principles ought to teach him to the contrary, and lead him to employ more sympathetic and gentle methods in religion. Orthodoxy, if consistently carried out, naturally leads to intolerance and persecution. But heterodoxy should prompt to the largest forbearance, charity, and kindness. The worst displays of illiberality to-day are to be found in the free thinkers' conventions and the columns of certain of their newspapers, while not a few professedly orthodox journals are weekly illustrations that men may profess the traditional views and yet display the most broad and reconciling temper.

(2) But now it should be added that, if zeal for advanced views in religion doesn't necessarily constitute a liberal neither does indifference to all religious views. Here we touch upon another mistaken notion current among free think-

*This article forms the greater part of a tract published by the American Unitarian Association, 25, Beacon-street, Boston, Mass. (No. 227), with the title, "What is it to be a Liberal in Religion?"

ing people. Such will often tell you that a man's creed is of no importance. It is his conduct by which he must be judged. Indeed, it is almost a cant form of speech for such to say, "It doesn't matter what a man believes, so that his life is right." But this is a mere sophism by which we deceive ourselves. It will not do thus to underrate the importance of intellectual opinions in religion. What a man believes really has a great influence on his character and conduct. If you were about to employ a physician, you would not say that it didn't matter what school of medicine he belonged to, what theories of disease he held, or what he believed the therapeutic effect of his remedies to be. If you were seeking a farmer to take charge of your farm or orchard, you would not think that his opinions about soils and crops and methods of cultivation would make no difference in his conduct of your affairs.

Why, then, should you suppose that a man's religious opinions will have no influence on his moral life?

It may not always be easy to trace this influence in the case of individuals. For, as has already been said, individual believers may hold their opinions very loosely and be a great deal broader than their avowed creeds. But even these, if we examine closely into the sources of their conduct, will be found to have certain interior convictions or principles of action which colour and shape their lives, and which are their true creed, whatever they may profess to believe.

On the larger plane of social and national life, however, it will be easy to show that true intellectual beliefs are of vast importance to mankind. The creed of a people largely determines the character of that people. The creed of the Hindoo that this material universe is an illusion, and that life is a vain and undesirable thing, is largely responsible for the nerveless, hopeless, apathetic character of their civilisation.

The Inquisitor in Spain believed, in common with his age, that God hated and punished everlastingly all heretics. This belief profoundly affected the acts of a Torquemada and his priestly colleagues. They thought they did right in torturing and destroying thousands of their fellow-men. Will any one claim, in the lurid light of such testimony, that it makes no difference what a man believes? How can his life be right if the interior convictions and principles of action which guide that life are not right? Our life, in a true sense, is only the expression of our beliefs.

Another illustration: A few summers since, in Switzerland, I observed, as others have observed, the great influence the creed of a people has upon the life of that people. As I passed from the Protestant to the Catholic cantons, I found a vast difference between them. It was not a difference in race or of antecedents or of social conditions or of government. They are the same people, to all appearances. The climate, scenery, material environment, industries, and pursuits are essentially alike. It is their mental attitude towards nature and life which is so wholly unlike, and alters their entire demeanour and outlook, so that they do not seem

like the same people. This difference is seen in all the relations of their domestic, industrial, social and political life. Their dress, manners, conversation, and the general aspect of their farms, villages, and towns, display it. It is a difference grounded in diversity of creeds, conceptions of the universe, and of moral and religious duty. Thus Roman Catholic religion produces one type of character and civilisation, and Protestantism another type. The difference between an Englishman and a Frenchman, a German and an Italian, a citizen of Belfast and one of Tipperary, is not so much one of race or environment: it is one of religion.

The opinions we hold on these great questions are; therefore, of profound consequence to our personal and social life. The Scriptures say truly, "As a man thinketh in his heart, so is he."

To be liberal, therefore, is not to hold this or that set of opinions. It is not to antagonise other people's opinions. It is not, finally, to have no opinion at all. Liberalism is a temper, an attitude of the mind—a disposition of the heart towards truth. Liberalism is the supremacy of the spirit over the latter in religion. It is the mind in a state of growth, and is thus distinguished from orthodoxy, which is the type of a mind that has stopped growing, which accepts finalities in religion, and claims that its opinions are infallible.

Liberalism recognises that all opinions are more or less fluctuating; but it clings all the more firmly to the interior principles, the great central convictions which determine the character of individuals and people.

What are these principles? One of them is that we may trust the veracity of the human reason; that a divine thought rules the universe, and our human thought is its faithful reflection. Our reason does not, indeed, teach us everything; but, so far as it goes, it is trustworthy, and it goes far enough to give us a right interpretation of nature and an adequate philosophy for the ordering of our lives.

Liberalism furthermore affirms that all thought is free, that to attempt to cram it into dogmatic formulas, and thus arrest its growth, is a crime against nature and an impiety against God. The true liberal recognises that there should be progress in religion as in all else. He keeps his mind open to every influence that will increase his knowledge, enlarge his mind, and improve his character. He seeks to grow as the plant grows, as the tree adds layer to layer, as the whole creation develops the ever-increasing purpose of its Maker. In a word, the liberal thinker is an evolutionist in his philosophy. He believes with the poet,—

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with
the process of the suns."

The true liberal maintains, moreover, that, while belief profoundly affects conduct, yet conduct in turn is the true test of belief; that men's deeds reveal, and justify or condemn their creeds. He holds that thought is good, but life is better, and that he is most likely to lead a noble life who has the clearest vision of truth and is most faithful to his ideals.

Once more, liberalism believes in

sincerity in matters of faith. It fearlessly utters its honest convictions. It abhors cowardice, it deprecates mental reserve, it despises hypocrisy. It speaks the truth fearlessly, but it speaks it in love. For love is the universal solvent which melts even the rigidity of dogma and tradition. No mind can be truly free which entertains a hateful, scornful spirit against another mind. The true liberal not only tolerates, but loves his fellow-men. He is charitable to their intellectual errors and sympathetic with their endeavours after truth. He reverences their reverences. He knows how gradual is the change from one set of opinions to another. Therefore, he is not impatient with error, if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity—a loveless heart, an intolerant mind.

This is our answer to the question, "What is it to be a liberal in religion?" These are the liberal things which the liberal deifies, and by which he shall stand. This is the true interior spirit of Christianity. "The hour is come when the true worshippers shall worship the Father in spirit and in truth." "The spirit of truth shall lead you into all truth." It is the teaching of Paul. "Where the spirit of the Lord is, there is liberty." "Serve the Lord in newness of spirit, and not in oldness of the letter." Finally, it is the prevailing temper and purpose of our Unitarian Church, which, in the language of the hymn we sing together so often, declares:—

"The seekers of the light are one,"

One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God,

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The life that maketh all things new,

THE RADICALISM OF PHILLIPS BROOKS.*

By S. M. CROTHERS, D.D.

It is the fate of great men to be misunderstood in proportion as they are admired. Their admirers are not content with enumerating their positive virtues: they proceed to eliminate all those characteristics which seem to them to be inconsistent with their idea of perfection. The result is a colourless picture of commonplace virtue. In idealising the hero, he is conventionalised. We are familiar with this process in the case of Washington. Channing was a conspicuous victim of indiscriminating admiration. His immediate followers evolved a something called "Channing Unitarianism" which has effectually obscured the real Channing from those who do not take the trouble to go back to his own writings.

Only ten years have passed since the death of Phillips Brooks, but we can detect the same process going on with his memory. In the many tributes that have been given there is ample recognition of those virtues which the church has agreed to praise.

*This article appeared originally in the *Christian Register* of Feb. 5, 1903.

We are told of his undoubted piety, his genial sympathy, his loyalty to his friends, his fervent eloquence, his deep personal faith. It is the ideal of the churchman loyal to his own creed, but tolerant and sympathetic toward all men. All this is true; but is it all the truth? Was Phillips Brooks simply a representative of a very beautiful and tolerant churchmanship, or did he also have in him a possibility of iconoclasm? With all his piety and with all his evangelical temper, did he not have also a vein of transcendental radicalism which allied him with Theodore Parker, and which justified the fear which the conservative members of the church had of his influence?

The position of Phillips Brooks has often been obscured by the absurd claim that because he stood for liberalism he was therefore a Unitarian. The very centre of Brooks's faith lay in the incarnation. He was not interested in the controversy between Unitarians and Trinitarians. The point which I wish to make is that there were times when Phillips Brooks gave forth utterances which would have startled many a Unitarian convention by their radicalism. The principles, if carried to their logical conclusion, would overturn every form of ecclesiasticism that is based on creedal conformity. That Phillips Brooks himself did not push them to their practical conclusion is evident enough. But there his words lie, only awaiting some new reformer within the Church to make them watchwords in a struggle against religious conventionality.

There is a volume which is less known than it should be by the admirers of the great preacher. It is a collection of "Essays and Addresses," and contains an essay on "Orthodoxy," which seems to me one of the most thorough-going bits of "destructive criticism" that one can find in the literature of liberal religion. It exhibits Brooks in the rôle of an iconoclast. The idol which he is attacking is one which has many worshippers in his own church. It is the notion that the Church has in its custody a "deposit" of truth "fixed and limited" to which its members are to conform and by which they are to be judged. He does not discuss this or that orthodox doctrine, but fearlessly examines the fundamental assumption of all orthodoxy. Has the church anything to offer as a substitute for individual truth-seeking? He answers in the negative. Has the Church a right to set up any standards by which the results of individual truth-seeking may be judged? To this fundamental question he answers just as Theodore Parker would answer. Here is his description of orthodoxy. "Orthodoxy is in the Church very much what prejudice is in the single mind. It is the premature concert of certainty. It is the treatment of the imperfect as if it were the perfect." He is careful to explain that orthodoxy has its place. "And yet prejudice is not to be ruthlessly denounced. It is not only to be accepted as inevitable: it, or that for which it stands, is to be acknowledged as indispensable. If prejudice can only be kept open for revision and enlargement, if it can be always aware of its partialness and imperfection, then it becomes simply a point of departure for newer worlds of thought and action."

To one who knows anything of the

temper of the ecclesiastical mind there is something delicious in this statement of the function of orthodoxy. Portia's statement of the conditions under which the pound of flesh might be obtained was not more tantalising. "Be as orthodox as you please," he said in effect to his brethren, "only treat your orthodoxy as a prejudice. You will find it an admirable point of departure." He expresses this attitude toward all standards of orthodoxy very frankly and fully. "It all, then, comes to this: that the idea of orthodoxy is a natural idea, and will always present itself and claim men's interest. But it must be compelled to know its very inferior importance, and to keep its very inferior place. It is an arrogant and pushing thing. It is always crowding itself into thrones where it has no right. So long as it simply represents the temporary and local coincidence of opinion, furnishing the general meeting ground of minds which have reached about the same degree of truth," and "so long as it joyfully recognises that there are regions of truth supremely true outside itself, and sees brave and devout spirits going forth into these regions and gives them cordial God-speed," he approves of it. "As soon as it tries to set bounds to renewed thought and speculation, it is bad; and by a noble law of their nature men will feel its badness, and it will lose its power over them."

Is not this but another way of saying that to a real truth-seeker the whole conception of orthodoxy loses interest. So he is willing to admit. "We cannot but believe that in the future the whole conception of orthodoxy is destined to grow less and less prominent. Less and less will men ask of any opinion, 'Is it orthodox?' More and more will they ask, 'Is it true?'" This is his conclusion: "Is not the sum of the whole matter this,—that orthodoxy, as a principle of action or a standard of belief, is obsolete and dead? It is not that the substance of orthodoxy has been altered, but that the very principle of orthodoxy has been essentially disowned. It is not conceivable that any council, however ecumenically constituted, should so pronounce on truth that its decrees should have any weight with thinking men save what might seem legitimately to belong to the character and wisdom of the persons who composed the council. Personal judgment is on the throne, and will remain there,—personal judgment, enlightened by all the wisdom, past and present, which it can summon to its aid, but forming finally its own conclusions, and standing by them in the sight of God, whether it stands in a great company or stands alone." This is the tone of a radical reformer. If this conception of a church in which private judgment is on the throne is realised, all the machinery for producing uniformity becomes worthless. No wonder that many men who believed that the church really had a "deposit" of final truth looked upon the man who was capable of making such utterances as a dangerous person.

He was capable, also, of "destructive criticism" in another direction; and now and then there is a flash of penetrating thought that reveals the weakness of the "new orthodoxy" as well as the old. One of the most characteristic phases of

contemporary religion is seen in the effort to put the substance of modern thought into familiar forms of the past, and so to disguise the real change that has taken place. Phillips Brooks points out the futility of the effort: "The great conception of catholicity, which ought to be instinct with the spirit of freedom, is made a power of bondage. Personal search for truth disturbs what seems to be the unity of the Church. Possessed by this idea, much of the speculation of religious writers is always beset by a second consideration. Here is the essential limitation both of the interest and the importance of two much read and much talked of books. The authors of 'Lux Mundi,' and the writers of Progressive Orthodoxy alike are asking not simply what is absolutely true, but what can be reconciled to certain pre-established standards of unity outside of which they cannot go. This makes the unsatisfactoriness of both the books. They have no primary or intrinsic value. They are uninteresting except as considered in relation to the positions of their authors." I have reason to know that the conscience of more than one minister has been disturbed by the essay of Phillips Brooks on the Pulpit and Popular Scepticism. It is a plea for perfect frankness on the part of the minister in the statement of his doubts as well as of his faith. "How many men," he asks, "in the ministry to-day believe in the doctrine of verbal inspiration which our fathers held, and how many of us have frankly told the people that we do not believe it?"

No delineation of the character of Phillips Brooks can be adequate which does not include qualities which are not easily reconciled. I suppose the truth is that they were not really reconciled in him, but existed side by side in a temporary peace. No one can doubt but that he was perfectly sincere in the use which he made of the creeds of his own Church. It is apparent that his personal faith was singularly untouched by many of the destructive influences of the time. He found it easy to conform on points where other men had scruples. By emphasising these qualities and leaving out others, we may make a picture of an almost ideal churchman.

But the other side must be presented also, and emphasised, if the real Phillips Brooks is to be preserved. He was at heart a nonconformist. It was "the nonconformist conscience" which prompted him to say: "We find that the lower orders of the Church's workers, the mere runners of her machinery, have always been strictly and scrupulously orthodox, while all the Church's noblest servants, they who have opened to her new heavens of vision and new domains of work,—Paul, Origen, Tertullian, Dante, Abelard, Luther, Milton, Coleridge, Maurice, Swedenborg, Martineau,—have been persecuted for being what they truly were, unorthodox." He was quite capable of iconoclasm, and is not always respectful of "the timid psalm of the man who is thankful for the refuge of orthodoxy,—Thou hast set my feet in a small room."

Nevertheless, the union was not a permanent one. There are two antagonistic ideas of religion, its basis, its organisation, and its line of progress. One is

based on authority—authority testified to by miracles and formulated and preserved by some priestly order. It involves necessarily some standard of orthodoxy. The other is based on the needs and aspirations of the individual. It is nourished in the atmosphere of freedom. It refuses to accept any formal creed. There is bound in time to come a conflict between the two ideals; one must then choose between them. It happened that the conflict did not come to Phillips Brooks in a form as acute as to many men of his generation. But the question which decides his place is, On what principle would he choose? What did he accept as the final authority in religion?

Here it is perfectly plain where he stood. He stood for ultimate Protestantism. He must be reckoned with among the revolutionary forces of our time. After reading again the essay on Orthodoxy, and being once more thrilled by its bold suggestions, I happened to read an article in a Boston newspaper mildly rebuking those who held to the opinion that Phillips Brooks "was almost heterodox." Almost heterodox! I rubbed my eyes, and said, "The myth-making process has begun." When people begin to speak of him as "orthodox" or "heterodox" it indicates that some of his boldest utterances have been forgotten. It is well, at this time, to recall them; for they were not lightly spoken, but give an insight into a side of his nature not fully revealed in his sermons.

COMMON INHERITANCES AND DUTIES OF CONGREGATIONALISTS.

AN ADDRESS BY THE REV. GEORGE A. GORDON, D.D.*

A BRAVE Catholic and a worthy Orangeman met on one occasion to deplore the divisions that exist among Irishmen. Catholics are Irishmen and Orangemen are Irishmen. Why should they not unite? Is there any growing symptom of the coming union of these two divisions of the same people? That was the question. And it was answered in this way. The Catholic proposed that the Orangeman should play on his bagpipe the tune "Boyne Water," and, if the two remained fast friends after that performance, the conclusion was held to be justifiable that the unification of the Irish race was assured.

We are here to-night, as I understand it in the interests of the union of a divided Congregationalism. The most significant fact of all is that *we are here*; and, if you observe the programme, you will see that we are to pipe and to listen by turns. And if we pipe in absolute freedom, and if we listen in absolute honesty, and at the same time grow in noble friendship, some kind of union is coming to our divided Congregational bodies.

Candour, patience, and sympathy are essential in all great enterprises; they are absolutely indispensable here. If there

is, on the Unitarian side, any consciousness corresponding to that of the Orangeman, if there is any tune to be played that represents "Boyne Water," why, then, we, on our side, must listen to it with candour and with patience and with sympathy. And, if there is on our side any consciousness corresponding to that of the Orangeman, if the tune to be played means to our ears the notes of victory, then you must listen with candour, patience, and sympathy. That mood is prophetic of all good things.

The Bible is the preacher's book, and I am in the habit of looking into it when I desire to find a warrant for saying something, and I have been thinking of the story of Nehemiah as a parable of our situation this evening. Nehemiah resolved to rebuild the broken wall round his native city of Jerusalem. What were his motives? Sorrow, the sense of weakness, the unifying power of a great discipline, and a profound love in which were blended patriotism and religion in one absorbing passion. Now, something like that, I am persuaded is at work in the hearts of all genuine Congregationalists to-day. There is a sense of common sorrow. Think what the churches of our order were before the division. All the leading spirits, all the master minds, all the highest intelligence and character of the State and city, were in these churches, and the churches wielded this immense body of intellectual excellence and moral virtue and spiritual power upon the masses of the people. We desire, so far as we may, to restore that ancient renown. We desire, as far as we may, to recover and perpetuate the power of a past that is nothing short of an epic in the religious history of mankind. In the second place, there is the sense of weakness. Early in the thirties of the last century there loomed on the political horizon of this country the fearful spectre of division and disunion, and the great Massachusetts senator, who met and laid that spectre, for the next twenty years of his life preached the great gospel of American nationalism as indispensable to American strength and glory; and, when he laid down his august head in death, his true successor, Abraham Lincoln, said, "A house divided against itself cannot stand." Late in the sixties Bismarck found Germany a collection of petty states full of jealousy, full of envy, rank with the spirit of division, and weak and contemptible in Europe in consequence of that division. He took those weak states, and gathered them up into a mighty unity, and made Germany the power that she has been since that day. All strong things go in the same direction. Our science, our scholarship, and our philanthropy succeed only through association. We are coming to see that all weak things are simply isolated things, and that all strong things are strong in consequence of union with their various kinds. The migrating fishes go in schools, the migrating birds go in flocks. There verdure of the meadow is constituted by the combination into one of the multitudinous spears of living green. The stars at their best gather into constellations and galaxies, and the vast vault of blue is constituted by the communion of infinite points of light. We are coming to see this, that our division, our isolation from one another, is weakness; and we wish, so far as may be, to remove it,

and to get the power that comes from union.

We are subject, in the present time, to a great discipline, a common discipline. In the first place, the nation is back of us all, with its history, its traditions, its ideas, its hopes. We are one in that we are all Americans. That has a religious value: it has a denominational value.

Then behind us are the great colleges and universities of the land. Their spirit is largely identical. They seek truth with unbiassed judgment and with a pure heart, and they seek it in order to find it and employ it for the common weal. There is a large sense in which our world is the same. Our science, our art, and our philosophy are largely the same. The same old sea rolls to our door, the same sky is over our heads. We are lighted by the same sun and moon and stars. A world homogeneous in spirit is shaping us all into a rich and noble unity.

Finally, there is the religious need, the profoundest need of all. The most significant thing in our life to-day is the cry among our best people for a profounder religious experience. We are weak and poor and miserable, of little worth to ourselves, and of less to the community because of our superficiality. That is more and more recognised among all our serious people. Stand by your individual thought. Stand by your individual feeling. Stand by your individual purpose, but at the same time open the depths of your moral being to the sovereign presence of God. All lasting unity finds its source there. The space that is below is a divided space. It is divided by streets, by houses, by fences, by rivers, and by seas. The space that is above is undivided, continuous, entire. The earthly mind is the fountain of our division, our strife, our prejudice, our isolation. The heavenly mind is the great mother of union and power.

Horace Bushnell said that Unitarians and Trinitarians must think themselves together before there can be a lasting union between them. That is true, and this process has been going on. There is not a Unitarian to-day who is altogether like the Unitarian of the days gone by. There is not a Trinitarian who is altogether like the Trinitarians of a generation ago. That is not your victory: it is not our victory. It is the work of the Eternal Spirit. Let us add, however, to the unification that comes through ideas, the unification that comes through work, and, higher still, the unification that comes through prayer. Laymen here and there are rising up in their might, and reminding us that the central thing in all religion is a man's speech to God, his dealing with the Infinite, his sense of the return upon his soul of the tide from the Infinite.

I belong to a club which unites men of six different denominations. We carry our knives with us all the time, and have them sharp. Our club is not founded on compromise or compliment. Every man fights for his life; but there is one thing, the most significant in the life of this club. When we are led by some great devout soul in prayer, ending, as we always do, with the Lord's Prayer, we leave all our differences in the court of the Gentiles, and are one in the holy place where we present our souls together to God.

* Dr. Gordon is minister of the New Old South Church in Boston, Mass., the chief representative of Liberal Orthodoxy in the city. The address here reproduced was given four years ago and published in the *Christian Register* of May 28, 1903. Dr. Gordon has joined the committee that is organising the International Congress at Boston.

Jesus did many things, but, so far as I remember, he never attempted to unite his disciples in dogmatic belief by lecturing them into it. The one instance where his great passion for unity expresses itself is in that sublime prayer, recorded in the seventeenth chapter of the Gospel of John, in which he gathered up all his disciples then living, and in imagination all those who should believe in him to the end of that age, and invoked the spirit of Almighty God to make them one.

Brethren, this is a serious hour for the churches of our order on your side and on ours. They are waiting for some one to speak the word that shall bring them into union, and every man who recognises God as the Author of all concord and all communion, will look to this highest source of power for the fulfilment of the desire that has brought us together this evening.

THE VAN MISSION.

THE notes this week are compiled from very scanty material in the case of Vans Nos. 1 and 2, of which only reports of one meeting from each are to hand. No. 1 Van has been to Rotherham, where the minister of our Church has presided over the meeting. The missionary was the Rev. S. Redfern, of Leigh, Lancs. Mr. Barnes remarks that they had a splendid meeting on the first night, and made a good impression. The maximum attendance was 400, and the minimum 150—very gratifying indeed. Three parts of an hour were spent in dealing with questions arising out of the addresses.

With Mr. R. J. Hall, B.A., as Lay Missioner, and the Rev. J. Morley Mills as Visiting Missioner, No. 2 Van was the centre of a huge gathering in Johnstone, Renfrewshire: No fewer than 1,200 was estimated as having been present as a maximum, which never fell below 700. Both gentlemen gave lengthy addresses, the former on the "Miraculous in Christianity," and the latter on "Forgiveness," the audience questioning them for half an hour afterwards. Mr. Hall's memorandum on his report gives an idea of the interest aroused. He writes, "Several persistent interrupters were in evidence, especially during my address, which was Biblical, and laid me open to the accusation of tearing the Bible to pieces." Mr. Mill's address was earnestly listened to by an audience which continued to increase until the close. There was opposition at the close, one man attempting vainly to raise the hymn "I do believe," while another attempted to address the audience from the van to controvert our positions.

On the last night of our visit to Greenwich, a man circulated among our company handbills bearing the following words:—"Beware of Unitarianism, because it denies the great saving truths of the Bible, the all-atoning power of the precious blood of Christ. 'A word to the wise is enough.' Beware!" Mr. Hugh C. Stannus spoke after Rev. J. Hipperson. Several persons interrupted Mr. Stannus and refused pamphlets, interjecting audibly, "Damnable Heresy," and "Rank Blasphemy." However, the

bulk of the company was quite sympathetic and well behaved, as is usually the case. Three days were then spent at Hither Green, with the Rev. J. Hipperson again as missioner. The site was but a poor one. Mr. John Harrison was in the chair on the first night, and the Rev. Geo. Carter also gave an address on two nights. On each occasion a number of our Lewisham congregation were present, and rendered help in many ways, Mr. Humphrey speaking from the platform. A fanatic gave us much trouble on the second night, dancing about in front of the van and loudly denouncing us as false prophets. He met with some support from a small section, but came on the last night and behaved himself. No little interest was displayed, as evidenced by large groups remaining long after the van had removed, a score of men discussing in the best spirit with the Lay Missioner till 11.45. Maximum attendance was 250 on the last evening. The Rev. Herbert McLachlan, M.A., B.D., joined the van at Well Hall, Eltham. Again the site was not a promising one, although the company attracted was of a better class than usual from the intellectual point of view. On both nights the attention was admirable, and the behaviour without reproach. Fifty was the full attendance on the first night, and 96 on the second, but several hundreds stayed for a short time before passing on their way home from work. Mr. McLachlan, desiring to return to Leeds to do honour to Dr. Collyer, Rev. Jenkin Jones, our minister at Plumstead, in whose parish we were, kindly consented to coming over and delivering the addresses on Saturday and Sunday. He met with a good reception, although the company never exceeded 90 on the first night, when he spoke for well over an hour on salvation, no one venturing to question him when invited. On Sunday the meeting had to be on another site near by, owing to the practice of the Baptists holding meetings on the other place. When their meeting was through, the minister arrived at ours, and supported by his flock, quickly made his presence known by interrupting Mr. Jones, controverting his statement that Paul had never seen Jesus. This led to one of those "regrettable incidents" which happen now and then, and which although they increase the number of the company do not make for that friendly tone and disposition which is so desirable. Nearly 200 were present when the ministers crossed swords, never less than 60 present.

The Rev. H. Fisher Short has been missioning at Ashton-in-Makerfield, where he created so good an impression last year. Splendidly attended meetings have been held, the reports show the gross maximum number during the three meetings amounting to 1,250. A hundred Unitarians are said to have been present each night, which speaks well for them, and is a great contrast to those who showed up last year. The local minister, the Rev. J. B. Higham has presided each night, and Mr. Wright again rendered valuable assistance. An unusually large number of books have been sold also. The last meeting is particularly styled "glorious." Questions were put in public each evening, on one occasion an hour and three-quarters being occupied in dealing with them. Reports

are to hand of four meetings at West-houghton, the Rev. Geo. A. Payne being the Missioner, Mr. Isaac Barrow, of Brantwood presiding three times, assisting splendidly in other ways. Other speakers have been Mr. Harwood, of Bolton, and Mr. Barker, the Lay Missioner. The maximum attendance is 300, and the combined maximum for the four meetings 875. Regret at the shortness of the visit was expressed, some saying that we have had the best meetings held on the Market Square. A good number of Unitarians have been present also, on one occasion reaching 60.

Van No. 3. Friday, Saturday, and Sunday, corner of Upwood-road, Burnt Ash-road, Lee. Monday, Tuesday, and Wednesday, Market Place, Bromley, Kent. Rev. Edgar Daplyn.

September 18, 1907.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Astley.—Harvest Thanksgiving services were held on Sunday last, when the Rev. P. Holt preached to good congregations. The chapel was tastefully decorated, and special hymns and anthems were sung. The collections were an advance on former years. A well-attended fruit banquet and social was held on Monday evening.

Cardiff.—There was a good attendance, afternoon and evening, at West Grove Unitarian Church, on Monday, Sept. 9, on the occasion of the recognition services of the Rev. F. Blount Mott, the new minister. In the afternoon a sermon was preached by the Rev. John Page Hopps, of London. Tea was afterwards provided in the schoolroom. In the evening Mr. H. Woolcott Thompson presided over a public meeting, at which addresses welcoming the new minister, who comes to Cardiff from Southport, were delivered by the Rev. George Critchley, B.A., Rev. R. J. Jones, M.A., Rev. Simon Jones, B.A., and the Rev. John Page Hopps, the latter of whom expressed the view that Unitarians were too exclusive in their work. They had, he urged, a message for the world without, and he spoke strongly in favour of missionary work by the aid of a van. Addresses were also given by the Rev. J. Hathren Davies, Mr. John Lewis, Pontypridd, and Mr. Pritchard, Newport, and Mr. J. Parke Davies. Subsequently the Rev. F. Blount Mott returned thanks, and delivered an address.

Carlisle (Appointment).—The Rev. Henry Cross has accepted an invitation to the ministry of the Viaduct Church, and will commence his duties on October 6.

Horsham: Free Christian Church.—On Thursday, Sept. 5, the annual business meeting was held, when the reports and accounts for the year were presented by the officers. A year of good and steady work was chronicled in all directions: Sunday-school, clothing club, museum society, library, sewing circles, winter evening lectures, choir, and gymnasium all had done fairly well, and some excellently. A vote of thanks to all helpers was proposed by Mr. J. B. Price, and carried unanimously. The officers were re-elected. The report refers, among other things, to the renovation of the interior of the church, at a cost of over £50, and the re-lettering of the memorial tablets by different members of the church. Mr. Tarring proposed "That our hearty thanks are due, and are hereby given to our minister and his wife for all the many services they have loved to give, and we to receive, in the year that has gone by; and, 'gratitude being a lively sense of benefits to follow,' that we hope to continue to accept in years to come." This was heartily endorsed by the meeting (an exceptionally large one), the members and friends having gathered in force to welcome Mr. and Mrs. Martin back after their holiday. Tea had been arranged by the sewing

circle, and a programme of music preceded the business meeting.

Oldbury.—On the invitation of the Rev. W. G. and Mrs. Topping, about 200 guests assembled at the Free School on Thursday evening. The Sunday-school teachers had laid a new floor to the room, and in the after proceedings it was very much appreciated. After Mr. and Mrs. Topping had received the guests, Miss Laura Yeomans, of Brierley Hill, contributed two songs, Mrs. Topping accompanying on the piano. Several of the young people gave a sketch, "The New Aladdin." Mr. Alfred Burgess (the Meeting House secretary) then presented Mr. and Mrs. Topping, on behalf of the Sunday-school teachers, congregation, and friends, with a water colour, painted by Mrs. Morgan, and handsomely framed, and also a purse of money. Mr. Burgess spoke of the pleasant relations which existed between pastor and congregation, and wished Mr. and Mrs. Topping long life and happiness. Mr. Topping thanked all for the kindly feeling which had prompted the gift, which he should value very much. The picture would remind him in years to come of that very pleasant gathering. Refreshments were then served, and afterwards dancing commenced. Mr. Fred Hall (the organist of the chapel) kindly officiating at the piano.

Trowbridge.—The congregation worshipping in the Conigre Chapel have in hand a movement for placing in a suitable spot a brass memorial, by way of celebrating the Jubilee of the present handsome gothic structure in which they carry on their Sunday services. It was through the untiring labours of the late Rev. Samuel Martin, who gathered in most of the money, so that the then old chapel should be replaced by a modern and more graceful building, and the erection of the present beautiful structure was the result. It was opened on October 1, 1857, by the Rev. William James, of Bristol. Twenty years afterwards Mr. Martin died, and the granite monumental stone at the cemetery, and the marble tablet in the chapel, testify to the universal esteem in which he was held. The committee think that it would be a worthy act to place a brass plate in the chapel with suitable inscription making public the fact that it was he who took the initiative in so important an undertaking. Special services will be held on Sunday, October 6, and in the evening the sermon will be preached by the Rev. A. N. Blatchford, B.A., of Bristol, who will at the same service unveil the memorial plate. The Rev. J. Wain will preach at the morning service, which will combine the Jubilee commemoration with the Harvest Thanksgiving. There will be a public tea and meeting on the following Wednesday. It is also proposed to make this event especially remembered by the Sunday-school scholars by the presentation to each scholar of some permanent token of the present chapel and school buildings. The stonework of the interior is to be cleaned, and, if possible, something will be done with parts of the outside of the chapel which have suffered from time and the weather. We feel sure there are a large number of people in our various churches who have some very dear memories of Mr. Martin and some portion of his fifty years pastorate of the Conigre Chapel, and who would like to contribute to this event. If so, contributions will be most gratefully received by the treasurer, Mr. Albert Taylor, Ivy Lodge, Ashton-street, or of the secretary, Mr. Ebenezer Taylor, 75, Ashton-street, Trowbridge.

AFTER long years of independence the miners of Northumberland have decided by a large majority to come into the Miners' Federation of Great Britain, and accept that body's programme of a miner's Eight Hours Day. The Northumberland Union has a membership of 24,000, of whom two-thirds have voted for joining the National Federation. The difficulty in the past has, we believe, been due to a determination on the part of the men to resist the enforcement of an eight hours day, not for themselves, but for the lads employed in the mines. The Durham miners seem to be still standing out; but it may be hoped they also will soon come into line.

LONDON SWIMMING COMPETITIONS.—On the occasion of the visit of the Laymen's Club to Essex Church a suggestion was made to hold a competition in swimming and diving among lads associated with the London churches, missions, and schools. Sir Edwin Durning-Lawrence generously presented a handsome shield for annual competition among the senior lads, and, owing to the kindness of Mr. C. Fellowes Pearson and Mr. W. Stanton Preston, another fine shield was provided for the juniors. There were twelve teams entered for the Senior League, of which nine competed, and eight for the Junior League. After a number of preliminary contests in different parts of London (consisting of team races and diving) the competitions were brought to a successful conclusion last week at the Holborn Baths. The Senior teams that reached the final stage were from Bermondsey, Mansford-street, and Essex Church; while among the Juniors, Limehouse, St. George's-row, Highgate, and Essex Church were successful. Ultimately the Senior Shield was won by the Mansford-street team, who obtained the highest marks both in swimming and diving, Bermondsey being second; and the Junior Shield was won by the Essex Church team, George's-row being second.

THE final competitions, at which a large number of friends attended, were varied by exhibitions of graceful diving by Mr. Ronald Jones and Mr. G. Melville Clark, the amateur diving champion, who acted as a judge on the last evening.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 22.

Acton, Creffield-road, 11.15, Mr. A. BARNES; 7, Mr. W. PIGGOTT.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. ROBERT COLLYER, D.D.; 6.30, Rev. R. N. CROSS, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLES WORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. H. G. CHANCELLOR.
Islington, Unity Church, Upper-street, 11 and 7, Mr. G. ALLEN.
Kentish Town, Clarence-road, N.W., 11 and 7, Mr. A. SAVAGE COOPER.
Kilburn, Quex-road, 11, AMHERST D. TYSEN, D.C.L., M.A.; 7, W. WINSLOW HALL, D.B.E.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. JAMES HARWOOD, B.A.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. FRANK K. FREESTON.
Peckham, Avondale-road, 11 and 6.30, Rev. DAVID BALSILLIE.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Mr. E. JESTY.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. F. COLLE-COTT; 6.30, Mr. E. B. ATHAWES.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. CLEMENT E. PIKE.
Wimbledon, Smaller Worple Hall, 7, Mr. PARMITER.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Mrs. BROADBICK.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. H. MCLACHLAN, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Mr. E. HOLT, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. W. L. SCHROEDER, M.A., of Sale.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church. Closed for redecoration. Re opens Sunday, October 20.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. W. HAWKES.
MAIDSTONE Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENES.
OXFORD, Manchester College, 11.30, Rev. PH. MOORE, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. R. H. GREAVES.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30.
WINDERMERE, The Institute, Bowness, 11, Rev. DOUGLAS WALMSLEY, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.

SOUTH AFRICA.

CAPTOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for September and October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

BOOK BARGAINS.

SEND for our Catalogue No. 182, just issued, containing a fine collection of Books on Music and Musicians, and over 500 items in all classes of Literature offered at Bargain Prices.

Books supplied, we can obtain any book ever published for you. Send us your Wants. Libraries Purchased. Books Bought.

GEORGE T. JUCKES & CO. (Proprietors of the Holland Book Co.), 85, Aston Street, Birmingham.

AMONG the 200 or more Samples of their much admired Linens, sent free by HUTTON'S, 5, Larne, Ireland, are some that are sure to attract your attention. Everything wholesale prices.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

MARRIAGES.

LUPTON—WARD.—On September 12, at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., Edward Basil Lupton, LL.M. Camb., eldest son of the late John Lupton, of Headingley, Leeds, to Elizabeth Ward, of 76, Harehills Avenue, Potternewton, Leeds, widow of the late William Ward, of Messrs. Wildblood & Ward, Leeds.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY, qualified and experienced, desires POST in Preparatory School, or Family, in or near Dublin.—E. W. INQUIRER Office, 3, Essex-street, W.C.

LADY requires SECRETARIAL WORK in or near Manchester. Short-hand, typewriting, good précis writer, well educated.—H. INQUIRER Office, 3, Essex-street, W.C.

WANTED, by a Lady with many years' experience, Charge or Care of Children.—Apply, Miss M. KELLY, Rev. R. T. Herford, The Parsonage, Stand, Manchester.

DAILY GOVERNESS required for Two Boys, aged 8½ and 6 years. Thoroughly qualified.—Write, stating full particulars and previous experience, to Mrs. S. MARTINEAU, Streatham Grove, Norwood, S.E.

GARDENER wishing to work 2 acres on his own account, rent free, in Berks, may write to Miss BAKER, Kingscote, Wokingham.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS. Next Term September 21.

WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Tuesday, September 17.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

MISS LOUISA DREWRY gives Lectures, Readings, and Lessons in English Language and Literature and Kindred Subjects, Reads with Private Pupils, Examines; and Helps Students by Letter and in her Reading Society. For information about her Meetings for the Study of Literature apply by letter.—143, King Henry's Road, London, N.W.

WESTBOURNE SQUARE, LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—V. B. INQUIRER Office, 3, Essex-street, W.C.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

BOOKS WANTED. 25/- each offered. Brewer's Henry VIII. 2 Vols. 1884. Jesse's George Selwyn, 4 vols. 1843. Tennyson's Lover's Tale, 1833. Keats' Poems, 1817, 1818, or 1820. Desperate Remedies, 3 vols. 1871. Strange Gentleman, by Boz, 1837. Rosamund Gray, 1798. Curzon's Persia, 2 vols., 1892. Symonds' Italian Lit., 2 vols., 1881. Jane Eyre, 3 vols., 1847. Poems by Two Brothers, 1827. Alice's Adventures, 1865 or 66. Chaucer, 6 vols., 1845. Churchill's Poems, 3 vols., 1844. Books bought in any quantity for prompt cash.—HOLLAND BROS., 21, John Bright Street, Birmingham.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE,
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamba Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, September 21, 1907.

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3405.
NEW SERIES, No. 509.]

LONDON, SATURDAY, SEPTEMBER 28, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	609
LEADER :—	
Racial Prejudices and Christianity	616
ARTICLES :—	
The Religious Crisis in France and Italy...	611
Attempts at the Church Catholic	612
John Ruskin's Economic and Social Teaching—III.	613
Looking Towards Sunset...	616
Letters from the West	619
The Van Mission	620
CORRESPONDENCE :—	
The Doctrine of Moral Freedom	619
The Congregational Church and Religious Liberalism	620
Help for Bermondsey	620
OBITUARY :—	
Mr. Charles Wright, J.P.	615
THE CHILDREN'S COLUMN	615
NEWS FROM THE CHURCHES	621
OUR CALENDAR	622
ADVERTISEMENTS	623

NOTES OF THE WEEK.

WE should like to call attention to the notice in our advertisement columns of the induction of Rev. J. C. Ballantyne as minister of Stamford-street Chapel on Friday next, October 4, at 8 p.m. Dr. Carpenter, Principal of Manchester College, and Rev. P. H. Wicksteed have both promised to take part in the service. Mr. Ballantyne was an active and successful worker at Stamford-street before he went to college. He now returns to the scene of his former labours, having prepared himself by faithful and devoted study, and he will enter on his work with the best wishes and affectionate confidence of all who know him. It is to be hoped that ministers and laymen from other churches will make a special effort to be present.

IF Dr. Collyer had not appeared in a London pulpit on this his eighth visit, the disappointment would have indeed been great. But he preached at Essex Church on Sunday morning last to a crowded audience, and much enjoyed meeting the admiring friends who looked up into his dear old face. Hearers from many of our London churches had come various distances to listen to his words. It was most inspiring to join in the devout and hearty singing, favourite hymns and tunes having been chosen, including his own hymn "Unto Thy temple, Lord, we come."

The Rev. Frank K. Freeston conducted the service, and then introduced the preacher with the words, "A very great joy is ours to-day. Yet once more on his eighth visit over, we very warmly welcome here Dr. Collyer, of America. We think of him rather, and speak of him more, as our old friend and English brother Robert Collyer, of Yorkshire. And it is surely very appropriate, as he is the first to admit, that he will now again be addressing the congregation founded by a faithful Yorkshire clergyman, Theophilus Lindsey, of Catterick, who came out for conscience' sake."

Dr. Collyer then preached very impressively from the texts "For this mortal must put on immortality," and "Having promise of the life that now is, and of that which is to come."

At the close of the service he passed down the aisle through close lines of eager friends pressing forward to shake his hands.

The sermon will be found in another portion of our columns.

DR. COLLYER's health has, unfortunately, made it necessary for him to shorten his London stay. It had been hoped by members of the British and Foreign Unitarian Association and other friends that an afternoon reception to meet their honoured guest at Essex Hall might have been held. Arrangements to carry this out were already in progress when the news came to hand that Dr. Collyer was obliged to return to Leeds on Monday last. His many London friends can now, therefore, only send after him their affectionate remembrances and good wishes for a happy home return.

WE are glad to note that Rev. Edgar I. Fripp, of Clifton, intends publishing one sermon a month under the general title of "The Spade and the Sickle." The first sermon of the series is in our hands, and is entitled "Why go to Church?" It is a very suggestive and strong sermon dealing with an important subject. The growing tendency of non-attendance at public worship must have a serious influence upon the moral and spiritual life of our time.

A YEAR'S subscription costs 1s. 6d., in return for which a copy will be sent each month by post. They may be ordered from Mr. Fripp, 36, Manor-park, Redland, Bristol. We could wish that more of our ministers would see their way to follow the example long set by Mr. Hargrove and now by Mr. Fripp. The *Christian World Pulpit* is seldom available for our ministers, and it is not desirable

for the columns of THE INQUIRER or *Christian Life* to be largely filled by sermons. It is good for a congregation to have the opportunity occasionally of reconsidering one of their minister's sermons. It is still better that they should have something which they could show to outsiders or casual attendants as an example of the kind of teaching which is to be found in their chapel. Further, it would make for closer unity and understanding among our scattered congregations if it were possible to know what our ministers were saying to their congregations in various parts of the country.

MR. DIGGLE, Bishop of Carlisle, is severely reproved in this week's *Church Guardian* for giving "an account of the modern history and present position of the Church, which, if it came from a combatant Nonconformist politician, would be called malicious." The Bishop had ventured to say that the Church is becoming so denationalised that it is being reduced to the narrow conditions of a sect." He pointed to the attitude of a House of Commons preponderatingly Nonconformist, compared with the churchly tone of the popular Chamber forty years ago, to the overwhelming vote on the Trades' Union Congress for secular education, and to the passing of the Deceased Wife's Sister Act, with regard to which the feeling of the Church and the feeling of the nation stands, he believes, in opposition.

It is a bad sign in any community when it cannot bear outspoken criticism from one of its own leaders. Bishops are the very men who ought to speak out about the Church. There can be no question that such a man as the Bishop of Carlisle speaks the truth as he sees it in love, and not in malice. A nation or a Church which does not object to external criticism, but violently resents criticism from those of its own household, is in imminent danger of that sectarian narrowness which it disclaims.

THE *United Methodist* gives the following statistics of the three united denominations:—Enrolled membership, full and probationary, 194,147; Sunday scholars, 337,311; teachers, 44,043; ministers, 906; local preachers, 6,251; churches and preaching rooms, 2,377; sittings, 714,793; cost of estates, £4,394,377; debt, £756,993; two theological training colleges, accommodating 39 students; three public high schools, with places for 164 scholars; a Deaconess Institute with 40 trained ladies; mission stations in three

Chinese provinces, in East and West Africa, Jamaica and Central America; book rooms and a printing establishment, and considerable funds for church building, extension, and the support of work among the young, and for aged ministers and lay preachers.

THE Rev. Edward Boaden, first President of the United Methodist Church, is eighty-two years of age. He is of Cornish birth, and inherits the Methodist fire of his native county. Entering the ministry in 1849 at Gosport, he subsequently proceeded to London, Liverpool, and Manchester, and other great centres. In 1864 he was made secretary of the Chapel and Superannuation Funds. For many years he has devoted himself to the cause of union, the consummation of which he has happily lived to see. His early legal training has been of great practical value in his official life, and to it the carefully framed United Methodist Church Act owes much. He is a hymn-writer and a gifted preacher. His presidential address was a model of charity and conciseness, and was fraught with a special charm in that part where he touched on the mutual attraction and affinity which had brought the three denominations into one. "There has been a mighty power of grace and goodness and love bringing us into union. We are here because we could not keep apart. The forces of Divine love have brought us, and we are here to get perfect in that love which unites."

PERHAPS the most significant feature of this union of Methodists is its determination not to be held down by the dead hand. Not only does the Act of Union leave room for the inclusion later on of other bodies, but it omits altogether theological subscriptions. These are dealt with in a separate Foundation Deed Poll. The United Methodist Church herein makes its confession of faith. But it is a confession of the Church of to-day. The Church of to-morrow is likely to have moved on to higher ground and a broader horizon. With commendable wisdom the new church has reserved the right to revise from time to time its own theological standards, for which purpose the Annual Conference is the recognised and final authority. So admirable a provision marks an epoch in the annals of religious liberty.

LANCASHIRE is to be favoured with the Autumnal Assemblies of both the Baptists and the Congregationalists. The former meet at Liverpool, where the Rev. F. B. Meyer opens the programme by preaching at Hugh Stowell Brown's old chapel to-morrow morning. The Lord Mayor will receive the ministers and delegates on Monday evening. The President (Principal W. J. Henderson) will deliver his address on Tuesday. A resolution is to be moved on "Systematic Giving"; Professor T. H. Robinson, of Cambridge, is to open a conference on "The Study of the Gospels"; and there is to be a special public meeting for the "Exposition and Enforcement of Free Church Principles"; at which Dr. Clifford will speak. The Congregationalists assemble at Blackpool on October 13. The Rev. J. H. Jowett and Dr. Horton will speak on the deepening of the spiritual

life. And here too, there is to be a public meeting devoted to the exposition of Free Church principles. Seeing that little more than a gossamer thread divides these two denominations, may it not now be asked, When will the Baptists and the Congregationalists hold their First United Assembly? Dr. Maclaren has spoken favourably of union. Other leaders, on both sides, look kindly on it. The latest act of Methodism is prophetic for these two great denominations. They too must become a unity when they have discovered that they can keep no longer apart.

IN *The Tribune* of the 21st and 23rd there appeared two articles of Leo Tolstoy's "Thou Shalt Kill No One," in which, returning to his favourite theme, the great Russian writer once again expounds the gospel of non-resistance with undiminished vigour. His argument, in its latest form, is, briefly, this: The only basis for social or political union is community of purpose. But the old common ground, found in the acceptance of Catholic Christianity and the divine right of governments, is lost, and we are now subsisting upon a purely transitional basis of "the inertia of power." In Russia, especially, "in the midst of our absurd and horrible revolution," the need for some new principle of association becomes daily more and more clearly evident to a great body of earnest people. This, Tolstoy would have us to believe, is only to be secured by accepting as the fundamental axiom of the new order of society the absolute sacredness of the individual human life. That is to be the new charter of liberty. "In every human body there dwells one and the same Divine Spirit, and therefore no man, and no body of men, can have any right to violate that union of the Divine Spirit with the human body by depriving a man of his life." He regards this as the essential teaching of Jesus, and describes its practice as the "non-resistance to evil by evil"—a very different thing from mere unqualified non-resistance.

A CONFERENCE of members of municipal bodies was held at Letchworth last week, under the chairmanship of the Lord Mayor. Dr. Macnamara improved the occasion by delivering an important statement as to the intentions of the Government with reference to housing. Mr. Burns and he were making the most serious study of the recommendations of Sir John Dickson-Poynder's Select Committee with a view to legislative and administrative action. This would be directed towards securing better sanitary conditions in rural areas, and the compulsory purchase of land for housing in the same; towards the improvement of the conditions under which loans could be granted for housing schemes, and towards more provident town planning.

It may be recollected that the principal recommendations of the Select Committee included the formation of a special department of the Local Government Board for the express purpose of carrying out the duties of defaulting County Councils. This is, perhaps, the most necessary of the changes recommended, if any real reform is to be effected. A

useful *résumé* of the recommendations appeared in Monday's *Tribune*.

CREMONA was the meeting-place of the seventh annual congress of the International Co-operative Alliance in the early part of this week. One of the principal subjects discussed was the National Organisation of Agriculture on a co-operative basis, introduced by the Danish Minister of State and the President of the Union of Italian Agricultural Co-operative Societies. On the Continent co-operation has gone far ahead of anything achieved in England in the organisation of dairy and other agricultural industries, while in England its main advance has been in the distribution of commodities through the retail stores, and their manufacture by the "whole-sale" societies under good conditions of labour which, however, are not at all fully co-operative or profit-sharing. Co-operative banking is a large achievement on the Continent. Delegates to Cremona were invited to view, among others, the Banca Popolare of Milan, which has 22,000 members, and turns over more than £16,000,000 a year. In Reggio and elsewhere workmen in Italy have combined to become their own employers in large undertakings; one of them is now carrying out a contract to build a railway from Reggio to Ciano.

DR. MACNAMARA, speaking at a conference at Letchworth Garden City, has foreshadowed some of the provisions of the bill promised by the Government dealing with the housing problem. He hoped that they would give to the central executive authority power to enforce reform in cases where there was evidence of abnormal unhealthiness. Compulsory acquisition of land for housing purposes, especially in rural areas, with a land valuation scheme securing a basis for just valuation, a re-arrangement of the terms of loans making the immediate cost of housing schemes less heavy, and provisions for appropriate town planning so as to avoid for the future many of the evils that are to-day so heavy a charge on the national health and exchequer, were among the reforms indicated.

MISS DENDY, hon. sec. of the Lancashire and Cheshire Society for the Permanent Care of the Feeble Minded, sends the following list of those who have responded to the appeal for support made in *THE INQUIRER* :—

	Annual Subscription.	Donation.
Mrs. Dowson	£1 1 0	£1 1 0
Mrs. Rawson		5 0 0
Mrs. Schunck		20 0 0
Dr. Carpenter	2 2 0	3 3 0
F. Nettlefold, Esq...		50 0 0
C. C. A.		5 0 0
Miss Colfox		5 0 0
	£3 3 0	£89 4 0

Go where he will, the wise man is at home,
His hearth the earth—his hall the azure
dome;
Where his clear spirit leads him, there's his
road
By God's own light illumined and fore-
showed. *Emerson.*

THE RELIGIOUS CRISIS IN FRANCE AND ITALY.

By PAUL SABATIER.

FOR many years, now, people have been speaking of the religious crisis, yet all that has been said of its generality and intensity falls far within the reality.

Rightly to study it, indeed, requires a consideration not only of the manifest uneasiness within the Church, but also of the trend of thought in the minds and consciences of men outside its borders.

Systematic investigations into the situation have been pursued in recent years in many quarters, with the result of discovering, through a vast majority of voices, that, after all, we are tending not towards a religious dissolution, but towards an evolution. But let us be clear as to the meaning of these statements. If by religion is meant a congeries of rites to which an absolute and eternal value is credited, and miraculous effects akin to those which savages attribute to the practices of their sorcerers; or if, again, we are to understand by religion adhesion to a certain number of beliefs in contradiction to the data of the individual conscience and experience, then it is evident that religion so understood is daily losing ground. But is it not equally evident that the ground lost by these rude beliefs is not abandoned to become a wilderness, but that it is straightway occupied by new generations, who, perhaps, will proclaim their unbelief in relation to the past, and who yet will be more religious than their predecessors, inasmuch as they will exert a more conscious effort towards truth and justice. Let us not, therefore, be misled by words, nor permit charlatans to tell us that we scorn medicine whenever we decline to accept their quack medicine and panaceas. It is precisely because we cherish so high a respect for the genuine thing that we give *them* a wide berth.

In the judgment of men who are equally observant, competent, and disinterested, we are witnessing the prologue to a religious revolution, surpassing in importance that of the sixteenth century. Nothing can be more interesting in this respect than one of the investigations to which I have just alluded, which was made by Dr. Marcel Riffaux and published in a volume entitled "The Conditions of the Return to Catholicism."*

In every institution in which there is life there is a permanent struggle between the elements of the past and those of the future. The Church is a living body which strives to assimilate to itself the new generations. Now the efforts required for this purpose cannot be exerted without pain. And for many years now these

efforts have been becoming exceedingly laborious. What is impending? I have no desire to play the part of a prophet, but, since within the Roman Church Conservatives and Modernists—I only employ these words as a makeshift and for lack of better—seem like two opposing armies, it is allowable to study them, and we shall be led, perfectly naturally, from a review of the relative state of the troops, of their moral attitude, and of their force, to form some idea of the result of the struggle.

What strikes one, first of all, in considering the attitude of the Conservative party in the Church, is its tendency to tyranny and coercion. The idea of acting otherwise than by the brute force of authority does not even seem to occur to it. In every other domain authority has gradually assumed a provisional and pedagogic character. It tries its best to be dispensed with. Whereas in the Church it tends to monopolise everything. She does not take her stand by her children's side merely to help them to see, to act, and to understand; she considers them as so much the more perfect, the more they are lacking in brains altogether, and the more she is besought to think and act for them.

Many representatives of ecclesiastical authority suffer from defective vision. Now, it is a great misfortune to be blind, but it is a much greater misfortune to possess visual troubles of which we are unconscious; to believe that we see, to describe perversely the things we look at, and to found on these erroneous judgments important decisions. This is exactly, alas! the sad case that has befallen the Holy Roman and Universal Inquisition in its new Syllabus. It has extracted from the books of Loisy, in particular, a great number of theses so as to condemn them. The most learned Conservative theologians have applied themselves to this task. Those of Rome not sufficing, they sought reinforcements right away in Ireland. Cardinals and Consulters laboured, discussed, conferred. They are all specialists on these questions, men whose good faith and good will are perfect, and yet the worst has befallen them that could have befallen them. They have reproduced the prohibited propositions in such a fashion as to give the reproduction all the appearance of a caricature. They have evidently thought they were copying, and have evidently wanted to copy, but in these brains organised by scholasticism the ideas of the historians and of the modern thinkers undergo a species of constriction, and assume a doctrinal aspect which completely distorts them.

Messrs. Loisy, Le Roy, and others have, then, been aimed at by the Syllabus—we may say that they have not been hit. What has been hit is the interpretation of their thought put forth by Father Pie de Langogne or the Cardinal Vivès. No doubt certain people will exclaim that the interpretation is perfectly adequate; they will even naively add that many things which they had not comprehended in the original texts have been revealed to them by the decree of the Holy Office, and that the latter expresses the thought of Messrs. Loisy, Le Roy, and the others better than they could have expressed it themselves. These kinds of blindness are much in

evidence, and in vain one seeks to cure them.

Of these sixty-five propositions there are some which have never been maintained by anybody. There are some, even, which do not constitute errors, but are simple stupidities. It was useless to condemn them and to bewail them. A passing smile was all their due. The Sacred Congregation has thus gone wrong on the body even of modernist teaching, on its trend and on its spirit. It has not seen that these philosophers, these exegetes, and these historians have never dreamt of posing as Doctors proclaiming final results, and that they have not for a moment ceased to be modest labourers who are perfectly aware of the provisional and relative nature of their work.*

The famous decree, if it were observed, would have, as a consequence, not only to prevent the Catholics from repeating the condemned propositions, but it would lead fatally to the abandonment of the domain of the scientific study of dogmas or of the Bible; for the very idea of study and toil admits the liberty of error. There is no savant without scientific apprenticeship, and there is no apprenticeship without errors and false moves.

Not only, therefore, does the Conservative party, which at present is in power, not understand what the youngest and most living elements of the Church think and wish, but it has reached that degree of authoritarianism where commands are given without any chance or any possibility of being obeyed. It is leading Catholicism into an impasse. It is needless to say that I hope and believe with all my heart that the Church will emerge from this trial triumphant and renewed; but she is on the eve of experiencing a singularly difficult moment.

Two years ago, wishing to prove to authority that it would be called upon more and more to proclaim a sort of state of intellectual siege, and practically to forbid the clergy the use of printers' ink, I called attention to a very fine work of the Abbé Dimnet, entitled "Catholic Thought in Contemporary England." I pointed out that a war on the new ideas was senseless, since they had penetrated everywhere, and that the pretensions of conservatism are nothing but those of a dangerous minority, incurable because of its obstinacy, powerful because of its material resources and its alliance with political and social interests, but doomed to become at no distant date a mere sect. The work of M. Dimnet, completely penetrated with modernism, had appeared, chapter by chapter, in the "Revue du Clergé Français," where it had had a great success, proving how much the methods of our priests are already in harmony with the new ideas. Finally the Archbishopric of Paris, on July 6, 1905, granted it its imprimatur. On July 26, 1907, it was placed on the Index!

It is certainly not flattering to the Archbishopric of Paris, but what is one to think either of the intelligence or of the efficiency of an authority that takes two years to perceive the venom of a book, and only condemns it after it has taken time

* The political, intellectual, and scientific difficulties in the midst of which the Church is struggling at the present time are set forth luminously by the collaborators of M. Riffaux. But there is one aspect of the crisis over which they have passed too rapidly, viz., that of moral deficiencies; and here I refer not alone to the Roman Church, but to all the churches. What exposes them to peril is not the attacks from without; it is the impossibility they experience of furnishing to our generation the moral ideal of which it stands in need. When we ask of them bread, it cannot be said that they offer us serpents, for what they offer us is really bread, but under the pretext that it was excellent in the time of St. Paul or of the Crusades, they assert that it has been tested and ought to feed humanity to the end of time.

* Exactly the same error was committed by the Index when it believed that the "Rinnovamento" aimed at asserting a sort of doctrinal authority.

leisurely to poison the minds of thousands of the faithful? Intellectual terrorism is always hateful, but when it arrives with such tardiness it becomes ludicrous.

The Sacred Congregation will be well advised, if it does not wish to expose itself to still more comical feats, to increase the number of its members and to invite them to be more on their guard. Cardinal Steinhuber, its Prefect, who is a Jesuit, ought in particular to keep a strict watch over his confrères, for in the Society of Jesus itself traditions are waning and modernism is finding an entrance. From its midst has appeared one of the masterpieces of the new tendency, "Les Légendes Hagiographiques" of the Rev. Father Delehaye, a work which was published three years ago at Brussels and translated since then into almost all languages. I know no book more adapted to teach its readers historical criticism and to dispose their minds to modernism.

Authoritarianism is groping along in the impasse into which it has flung itself so light-heartedly. It is uttering loud cries, it is making wild gestures, and striking out blindly on all sides. It makes one think of those monarchs to whom national piety has left the insignia of royalty without the reality of power. They reign, but do not govern. Authoritarianism has thus led the Catholics who are the least disposed to revolt to bow low before it on principle, and, as a matter of fact, to take no account of its behests. In its August number the "Revue du Clergé Français," for instance, published the famous Syllabus, without any change being perceived in the subsequent number, or any effort being made to bring itself into harmony with its most evident indications. This does not betray any ill-will; it is simply a proof that if the Sacred Congregation ignores the Catholic writers, the latter maintain their profound respect, but do not ignore her any the less.

Will Pius X. not perceive the immense labour which is being accomplished in the Church? Will he see the impossibility in which authority finds itself, of finding any agents to struggle against the invasion of modernism? Has he not yet thought with melancholy of the extraordinary number of French Bishops dead since he assumed the tiara? Have they been poisoned by the Freemasons? Or is it not, rather, that Monseigneur Le Camus is not the only one made to drink of bitterness by the Holy See?

Already, now, the Pope has reported facts showing that it is not with impunity that men struggle against certain currents. Not long since he sent to France quite a group of Bishops, the first-fruits of a new Episcopate. How many instances of disillusionment has not this purified Episcopate furnished? I do not refer to the two who out of the fourteen were forthwith considered tainted with modernism; I am referring to the twelve others. I will mention no more than one. He was chosen as being at once as gentle as a lamb and as fierce as a watch-dog. On St. Peter's Day of this year he went and preached in the town of his great seminary, and thundered so loudly against modernism that the young scholars were far more amused by it than convinced.

A few days afterwards he published a charge. Being too pressed with engage-

ments, he had been obliged to seek the collaboration of a priest of the diocese, and had inserted, without alteration, the pages that had been furnished, so worthy had they appeared to him of becoming Episcopal prose. It was only, unfortunately, modernist prose, and he had not noticed anything wrong!

If their Eminences the Prefects of the Index or of the Holy Office do me the honour of asking me for the name of this Bishop, it will give me much pleasure to give it them and to publish it afterwards with some new details.

Many more facts still could be related as to the way in which authority is exercised nowadays. They all would show doings as strange as those which have been revealed by the papers of Montagnini of mournful memory. The party in power acts as if authority existed by itself and for itself, independently of the faithful. According to this whimsical conception, it is the shepherds who constitute by themselves the flock. Now the shepherds of the day have become woefully distrustful. It is enough, even, if the sheep say one thing, for them to believe the contrary. It has become a kind of obsession with them. When the Petition of a group of French Catholics appeared in the pamphlet entitled "Quello che vogliamo" of a group of Italian priests, the Curia spread the rumour that these manifestations were probably not the work of Catholics, and that they were only, in any case, the act of an isolated individuality. On the other hand, when M. E. Le Roy published his famous "Dogma and Criticism," of which he assumed responsibility before the whole world, Authority shook its head anew with a sceptical air, and then proceeded to an investigation! The work of M. Le Roy must have been, according to it, the product of a vast collaboration; and a whole string of ecclesiastics, whom M. Le Roy does not know even by name, were suspected and even accused of having laboured at it. Do the venerable Inquisitors realise the element of burlesque that enters into such missions!

In reality, however, they are right, and much more so than they believe. A book like that of Le Roy and like those of Loisy is never the work of one person alone; they are the result of a growth, the work of a generation and of an epoch.

* * * * *

I should have liked, after having shown the attitude of Conservatism, triumphant to-day, to set forth the attitude of modernism, the victor of to-morrow. But I do not wish to weary the patience of my readers. What gives me assurance of its success is not merely the youth of its adherents, their number, their intelligence, or the scientific rigour of their labours, but the intensity of their religious life—in a word, their power of love. To the ferocious unintelligence with which they are attacked, and to the sad insinuations by which it is sought to discredit them,* their

* The Pope has been, and not without reason, deeply wounded by the flood of filthy accusations which from the lowest quarters have been cast up against Catholic institutions throughout Italy. He ought, however, not to forget that not long ago a quite analogous campaign was entered upon against the Freemasons. It is needless to tell him by whom. The stories of the Black Masses are turning round to-day

only reply is a sorrowful smile. Nothing will separate them from those who curse them, and for whom they cherish more even of love than of pity.

(Signed) PAUL SABATIER.

*La Maissonnette,
par S. Sauveur de Montagut (Ardèche).*

ATTEMPTS AT THE CHURCH CATHOLIC.

THE great thought of The Church Catholic is again to the front. Its hope has always lain quiet and deep in the truly devout heart, but of late it has been daring to speak out. The earnest appeals of two recent little volumes, more than one able article in the *Hibbert Journal*, and the widely reported utterances of Mr. Campbell, have found many readers and gained many friends. The spiritual quickening in all the Churches is arousing broader sympathies, and is doing something at least toward preparing the way for a realised catholicity.

For if the desire be there, it must seek its fulfilment in some outward shape. And many terms, many plans, make their claim in turn as offering a solution of the question. Comprehension, Free Communion, Non-Subscription, Federation, Reunion, Undenominationalism, Interdenominationalism—each has put forth its project for the true Church Catholic, and made its attempt at the first step. That they have so far met with failure need not move us to despair.

There is, however, another side to the picture which the adverse critic will not let us overlook. Each successive plea for a realised catholicity raises a controversy in which the opponents have most to say, and so seem to gain the day. In a Free Trust Chapel on a recent Sunday morning the preacher declared his emphatic conviction that there could be no common worship without common belief, and that, therefore, the only way to catholic unity lay through theological unanimity. When does he expect that will be! This is the old ecclesiastical idea in a new and unexpected quarter.

Then, again, the amalgamation of hitherto sundered Churches on a common dogmatic basis, as in the Free Churches of Scotland and the three Methodist sects, is in no sense, alas! a step towards the true Church Catholic, but, instead, a more emphatic ratification of the original mistake. Although no one can forecast the form which the catholic idea will assume, the one thing certain is that it will not rest on a dogmatic basis. Real catholicity makes an entirely different plea; it believes in the possibility of spiritual unity amid doctrinal diversity, the only living unity which is not uniformity.

There have been various attempts, at different times and places, to realise in foretaste this unity of the spirit amidst difference of belief. It is instructive to glance backwards at their sanguine endeavours. The one which attracted most

upon those who created them. He himself has not felt able to reject so ready a weapon, and in the Encyclical *Pieni Van'mo* of July 23, 1906, against the modernists, he accused them not only with harbouring "open contempt for all authority," but also "with the most degrading corruption of morals."

notice was, perhaps, the Leicester Conference.

Thirty years ago the Congregational Union, which was holding in Leicester its autumn session, was ruffled much by the notice that at Wycliffe Chapel would take place "a Public Conference, open to all who value spiritual religion, and who are in sympathy with the principle that religious communion is not dependent on agreement in theological, critical, or historical opinion." The project took its origin from a private and informal gathering held in London in the previous spring, and consisting of some fifty men, chiefly Congregationalist ministers and laymen.

The Conference began with a devotional service conducted by the Rev. John Hunter, of York. The Rev. Mark Wilkes, of Holloway, then took the chair, and pleaded in earnest tone, not for any new organisation, but for more open conference and discussion on matters pertaining to spiritual religion, and for a relaxation of the strict terms affecting Religious Communion. Papers were next read by the Rev. Allanson Picton, of Hackney, on "Some Relations of Theology to Religion," and by the Rev. T. Gasquoine, of Oswestry, on "Freedom in Theological Thought and the Spiritual Life." The subsequent discussion revealed dissent in the meeting. A speaker asked at once for precise definitions of the terms in the convening notice—viz., "theological," "critical," "historical," and "communion." Dr. Simon and Dr. Allon spoke in disagreement with the Conference platform; the Revs. Jos. Wood, John Page Hopps, and Benjamin Waugh spoke with power in its favour.

The principles of this Leicester Conference caused much disturbance both in the religious Press and in the Congregationalist churches. So gravely was this the case that the Union at its next meeting passed the following resolution:—

"That in view of the uneasiness produced in the churches of the Congregational Order by the proceedings of the recent Conference at Leicester on the terms of Religious Communion, the Assembly feels called upon to reaffirm that the primary object of the Congregational Union is, according to the terms of its own constitution, to uphold and extend Evangelical Religion.

"That the Assembly appeals to the history of the Congregational Churches generally, as evidence that Congregationalists have always regarded the acceptance of the Facts and Doctrines of the Evangelical Faith revealed in the Holy Scriptures of the Old and New Testaments as an essential condition of Religious Communion in Congregational Churches.

"That the Congregational Union was established on the basis of those Facts and Doctrines is, in the judgment of the Assembly, made evident by the Declaration of Faith and Order adopted at the Annual Meeting in 1833; and the Assembly believes that the Churches represented in the Union hold these Facts and Doctrines in their integrity to this day."

With this Declaration of Faith and Order we are all familiar. It was described by a Congregationalist himself as "a helpless theological document," and by the late Charles Beard as "a contemptible piece of theological tailoring, a thing of

shreds and patches." But it was supposed to save the situation, and to silence the Leicester Conference on the Terms of Religious Communion.

In the meantime, between the two meetings of the Congregational Union, a second Conference was held in the Cannon-street Hotel, London, on May 7, 1878, with Mr. Beavis Brindley in the chair. The Rev. J. Byles conducted a devotional service, after which the Rev. P. T. Forsyth read a long paper on "A Larger Comprehension the Remedy for the Decay of Theology." One rubs one's eyes in amaze on reading its fine, broad sentiments when contrasted with the same author's recent strictures on certain Liberal Religious Teachers. A further paper on "The Unity of the Faith" was read by the Rev. W. Miall. Mark Wilkes, Edward Clodd, and Allanson Picton also addressed the meeting.

A further meeting for prayer and fellowship was held at St. Thomas's-square Chapel, Hackney. The Rev. John Rodgers, Vicar of St. Thomas, Charterhouse, presided, and gave an address. Addresses were also given by the Revs. Charles Beard, S. A. Tipple, and W. C. Walters. It was a helpful and memorable occasion, and there was a very large attendance.

So, as was remarked very truly, "While the Congregational Union was fulminating its decree against the possibility of religious communion between men who differed in theological opinion, men who differed in theological opinion widely enough met and communed."

The result was the formation of an "Association for Promoting Religious Communion," and its object was specifically stated to be "The promotion of Religious Communion in worship and work amongst those who, while retaining their individual beliefs, agree in recognising the existence of spiritual life outside the limits of their own theological creed." Amongst the ministers on its committee of thirty were Charles Beard, Silas Farrington, John Hunter, Allanson Picton, Herbert Rix, and S. A. Tipple. Its Chairman was Mark Wilkes and its Secretary Joseph Wood. It would, indeed, be of interest to all INQUIRER readers if Mr. Wood could be persuaded to give us his personal impressions and memories of the Leicester Conference, and this Association for Promoting Religious Communion. It was a genuine attempt at catholicity, made, perchance, before the time was ready. Was this why it fell away?

F. K. F.

SIR CHARLES MACLAREN, M.P., Chairman of the Metropolitan Railway Company, has spoken out frankly in favour of the fullest recognition of Trade Unionism among railway workers. Speaking at Coalville, on Saturday, he asserted his belief that the organisation of labour was for the benefit of all parties.

CHRISTIANITY wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*

JOHN RUSKIN'S ECONOMIC AND SOCIAL TEACHING.

III.—THE VALUE OF HIS INFLUENCE.

IN Letter 19 of *Fors* Ruskin slyly remarked, for the benefit of those who praised his eloquence but scouted his economics:—"My forte is really not description but political economy." His forte was, however, appreciation of art, and it was this, raised to moral passion by a deep sense of the importance of art for human life, that determined his attitude to economic and social questions. He was led up to these questions through his art studies; his special point of view, rather than wide and deep knowledge of political economy and kindred subjects, gave him a title to be heard; and if he had not weakened that title by dogmatism and exaggeration, his mastery in his own field and his splendid powers of utterance would have won for his views more general and more respectful attention than they received. In this concluding paper, I shall dwell upon some points in his teaching which are most worthy of such attention.

"In my first series of lectures at Oxford," he writes, "I stated (and cannot too often or too firmly state) that no great arts were practicable by any people, unless they were living contented lives; in pure air, out of the way of unsightly objects, and emancipated from unnecessary mechanical occupation. It is simply one part of the practical work I have to do in Art-teaching, to bring, somewhere, such conditions into existence, and to show the working of them. I know also, assuredly, that the conditions necessary for the arts of men are the best for their souls and bodies" (*Fors*, Letter 9). That is a very lucid summary of the ideas and feelings which impelled Ruskin to devote himself to economic and social questions. And to realise how strongly he was impelled by them, we have only to read such a passage as the following from Letter 45: "I feel the separation between me and the people round me, so bitterly, in the world of my own which they cannot enter; and I see their entrance to it now barred so absolutely by their own resolves (they having deliberately and self-congratulatingly chosen for themselves the Manchester Cotton Mill instead of the Titian) that it becomes every moment more urged upon me that I shall have to leave—not father and mother, for they have left me; nor children, nor lands, for I have none, but at least this spiritual land and fair domain of human art and natural peace, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips, and therefore am undone, because mine eyes have seen the king, the Lord of Hosts." This was written at Lucca where he was making a drawing of the statue of Ilaria di Coretto, which, he says, had thirty years previously turned him from the study of landscape to that of life. It was a perpetual pain to him to feel that, in his reverence for such works, he stood so much alone, and that the opinion of the spectator, to which he had referred in a previous letter, must be regarded as representative—"If we must choose between a Titian and a Lancashire cotton mill, in the name of manhood and morality, give us the cotton mill." The cotton mill, thus spoken of,

was for Ruskin a symbol of all the devastating and demoralising influences of modern industry, and it was against these that he waged strenuous and unceasing war.

In justice, it should be pointed out that Ruskin was not so alone in this crusade as he supposed, and that even some of the men whom he attacked as if they were throwing all their force on the other side, were not doing so. Take for example, the question of railways and the destruction of scenery. As Bain points out in his little book on J. S. Mill, "He (Mill) was very much concerned (and so was his father) at the possible havoc that the railways might make in the beauties of our rural districts." So early as 1836 (when Ruskin was only seventeen years of age) J. S. Mill wrote: "It is far from desirable that this island, the most beautiful portion perhaps of the earth's surface for its size, should be levelled and torn up in a hundred unnecessary directions by these deformities." And he proceeded to denounce in particular Stephenson's route for the line to Brighton through the Vale of Norbury, "a spot unrivalled in the world for the exquisiteness combined with the accessibility of its natural scenery. Yet into the head of hardly one member of Parliament does it appear to have come, that this consideration ought to weigh one feather." The whole passage is entirely in Ruskin's spirit, and it ends with a judgment in his sweeping style. "The truth is that in this country the sense of beauty, as a national characteristic, scarcely exists. What is mistaken for it is the taste for costliness, and for whatever has a costly appearance." Probably Ruskin never read these words, but he did read some other words of Mill's upon scenery, and in *Unto This Last* he alludes to them in a singular fashion. With reference to the chapter in the *Political Economy* on "The Probable Future of the Labouring Classes," he writes:—"That chapter and the preceding one differ from the common writing of political economists in admitting some value in the aspect of nature, and expressing regret at the probability of the destruction of natural scenery. But we may spare our anxieties on this head. . . . Nor need our more sentimental economists fear the too wide spread of the formalities of a mechanical agriculture." The reasons given for these optimistic conclusions are that town populations will always require food from large areas of country, and that all men will require wild nature for their spiritual nourishment. Happily, however, it was only on the rare occasions when Ruskin found a "sentimental economist" speaking strongly about the preservation of scenery and wholesome rural life, that he was willing to trust implicitly to the automatic pressure of human needs; and we certainly owe to his stern denunciations and persuasive pleadings much of that awakening which has occurred as regards this matter. We may also attribute much to his influence in the kindred matter of providing parks and open spaces in large towns. The importance he attached to this is forcibly illustrated by his reply to a correspondent who asked, what could men do whose fate seemed to have fixed them in the groove of town life. "Buy," said he, "ever so small a bit of ground, in the midst of

the worst back deserts of our manufacturing towns; six feet square, if no more can be had—nay, the size of a grave, if you will, but buy it *freehold*, and make a garden of it by hand-labour; a garden visible to all men, and cultivated for all men of that place. If absolutely nothing will grow in it, then have herbs carried there in pots. Force the ground into order, cleanliness, *green* or *coloured* aspect. What difficulties you will have in doing this are your best subjects of thought; the good you will do in doing this, the best in your present power" (*Fors*, Letter 44).

And we must give a still greater proportion of credit to Ruskin for the establishment of public Art Galleries in the large towns. This is one of the most palpable proofs of the immense stimulus he gave to the art-interests of the people. In *A Joy for Ever* he repeatedly lays stress upon the point, and it is interesting to notice how sound his political economy was, so long as he was on this line. He so frequently and so bitterly attacked political economists for attaching importance to the accumulation of wealth, that one might conclude that he attached no importance to it. Not so, however. He only wanted the right kinds of wealth accumulated with the right kind of motive. He even went so far as to say (thus consciously or unconsciously justifying the economist's method), "It is one question, how to get plenty of a thing; and another whether plenty of it will be good for us. Consider these two matters separately; never confuse yourself by interweaving one with the other" (Section 38). And the very title of the second lecture in the book is "The Accumulation and Distribution of Art." Here he was on his own ground and wrote with convincing power. And the pity is that, as time went on, he seemed to lose the perception, that, new and valuable as his work was, it was an application rather than contradiction of principles already maintained by economists.

But works of art, in order to be accumulated, must be produced; and Ruskin's studies upon the artistic productions of past times, especially in foreign countries, forced upon him the question—"Why does the England of to-day produce so little good art?" Sending to the Sheffield Museum a photograph of one of the capitals of the Ducal Palace in Venice, he asks the people of the Yorkshire town—"Why haven't you a Ducal Palace of your own without need to have the beauties of one far away explained to you? . . . Public buildings you have—but do you take any pleasure in them? and are you never the least ashamed that what little good there may be in them, every flourish of their cast iron, every bead moulding on a shop front, is borrowed from Greece or Venice;—and that if you got all your best brains in Sheffield, and best hands to work, with that sole object, you couldn't carve such another capital as this!" (*Fors*, Letter 78). He had dealt with this kind of question long before in that wonderful chapter on "The Nature of Gothic" in *The Stones of Venice*. He had taught that there are two standards of excellence—the excellence of varied invention and great design, and the excellence of mathematical precision and perfect finish. He had shown the superiority of the former,

and condemned the modern preference for the latter. He had denounced the tyranny of machinery and division of labour by which that preference is stimulated and gratified.

"Men were not intended to work with the accuracy of tools, to be precise and perfect in all their actions. If you will have that precision out of them, and make their fingers measure degrees like cogwheels, and their arms strike curves like compasses, you must unhumanise them. All the energy of their spirits must be given to make cogs and compasses of themselves. All their attention and strength must go to the accomplishment of the mean act. The eye of the soul must be bent upon the finger point, and the soul's force must fill all the invisible nerves that guide it, ten hours a day, that it may not err from its steely precision, and so soul and sight be worn away and the whole human being be lost at last. . . . If you will make a man of the working creature, you cannot make a tool. Let him but begin to imagine, to think, to try to do anything worth doing; and the engine-turned precision is lost at once. Out come all his roughness, all his dulness, all his incapability; shame upon shame, failure upon failure, pause after pause; but out comes the whole majesty of him also."

And then the English reader is bidden to look round his room and "examine again all those accurate mouldings and perfect polishings, and unerring adjustments of the seasoned wood and tempered steel"; and to realise that "if read rightly, these perfectnesses are signs of a slavery in our England a thousand times more bitter and degrading than that of the scourged African, or helot Greek." This kind of thing had been said by Adam Smith, and hardly less strongly. But Ruskin enforced it in page after page of such abounding eloquence and such varied illustration, he brought to the discussion so full a knowledge of the contrast between original and mechanical work, that his plea for the humanisation and ennobling of industry had quite a new power. And he saw clearly that a better state of things can be brought about only by a change in the mind of both consumer and producer. The consumer must refrain from demanding things without regard to the mental qualities which their production brings into play—he must beware of estimating things by quantity or cheapness; and the producer must beware of making profit his sole concern—he should aim at a high standard of excellence for the sake both of his customers and his workpeople. To sum up Ruskin's teachings in such truisms seems tame. But it would have been well if he himself had written more tamely. He commenced Letter 80 of *Fors* with these words—"I never sat down to write my *Fors*, or indeed to write anything, in so broken and puzzled a state of mind." He wrote from the home of the Mayor of Birmingham, who had made a gift of land to St. George's Company, had invited Ruskin to come and see it, and had invited some Birmingham business men to come and see him. "They have taught me much," he writes. "The one great fact which I have been most clearly impressed by, here," continues the letter, "is the right-mindedness of these men, so

far as they see what they are doing. There is no equivocation with their consciences, no silencing of their thoughts in any wilful manner; nor, under the conditions apparent to them, do I believe it possible for them to act more wisely or faithfully." Yet such were the men whom he had long been fiercely denouncing. Of Manchester he wrote, in Letter 76, that it "is in every business act of it in mortal sin," and Birmingham would have done as well. No wonder he was somewhat non-plussed and abashed, when he found himself being taught by honourable men instead of fighting with wicked ones. Here we come upon Ruskin's greatest error—his denunciation of men in the abstract, his habit of founding the most sweeping and terrible charges upon the most slender knowledge. It was a great fault. But, on the other hand, what man of modern times has set a more splendid example of free, generous, unwearied self-dedication to the service of his fellows? His social writings will not lose but gain in wholesome influence from frank but sympathetic criticism. It seems as though the strongest natures, when turned to social reform, are peculiarly liable to extravagance; when a Lamennais writes his "Words of a Believer," it is as though his genius were both an ennobling and a self-destroying fate—equally irresistible in both its functions. Ruskin's social writings were also "Words of a Believer," and in his case as in that of Lamennais, while some of the "words" are self-destructive in their violence, the "Believer" will never cease to inspire human hearts.

HENRY RAWLINGS.

OBITUARY.

MR. CHARLES WRIGHT, J.P.

SPAIN LANE CHAPEL, Boston, has suffered a severe loss by the death of its oldest member and trustee. At the ripe age of ninety-four, Mr. Charles Wright passed quietly away from this earthly life on Thursday morning, September 19. Although, from his patriarchal age, his departure might have been expected at any time, yet death came suddenly. He had of late felt the infirmities of the flesh, but his mind was clear, and he was active and vigorous up to the very eve of his death.

Like his father, who was also a trustee of Spain Lane Chapel, and bore the same Christian name, he was a firm believer in the principles of the Unitarian Faith. He was educated by Unitarian ministers, first by Rev. David William Jones, minister of Spain Lane Chapel, and later by Rev. Edward Higginson, who held a similar charge at Friar Gate, Derby.

He took a great interest in the success of the Unitarian cause in Boston, and he was a very regular attendant at the chapel until deafness rendered it impossible for him to follow the service.

In politics he was an ardent Liberal, though he separated from the party on the Home Rule question, and came back on that of Free Trade. He took a very active part in the affairs of his native town; was for nine years a member of the Town Council; held many important positions of trust; and was a Justice of the Peace.

His eldest son—also Mr. Charles Wright—is a trustee of the Unitarian Chapel, and we hope a fourth generation of the family will follow in the footsteps of their grandfather and great-grandfather, and maintain the cause which stands for religious freedom, reverent inquiry, and spiritual faith, the Fatherhood of God and the Brotherhood of Man.

THE CHILDREN'S COLUMN.

WOLF! WOLF!

ONCE upon a time four little children lived in a nursery high up on the top story of a big London house. Their names were Lina, Fred, Arthur, and Jennie.

There were bars to their nursery window, but they could look out over them and see the great dome of St. Paul's in the distance. Sometimes it was quite clear, and sometimes hazy with the soft London mist. They could see a great many church towers and spires too, and one great tower that they looked at with awe, because it was a prison.

It is not a prison now, because since then a law has been passed that all children must go to school (unless they have governesses at home to teach them) and so people have grown up better than they used to do, and there are not so many to be put in prisons, and not so many prisons needed. You see, it is good to have to do lessons, although we don't always like it!

Lina, Fred, Arthur, and Jennie had a tender, loving mother, who used to sit sewing downstairs, but always heard if there was any trouble in the nursery and came running up to see what was the matter.

The children knew this, so little Arthur used sometimes to lie with his mouth close to the chink under the door and howl (when he wasn't really crying), just to bring his mummy up, and be petted and made much of. The other children did not like this, but of course they would not "tell tales."

But it gave Lina an idea. Being the eldest, Lina generally had the ideas and led the others, and sometimes, it is to be feared, she led them into mischief.

"I'll tell you what," said she one evening; "let's all lie down on the floor and pretend to cry, and when mother comes up we'll all laugh and say it was a joke. It will be such fun!"

"So we will!" said Fred.

"Jolly!" cried Arthur.

"Tuch fun!" murmured little Jennie.

Down on the floor in a row they lay, and soon a woeful weeping and howling was heard. Next came quick steps hurrying up the steep flights of stairs, and their mother entered, breathless and anxious.

"What is the matter, dear children?" she cried, as soon as she could get breath to speak.

Then they all rose up and said, laughing, "Nothing, mother; we were only pretending!"

Then their mother's face changed. "You have done very wrong," she said; "you have deceived me. You must never, never deceive any one."

"I will tell you a story."

"Once upon a time there was a shepherd boy who had to mind the flocks on the hills

at night. Wolves prowled about in those regions, and sometimes killed the sheep and the shepherds too. This shepherd boy was fond of what he called his joke, and sometimes in the middle of the night he would cry out 'Wolves! Wolves!' Then all the people would scramble out of bed and hurry up to the hills to help him, and when he saw them come he would laugh at them and say, 'There are no wolves, it is only a joke!'

"One night the wolves really did come, and the boy shouted 'Wolves! Wolves!' with all his might, but no one believed him, and no one came to help him, and the wolves killed him and all his flock."

"That shows you the consequence of deceiving people: when you are in earnest, you will not be believed."

The mother, having spoken, went away leaving four little people feeling sorry and ashamed.

But they took the lesson to heart, and I don't think they ever tried to deceive anybody again, either in "fun" or earnest.

VIOLET SOLLY.

WOMEN ON TOWN COUNCILS.

SIR,—There seems to be some misapprehension as to what women are eligible for town councils under the "Qualification of Women Act (County and Borough Councils), 1907," which came into force on August 28. As candidates for town councils in England and Wales, *only electors are eligible*. Hence those single women and widows whose names are on the burgess roll are eligible, but *no married woman* is eligible, for no married woman has a vote for a town council.

In the Committee stage of the Bill in the House of Commons, in which general concern was expressed that married women would be unable to serve under the provisions of the Bill, Dr. Shipman stated that, if the Government did not in another session bring in a measure to remove the anomalies referred to, he himself would do so, so that there should in the future be no difficulty in married women being able to serve on county and borough councils. Dr. Shipman pointed out that the great value of the Act is that it secures for women direct election. It is certainly misleading for the general public that many newspapers have raised the foolish question of what title should be given to the husband of a woman who might occupy the position of mayor, when the fact is that, as no one can be chosen as a mayor who is not eligible as a councillor, *no married woman can, as the law stands, be a mayor*.—I am, Sir, yours faithfully,

ANNIE LEIGH BROWNE,

Hon. Sec. Women's Local Government Society, 17, Tothill-street, Westminster, September 20, 1907.

A MAN may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones or sweeping streets as by preaching or praying. So the question means just this: Are we working out our common everyday life on the great lines of God's will?—*Henry Drummond*.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 28, 1907.

RACIAL PREJUDICES AND CHRISTIANITY.

THERE has been another outbreak against Japanese immigration in Canada. It cannot be thought unjustifiable for a religious journal to ask its readers to consider what bearing Christian principles have upon the present tendency of white men in all parts of the world to exclude the yellow and dark races from equal rights. Christian principles may or may not be hopelessly impracticable, but at least they ought not to be wholly ignored.

The motives at work seem to be merely selfish ones, and the arguments employed to justify them are not concerned with anything higher than expediency.

There are two arguments generally employed. The first is that the cheap labour offered by coloured races interferes with the organisation and success of the labour unions. The second is that Canada, Australia, and the Cape are white men's countries, and that the yellow races and the Hindoos must not be allowed to share with the whites in the enjoyment and use of them. Such papers as the *Times* and the *Spectator* have no sympathy with the first argument; they see very clearly the narrowness of class prejudices, especially when that class is the labour class, and when it interferes with the Japanese, who on imperial grounds must not be offended. We must all recognise sadly the tendency to think only of their own interests which is a danger for all trade unions both of rich or poor. It is of course in flagrant opposition to such teachings as "Love your neighbour as yourself" and "Do unto others as you would that they should do unto you." Even from the point of view of practical politics, class conflicts and class prejudices are opposed to the highest welfare of the State. Professor HENRY JONES has some wise and striking words on this deep-seated delusion, "that when every class presses for its own claims, justice will arrive to all as a result of their collision. It is not true. The just equipoise of rights never comes in this way. Mere class legislation is never

right. . . . What will arrive by such methods is care for the strong and neglect of the weak, the conversion of the state into a warring arena, and the ultimate triumph of the strong. It is not the strife of interests that maintains the equipoise of the state or the city, but *its just men*." These are golden words, in harmony with the fundamental teachings of Christianity. It is impossible to justify class selfishness or trades union particularism, either by Christianity or by what Professor JONES would have us feel is the same thing—the highest and most permanent interests of the human race.

But it is too often forgotten that nationalism, while it is a union of a more august and wider kind, is yet as much subject to temptations of selfishness and permanent preoccupation with its own interests as any trades union. Even if we spread our sympathies yet further, and embrace all white men in our union, we are still leaving out a large proportion of the human race. Why should Canada and Australia and the Cape be in perpetuity ear-marked for the white races? What right have we, on the principle that all men are brethren, to say to the Japanese or Chinese or Hindoos, You shall have no part or lot with us as free men and independent workmen in the life of these enormous undeveloped tracts of country? We will admit white men on equal terms, but you shall be for ever excluded. On the first page of some lay sermons by Professor CAIRD, late Master of Balliol, is a description of Christianity. It "was a principle that bound all men to each other, and made them members one of another, as no previous religion had ever attempted to do. It broke down all the walls of division that had hitherto separated individuals, families, and nations from each other; it cast aside and utterly repudiated all the prejudice of rank and caste, of race and custom, and bade men, as simply men, recognise each other as brethren." What a mockery these words sound in relation to the action of our Colonies and of the U.S.A. towards coloured peoples!

There is, indeed, one argument, and one argument alone, so far as we can see, which would justify white men in excluding coloured races from sharing in the development of our Colonies. It is the argument that living side by side in common work and daily life is not advantageous for either the white or the coloured races. It is stated that the children of mixed marriages are of a lower character than either of the parents. In the case of Eurasians this seems unfortunately to be true. But if this is so serious and unavoidable an evil as to prevent our admitting Hindoos to settle in South Africa, it ought also to require for the sake of India that all Europeans should leave that country as

soon as possible. We are by no means in favour of the immediate abandonment of India by England. If Eurasians are so degraded a type it ought to be possible by law, and yet more by public sentiment, to make unions between whites and Hindoos far less general than they are. In the case of mixed marriages with Japanese and Chinese it does not seem to be so clearly proved that the results entailed upon the children are so deplorable. If they were, and if it were absolutely impossible to prevent such unions becoming ever more common, the exclusionists would have something to say for themselves on Christian principles. Nothing but clear proof that white and coloured races cannot occupy the same country without reciprocal deterioration would justify us in trying to confine our Colonies to white men alone. This is not proved at present. It is to be earnestly hoped that it cannot be proved. If it were, it would mean that the white and yellow races must be constantly fighting for the exclusive possession of the earth, instead of working side by side in free and healthy competition. We find it difficult to believe that the laws of God make fighting imperative and association impossible.

LOOKING TOWARD SUNSET.*

I THINK it is no wonder that, as the years come and go, and we fare on towards the sunset of the life that now is, the heart in us should feel a touch of dismay now and then when we try to imagine ourselves out of the body, but the same man or woman; away from the world we live in, yet still in a home which will be homelike and welcome, and of a day when the seasons will be no more what they have been, or the sun and stars, the streets on which we walk, or the homes in which we dwell.

A time when we can clasp hands with friends no more in the good familiar fashion, or bid them good morning or good even. Sit no more at the table and join in the cheerful talk, go to our work in the morning, and, when the day's stint is done, go home, take some book we love best to read, turn the familiar pages with an ever new delight, and then go to sleep through the silent shadowy hours to wake again in the morning and find that God has made all things new.

And I think this touch of dismay may well be of all things natural, and therefore right, because we are in this body, and find that in the measure of our life is our loyalty to the things we can touch and see. For in the thin shadow of the man I met one day, far up among the nineties, this loyalty to the world he lives in, lingering like a frosted apple on the tree in January, was no more than an instinct to hold on; but to those who are still hale and strong it is a loyalty for which they can give good reason.

They love to watch the spring open, and find her fragrance fill them with the old

* Sermon preached at Mill Hill Chapel, Leeds, by Dr. Robert Collyer, September 15, 1907, and at Essex Church, London, on the following Sunday.

delight, the summer flood the world with her fruits and flowers, and are glad for the golden treasures of the autumn, the white glory of the winter, and the tumultuous privacy of the storms that lure the summer again indoors, and set them laughing by sea-coal or hard wood fires.

This is all so dear to us, and so human, that it comes a little hard now and then for the bravest and best in this simple human sense to think of a time when all this can be no more what it is here and now; and so it ought to be, and, if the option was open to a great many of us, while the tides of life run deep and full, to exchange the life we are living for the splendours of the celestial city the seer saw in his vision—to give up the steady fight for bread and garments, a roof and a fire, with all the hurly-burly of the days, for the white robes, the harps and crowns, in a world as free from contentions as the great deeps of the Atlantic are free from the storms, very few of us who are in the midst of life would hesitate to say we love this best after all, and do not want to give it up, no matter what may be waiting in the blessed life to come.

That may be, and, indeed, must be all right, while we think not seldom this is all wrong; but this is so close to us and so familiar, so blended in the woof and warp of our being that we cannot give it up. The gravitation of our being binds us to our planet, and we cannot cry, "Oh, that I had wings like a dove, then would I flee away and be at rest."

Nor can I think this trouble is met by the teaching, far more urgent in my youth than it is now, that we should think of this human life, which is our gift from God, as if it were in quarantine, and this world a place to have done with the sooner the better, so that we may win our way to the immortal life to come.

Some such conclusion may come, I know, through our brooding over the meanness and poverty of the best we can hope for down here, if we take that turn; or it may come to those who have had to fight sore battles with the world, or who have drained their life of all its pleasantness, bartering joy for enjoyment, and then would toss it away like the skin of an orange.

But those I hold this moment in my mind are always able to make out this clear truth, that the men who have talked in this strain were out of sorts with this world and its wholesome life, or else they were men who did not practice what they preached. Men like my good Matthew Henry, to whose chapel in Chester I went on pilgrimage. My good Matthew is for ever talking in this strain, through his vast and capital commentary; and yet his portrait reveals one of the most comfortable divines you would want to see in the last times of the old Puritan life in England. This is the man who tells me to sit lightly to my life, as a bird on the spray, while you can see quite easily that the men who have made the best mark and the deepest, of whose works in this world you can say, "Now here is something primal and pregnant, something which holds in its heart a seed of worth which has grown with the world's growth, and must live and be resown to noble harvests." These, as a rule, are the men of an abounding

human life; men, as we say, who were *all there*, with no special turn for lentils and herbs, or hair-cloth next to the skin, when they could compass fair white linen. They were men who had a strong grip on this world which was their home, and while they were on their way to a place among the saints—if this lay in their election—they could go out hunting with St. Augustine, or play sweet tunes on the violin, or sing old ballads with Luther. They were men who, while their life stood well above zero, could feel it was good to be here, and wanted no new tabernacles so long as the old ones served them so well.

This truth holds good again with those we know of that have no special claim to a place among the saints. The grand builders and inventors, the great artists and musicians, the poets and authors whose books we read with perpetual delight.

These, as a rule, lived very close to our life, and loved it with all their heart. Loved their own land, like our good Sir Walter Scott. Loved the waters, and to go afishing with dear old Izaak Walton; and with Paley, who tells a friend in one of his letters that he cannot think of writing another word in his once famous book of the "Evidences" until fly fishing was over—loved the splendid movement of great cities with Johnson, Charles Lamb, and Thackeray, or the kindly humours of the common life with Charles Dickens—and more beside than I can name loved the shadows of the woods, the sunshine on the meres, and the crowned splendours of the fells with Wordsworth. So I say the men of most worth to this world were deepest in our life, and did not love to brood over a day when they must leave us, and the place which knew them would know them no more, when they would see the Hudson no more, or the Tweed or Concord river, or the Charles—leave Fleet-street for ever and the Strand, Broadway, or Boston Common, the haunts of living, loving men, their neighbours and friends.

So "I do not want to die," sturdy Samuel Johnson said; or, "to drop like mellow fruit," Charles Lamb wrote to his friend. They were well suited, and this was one condition of their love and loyalty, that they were children of the light and of the day, therefore the light and the day abides in what they have done.

This, indeed, is all so true that, when you bring the truth home to the teaching which has gone dead against it, time out of mind, it is to find that the men of a supreme power and purpose in the pulpit, men like Beecher and Bellows and Bishop Brookes, to speak only of the great dead we have known, were the most abundantly gifted with this love and loyalty to our life.

Nor is this touch of trouble met and mastered by the thought that there may be—will be—must be—infinite blessing through our passing into the infinite, losing our own personal identity, and becoming one with that life, as the raindrops become one with the ocean, or as the mist, floating in the rainbow above Niagara is swept down to become one again with the water floods below.

No one thing in this universe can be of a deeper moment to a whole and sound man than his own proper personal life. You may talk with him from this to doomsday

about being lost in the infinite, he will still cling to himself as the true factor, and say with a very noble man I knew, who has gone out of the body to God: "I should prefer hell to annihilation." The angels are well enough, but he would not be an angel. Angels have had no mothers to croon over them, by what he can make out; or fathers to romp with them and play games. They never fell in love when their time came, wondering over their rare fortune, or made homes where the children clung about their knees, or fought strong battles for the truth and the right, or wept over graves; angels, then, must be poor, where such a man is rich, or rich in some way he cannot as yet understand. He has solved the problem so far of his own personal identity, and would not have it re-solved into the grandest presence that ever trod the earth; these years with their clustering memories are his own years, they stand out clear and reveal to the man his own life. "A poor thing," he may say, "but mine own"; full of mistakes, but mine own. I want to keep track of myself; send me where you will, but let me be sure that I am still the man who is now living this human life as those are who have lived human lives with me. "The kind, the true, the brave, the sweet, who walk with us no more," they will be there in the life to come, not unclothed, but clothed upon; and then I shall rest in hope, for—

It is the dear belief

That on some solemn shore

Beyond the reach of grief

We find our own once more.

Beyond the sphere of time,

And sense and fate's control;

Serene in changeless prime,

Dwells the immortal soul.

This faith I fain would keep,

This hope would not forego.

Eternal be the sleep,

If not to waken so.

There must be another life to round this out and clothe it with perfection. The tree in my garden loses nine blossoms where it ripens one globe of fruit, but that does not trouble my tree. The wild things let their young go forth and they are presently forgotten. The flocks and herds are kith and kin, but one is taken and another left, and to-morrow it is all the same. They do not regret their mistakes or sorrow for their sins as I must, their life rounds itself out, and is complete when they die. The insect of an afternoon, the creature of a hundred years, they have no hauntings of a life before, or visions of a life hereafter. But the blossoms fall from the trees of my life, the yearlings die out of my flock, old friends are taken and I am left, those dear to me as my life, or dearer, and I cannot prevent this longing after them, because they are part of myself, and I am only as shards and shreds of the whole fair circle my soul demands, if being mine here, they are not mine hereafter.

And in looking into my own life, I can see where I have missed my way and want to try again. I am only a learner, I want still to learn, and turn my lesson to some noble use, so what can this incompleteness mean which haunts me but the intimation of completeness? This claim, as it seems to me, is founded in fair reason, and we hold the right to see the account come out fair and true on this ground, if on

no other. These searching sorrows and regrets are the vouchers for it, and their long enduring is the promise that they will hold good. While this pure love for the life we live down here, great and noble in a true proportion of its worth to the world, with the unslain desire, that what we gain in this life shall not be lost when we have done with these bodies—what is all this, though there were no surer word about it, but the hold of the human soul on her own, now and for ever?

May I not say once more that the years, as they come and go, should bring the heart to understand that this we call death should not be thought of—and especially by those who, like myself, have had a long lease of life—as a bane but a blessing—and not to die would be the bane no man could bear; while so surely would this world be the loser by our staying, that those who love us most dearly would pray that we might be set free from the burden of the over many years.

For it would make no matter to the creatures of the lower creation we have glanced at, if their life could run on for ever in the old kindly grooves, because they must measure their life by their instincts, and the present moment is the perfect sphere; they want no better, as they fear no worse, and take no thought for the morrow, but the thing, the squirrel his nuts, and the bee his honey, and so through all the spheres of their life.

For as Chaucer's birds sang while his pilgrims rode to Canterbury, so they were singing when I walked with my friend a few years ago over the same grass-grown road by Guildford; and the swallows that built their nests then on the coigns of the grand cathedral had built that spring by the altars of the Lord; while the brood of last year was forgotten, the brood of this year was their first-born, and there are no grand-children for them in the woods, or the meadows, or golden or silver weddings. Therefore it would be no trouble to them if their life could go on through the ages, as it goes through their brief span.

But here lies the distinction between our life and theirs: where they have instincts, we have memories; where they have habits, we have outlooks and inlooks, anticipations and reflections, and our manhood, on the line to which we have risen, holds in its heart our cross and our crown.

The glamour of youth is mine no more, when the years have told their tale; yet I may remember the May days with a most tender regret, and long for my spring as I sit on the snow line. Yet I know, or ought to know, that this I long for could not be the May I remember, because memory would rob me of her choicest charm, and the succession of sameness would blight the blossoms before they could set the fruit; and so on this ground I can be aware in some dim fashion why the eternal love should give me the blessed boon of death, when I have drunk my fill at the fountains of life down here, and it is time to cross the bar.

And then I must take this truth home to my heart, that, by the time I have had enough of life, the world I live in now may have had enough of me, so that I must not only get out of the world, but out of the way, so that the new man may have room

for the work he must do, free from my jeremiads, that the new time cannot hold a candle to the time when I was young.

Because I take this to be the truth with a few noble exceptions, that the elder world does not take over kindly to the younger, with its swift onward movement, and so the time comes when we may say with a wise and good man of the last age, "I am receptive no more as I was in my youth to the new life all about me or the new thought; I have hardened down slowly to the man I must be now to the end of the chapter."

So the time comes to the most of us, when we begin to trace the truth of the new time by the lines of longitude and forget the lines of latitude; we do not believe in the new man from the Lord, but want the old man and manhood that will be true to our line of measurement.

So Morse held the string of the kite which fell from Franklin's hand, but I have to wonder whether even that great domed brain would have given a warm welcome, if he could have lived, to the man of the new time, and good old Sir Humphrey Davy would have fellowship with young Michael Faraday, or any physician in England over forty years of age accept Harvey's discovery of the circulation of the blood?

I knew a very noble old man in the ministry, whose son also became a minister, and whose soul was taken captive by the truth born of the new time. Well, he loved the lad as he loved his own life, but the best the old man could say, when he found the young man was drifting, was "I do not believe in his teaching, but I believe in him." He could not believe in the lines of latitude, only in those of longitude. He wanted his boy to be, what we call "a chip off the old block." He would have the old wine in the old bottles, and the more cobwebs on them the better the wine, and yet forty or fifty years before, he himself was a pioneer of the ever new truth.

So I think the time comes for the most of us, when we cease to learn and begin to forget how it was with us so long ago, when, it may be, we stood well to the front as he did, the good old man, and can believe in or welcome no more the incoming truth and life fresh from on high, until we go hence and drink of the new wine of the kingdom.

And, again, is not this true, that as we grow old the knowledge of the evil which is in the world begins to lie like lead on us, while the knowledge of the good can hardly hold its own?

I may deal with nine men who are honest and true as the day, but the tenth man may take me in. Well, I lose more grace by that one man than I gain by the nine, think more of the bitter than the sweet, brood over the cruelty and forget the mercy, write the word rogue with a pen of iron on the rock of my memory, and let the others go down the wind. Grow, it may be, a little harder and alert to suspect rather than to believe in my human kind, lose track of the generous and the trustful heart, and call the thing which has usurped its place "wisdom."

And so, if this could go on and on, where should we land? So well might the good Bishop Hugo say 700 years ago, when one

bemoaned his death as an evil, "An evil, sayest thou? nay, but I warrant thee, it would be a greater evil to live."

Therefore, as the years steal on, I love to muse over this mystery of the life that now is and of that which is to come; to thank God for this we have, so full of worth if we are worthy; and then, as I wonder over that which is to come, I turn to my gospels and listen to the master and divine seer who held it all in his heart.

And while I must say, with the great apostle, "It doth not yet appear what we shall be," I would hold on well to the faith that I shall be myself when I pass from the shadows of the seen and temporal into the light of the unseen and eternal.

I shall pass out of one room in the many mansions into another, and what treasure in the heavens was mine here, will be mine there, while that which is to come will not seem so much another life as the ripeness and perfecting of this life that now is.

"Free from the fickle and the frail,

With gathered powers yet the same." Even as that which befalls the corn of wheat, which "except it die abideth alone, but if it die bringeth forth much fruit," is not annihilation but transfiguration, in Paul's happy figure.

A wise man says, "To lose faith in the immortal life is to paralyse the life that now is, and to sap the springs of our deepest love;" but this is my faith that the passing, over which I may brood with a touch of dismay while the springs of life run strong and full, will not wrest me, will not wrest you, out of ourselves and land us strangers in a life in no wise of kin to this.

We may say we know nothing about the mystery of the life beyond, but this is not true if we believe in him who brought life and immortality to light.

We know enough to keep the heart from trouble, and this is what we need to know, for it was the heart's love which brought us here, that nursed us forth, bore with us, believed in us, hoped for us, and never failed, and that death cannot slay.

Let me sit down with some white patriarch, whose sun is setting, and whose life has fallen to the lowest ebb of the tide, and I will tell you what I should expect to find. I should expect to find the good old head was giving way, but not the heart. Has he done his day's work? he is tired now and has sat down to rest. Has he speculated, as we do, over the wonders and mysteries? he speculates no more, he is resting. Did passion clutch him once, and appetite? they are as the white ashes of burnt embers. Did he nourish some one ambition? it is no more to him now than when he began "to learn the use of I and me." Here where the head has been the main factor, it may be he is silent, there is no communion, but I turn and touch the heart strings and these vibrate and give forth the music.

"Do you remember the old home and the mother when you were a boy? And when you lost your heart to the one maiden in all the world? And how you made a home together and held it sacred through the years to your golden wedding, and those little graves? Are all these forgotten?"

No, no, the dim old eyes light up with the sweet and the bitter-sweet recollections. They are all there, peopling the silent

chambers, and he forgets that he is weary as he sits there telling me what a royal life that was when the world was young, so many years ago!

And so I love to believe in—what shall I call it?—the solidarity of life here and hereafter. That I am to be myself whatever befalls—the myself I long to be, released from the body of this death, and to bear with me all that is best worth God's saving in my life down here. And not a flower has bloomed or a well sprung up for my blessing, or a bird sung, or a dear friend clasped hands with mine, or tears fallen or laughter rippled out of a pure joy—to be forgotten. I would be myself, and myself is this soul which has stored up the essence of all that shall be of an immortal worth since I lay a babe in the cradle so far away in time and space.

Jerome Carden going over into England more than 300 years ago says "The English seem to have no fear of death, but with kisses and salutations parents and children part. The dying say they depart into the immortal life, and there they shall await those they leave behind them, while each exhorts the other to hold him in memory, so cheerfully and without blenching they meet death. So should we, so would I with the faith in my heart of my dear old friend who sang:—

The ship may sink,
And I may drink
A hasty death in the bitter sea;
But all I leave
In the ocean grave
Can be clipped and spared and no loss to me.
What care I
Though falls the sky
And the shrivelling earth to a cinder turn,
The fires of doom
Can never consume
What never was made nor meant to burn.
Let go the breath,
There is no death
To the living soul, nor loss, nor harm;
Not of the clod
Is the life of God,
Let it mount as it will from form to form.

LETTERS FROM THE WEST. THE CANADIAN CHURCHES.

THIS letter is written from Niagara, about which let him write who can. A party of six of us arrived here yesterday (Sept. 9), and the most glorious weather imaginable showed off to perfection the most glorious of spectacles I can ever hope to see. But this is eminently a case for silence. Simpler matter for correspondence consists in the record of the visitation of our Canadian churches by the Revs. W. Copeland Bowie, Christopher J. Street, and myself, as representatives of the B. & F. U. A. Our method of working includes a joint meeting at each of the five available churches in the Dominion, Montreal, Ottawa, Toronto, Hamilton, and London, with separation for Sunday services. Thus we are all to see something of all, though we can individually only preach at a selection of the churches. The "mission," if I may call it such, began on September 1, when Mr. Bowie held the service at Toronto, and Mr. Street at Ottawa. (The writer was at Fairhaven, Mass., on that date, and at Toronto, September 8.) The attendance

was about 80 at Ottawa, and more than double that number on each occasion at Toronto. On Wednesday, the 4th inst., we all met in a social way, at Toronto, a goodly company being present. Our addresses on, "Unitarianism in the Old Country," the "World-movement in Religion," and "What is left when Science and Criticism have done their Work," were attentively received, as they have been at the other places we have visited. The building at Toronto (in Jarvis-street) is commodious if not very conspicuous to the passer-by. The young minister, the Rev. R. J. Hutcheon, is evidently a scholar and a preacher, and the movement undoubtedly seems to be thriving now, after a period of trial some years ago. The Rev. J. T. Sunderland did excellent work, I believe, in helping the congregation out of its former difficulties, and Mr. Hutcheon is carrying forward the work very well indeed.

At Hamilton, the "Sheffield" (or is it the Birmingham?) of Canada, the church building is small, but new and usefully appointed, and here also we found a body of active people, including some with names very familiar at home. The congregation is clearly more of an industrial type than that at Toronto, but it seems to have great possibilities in this busy and ever growing centre. The minister is the Rev. W. Delos Smith, formerly (like the ministers at London, Ontario, and Ottawa) of the Methodist body; Toronto got its minister from the Presbyterians, and Montreal alone has a leader of Unitarian origin. At Hamilton our meeting (September 5) was reported in several papers, but the results of the pressman's efforts were more comic, I fear, than impressive. Mr. Street held two services here on Sunday (September 8), the church being well filled in the evening.

The London of Ontario, where Mr. Bowie preached last Sunday to about 80 persons, is a place of some forty to fifty thousand inhabitants, and we found here a congregation which, like the town itself, is far from being fully grown up. The Rev. Victor J. Gilpin came here about three years ago, and after much private seed-sowing on his part, organised services began in 1905. The congregation now meets in a spacious "Chapter House," originally intended to be part of a "Church of England" cathedral. Owing to change of plan the building, which has convenient rooms attached, came into the market, and property which cost £6,000 was acquired for a fifth of the sum by the American Unitarian Association, and is now held subject to repayment of the purchase money in fifteen annual instalments. Mr. Gilpin is a young man of striking physique and original mind, and appears to be supported by some vigorously intelligent friends. We were impressed with the look of the audience at Friday's meeting here, many present being sturdy colonists of long standing, who had worked their way out of orthodoxy by no small mental effort, probably with sacrifice.

For it is in Canada, as in the old country, very much. He who breaks away from the traditional way of thought and worship pays a price for his liberty. Presbyterians, of the Scotch type, abound, manifesting the stalwart and stern traits known to those

who have lived, for instance, in Belfast. But Methodism appears to be the popular form of faith; while, as in the States, the Anglicans, self-styled "The Church," draw in many of those who would be somebody. Of course, the Roman Catholic element prevails more largely in Lower Canada, a region beyond our sphere of action. Unitarians, without being so much cold-shouldered, are as evidently beyond the pale here as in the motherland; and our churches mostly consist of those few who dare to be in religion, as well as in social and political life, pioneers of a new age.

It is very interesting, amid the countless tokens of kindly feeling, to note the many men and women, old and young, who crowd up to us after our addresses or sermons, to have a handshake and to inquire after one place or another at "home," as they affectionately call it. Eyes glisten and voices tremble a little at times as they tell where they met one of us, or some other minister there before; and we are charged with messages to friends across the ocean. The links that bind Canada to Great Britain are stronger than were ever drawn up on parchment. But this theme, like Niagara, is too big for a gossiping record like this.

Our party, which includes Mrs. and Miss Bowie, and Mr. H. B. Lawford, will be touching at Toronto, that fine city, again, for the last time, to-morrow (September 11), on our way down Lake Ontario, to Ottawa and Montreal, where meetings and services are to be held in due course. These will conclude our little tour, little in comparison with the whole of this marvellous country, but larger in its mileage than the length of Great Britain could easily afford. We can but hope, and we have some encouragement to believe, that brief as our visits have been or must be, they will prove of lasting interest to our brethren here. To us this interest is profound, and we are glad to know that a considerable number of our brother ministers will visit some of the cities on our plan, and will share the stimulus of contact with these founders of a Greater Britain, and a greater Unitarianism, beyond sea.

W. G. TARRANT.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE DOCTRINE OF MORAL FREEDOM.

SIR,—I wonder if it is good for us to argue so gravely about these little human wills of ours. And I wonder if there is so wide a gulf between Professor Upton and me as our letters seem to imply. If we both do really believe that the world is *one* and not a jumble of disconnected atoms or wills or creatures, we ought to be able to reach a hand to each other across that little borderland where freedom and fate seem to be at strife. But I suppose that sentence about the "whole force of the cosmic process" suggests a heresy which cannot be forgiven. Yet it was meant only

to indicate what, in the ultimate analysis of thought, the idea of unity does seem to include; and was not proposed as a working hypothesis for the man who wished to live a moral life in the midst of temptation! Professor Upton belabours that unhappy sentence without mercy; and yet he has not shown how it is possible to sever any one finite act or choice from the whole cosmic process *without breaking the unity*. I think his doctrine is as much open to the charge of inconsistency as mine; only I am willing to admit the (apparent) inconsistency, and he, perhaps, is not. I am content to accept the full significance of faith in the unity of the whole, and yet acknowledge that in practical life we must act under a sense of freedom and moral responsibility. I admit the paradox, but I perceive that, to the finite intelligence, many problems of life and thought must, in their ultimate significance, lead up to a paradox which the intellect cannot solve. The only solution is in feeling, as I tried to indicate in the last paragraph of my former letter. Professor Upton thinks his view consistent, involving no paradox. To me it suggests something very like dualism. It places God within the human soul, and then sets up a conflict there—a conflict between God and the human creature at the centre of whose being He dwells! Surely if God is not on both sides of that conflict the unity is broken.

William James, to whom Professor Upton refers with approval, frankly gives up the unity, and plunges, not merely into dualism, but into pluralism. This is consistent, but, for me at least, it is impossible. It lands one in a world-chaos from which no rational idea of life can emerge.

After all, whatever our individual wills may be, and whatever the extent or the limits of their freedom, the poet was right: "Our wills are ours to make them Thine," and the still greater poet: "In His will is our peace." To that I believe we all must come, and do come, in the end.

1, Lismore-road, Croydon. W. J. JUPP.

THE CONGREGATIONAL CHURCH AND RELIGIOUS LIBERALISM.

SIR,—The account of the ordination of Mr. Eric Davies, lately a student at the Presbyterian College, Carmarthen, as minister of Langharne Congregational Church, which in your last issue you extracted from one of the Welsh papers, is deserving of more than passing consideration on the part of your readers. It indicates an attitude of mind with which thousands of thoughtful people in this country are in accord, and which I am convinced is going to be that which will distinguish the Liberal Churches of the future from those that stand for dogmatism either of the orthodox or heterodox type. "Be it understood here," declared Mr. Davies, "that I do not confound Christianity with orthodoxy. Christianity, in my opinion, is a life, not a creed. I shall insist," he added, "on the right to think my own thoughts, and to say them as long as I am here. Though I am a Congregationalist I do not promise to labour one bit to make the men I shall meet Congregationalists. I shall devote myself to the enriching of human life in general, to making men men in the deepest

sense of the term, and I shall leave it with them to choose their own denomination." Years ago, some few of us were trying our best to recommend this position to the members of another group of churches, whose trust-deeds were free, and out of whose midst we fondly imagined that a truly liberal religious movement might arise which would be capable of gathering to itself men and women of every shade of opinion who claimed the right to think and reflect for themselves upon theological matters. So far as that group of churches is concerned, my former hope is well-nigh quenched. I have come more and more to realise the profound truth of Dr. Martineau's statement that "the shifting of the centre, of gravity, during the last hundred years, from the *Catholic* principle to the *Unitarian* has been a *reactionary movement*, simply substituting a *new orthodoxy* for an old one." And I have come more and more to the persuasion that that "new orthodoxy" is gradually strangling the expression of the "Catholic principle" which once, in those churches, was predominant. Loud professions of religious liberalism on the one hand and hot zeal for sectarian propaganda on the other fill one with despair as week by week the wearisome story is repeated. But Mr. Eric Davies's bold stand, met, as we are informed it was, by the sympathetic response of his hearers, indicates how great an opportunity is opening out for the Congregational Churches, if they, or any considerable number of them, will but rise to the occasion. The Congregationalist Church, so Mr. Davies informs us, has "no fixed creed" to which its preachers are bound to subscribe, and there is room, he assures us, in its pulpits for "the expression of as many experiences and as many theologies as there are of prophets and theologians." It occupies, in that case, an unique position, and may yet do what apparently no other community in Christendom can do,—lead the way towards the realisation of that ideal which Dr. Martineau years ago taught us to cherish and inspired us to work for.

G. DAWES HICKS.

Cambridge, September 23, 1907.

HELP FOR BERMONDSEY.

SIR,—May I be allowed to make an appeal for literature for our school and Institutional Church at Bermondsey, though your columns? I am anxious to form two clubs here—one for our senior scholars and one for the juniors. At present I am in need of up-to-date, illustrated magazines. These are essential for the purpose, and I shall be glad to receive large or small gifts of periodicals or magazines to place upon the tables, suitable for scholars of all ages. Our library also needs restocking, and gifts of new or second-hand books will be thankfully received.—Yours faithfully,

JESSE HIPPERSON.

47, Upper Grange-road, Bermondsey, S.E.
September 23, 1907.

I AM glad to think
I am not bound to make the world go round
But only to discover and to do,
With cheerful heart, the work that God
appoints. Jean Ingelow.

THE VAN MISSION.

AFTER leaving Rotherham, where No. 1 Van had a successful series of meetings, chronicled in these columns of last week, the next pitch was at Swinton. Here the Rev. Dr. Griffiths, of Oldham Road, Manchester, was Missioner, and four meetings were conducted by him. On each evening the maximum attendance was slightly above or slightly below 100, and on each occasion the best part of an hour was consumed in answering questions after the addresses. The Sunday meeting is reported as the most successful, a good impression evidently being left. Following Swinton, three meetings were held in the market place, Mexboro', Dr. Griffiths again being in charge of the proceedings. The attendance was similar to that at Swinton, nothing very great but quite enough to be worth while addressing. Numbers are really no indication of success, and it often happens that a comparatively small meeting is eminently satisfactory in the impression left.

Last week's report left No. 2 Van at Johnstone, Renfrewshire. The people readily responded to the invitation, and big crowds gave audience. The maximum attendance on the last evening reached 1,000, while the lowest number present was estimated at 500. It is pleasing to note that several of the sixpenny reprints were sold. The Rev. J. Morley Mills, of Bootle, spoke for an hour and a half on the Future Life, and Mr. R. J. Hall, the Lay Missioner, occupied 40 minutes with explaining the Unitarian Affirmations. He reports that he heard on all sides of the stirring up of thought in the town, and he is confident that the meetings were successful. The next stopping place was the village of Barrhead, where three meetings were conducted. Mr. Mills gave addresses on our view of the Bible and Jesus, and Mr. Hall took as his theme the motto which emblazons the sides of all our Vans, "Truth, Liberty, and Religion," the Miraculous in Christianity, and Old Doctrines *versus* New Criticism. As many as 1,100 people were reached, and the interest shown was evidently very great. On the second night the Missioner came in for some heckling questions regarding forgiveness of sins and the nature of Jesus. Five reports of meetings at Paisley are to hand. The Rev. Alfred Hall, M.A., of Norwich, was the Missioner. He had the satisfaction of conducting splendid meetings, five accounting for 3,600 persons. The site in the County Square was a good one. Each evening questions were freely put, on one occasion nearly an hour and a half being spent in replying to many inquiries. A party of friends from Ross-street, Glasgow, was present, and good singing has been the result. Great eagerness to obtain pamphlets was shown, and it was evident that the addresses struck home. Mr. R. J. Hall records his conviction that had the Van not to be removed nightly, there would have been still larger meetings. The questions came from Presbyterians, Agnostics, and Roman Catholics. Mr. J. Hall found that, as in England, there are three classes of men who need the help which we can give: (1)

those who think that Christianity has been a failure, and is of no use to them; (2) those who cannot see beyond a few isolated verses of the Bible; and (3) those who, having left orthodoxy, are blindly groping after a religious faith.

No. 3 Van has been to Sidecup, Kent, where four meetings in perfect weather have been held at the corner of two of the streets, permission having been refused to stand on the village green, although the Clarion Van had recently been there. The Rev. Herbert McLachlan, M.A., B.D., of Leeds, was the missionary, and gave the principal addresses. The people were shy, standing afar off, the explanation of some being that it would be dangerous to their interests to be seen too near to heresy, the Church influence being considerable and bigoted. However, Mr. McLachlan's ringing voice travelled well, and reached all who came anywhere near. The attendance never reached 100, but there was always an intelligent audience of 50 present, and we had to be satisfied with small things where we expected great things. Lee did not disappoint us, for little was expected, we having again to try our luck at a street corner, which proved worse than Sidecup. Mr. Hugh Stannus kindly filled the breach caused by the illness of the minister who had promised to come on the first night, and Mr. E. W. Smith, of Twickenham, came over on the second and third night. The company was very small: in fact, never more than 45, and sometimes not more than 15 adults were present.

Leigh has been favoured with a visit from Van No. 4, four meetings taking place in the market, the Rev. R. S. Redfern, our local minister, undertaking the office of chairman on three occasions. The missionary for the first three nights was the Rev. Geo. A. Payne, of Knutsford, and in addition to the Chairman, the lay missionary, Mr. Charles Barker, delivered short addresses on each evening. The largest number present at any one time was 550 at the last meeting, 400 being the smallest maximum at any. Questions were put on every occasion. The local Unitarians have contributed well to the collection boxes, which is by no means a universal practice. The reports of the Clarion Van tell us that over £10 was collected in one week by Socialist sympathisers. If every Unitarian who came to the Van remembered to drop a penny into our boxes, the sum total gathered throughout the tour would compare very favourably with the actual sum contributed at present. The Rev. J. M. Whiteman very kindly came in response to a telegram. He had a splendid reception at Leigh, and answered the questions brilliantly, to use the word of Mr. Barker's report. On the 20th the Van moved to the market place, Tyldesley, where two meetings have been held, the first with the Rev. J. M. Whiteman, and the second with the Rev. W. McMullen as missionary. On each occasion upwards of 300 were present, and the audience never fell below 150. No meeting took place on the 22nd, it being impossible to get a speaker.

Owing to the same difficulty, the London Van will hold its last meeting this year on Saturday next at Bromley.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackpool.—We quote the following tribute to a man well known to many of our readers from the *Blackpool Gazette News*:—A great and deserved honour was paid to Mr. Cuthbert C. Grundy, J.P., of South Shore, on Saturday night, when a bronze bust of himself was presented to the Corporation by admirers and friends. The presentation, appropriately, took place in the Art Gallery, an institution in which Mr. Grundy has always shown deep interest, as testified by his handsome gift of a number of valuable pictures to form the nucleus of a permanent collection. This generosity has earned for him the warm appreciation and regard of the whole town. It is largely due to his encouragement also that the Blackpool Sketching Club is still in existence. In philanthropy, again, Mr. Grundy has displayed a kind heart, and by his unostentatious actions has done much to relieve the distress among the poor in our town. He is a subject worthy of honour. The bust, which is to be kept in the Art Gallery, is the work of a clever young artist, named Millard. It was exhibited at the Royal Academy exhibition this year, and has been spoken of very highly by eminent critics. The movement for securing the bust was initiated some time ago by Mr. Lawson Booth, an artist whose pictures are at present on exhibition in the Blackpool Gallery; and the ready response of admirers to the subscription list spoke eloquently of the esteem in which Mr. Grundy is held, not only in Blackpool, but in other parts of the country. There was a large gathering of people present when the bronze was handed over to the Mayor.

Chorley.—The harvest thanksgiving services were held on Sunday last, with satisfactory results, both in attendance and also in collections. The congregation has decided to hold a sale of work at the end of October in order to clear off the debt on the schoolroom.

Cullompton.—The Sunday-school anniversary was combined with the harvest festival on Sunday last. The singing was bright, and the chapel decorations were beautiful. The Rev. Jeffery Worthington preached at the morning and evening services; and Miss Emily Stewart, of Exeter, conducted that in the afternoon. A congregational tea party was held on Monday evening. All the proceedings were very successful.

Derby: Friar Gate Chapel.—In connection with this place of worship, harvest thanksgiving services were held on Sunday, and proved extremely successful. The chapel had been tastefully decorated for the occasion, and presented a very pleasing appearance. The Rev. E. S. Lang Buckland, pastor, preached morning and evening to large congregations. Special music, under the direction of Mr. S. Neville Cox, was rendered by the choir in an admirable manner. A children's service was held in the afternoon, the address being given by Mr. Greatorex. On Monday, a congregational reunion and social evening took place in the lower school-room under the presidency of the minister. There was a capital attendance of members and friends, and the evening's entertainment was acknowledged to be one of the most enjoyable that had taken place for some time past. An excellent programme of vocal and instrumental music had been arranged by Mr. Henry Jones, and gave general satisfaction. During the evening the opportunity was taken by the honorary treasurer of the chapel, Mr. W. D. Fritchley, to present a report and a financial statement in respect to the fund recently established for obtaining the requisite amount to liquidate a debt incurred a short time since in carrying out very necessary sanitary improvements &c., in connection with the chapel and schools. The sum required was something like £220, and, thanks to the generosity of members and friends, Mr. Fritchley was able to announce that the whole of the amount had been raised and the debt paid off, a substantial balance being carried forward. It should be mentioned that Mr. Charles Wiberley, who is now on a visit from South Africa, and shortly returns there, and Miss Piper, of Evesham, both very old members of the congregation, each subscribed

£50, whilst the British and Foreign Unitarian Association made a grant of £20 to the fund. A hearty vote of thanks was, on the proposition of Mr. Buckland, seconded by Mr. G. Kitching, chairman of the trustees, and supported by Mr. J. Larratt passed to those who had so readily responded to the appeal for funds, and assisted in any way in raising the requisite amount, and this was carried with acclamation. Mr. Wiberley responded on behalf of the donors in an interesting speech, pointing out how delighted he was to be once more amongst his old and new friends at Friar Gate Chapel, and that his sympathy and support might always be counted upon for carrying on the work which so many present had at heart. The singing of the National Anthem brought a pleasant and enjoyable evening to a close.

Essex Church.—A Guild service for members, friends, and all well-wishers will take place to-morrow (Sunday) evening at Essex Church, when the Rev. Frank K. Freeston, President of the National Conference Guilds' Union, will speak of the help and object of the Guild movement.

Hale (Resignation).—The Rev. A. Leslie Smith, B.A., has resigned the ministry of Hale Chapel, to the general regret of the congregation and other friends.

Newport, Mon.—The recognition meetings in connection with the induction of the Rev. Arthur Golland, M.A., were held in the church on Monday last, the 23rd inst., the proceedings being of a most inspiring character throughout. In the afternoon a devotional service was held, conducted by the Rev. S. Burrows, who, for six months had charge of the work at Newport. The sermon was preached by the Rev. F. K. Freeston, of Essex Church, Kensington, with whom Mr. Golland has worked during the past two years. After tea, at which ladies of the congregation presided, a well-attended public meeting was held. Mr. W. Pritchard occupied the chair, and extended to the Rev. Arthur Golland a very cordial welcome on behalf of the congregation, and an assurance of their determination to support his efforts to extend the church's sphere of usefulness. The Rev. Geo. Critchley, B.A., then delivered a finely impressive address, and was followed by the Revs. S. Burrows (Hastings), F. Blount Mott (Cardiff), F. K. Freeston (London), M. Evans (Aberdare), J. Park Davies, B.D., and Mr. John Lewis, secretary of the South-east Wales Unitarian Society. The Rev. Arthur Golland, in replying, said that, although he knew they would not see eye to eye with all the churches in the town, he hoped they would not live by controversy. He trusted that all the churches in Newport would try sympathetically to understand one another. He recognised the weight of the responsibility which he had taken upon himself in becoming their pastor, and knew that it was no light task that lay before him, but he rejoiced in the prospect of working with his people. Two most gratifying features were the presence at the meetings of three ministers belonging to other denominations in the town, and the kindness of a large contingent from the Cardiff Church, who came over to show their goodwill. The meetings were marked by great earnestness and enthusiasm, and will long remain an inspiration to all who took part in them.

Plumstead.—The Unitarian Hall, Plumstead Common, presented a pretty appearance on Sunday last, decorated for the harvest festival. Services were held morning, afternoon, and evening. In the evening a cantata called "Seed-time and Harvest," by Myles Birkett Foster, was rendered very well by the choir, under the conductorship of Mr. J. P. Hicks, the choir-master. The choruses and solos were highly appreciated by the congregation, which was as large a one as had been seen in the church for many years, the hall being filled to overflowing. On the Monday following a very pleasant social meeting was held in the evening, instrumental and vocal music enlivening the spirit of fraternity that prevailed.

Poole.—The formal recognition of the Rev. H. Shaen Solly, M.A., formerly of Bridport, as the minister of the Poole Unitarian Church, took place on Wednesday, September 18. The proceedings opened with a luncheon in the Temperance Hall at half-past one p.m. Mr. Bernard Belben presided over an attendance of about 40, the visitors including the Mayor (Alderman G. Curtis, J.P.), the Town Clerk

(Mr. C. Lisby), the Revs. A. N. Blatchford, B.A. (Bristol), Philip Wicksteed, M.A. (Reading), Edgar Fripp, B.A. (Clifton), T. R. Skemp (Southampton), C. E. Reed (Ringwood), C. C. Coe (Bournemouth), W. J. Coates, B.D. (Skinner-street Congregational), G. H. White (Congregational), Messrs. W. H. Scott (Bournemouth), P. D. Cleaver, Mrs. Conway (Ringwood), and Mrs. Donkin (Bournemouth). After the usual loyal toast had been honoured the Chairman briefly submitted that of "Civil and Religious Liberty all the World Over." The Rev. A. N. Blatchford, whose name was coupled with the toast, responded. He thought that in all gatherings of the Southern Unitarian Association it was peculiarly fitting that that sentiment should meet with loyal acceptance. (Applause.) "The Health of the Visitors" was toasted from the chair, and Mr. Belben remarked that the presence of so many representatives of other denominations showed that prejudice was passing away, and their church was receiving the recognition it deserved. Mr. Belben also alluded with gratification to the presence of the Mayor and Town Clerk. The Mayor, in his response, expressed himself very pleased indeed to be there to join in welcoming Mr. Solly to Poole. He could not, he said, allow the opportunity to pass for the reason that he had known Mr. Solly for many years, had been upon the same committee educationally, and, like himself, Mr. Solly was a great temperance man; and therefore those two points alone would draw him (the Mayor) to meet him in a function like that or any other. (Applause.) He heartily joined in welcoming him to the old town of Poole. He wished Mr. Solly happiness and success in his ministry. Religiously, they were not quite eye to eye, but nevertheless he (the Mayor) gave to every man that liberty of conscience he took for himself. (Applause.) He might be considered to belong to the very old religious school, because he believed that every word in the Bible, from the first word in Genesis to the "Amen" in Revelation, was the inspired word of God, but he knew that some people did not go so far as that. Mr. Lisby and Revs. W. J. Coates and G. H. White also spoke. At three o'clock a recognition service was held in the Unitarian Church. The devotional part was conducted by the Revs. T. R. Skemp, C. C. Coe, C. E. Reed, and E. J. Wilkins, and the sermon was preached by the Rev. A. N. Blatchford. This was followed by a tea in the Temperance Hall. A public meeting was held in the church at half-past six p.m. Alderman C. Carter, J.P., presided over a good attendance, amongst whom were the Mayor and Mayoress (Alderman and Mrs. G. Curtis). The Chairman, in opening the proceedings, expressed his gladness at the large attendance, and said he wanted Mr. Solly, after that meeting, to feel thoroughly at home and feel that he had done the right thing to come to Poole. He was glad to see the Mayor and Mayoress with them. His Worship, at the luncheon, said he could not see eye to eye with them, and, Alderman Carter continued, his presence there that night showed all the more his broad-mindedness and liberality of feeling. (Applause.) After a regretful reference to the absence of Mrs. Solly, who was unwell, Alderman Carter extended a hearty welcome to Mr. Solly. He had been told they were very fortunate to have Mr. Solly for their minister; that he would do very useful work, not only amongst the congregation, but in the town; and that he had been a tower of strength to them at Bridport in educational and temperance matters, and in everything that was calculated to improve the condition of the people. Mr. Solly, the Chairman continued, had come there at their unanimous invitation, and he was perfectly sure he might say on behalf of the congregation that they were determined to give him their unanimous support. And he did hope his coming there might be a blessing to that church and also to the town.—The Rev. P. H. Wicksteed, who is brother-in-law to Mr. Solly, followed with an interesting address on "Personal Religion and Social Problems," and at the outset of his remarks testified to a knowledge of the Christian character of the new minister and of his great earnestness in religious and social work.—The Rev. C. C. Coe, president of the Southern Unitarian Association, then extended a hearty welcome to Mr. Solly, and spoke in high terms of his personality. Mr. Solly came there as a good scholar, a kindly friend, and a genial gentleman, one who for many years had done honourable work both

as a Christian minister and as a philanthropist. He congratulated him on having succeeded a long line of able ministers, and, before concluding, paid a warm tribute to the qualities of the former minister, the Rev. J. Burton, as to whom there were in that church kindly memories, greater and deeper than he (Mr. Burton) thought.—The Rev. H. Shaen Solly expressed deep thankfulness to all for the kindness shown him in so many ways. He spoke of the regret his wife felt at not being present that night, and warned his hearers that her indifferent health would probably prevent her from taking a very active part in the work. Proceeding, the Rev. gentleman outlined his ideal church, and spoke of what he hoped to do, and urged his congregation to do all in their power to build up that ideal.—An address on "The Leadership of Christ" was delivered by the Rev. A. N. Blatchford, and the Rev. E. I. Fripp read a thoughtful and impressive paper answering the question, "Why go to Church?"

Ringwood.—The harvest festival services were held last Sunday. The chapel was very tastefully decorated, and presented a pretty appearance. A children's service was held in the afternoon, conducted by Rev. C. E. Reed. The lesson was read by Mrs. Cogan Conway, and an excellent address on "Weeds" was given by Miss Polden. The collections, which amounted to £2, were in aid of the Ringwood Nursing Home.

West Bromwich: Lodge road.—On Sunday last the choir festival was held in connection with the above church. In the afternoon a sacred concert was given, the feature of which was a number of organ and piano duets, played by Mr. C. W. Perkins (Birmingham City Organist) and Mr. Arthur Cooke (organist of Lodge-road Church). This was a somewhat novel departure from the usual routine of Sunday afternoon concerts, and that it was keenly appreciated was shown by the crowded state of the church. The performance of the duets was characterised by perfect technique on the part of both performers, and, in fact, the performance could scarcely be equalled and certainly not excelled. Mr. Perkins' organ solo was given in his customary masterly manner, but he was rather handicapped by the unsatisfactory instrument at his disposal, the soft passages being marred by the noisy action of the instrument. Mr. Arthur Cooke's rendering of the Liszt concerto was a specially brilliant performance, while Miss Amy Cooke sang delightfully the Bach Cantata for the first time in West Bromwich. The choir sang well, as they usually do, particularly distinguishing themselves in the morning and evening services by their spirited performance of Mr. Cooke's latest anthem, "The God of Abraham praise."

York: St. Saviourgate Chapel.—On Sunday, September 15, a congregational meeting was held here to consider the position. The Rev. Robert Henry Greaves, formerly of Highgate, has been with us nearly two years by mutual agreement, and it has become necessary to settle our future relations with him. This was soon done as, without discussion, and by an almost unanimous vote, his permanent appointment was made to the pulpit of our chapel. Mr. Greaves, who is nothing if not enthusiastic, is now working hard on the lines of Socialism and Independent Labour Partyism, and we are looking hopefully forward to the time when we can borrow money without paying interest, and when competition—now understood to be the death of trade and very objectionable to bad workmen—will be finally abolished. Meanwhile the chapel services are flourishing.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 29.

Acton, Creffield-road, 11.15, Mr. S. C. PRIOR;
7, Mr. E. B. ATHAWES.
Bermondsey, Port-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel,
11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road,
11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-
road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road,
11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 6.30, Mr. ALFRED
PHARAOH.
Essex Church, The Mall, Notting Hill Gate, 11
and 6.30, Rev. FRANK K. FREESTON. Guild
service in the evening.
Forest Gate, corner of Dunbar-road, Upton-lane,
11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place,
11.15 and 7, Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30,
Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11
and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. G.
SKELT.
Islington, Unity Church, Upper-street, 11 and
7, Mr. W. RUSSELL.
Kentish Town, Clarence-road, N.W., 11 and 7,
Mr. E. WILKES SMITH.
Kilburn, Quex-road, 11, AMHERST D. TYSEN,
D.C.L., M.A.; 7, W. WINSLOW HALL,
D.B.E.A.
Lewisham, Unitarian Christian Church, High-
street, 11 and 7, Rev. JAMES HARWOOD, B.A.
Little Portland-street Chapel, 11.15 and 7, Rev.
J. PAGE HOPES.
Mansford-street Church and Mission, Bethnal
Green, 7, Mr. ALFRED THOMPSON.
Peckham, Avondale-road, 11 and 6.30, Rev.
DAVID BALSILLIE.
Plumstead, Common-road Unitarian Church, 11
and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15,
Mr. A. CLAYDEN.
Stepney Green, College Chapel, 11, Mr. W. R.
MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W.
G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. EDGAR NOEL;
6.30, Mr. G. J. ALLEN.
Wandsworth, Unitarian Christian Church, East
Hill, 11 and 7, Rev. CLEMENT E. PIKE.
Wimbledon, Smaller Worple Hall, 7, Mr. PAR-
MITER.
Wood Green, Unity Church, 11 and 7, Rev. Dr.
MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev.
JEFFREY WORTHINGTON, B.A.
BLACKPOOL, Dickson-road, North Shore, 10.45
and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church,
Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-
road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
BRIGHTON, Christ Church, New-road, North-street,
11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30,
Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50,
Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30,
Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11
and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and
6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road,
11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C.
HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30,
Mr. R. HOLT, B.A.
LISCARD, Memorial Church, Manor-road, 11 and
6.30, Rev. W. L. SCHROEDER, M.A., of Sale.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and
6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church. Closed for re-
decoration. Re opens Sunday, October 20.

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. G. CRITCHLEY, B.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. WILLIAM MELLOR.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanic's Institute, Dudley-road, 11 and 6.30, Mrs. J. PAGE HOPPS.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFOORTH.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION, 1907-8.

THE OPENING ADDRESS, entitled "Thomas à Kempis," and the "De Imitatione Christi," will be delivered by the Rev. J. E. MANNING, M.A., in the Library of the College, Summerville, Victoria Park, Manchester, on Thursday, October 3, 1907, at Five o'clock.

The attendance of all friends of the Institution is invited.

EDWARD TALBOT, } Hon. Secs.
 E. L. H. THOMAS, }

BEAUTIFUL Snow-white Household Linen, Handsome Irish Damask Table-cloths, for instance, 63 in. x 64 in. floral design, 2s. 11d. each. Write HUTTON'S, 5, Larne, Ireland. Booklet, patterns, &c. free. Many very attractive bargains.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

MARRIAGES.

HOLLAND—BENNETT.—On September 4th, at Hill Top Chapel, Burslem, by the Rev. H. J. Ellis, assisted by the Rev. R. A. Howe, Charles Colthurst, eldest son of the late Charles M. Holland, of Bryn-y-Grôg, nr. Wrexham, to Eleanor Gertrude, eldest daughter of T. W. Bennett, of Ravenscliffe, Porthill, Stoke-on-Trent.

JONES—STRACHAN.—On September 21st, at Little Portland Street Chapel, London, by the Rev. F. H. Jones, Arnold Fearon, son of the late Rev. Robert Crompton Jones, of Tunbridge Wells, to Rose, daughter of the late William Strachan, of London.

DEATH.

HIBBERT.—On September 10th, at Strines House, Charlottesville, U.S.A., Major Robert Hibbert, late of Strines, in his 60th year.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Oranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

SEAFORD, SUSSEX. — Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciously built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

DEAL.—Fishing Season. Warren House. Best Boarding Residence, facing sea; drawing, recreation, smoking, billiard rooms. Excellent catering. Off season terms.—Mr. and Mrs. E. WARREN.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL, S.E.

THE Rev. Principal J. E. CARPENTER and Rev. PHILIP H. WICKSTEED will conduct a SERVICE at STAMFORD STREET CHAPEL on FRIDAY EVENING, October 4, at 8 o'clock, for the induction of Rev. J. C. BALLANTYNE as the Minister, when all friends are cordially invited.

THE SUBSCRIBERS and friends will be much interested to know that Mr. BALLANTYNE was for some years an active worker at the Mission, and then went to Manchester College, Oxford, to qualify for the ministry, and is now returning to the scene of his former and successful labours.

THE WINTER'S WORK is thus commencing under circumstances of great encouragement.

THE PREMISES have been repaired and decorated after an interval of ten years at a cost of about £200.

THE COMMITTEE APPEAL for funds to meet this outlay, and also the expenses of evening gatherings usually held during the winter months, and trust their appeal will meet with a generous response.

CONTRIBUTIONS, Donations, or new Subscriptions should be sent to W. S. TAYLER, Esq., 8, Mount Ephraim-road, Streatham, S.W.

A. A. TAYLER, Hon. Sec.

W. S. TAYLER, Hon. Treasurer.

C. F. PEARSON, late Hon. Treasurer.

THE MINISTERIAL FELLOWSHIP.

AUTUMNAL MEETINGS, Essex Hall, London, Friday, 25th October (the day after the Provincial Assembly). Members only, 10 a.m.; Open Conference (all Ministers invited), 11 a.m. C. J. STREET, Hon. Sec.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET NEWCASTLE-ON-TYNE. Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS. Term began September 21.

Waverley School, Sherwood Rise, Nottingham.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4.

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTÉ LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

MORAL TRAINING HOME FOR BOYS. HEALTH AND PURITY.—Two or three Boys, from 11 to 16, received for instruction in Morality and Personal Purity, together with Fruit cultivation, Physical Training, Outdoor Life, Outdoor Games. A splendid and necessary part of your boys' education. Instructor is a Minister's son with several years' experience in the moral and religious training of boys.—Apply in first instance to A.D., INQUIRER Office, 3, Essex-street, W.C.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY requires SECRETARIAL WORK in or near Manchester. Short-hand, typewriting, good précis writer, well educated.—H., INQUIRER Office, 3, Essex-street, W.C.

DAILY GOVERNNESS required for Two Boys, aged 8½ and 6 years. Thoroughly qualified.—Write, stating full particulars and previous experience, to Mrs. S. MARTINEAU, Streatham Grove, Norwood, S.E.

THACKERAY HOTEL (TEMPERANCE), GREAT RUSSELL STREET, LONDON. Opposite the British Museum. FIREPROOF FLOORS. PERFECT SANITATION. TELEPHONE. NIGHT PORTER. This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, W.C.

THE INTERLINEAR BIBLE

The Cambridge University Press will publish on October 23rd a new and cheap edition of this Bible, which by the method of printing employed enables both Authorised and Revised Versions to be read from one text and shows *at a glance* the position, extent and exact nature of the differences between them.

Copies of the new edition of the Cambridge Interlinear Bible may be ordered now, of the Booksellers, at 7s. 6d. net in cloth binding or from 10s. net in leather bindings. A prospectus, with specimen page and fuller particulars, will be sent post free on application to the Cambridge University Press Warehouse, Fetter Lane, London, E.C.

The Revised Version, printed in the Interlinear Bible in combination with the Authorised, is the joint property of the Universities of Cambridge and Oxford.

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE
Fetter Lane, London: C. F. Clay, Manager

A READABLE WEEKLY.

"'PUBLIC OPINION' was very much prized by Thomas Carlyle, and was one of the last journals he read," said Dr. W. R. Nicoll in the *'British Weekly.'*"

PUBLIC OPINION.

Twopence Weekly.

Edited by PERCY L. PARKER.

"PUBLIC OPINION" is eminently a readable paper. There is no padding in it. It is a paper which exists to put on record the ideas which men are thinking, and especially the ideas which make for Religious, Intellectual, Political, and Social Progress as these are recorded in the world's books, papers, and magazines.

It is a paper specially suited for those who exert public influence—for "PUBLIC OPINION" does not reflect one side of life only—it seeks to cover all sides of thought and opinion.

It is the bare truth to say that there is no other paper published in Great Britain which every week contains such stimulus to thought, or such a vast amount of real information presented lucidly and in a readable type.

"PUBLIC OPINION" is published every Friday, and its price is Twopence. It has been in existence 47 years.

"PUBLIC OPINION" can be obtained from any newsagent or bookstall, or will be sent post free for one year to any address in the United Kingdom for **10s. 10d.** and to any place abroad for **13s.** per annum. Orders should be addressed to:—

"PUBLIC OPINION," 30 & 31, TEMPLE HOUSE, TALLIS STREET, LONDON, E.C.

SPECIMENS SENT FREE ON APPLICATION.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth Encyclopedia, 8 vols., 28/- (cost 45/- net). Maclaren's Life of the Master, 25/- net, for 8/6. Cassell's Family Physician, 4 vols., (30/- net), 12/6. Burton's Arabian Nights, 17 vols., £13 13/-. Julian's Hymnology, 21/- Encyclopædia Britannica, Last Edition, 35 vols., half-morocco, in revolving polished oak bookcase, £16 16/-, pub. £85. Many other bargains. Everything that's a book supplied; no matter when published. State wants. Catalogue free. Books bought to any amount. HOLLAND BROS., Book Merchants, 21, John Bright Street, Birmingham.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss OECIL GRADWELL, | ALEXANDER W. LAW.
F. H. A. HARDCASTLE, | RENEE.
F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now
being issued at 4 per cent. Interest free of
Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER
CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own
house.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

CHARLES A. PRICE, Manager.

Patron—HIS MAJESTY THE KING.

THE

SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN,
P.C., G.C.M.G.

This Society, established in 1862, supplies
Spinal Supports, Leg Instruments, Artificial
Limbs, Surgical Appliances, Elastic Stockings,
Trusses, and every description of mechanical
support to the poor without limit as to locality
or disease.

36,474 Appliances given year
ending September, 1906.
Average of 700 per week.

Water Beds, Invalid Chairs, and Couches are
lent to the Afflicted upon the Recommendation
of Subscribers.

SUBSCRIPTIONS and DONATIONS are
earnestly solicited, and will be thankfully
received by the Bankers, Messrs. Barclay & Co.
Ltd., Lombard-street, or by the Secretary, at
the Offices of the Society, Salisbury-square,
London, E.C.

RICHARD C. TRESIDDER, Secretary.

BOOK BARGAINS.

SEND for our Catalogue No. 182, just
issued, containing a fine collection of Books on
Music and Musicians, and over 500 items in all classes
of Literature offered at Bargain Prices.

Books supplied, we can obtain any book ever
published for you. Send us your Wants. Libraries
Purchased. Books Bought.

GEORGE T. JUCKES & CO. (Proprietors of the
Holland Book Co.), 85, Aston Street, Birmingham.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE ... ..	...	...	0 0
HALF-PAGE ... ..	...	3 0	0
PER COLUMN... ..	...	2 0	0
INCH IN COLUMN ... ..	...	0 3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the
Proprietors by E. KENNEDY, at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 26, Lambs Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deans-
gate.—Saturday, September 28, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER

No. 3406.
NEW SERIES, No. 510.]

LONDON, SATURDAY, OCTOBER 5, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	625
LEADER :—	
Modern Thought and the Roman Catholic Church	632
ARTICLES :—	
To Boston for the Congress of Religious Liberals	627
Robert Collyer, Doctor of Letters	629
The Yorkshire Unitarian Club Dinner to Dr. Collyer	630
Report of the Executive Committee of the International Council	633
Opening Address of the President, Rev. Samuel A. Eliot, D.D.	635
Letters from the West	636
CORRESPONDENCE :—	
A Warning	637
Cambridge Services	637
LITERATURE :—	
Rabbi, Messiah, Martyr	627
The Lyrics of Thomas Stanley	630
A Book for Teachers and Inquirers	637
THE CHILDREN'S COLUMN	631
NEWS FROM THE CHURCHES	638
OUR CALENDAR	638
ADVERTISEMENTS	638

NOTES OF THE WEEK.

THE Boston Conference is now past, and accounts of most successful, interesting meetings are beginning to arrive from many friends. To those who are not well acquainted with the origin and work of this Conference we would commend Mr. Wendte's report, which, in spite of its length, we have felt it right to print nearly in full. We hope to print in a few weeks the papers read to the Conference by Rev. W. G. Tarrant, Rev. C. J. Street, and Rev. W. C. Bowie, but the amount of other Conference matter in our hands prevents their inclusion at present.

WE would draw the attention of our London readers to the welcome meeting to Rev. R. P. Farley, advertised in our columns for Tuesday evening next, at 8.15, in the Bell-street Mission, Edgware-road. Mr. Farley has done good work for the Liverpool District Association since he left Manchester College four years ago. He is a keen student of social problems, and he will be, it is confidently believed, a true friend and minister to the poor. Subscribers and friends of the London Domestic Mission Society are cordially invited to the meeting.

THE Martineau Memorial, Norwich, is rapidly approaching completion, and the date of opening has been fixed for November 14, when Sir John Brunner has kindly consented to preside. A statement as to the fund and particulars as to

the opening will be given next week. In the meantime those friends who intend to be present are asked to note the date.

THE Church Congress has been holding its meetings this week at Yarmouth under the Presidency of the Bishop of Norwich. The Congress sermon was preached by the Archbishop of Canterbury, and dealt especially with two dangers in modern religious life, both of which he described as "taking the name of the Lord thy God in vain." The first danger is, under the guise of liberal sentiment, not standing firmly for what we feel to be God's will, and the second danger is that of identifying God's will with our own, and, under the guise of religious zeal, exalting our own likes and dislikes into eternal principles. The action of so many Churchmen in treating marriage with a deceased wife's sister as a matter of tremendous moral importance is a striking illustration of this danger of identifying our own opinions of what is undesirable with God's laws. Needless to say, the Archbishop did not use this illustration.

THE Bishop of Norwich dealt in his Presidential address with the question of Disestablishment. From the point of view of the Church he seemed to think that on the whole it might have a beneficial effect, but he deprecated it as a bad thing for the nation. Sir Edward Russell followed with a very vigorous and able plea for Disestablishment, on the ground that "the Church is becoming more and more a sect." Self-government would bring new strength and hope, and would save her from capture by the High Church Party. He condemned the utterly inadequate training of Anglican curates, and compared it with that given by Roman Catholics and Nonconformists. Of Anglican colleges he said, "if laymen may judge them by their fruits, they are much more productive of sacerdotal silliness than of competent theological or clerical acquirements." It is very much to the credit of the Church Congress that it allows such outspoken criticism. It is curious that Disestablishment should have become so live an issue within the Church, while amongst Nonconformists it seems less talked of and desired than it was forty years ago.

THE Bishop of Liverpool received an ovation from the Baptist Union on his appearance at the Autumnal Assembly on Tuesday. He said he was there because it had been represented to him that his presence among them on that occasion

might be a gain to their common Christianity. He was there to try to show the existence of a common love. They had their differences, but in the fundamentals of religion he believed they were one. The education controversy had been thought to prove the non-existence of a common Christian agreement, but none the less he believed it existed. He had had much to do with other communions, and he had always rejoiced to know how much they had in common. The points on which they disagreed might be great, but those on which they agreed were far greater.

A REMARKABLE scene was then enacted. On the invitation of the President, the Assembly rose and recited the Apostles' Creed after the Bishop. We notice that the Church Congress also opened its proceedings by a recitation of the same creed; but, though the local President of the National Free Church Council was present, he was not invited to lead it.

THE President of the Baptist Union (Principal W. J. Henderson) took for his Address the subject, "Personal Value and Personal Ministry." It was just what a leader's address should be, a rallying cry to the rank and file to buckle on their armour and prove themselves worthy of their cause. He showed them from what a little beginning they had grown. Days there were when they were poor and despised, and a king had threatened to harry them out of the land. A very small fleet of *Mayflowers* could have conveyed them from these shores. But those days were gone. They had come to count in the councils of the nation. They had grown strong in numbers, and even in material wealth, though, as the President remarked amid laughter, their contribution to the ranks of paupers, prisoners, and peers was remarkably small. Of course they had had leakages, but, said the President, "pitiable is the rich man who goes over from us to the Establishment without apparent change of conviction, and without distress of heart." He emphasised the need for every man to contribute something to the common store, and insisted that every wealthy person ought to earn his keep, and, if the keep were luxurious, a service to match it should be rendered to the community.

IN his inaugural address at Bradford, the new Principal of Yorkshire Independent College, the Rev. E. Griffith-Jones, made some shrewd and vigorous remarks. Taking as his subject, "College Training and the Ministry of To-day," he spoke of the hearer which the modern preacher had to face as

distracted, pre-occupied, and hurried, who came to church physically and mentally fatigued. As for the preachers, they needed to be of the best material. But some of the best men were kept back from entering the ministry. Why? One reason he assigned was this: "The shameful way in which many ministers are treated by some churches acts as a deterrent. Young men of gifts, and even of goodness, seeing these things, often quail from the possibility of being similarly treated, and they prefer to serve God in a secular calling to being bullied by pious ignoramuses, or starved by purse-proud seatholders, or silenced by wealthy hearers whose vested interests are interlocked with some social evil, and who will not suffer these evils to be denounced." As to the theology which they were to teach, he did not believe either in a school of new theology or of old theology. They must send out men who would think for themselves, evolving their own systems.

THE West London Mission, founded twenty years ago by the late Rev. Hugh Price Hughes, is not to be allowed to languish. An enthusiastic welcome has been given to the new superintendent, the Rev. J. Ernest Rattenbury, late of Nottingham. Since leaving St. James's Hall the Mission has led a somewhat chequered existence, having been successively domiciled at Exeter Hall, Hengler's Circus, and Craven Hall. It is now settled at Kingsway Hall, and the trustees have secured a valuable site, involving an expenditure of £40,000, in order to develop the property in such a manner as to make it a great central institution for religious work. Sir John Bamford Slack presided at Mr. Rattenbury's welcome, and was supported by Dr. Waller, Dr. Pope, and other prominent Methodists and Free Churchmen. Mr. Rattenbury, in his reply, expressed his great indebtedness to the late Hugh Price Hughes, who had been so powerful an inspiration to him. He also avowed himself a Socialist, expressed strong sympathy with the labour movement, and identified the Gospel of Jesus Christ with the amelioration of the lot of the common people.

THE Rev. Dr. W. J. Townsend, who is seventy-two years of age, has been elected President of next year's United Methodist Conference. Inasmuch as no one has worked more persistently than Dr. Townsend in the cause of Methodist Union, the honour is well placed. He is a minister of what was, until recently, known as the Methodist New Connexion, of whose conference he was President in 1884. Dr. Townsend is also a past-president of the National Free Church Council, in which connection, it is interesting to record, that the president for next year is also a member of the United Methodist Church—Dr. Brook, of Southport, having been nominated in place of the late Dr. John Watson.

WESLEYAN Methodists are again deploring that figures do not point as favourably as they could wish in the direction of progress. According to the *Methodist Times* the year's Sunday-school statistics are puzzling and unsatisfactory. Everywhere are signs of decrease. "There are 12,572 fewer scholars in our schools now than this time last year; 7,701 less attend the

afternoon school, and 2,656 fewer attend the morning school. The same dismal story is told of the teachers; there are 623 fewer teachers. It is noteworthy that the great shrinkage among the scholars is among those between seven and fifteen, who supply considerably more than half the total decrease. This is the first time for six years that a decrease has been reported; but when we consider that last year the number of Sunday-schools increased by nineteen, and that during the last six years a very large addition to our Sunday-school premises has been made, it is not reassuring to find that only 35,762 more scholars have been obtained during that period." The report, however, announces some compensation in the increase of Brotherhood and P.S.A. attendance. Adult Bible classes show a shrinkage.

THE financial results of provincial municipal trading are tabulated in a Blue Book recently issued by the Local Government Board. In England and Wales, excluding London, £898,742 was transferred from the profits of municipal undertakings to the relief of the local rates in 1904-05. On the other hand, a loss of £242,472 was made during the same period in certain districts. The gains, therefore, were £656,270 more than the losses. The greater part of the losses were incurred over waterworks, and a plentiful supply of good water is of such essential importance to health that this branch of municipal activity is not usually undertaken with a definite view to profit. The losses on waterworks amount to £153,998. They include several expensive, perhaps extravagantly expensive, undertakings planned with a view to providing for the increasing needs of a growing population. The Birmingham Corporation alone shows a loss of £45,000. Together with the money profit to the ratepayer from municipal ownership of gas and electric light works, tramways, &c., there has usually been increased efficiency, lower charges, and more satisfactory terms for employees.

LETCHWORTH Garden City is the home of experiment in the improvement of social life. One of the latest projects which is likely to be realised there is an effort to reduce the servant difficulty by providing meals in common or from a common kitchen for a group of houses. Mr. Ebenezer Howard and Mr. H. Clapham Lauder, A.R.I.B.A., are the originators of this scheme of "co-operative house-keeping." They propose that houses should be built on three sides of a square and part of a fourth, like a college quadrangle, together with a common dining-hall and sleeping accommodation for the domestic staff in a building which shall be connected with the houses by a small cloister or verandah. Each house is to be separate from the others. Meals might be served in the separate houses for a small extra payment, and other services obtainable through the administrative department at a small charge by the hour. Four types of houses are to be built, varying in rental from £20 to £45 a year.

THE promoters of the scheme, which is to be carried out by a limited liability company on a co-operative basis, consider

that they will not only relieve mistresses of troubles in regard to servants, but will make domestic service more popular, as by such an organisation of their work as is proposed they will mostly be free in the evening, and take turns in attending to such duties as require attention at that time. Also, they will be less lonely. They will have companionship such as now makes employment in hotels and boarding-houses more attractive to them than that of the maid-of-all-work in a small household, but under better conditions than are usually obtainable. The attempt to reduce household cares without adding to expense or abolishing the separate home will certainly be watched with interest by many.

WHILE housing reformers are hopefully looking forward to the Government measure which is promised, giving power to local authorities to plan out the districts into which suburbs are extending, and to require conformity with their plans on the part of builders and landowners, voluntary associations are doing much to show what is the gain of such a method. Co-partnership Tenants Societies are actively at work in no less than nine towns and districts developing estates more or less on Garden City lines, and a tenth is being formed at Warrington. The root idea of the Tenants Companies is, however, the ownership of the houses by the tenants collectively and their sharing in the management of the estate as shareholders. The tenant does not own his own house, but obtains an increasing number of shares in the whole estate. Capital is obtained to begin with in the form of Loan Stock bearing fixed interest at 4 per cent. and shares with a maximum dividend of 5 per cent. Beyond this all profits are divided among the tenants in the form of interest-bearing shares, which can be transferred if the tenant should leave the estate. The residents, therefore, have much in common, and there is every incentive to take care of the property, and to develop it and maintain it for the good of those who dwell upon it. Co-partnership Tenants (Ltd.), 6, Bloomsbury-square, London, has been formed and registered to further the practical development of schemes on these lines throughout the country.

THE general anxiety which has arisen, in view of the strained relations between the English railway companies and their men, gives special piquancy to some of the facts disclosed in a recent Blue Book on Irish Railways. It appears that in 1844, an Act of Parliament was passed providing for the State acquisition of railways built after that date. After 21 years, the State was empowered to acquire any railway, on 3 months' notice, at twenty-five years' purchase of the annual divisible profits, provided that, if the dividend were less than 10 per cent., the price should be fixed by arbitration. Mr. W. Field, M.P., has shown in his evidence that State ownership in Ireland was contemplated from the first. The pioneer railway was opened in 1836, and two years later a Commission reported in favour of State-construction in the future, and its report was adopted by resolution the following year in the House of Commons. Irish railways are now partially controlled by the Great English

companies, but Mr. Field believes that the time has arrived for their nationalisation, a belief apparently shared by Lord Brassey.

THE International Peace Congress was held this year at Munich, the total number of delegates being about 320, only a few of whom appear to have belonged to the category of "public persons." According to the report of its proceedings in last week's *Friend*, it appears to have been largely occupied in considering and commenting upon the work of the second Hague Conference. There was a general feeling of disappointment that its labours had so far been largely devoted to the impossible task of "humanising and regulating" war, instead of attempting its suppression; and a letter to this effect was forwarded to the delegates at the Hague, representing to them the very grave responsibility that must attach to their Governments, if the Conference should not "reach decisive results," in harmony with the present demands of "humanity and universal conscience." The letter further spoke of the desire that a "general permanent treaty of arbitration as complete as possible" might result from the Conference, to be supplemented by such a scheme of mediation, for matters falling outside the field of obligatory arbitration, as would necessarily commend itself to disputing parties.

AN important resolution was adopted on the proposition of M. Jacques Dumas, intended to support the motion of Sir Edward Fry at the Hague, by appointing an international committee to seek the most practical method of the limitation of armaments, and to popularise such method when found. The Congress dissociated itself by an almost unanimous vote from the anti-militarist movement in France and elsewhere, declaring that "pacifism"—the policy of the Peace Congress—is entirely independent of the anti-patriotic movement, and is opposed to the class-war. It seeks "the means of suppressing war, establishing an era without violence and settling all international difficulties by just methods *par le droit*." Other resolutions were adopted favouring the protection of "minor" populations, and against the European conquest of Morocco.

THE new *Folketshus*, or People's Palace, of Christiania, which cost about £30,000, and is built around a central court capable of being covered in for mass meetings, appears to have been the scene of the recent interesting Scandinavian Socialist Congress. The proceedings were of a much less dramatic but more immediately practical character than those at Stuttgart. The Conference was congratulated on the action of Northern Socialists in counteracting the war-spirit which so recently threatened to embroil Norway and Sweden, on the close bonds existing between Trade Unionism and the political movement, and on the electoral position of women in Finland. The discussions turned principally on such practical matters as co-operation, the collection of statistics, shorter hours, temperance, and education.

RABBI, MESSIAH, MARTYR.*

THERE would be greater pleasure in commending this admirable little book if the author of it were yet alive to hear its praises. It is, in a sense, the natural outcome of his larger work, "Tent and Testament," which appeared last year. The first-hand acquaintance with the Holy Land acquired in the journey therein described is turned to the best account in giving graphic clearness to the story of the life of Jesus. Mr. Rix was not the first to write a "Life of Christ," nor the first to explore the sites of the Gospel narrative. But he has succeeded in doing what very few of his predecessors have done, so far as I am aware. He has given the facts of the story in their natural connection as incidents in the life of a young Jewish carpenter, and he has wisely left out all the critical discussions which are needed to establish those facts. He gives the results, not the processes, of his own close study of the criticism of the Gospels. And in doing so he has supplied a want which many readers must have felt who have not had the training needed to grapple with one of the great "Lives of Christ." They want to know what is the outcome of all that bewildering series of learned arguments? What is left of the real Jesus at the end of it? They want the story of his life told as the story of a real man, amidst the natural conditions and social intercourse proper to the time. Mr. Rix has given them just that. Renan attempted to present the human Jesus apart from theological preconceptions; but Renan lacked the first essential for his task—sympathetic reverence for Jesus himself. There was too much of Renan in the "Vie de Jésus." Mr. Rix's book is in striking contrast to its pretentious forerunner. It is written with perfect simplicity and reverent sympathy, and without any straining after effect. One would have thought it well nigh impossible to write of Jesus without being influenced by the knowledge of the subsequent developments of theological speculation about him. But Mr. Rix has succeeded in doing this to a wonderful extent. He has told the story as it might have been told by some contemporary, only as a narrative and not as an apologia. The reader finishes the book with the thought that now he knows, on the whole, how the facts really stand in regard to that life; and he sees them, not as isolated facts, but combined into a harmonious series. They do not reveal the whole of what Jesus was. But they do serve as the outward frame in which to set the figure of Jesus, such as we discern him to have been through our own study of the Gospel. Whether in all respects the lines of Mr. Rix's sketch are correctly drawn is a question on which opinions will differ; but not to an extent which can seriously lessen the value of the whole. As a whole it is extremely good, and ought to be read and studied by every one. For no one will care to admit that he takes no interest in the subject of it. May it be of such benefit as its author would most have wished.

R. T. HERFORD.

* "Rabbi, Messiah, Martyr." A Modern Picture of the Story of Jesus. By Herbert Rix. (London: P. Green. 1907. 1s. net.)

TO BOSTON FOR THE CONGRESS OF RELIGIOUS LIBERALS.

To tell of a first voyage across the Atlantic in these days of constant travel may seem to promise too little of general interest to make it worth while. But one who is charged with the duty of sending to the *INQUIRER* a record of the International week in Boston may, perhaps, be allowed to tell the story from the beginning. He has also a special interest in this connection which he would like to chronicle. For eleven years he had formerly the privilege of being minister of the Ancient Chapel of Toxteth, in Liverpool, and when, on September 11, he sailed for Boston by the White Star s.s. *Republic*, he could not forget how, 272 years ago, the first minister of the Ancient Chapel, Richard Mather, also sailed for Boston, not indeed from Liverpool but from Bristol; and under what different conditions he made the great adventure of those days across the ocean.

For ten weeks Richard Mather's voyage lasted in the summer of 1635, with delays in the Bristol Channel; first of all from contrary winds and other causes, and then, seven weeks out of sight of land, and a final week along the American coast, with the one great storm they met, before Boston was reached—ten weeks, as it had been also with the Pilgrim Fathers fifteen years before, when they sailed from Plymouth, and there was as yet no Boston, and they had to make for themselves a new Plymouth on the distant shore.

"It was very delightful," Mather wrote in his account of the voyage, "while we took pleasure and instruction in beholding the works and wonders of the Almighty in the deep; the sea being sometimes rough with mighty mountains and deep valleys, sometimes being plain and smooth like a level meadow, and sometimes painted with a variety of yellow weeds. Besides it was a pleasant thing to behold the variety of fowls and mighty fishes, swimming and living in the waters." And again: "It was comfortable to us, by means of the fellowship of divers godly Christians in the ship, and by means of our constant serving God morning and evening every day."

The great storm came upon them when they were nearing the end of their voyage, and, not far from Cape Ann, were in great danger from the rocky coast. They lost their three anchors and cables, their sails were rent in pieces, "as if they had been but rotten rags," and they seemed to be driving straight on a great rock that stood up above the waters. But, happily, though they had lost all control of their ship, they escaped the peril of the rocks. The storm abated; they had leisure to fit the ship with other sails and so proceeded on their way.

Reading the narrative of such a voyage one realises how immense has been the advance of recent years in the command of the deep. We met, indeed, no storm in our seven and a half days across the Atlantic; but the sea was by no means always "like a level meadow," and on the upper deck sometimes it was not easy to stand against the wind. But through it all the great ship ploughed her way, driven, in spite of wind and rain, in a straight course by the resistless power of

steam; and for the *Republic* it must be said that she is a splendidly steady boat. It was Wednesday evening (September 11) that we slowly made our way down the river from Liverpool, and cautiously, as it seemed (for perhaps there was not too much water), crossed the bar. The night was hazy, and we saw nothing of the Welsh coast, but next day, soon after seven in the early morning, the fog lifted, and there was Ireland close at hand. It was a glorious sunny morning, and the sail along the Irish coast, with a long call at Queenstown, anchored at the entrance to the bay, was delightful. By five o'clock that evening land was practically out of sight, and for six days we hardly saw even a sail, and seemed to have the ocean to ourselves. Marvellous it was to be in the midst of that great expanse of waters, and day by day to see our course steadily traced on the chart, as we drew nearer and nearer to America. The sea was our great companion, sometimes brilliant with a glorious depth of blue, like the sky overhead, yet nearer still, but filled with motions of delight; at others times, in a less joyous mood, with a dull grey; but even then, as on Sunday morning, when the clinging mist was all about, which soon turned to rain, for a few moments the sun broke through, and there was a vision of the moving waters and a long line of light through the parted shroud, which made that day also memorable. And the nights also, though there were times of mist and rain, had the growing splendour of the moon, which had come almost to the full when we reached Boston. Our last day at sea was the most beautiful of all, and the night also. That morning (Wednesday, September 18) on the sunny sea, far away on the horizon we saw the gleam of white sails, fishing boats most likely which we knew had put off from the American coast; and the day before, when the sea had a lovely hue of soft green, we had been told that we were crossing the Newfoundland banks. The day was perfect, and the sun went down clean into the sea; then the soft light deepened into an orange glow with a marvellous effect—the horizon seemed absolutely clear, and the sea, deepening in blue to meet the glow, was very peaceful. Later, with the darkening sky, came the moon and a perfect glory of mystic light.

That night we were told that we should be in Boston in good time next day, (Thursday, September 19), and so it proved. The sun rose out of the sea into a cloudless sky, just before half-past five, and as we turned from that glory in the fresh, keen morning air, and looked northward over the placid sea, there was land at last, a long low line, which soon grew nearer, and with a good glass showed human dwellings, and promise of the city of our hope. To the left, also, as we looked forward, there was more land, and we knew that Boston lay in between, though still far out of sight. And there, flitting past in the quiet morning, and settling for a moment in the rigging, was a little land bird, such as Richard Mather also saw as his vessel drew near the coast—a little land bird, "with blue-coloured feathers about the bigness of a sparrow." Fortune favoured us in that hour, and brought our memories of the sea still nearer to those of the old Puritan, for then, also, close at hand,

we saw for the first time a whale, the unmistakable spouting, followed by the great dark form rising for a moment out of the sea. All this time the coast was drawing nearer and nearer, and those to whom it meant home recognised with delight one after another of the familiar points of Boston Bay. For us it had the fascination of approach to a new country, but as we came actually into Boston Harbour on that Thursday morning, the early promise of the day was gone, and the city was shrouded, so that we could not see the dome of the State House as we passed along and turned to our mooring at the Charlestown Wharf. But even the aggravation of two and a half mortal hours spent amid the senseless toils of Custom-house officials was soon forgotten, when we found ourselves actually in Boston, and clasping hands of cordial welcome at the Association headquarters in Beacon-street.

When Richard Mather came to Boston in 1635 it was to a new country, to a city in its infancy; and he came as a man silenced by ecclesiastical authority, driven from his ministry at the Ancient Chapel to seek across the Atlantic liberty of conscience that he might minister freely of the things of God. Though he had been to Oxford, and as a young man submitted to ordination by the Bishop of Chester, that act had become to him a matter of very serious regret. He was in the whole spirit of his life a Puritan Nonconformist, and one of the charges against him was that throughout his ministry at Toxteth he had never once worn a surplice! He was a firm believer in "the Congregational way" in church order, and when he came to Boston he found himself at once in a thoroughly congenial atmosphere. The year after his landing he became minister of the church newly gathered in Dorchester, and there remained till his death in 1669. He held a position of much influence in the community. It was he who drafted the Cambridge Platform, which was a declaration of the congregational constitution of the churches of New England, and he had a hand with others in the production of the Old Bay Psalm Book. The father of Increase and the grandfather of Cotton Mather, he is a man of honoured memory, in which our churches both in the Old Country and in New England may gladly claim their share.

A successor of Richard Mather in the pulpit of the Ancient Chapel comes in these days to a very different Boston, but here also, as at Toxteth, he finds the church to which the old Puritan ministered now in the Unitarian fellowship. It will be his privilege to preach (September 29) in the First Church in Dorchester. The Boston to which delegates from many lands have come to the International Congress of Religious Liberals is for us a city of many thronging memories, somewhat bewildering in these first days. Here on a fine site, next to the State House and close by Boston Common, is the fine building of the American Unitarian Association, the headquarters also of the International. Close at hand is King's Chapel, and the Old South Church, rich in historic associations, and a little further down in the crowded business quarter is the old State House, now an historic museum, while an inscription on the front of the building reminds us that

"From the balcony was proclaimed the Repeal of the Stamp Act, 1766; the Declaration of Independence, 1776; Peace with England, 1783." Down the shaded walks of Boston Common, and across the beautiful Public Gardens, one comes at the furthest corner to the monument to Channing, erected in 1903, the bronze statue framed in a massive canopy of granite and marble, a longer inscription at the back, and in front, with the name and dates, the simple statement: "He preached with spiritual power, and led a great advance towards the Christian ideals. He breathed into theology a humane spirit and proclaimed anew the divinity of man." Across the road is the fine Arlington-street Church, the successor to the Federal-street Chapel, in which Channing preached. On either side of the pulpit are white marble monuments to him and to his colleague and successor, Dr. Gannett, and next to the Gannett monument the entrance from the church rooms is also framed in white marble as a memorial to Brooke Herford, with an inscription above, recording, with other dates, his ministry there from 1882-1892. Not much further out from the centre, and very near together, are both the First and Second Churches of Boston, the latter in Copley-square, where are also the new Old South Church (Dr. Gordon's) and Trinity Church, where Phillips Brooks ministered. On the roll of the ministers of the Second Church are Increase Mather, Henry Ware, and Emerson.

But these memories must not tempt us further now. The local committee has presented to all the members a splendid supply of literature, including a special edition of E. M. Bacon's "Guide to Boston," with an introductory chapter giving many interesting particulars of thirty-two Unitarian churches in Boston and the immediate vicinity. There is also a booklet of "Forty Portraits and Biographical Sketches" of present and past presidents of the International and other officers, readers of papers, and members of various grades of distinction, some of the portraits most excellent, one or two rather libellous; a very interesting collection of "Types of Unitarian Churches" in America, with illustrations; and an admirable series of portraits of "American Pioneers of Pure Religion and Perfect Liberty," with a characteristic passage from the writings of each of them, selected by the President, Dr. S. A. Eliot. Among these are Washington, Franklin, Jefferson, Channing, Elias Hicks, Whittier, Lowell, Holmes, Emerson, Parker, and lastly Abraham Lincoln, with his well-known saying, as to the church he would join if only he could find it, with the sole qualification the acceptance of the Saviour's statement of both Law and Gospel, Love to God and Man. Among the other pamphlets were Channing's famous Baltimore sermon (1819) on "Unitarian Christianity," and Emerson's Divinity School address.

These notes are concluded late on Sunday evening (September 22), after a splendid opening meeting in Symphony Hall, which was crowded by an audience of at least 4,000 people, many hundreds being turned away. Of this we must tell next week, and only add here that it has been a very happy Sunday, full of sunshine, and many of the visitors from afar have been most

ospitably welcomed to Boston pulpits. Mr. Tarrant preached at Arlington-street, Mr. Street at King's Chapel, Professor Réville at the First Church, Mr. Bowie at the Second Church, Miss von Petzold at Brighton, Mr. Webster at Roslindale, Mr. Hugenholtz (of Amsterdam), at Lexington, Mr. Jozan at Brookline, Mr. Felix Taylor at Jamaica Plain, the writer at Cambridge. Over forty pulpits were thus filled by visitors. Dr. Hunter was to preach at the famous Plymouth Church, New York.

These notes must seem rather belated, as they can only appear at least a week after the Congress will be over. Perhaps our readers may have at the same time the President's address, and the report of the Rev. C. W. Wendte, the devoted secretary of the International Council.

ROBERT COLLYER,

DOCTOR OF LETTERS.

We are indebted to the *Yorkshire Post* of September 27, and to Professor Phillips, who has kindly allowed us the use of the manuscript of his speech, for the following interesting account of the conferment of the Degree of Doctor on our reverend friend. The ceremony referred to took place on Thursday, September 26.

Dr. Robert Collyer, the veteran American preacher, whose return at the age of 84 years to the scenes of his boyhood in Yorkshire has revived the story of a remarkably varied and romantic career, was yesterday honoured by the University of Leeds with the honorary degree of Doctor of Letters. Thus, he will take back with him to the United States one more link in that complex chain of brotherhood, sympathy, youthful remembrances and sentiment which binds him to his native land. This home-coming of his has drawn from friends on this side a continuous flood of kindness and solicitude, prompted by curiously intermingled feelings—on the one hand, of patriotic attachment for a Yorkshireman who has risen from obscurity to renown along the noble path of learning; and, on the other hand, of respect and admiration for a man who has played an honourable rôle in life, and who still has a touching simplicity of character, bearing his honours with a modesty and personal charm that are quite refreshing. The function yesterday, though clothed in a good deal of formality, was yet full of human interest, and Dr. Collyer himself was deeply moved by its significance and meaning. Massive featured, with a head crowned with flowing white hair, and set off by a wide-brimmed scholastic hat, he had the appearance of a figure cut out from the patriarchs, and, in truth, his style and bearing had quite an old-world dignity about it.

The members of the Court, the Council, and the staff entered the Hall of the University in procession, wearing their picturesque robes. The Vice-Chancellor (Dr. Bodington) presided, and among others in attendance were the Pro-Chancellor (Mr. A. G. Lupton), the Lord Mayor (Mr. J. Hepworth), the Deputy Lord Mayor (Mr. Robert Armitage, M.P.), the Vicar of Leeds (Dr. Bickersteth), the Town Clerk (Mr. R. E. Fox), Alderman Sir John Ward, Alderman Kinder, Alderman Hepton, Alderman Lupton, Alderman Midgley, Alderman

Pickersgill, and the Rev. C. Hargrove. The hall itself was filled with friends who attended out of a feeling of regard for Dr. Collyer's life and work.

A Sketch of his Career.

Professor W. R. Phillips, LL.M. (Dean of the Faculty of Arts), in presenting Mr. Collyer for the degree, spoke as follows:—

Mr. Vice-Chancellor,—Eighty-four years ago, Robert Collyer, who now stands before you, was born at Keighley, in this county of York. After having as a child toiled for twelve hours daily in a linen mill at Fruston, in 1838 he was apprenticed to a blacksmith in Ilkley, where for more than twelve years he worked at the forge. Not yet had descended upon the industrial world its modern malady in which the thinker cannot labour and the labourer cannot think, for seventy years ago Robert Collyer read divinity as he blew the bellows and saw from the smithy door not merely the circle of the moors but *flammaria mœnia mundi*, the flaming ramparts of the world. Theologian, blacksmith, and horse-doctor, one imagines that he was already saying with Manæchmus in the Latin comedy, *Cogito utrum me dicam medicum ducere an fabrum*.

In 1850 he emigrated to the United States. The members of Plato's Republic were to be taught that though they were all sprung from the earth, those of them who were fit for rule were born not all earth but partly gold, whilst in those who were fated to serve, instead of gold these were brass or iron. For a republic not that of Plato, Robert Collyer continued to work as a blacksmith for nine years, and then it was discovered that he was not of iron but of gold, and he was welcomed into the intellectual aristocracy of the nation.

Having become the minister of the Unity Church in Chicago and afterwards of the Church of the Messiah in New York, he became also the personal friend of Emerson and Longfellow, of Wendell Holmes and Hawthorne, and is amongst us now the solitary survivor of that group of men, who, an American citizen will forgive me saying, made the Victorian age as brilliant in the United States as it was brilliant in the United Kingdom.

It was not with Robert Collyer as with those who are so devout that they have no time to be religious, which to be, according to St. James, is to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world. The life of this man has been of untiring beneficence. Throughout the Civil War he was a member of the Sanitary Commission of the United States, and in that character he visited battlefields and hospitals, attended to the wounded and buried the dead, displayed a rare combination of administrative ability and personal charm, and received for his services the public thanks of the Government and the private benediction of thousands of sufferers.

To him, surrounded by the fierce activities of the New World, there often presented itself the picture of the village among the moors, and he became, with Mr. Horsfall Turner, the joint author of that excellent monograph, "Ilkley, Ancient and Modern," in which the slow and orderly development of a rural English community is made to

illustrate the growth of the nation at large. He has written many other things, and he has spoken much and he has said and written nothing base, but he is about to receive from your hands a degree *honoris causa* because he is regarded by our kinsmen across the seas as a great power for righteousness.

Looking upon this venerable man, as I now present him to you, and remembering the long life which has led up to this moment, I say with the Psalmist, "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and thy lips that they speak no guile."

I present Robert Collyer for the degree of Doctor of Letters.

The Vice-Chancellor then formally conferred the degree of Doctor of Letters, and expressed a desire that Dr. Collyer should give an address.

Dr. Collyer Recalls his Young Days.

Dr. Collyer, in returning thanks, said that when he first heard that the University intended to confer this degree upon him, he shrank from the prospect, because he felt that the degree of Doctor of Letters was one that should always be conferred upon men higher in the world of letters than he had ever hoped to be. The present moment was one which carried his mind back over the eighty-four years of his life. "That life of mine in the factory," he continued, "was a sore burden. I can never forget it;" and now, when he came back again, and found the hours of labour reduced, saw the Saturday half-holiday an established institution, and saw, further, how the people of the great cities were able to rush away to the green fields and the seaside, he felt tempted to exclaim: "Oh, that I could have had such a youth!" He might have made another man. And yet he did not know, after all. (Hear, hear.)

The old bell that waked him from his sleep at five o'clock in the morning seemed to him then to be the most infernal mechanism that ever broke the silence of the heavens. (Laughter.) Regarding this bell, Dr. Collyer told an interesting story, how when the Leeds Corporation were building their waterworks in the Washburn Valley he heard that they intended to pull down the old factory where he worked, and, no doubt, break the bell up as old metal. He therefore wrote and asked if he could have a bit. (Laughter.) But a few friends on this side actually sent him the entire bell across—(more laughter)—and it was now hanging in one of the departments of the Cornell University. Furthermore, he was the first person to ring it after it had been re-hung. "But, do you know," added the Doctor, "that instead of the infernal clang which I expected, its sound was sweet and musical. (Laughter.) In the old Methodist Evangelical language, it had become converted, regenerated, sanctified, and glorified." (Laughter.)

His Love for Books.

To relate anything like an account of his life would, he continued, be wearisome. He traced the beginning of his intellectual life, however, in an interesting incident, when as a boy of five years he went to a

shop with a penny to buy some candy, but seeing a copy of "Dick Whittington and his Cat" in the window, he lost all idea of the candy and bought the book instead. (Laughter, and hear, hear.) That was the beginning of a passion for reading which had remained with him ever since, and that one little book was the foundation of a library which now numbered some 3,000 or 4,000 volumes. (Applause.) And so, through all his life of sunshine and shadow, he had just been a great reader, and if ever he failed so that he could not read any longer he would do what Southey did—go through his study patting his books on the backs as if they were children, and giving them his blessing. (Applause.) It had been a great joy to him to find how many Yorkshire people cared for him, because when he went away he wanted to be remembered and cared for. He confessed to being a "very happy old man," and he thanked the University, which was so full of promise, for having conferred that degree on "an old ex-blacksmith, who did as well as he knew how, what God gave him to do." (Applause.)

The Vice-Chancellor added a few words of thanks to Dr. Collyer for his address, and declared the Congregation ended.

THE YORKSHIRE UNITARIAN CLUB DINNER TO DR. COLLYER.

A COMPLIMENTARY dinner, arranged by the Yorkshire Unitarian Club in honour of Dr. Robert Collyer, took place on Saturday night at the Leeds and County Liberal Club. It was a gathering that gave genuine delight to the guest, and included representatives of several other denominations, especially those of the Methodist Church with which he was associated at the beginning of his career. More than two hundred ladies and gentlemen shared the repast, which, owing to the pressure, had to be served in two rooms. Lord Airedale would have been in the chair, but was unfortunately prevented by temporary indisposition, and his place was taken by Mr. Grosvenor Talbot. The Lord Mayor (Mr. Joseph Hepworth) attended, as did also the Rev. Principal Gordon, of the Unitarian Home Missionary College. Several gentlemen who could not be present sent personal tributes to the guest of the evening, including the editor of the *Yorkshire Post*.

In giving the toast of "Our Guest," the Chairman said there was no Unitarian in Yorkshire but would be proud to propose the toast. They were there to welcome and also, unfortunately, to say "good-bye" to Dr. Collyer, though they hoped they might yet again have him amongst them. They congratulated him and also the University of Leeds, now that he was a Doctor of Letters of that body. (Applause.) He was the friend of everybody, a man of great personality and magnetic influence, and the reason for this was because he had lived the life they would all desire to live if they had only the power and ability, and the strength and goodness of heart. "I feel," added Mr. Talbot, "that theological disputations are almost a thing of the past, and that if Unitarianism, nay, if Christianity is to be the force in the world we desire it to be, it will be through the lives of men

who live as Christians, and do their work among us as Christian men, and that is the example which Dr. Collyer gives us." (Applause.)

Dr. Collyer, who was most enthusiastically received, gave a brief but delightfully characteristic reply to the toast. "I have lived a long life," he said, "and I have had a great many pleasant days, and I have had a great many friends, but I don't feel sure that I ever had a finer feeling of fellowship, of gratitude, of friendship, than fills my heart to-night. Friends from my own church are round about me, and friends from other churches—my old mother Methodist Church for one. She let me go when I felt I ought to go, but she was kind to me, and she didn't spank me very hard." (Laughter and applause.)

Telling the story of his first sermon in the old Methodist chapel at Addingham, forty-nine years ago, Dr. Collyer said that next day he went into the cobbler's shop, and the cobbler said, "Ah want to speak to tha, lad."

I said, "Do you?"

He said, "Ah went to hear tha' preach last night."

I said, "Did tha?"—you see, I was waiting, and didn't know what was coming.

He said: "Does tha' want to know what ah thought of it? Well, if tha' wants to know ah want to tell tha'—tha'll never mak a preacher while tha' lives. (Laughter.) Don't mistake what ah mean; tha' won't mak a preacher for us in t' Methodist Church. Tha' may do somewhere else, but tha' won't do for us." (Laughter.)

Then, added Dr. Collyer, he said what I have always thought a very striking thing. "When tha' preaches a sermon tha' must say, 'Thus saith the Lord,' and not lose thi' way reasoning about it. (Laughter.) Ah fear tha'll want to reason ower much, an' if tha' does tha'll have to get away." (Laughter.)

Next I met the miller, said Dr. Collyer, and he said: "Ah heard tha' preach last night."

I said, "Did you, sir?"

He said, "Ah'll tell tha' what they're going to do wi' thee—they're going to mak' a spare rail of thee; they'll put thee into every gap there is—now thee look out." (Laughter and applause.)

"And the curious thing has been," added the doctor, "that I have seemed to myself to be put into all the gaps that came my way." (Applause.)

Speaking of his early life in Chicago, he said when the minister was leaving the Unitarian Church there the congregation could not get supplies every Sunday, so they got the old spare rail. (Laughter.) He preached the old sermons that he preached in the Methodist Church, and he preached some of them still, so what he said could not be very bad. (Laughter.) Over the Atlantic he still treasured recollections of the home, and the pastures, and the bank where the primroses grew, and the place where he knew he could find the throstle's nest. All this he dreamed of whilst he was away. He had come back to verify it once more, and it was all true—true, but with a certain passing away. "Still," said he, "it is England

for me, my mother England, and will be as long as I live. So I thank you to-night for this gathering to greet me. I shall carry it across the water with me, and when I get there I shall tell them of the good fellowship of the Christian Church, and of the good, sound heart of old Yorkshire that I love so well." (Loud applause.)

Replying to the toast of "The Visitors," proposed by Mr. J. H. Brook, of Bradford, Principal Gordon rejoiced to take a small part in "rendering homage to the glory of old Yorkshire and the pride of New York."

The Lord Mayor, who also responded, said that although a Methodist, he had been uplifted and encouraged many times by reading Dr. Collyer's books.

"The Cause of Liberal Religion" was a toast submitted by Mr. E. O. Dodgson, and acknowledged by the Rev. Charles Hargrove, who observed that breadth was a characteristic which belonged more to the individual than to any sect, and Dr. Collyer exemplified in his own person the meaning of Liberal religion.

THE LYRICS OF THOMAS STANLEY.

THOMAS STANLEY (1625-78), is, perhaps, best remembered as the author of the first English *History of Philosophy*, and as a translator. For being anything else he is only half remembered. Readers who care for the post-Elizabethan love lyric will do well to make his closer acquaintance in the volume of his *Original Lyrics*, published by Mr. Tutin, of Hull.* Mr. Tutin has laid us under obligation for many little anthologies, and for complete editions of several poets of importance, of his own editing and publishing, all of which have been labours of love. The edition of Stanley to which we direct attention has been made by Miss L. I. Guiney, who also has added a charming brief introduction, complete textual notes and a bibliography. The volume, compiled from the readings of 1647, 1651, 1657 is "the first complete reprint of Stanley ever published; it is his original and inclusive output." This collated text has been modernised, special regard has been given to punctuation, a few useful corrections have been made; and the book, in all respects, is as satisfactory as one could wish it to be. The chronological arrangement of the pieces helps to an easy understanding of Stanley's poetical genius, which, as is pointed out, was capable and successful in much more than the work of translation. A beautiful photogravure, by Mr. Emery Walker, of Lely's fine portrait of Stanley in the National Portrait Gallery is prefixed to our copy. A companion volume is shortly to follow, for Mr. Tutin contemplates the publication of a limited edition of Stanley's verse translations.

W. C. H.

God's trials, nobly borne, in obedience to His righteous will, are the paths to victorious triumph.—S. A. Brooke.

* Thomas Stanley: *Original Lyrics*: pp. xxi., 110. Edited by L. I. Guiney. Published by J. R. Tutin, Hull. Price 2s. 6d. net, post free. Also an edition in ordinary cloth, uncut edges, with half-tone portrait. Price 1s. 6d. net, post free.

THE CHILDREN'S COLUMN.

FLORENCE NIGHTINGALE.

ONE of the books I read in the summer holidays was a "Life of Florence Nightingale." It is good to read some such real story of a great man or woman in among the lighter odds and ends of reading one does on wet days in country or seaside lodgings, or on fine days out in the open.

Florence Nightingale was called after the city of Florence, where she was born on May 20, 1820. She is still alive, and you may reckon through how many reigns she has lived, and try and picture the history that has happened in her lifetime, and all the changes she has seen. One of the greatest changes is in the lives of girls and women and in people's ideas of what women are for and can do in the world. It is because Florence Nightingale was one of the first among those who last century gave us a new and nobler ideal of girlhood and womanhood, and in her own brave, unselfish life showed new ways by which girls and women can do their share equally with boys and men for the good of all, that she is so much loved and honoured.

Her father was a country gentleman, who lived on his estates, during the summer in Derbyshire and during the winter in Hampshire. In those days a squire and his wife were often ignorant, selfish, sport-loving people, but Mr. Nightingale spent his time looking after the welfare of the cottagers, and was a great lover of books and pictures, while Mrs. Nightingale was a charming, cultured lady, a good housekeeper, and beloved by her neighbours for her kindness. Florence and her elder sister were far better educated than most girls of their time. Under a governess and their father they learnt Greek, Latin, modern languages, mathematics, natural science, music, and painting. Their mother trained them in housework and needlework, and while they grew up strong in body from a healthy out-door life, her wise influence always taught them to behave like ladies, and in this their training was better than that of many modern girls. By the time they reached womanhood there were few squire's daughters so graceful, accomplished and lovable, yet so clear thinking, orderly and self-reliant, with minds and souls so easily touched by all that was true and beautiful and good. A very happy child was Florence in those beautiful country homes, with her garden and her pony, loving flowers and animals and all the people round her, and very soon finding that even a little girl can do many things to add to the happiness of her family, or to ease the lot of those less fortunate than herself. Her taste for nursing was early shown in her tender care of several sick dolls, and her first real live patient was a shepherd dog, whose leg she saved from lameness with much patience and cleverness. Everyone brought their wounded pets to "Miss Florence," and as she grew older her skill and devotion began to be of value to the sick poor people as well.

Though she filled her time with the usual young ladies' benevolences of Sunday-school teaching, school-treats, bazaars, and so forth, and with the gaieties of society, spending the season in London, and being "presented" at one of Queen Victoria's earliest Courts, the idea of doing

some definite work in the world took shape. That work should be nursing, for which she was conscious of a special gift. For nursing she would train. In this purpose she was encouraged by a meeting with Elizabeth Fry, whose dedicated life among prisoners had always made an impression on her. A woman who took up work without the necessity for earning a living was a novelty in those days. The notion that women needed training as men do for work was also new, and nursing was a new work for educated gentlewomen, unless they were nuns. A study of the awful condition of hospitals in London and abroad, and of the ignorance, coarseness, even vice of the nurses, both hospital and private, showed Florence Nightingale, the great need for women of training and refined minds and religious spirit to devote themselves to the care of the sick. Happily her parents were glad that one should obey this new call to God's service. In 1849 she entered a Home lately founded by a Pastor Flidner at Kaiserswerth in Germany to give Protestant women much the same training and experience among the poor as Roman Catholic sisters have had. We are so used to seeing our friends don their simple nurse's dress and lead a self-denying life that we cannot realise the boldness of the step thus taken by the first English lady-nurse. Then Miss Nightingale returned home and started what we now call District Nursing among the poor. She next became the hard-working matron of a home for sick governesses in Harley-street, London, largely paying for the institution out of her own pocket.

But a greater opportunity was to come for the exercise of her special gift. She had been faithful in a few things and was now to be made ruler over many. The Crimean War began. Tales came of the horrible condition of the hospitals for the wounded, and of the mismanagement of the nursing arrangements. An appeal was made to the women of England to go out and nurse the soldiers. There were many offers, few from ladies experienced in nursing, and only one from a lady thoroughly trained in that work, and with knowledge and character enough to manage a hospital. That one lady was Florence Nightingale. It is God's way when a new need arises in the world to find some man or woman with just the new powers and experience required to supply that need. Miss Nightingale's letter, offering her services as a nurse, was crossed by one from the Secretary of War (an intimate friend of hers) asking her to go to the East as Superintendent of Nurses, with full command over all arrangements connected with the care of the wounded. The story has often been told of "The Lady in Chief," as she was called. How she became head of the great barrack hospital at Scutari, and eventually of many others, visiting camp hospitals often in great danger; how she looked to the proper supply of stores, arranged for the cooking, herself nursed the wounded and cholera-stricken with tenderness and skill, and by degrees put trained women nurses, some as noble-souled as herself, in place of the well-meaning but incapable "orderlies"; in short, how she brought order, cleanliness, comfort and wholesomeness out of scenes of disorder, filth, misery and pestilence. You can read

in Longfellow's poem how she came to be known as "The Lady of the Lamp," because often at nights she went round the dark wards with her shaded lamp, the love of God, and Christ-like trust in God and love of the sufferers shining from her face, and inspiring words of consolation to the sick and the dying.

After her return home at the close of the war in 1856, she herself became an invalid for the rest of her life. But her sick-room, whether in her lovely country homes till her parents' death, or in her present London home, has been the centre of work by writing personal advice and sympathy, which has helped in making all hospitals, public or private, fit and beautiful places, and in filling them with trained, self-sacrificing women nurses. Nor did she forget her old friends, the soldiers. Her ideas for improving their life in barracks as well as in camp and hospital have been carried out by different Governments.

So she lives on, a very old lady, rich in the honour and love of her countrymen, still doing according to her opportunity God's work in Christ-like love of her neighbour. She has seen realised the higher and more practical education of girls and women for which she pleaded, and largely by her example has the world come to see that the life of God's great human family is healthiest and noblest when men and women are equally free, and both trained to exercise their best powers for the good of all. "I would say to all young ladies who are called to a particular vocation," she wrote, "qualify yourselves as a man does for his work. . . . Submit yourselves to the rules of business as men do, by which alone you can make God's business succeed, for He has never said that He will give His success and His blessing to sketchy and unfinished work." When she was young, people used to talk very foolishly, though in a well-meaning way, about women, and what they could and might do without being unwomanly. "Surely," wrote Florence Nightingale, "woman should bring the best she has, *whatever* that is, to the work of God's world. . . . No one has ever done anything great or useful by listening to the voices from without. You want to do the thing that is good, whether people call it 'suitable for a woman' or not. Oh! leave these jargons, and go your way straight to God's work in simplicity and singleness of heart!"

These sentences are good for both boys and girls to read. We are each "called to a particular vocation," and as you are growing up you should be finding it out, and fitting yourselves for it in your home and school life, and later on in the many ways of training for the many kinds of work. Then you will be never without the means of livelihood whatever may betide, and this is the right and duty of every human being. Then whatever your lot may be, you will be ready with both paid and unpaid labour and always with the love of God to do a man's and woman's share for the welfare of your family, town, and country, and to "bring the best" you have "to the work of God's world."

EMILY H. SMITH.

TO CORRESPONDENTS: — Communications have been received from M. C., W. M., V. S., P. E. V., J. H. W., P. P., G. St. C.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 5, 1907.

MODERN THOUGHT AND THE ROMAN CATHOLIC CHURCH.

FATHER GEORGE TYRRELL is one of the most interesting personalities and one of the most powerful writers in the world of theological thought at the present time. He has written many books, he is the master of a fascinating style, and in all he writes there is a spirit of deep religious earnestness and sincerity. The attempt to reform the Catholic Church from within may seem to many of us perfectly hopeless, but it ought to appeal to our admiration and respect. The position of a liberal Anglican clergyman who disbelieves in the literal truth of the creeds and that of a liberal Roman Catholic priest is not identical. We find it difficult to sympathise entirely with a heterodox Anglican in allowing love for his Church and its associations to blind him to the fact that he is sacrificing veracity on the altar of his affections. There are, of course, all degrees of heterodoxy, and in many cases the limit beyond which veracity must be sacrificed is not attained. We have no desire to judge harshly even the most advanced clergyman who, while denying Incarnation, Atonement, and Resurrection in any orthodox sense, still clings to his Church. We would not blame such men, but we look at them with a certain imperfect sympathy.

It would be better and bolder to come out at whatever loss of position and influence, and at whatever pain to themselves.

But a Roman Catholic priest is the member of a much larger, older, and, in a sense, more flexible Church. Additions to doctrine may be made at any time by the authority of POPE and Councils, and if additions, then subtractions also. The theory of development is inherent in the conception of a divinely guided Catholic Church. Further, it does not lie with the individual priest to decide what does or does not constitute heresy. There is a central authority whose business it is and in whose power it lies to excommunicate

and to unfrock any priest whose teaching goes beyond the limits of Catholic truth. The depository of Anglican truth is the Prayer Book, with its Creeds and Articles, and a clergyman ought to be able to decide for himself whether his faith is in accord with these statements. The depository of Roman Catholic truth is—if we understand it—the living authoritative voice of the Church. A priest may know he is running into great danger of divorce from the Church he loves by outspoken liberalism, but he cannot tell whether he is transgressing the limits of Catholic truth until he tries.

Father TYRRELL is not going to secede, and we see no reason, on the grounds of veracity, why he should. He has written two striking letters on the recent Encyclical of the Pope in *The Times* of Monday and Tuesday last. "To secede," he says, "would be to allow that our calumniators were in the right; that Catholicism was bound hand and foot to its scholastic interpretation and to its medieval Church polity; that the POPE had no duties and the people no rights. It would be to abandon what we believe to be the truth, at the moment of its greatest betrayal."

Nothing could be more hopelessly out of touch with modern thought and science than the POPE's Encyclical; it might well make Catholics of a less heroic faith in their Church lose heart. But, as Father TYRRELL points out, it is not an oecumenical or infallible utterance. "It is a disciplinary measure preceded by a catena of the personal opinions of PIUS X. and his immediate entourage." It leaves room for the retreat of those who differ from it; there is no immediate expulsion of the heretics.

The religious belief of the POPE and his circle as summed up by Father TYRRELL from the Encyclical is worth notice:—

"Religion is derived by deductive reasoning from natural and miraculous phenomena. God is not reached through inward religious experience, but by argument. The divinity of CHRIST and Christianity can be thus argued so as to coerce the understanding. The Roman Catholic Church, with the Papacy, the sacraments, and all its institutions and dogmas, was, in its entirety, the immediate creation of CHRIST when upon earth. There has been no vital development, but only mechanical unpacking of what was given from the first. The Scriptures were dictated by God, and are final in questions of science and history. All doctrinal guidance and ecclesiastical authority is mediated through the infallible POPE from God to the Church. The Church is the purely passive recipient of the guidance so received. The Bishops are mere delegates of the POPE; the priests of the Bishops. The laity have no active share of any kind in ecclesiastical concerns; still less in the so-called growth of the Church's mind. Obedience and pecuniary succour are their sole duties. Science is subject to the control of scholastic theology; secular government is subject

to the control of ecclesiastical government in mixed matters. Their jurisdiction is in the same order, only in different departments. There has been no true enlightenment and progress in modern times outside the Church. There is no element of truth in any other religious system."

It is an amazing position. What the devout liberal Catholic will most deeply regret, says Father TYRRELL, "is the loss of one of the Church's greatest opportunities of proving herself the saviour of the nations. Rarely in her history had the eyes of all been waiting upon her more expectantly, in the hope that she might have bread for the starving millions, for those who are troubled by that vague hunger for God on which the Encyclical pours such scorn. Thousands of the most deeply religious souls, scandalised by the crude identification of scholasticism with Catholicism, will be kept from those graces, sacraments, and helps to which they have infinitely more right than many 'children of the kingdom.'" To a sympathetic outsider the tone of the Encyclical seems to prove that the battle of liberalism within the Roman Catholic Church is lost, and that there is no room in her fold for liberal Catholics of the FOGAZZARO type in Italy, of the LOISY type in France, or of the TYRRELL type in England. It will be especially interesting to watch the cause of religious liberalism in Italy, on which FOGAZZARO's "Saint" casts so impressive a light. Hitherto "Italy has not had faith enough to make a heresy," it has been said. There is faith enough in "The Saint" to make one of the most important heresies of modern times. We cannot help hoping that the liberal Roman Catholics of Christendom, when driven out of their old Church, as seems to us inevitable, will not sink themselves in already existing sects, but will combine together in the attempt to form the Church of their ideals and of their dreams. There are elements in the Roman Church, apart from its priestcraft and its arid dogmatism, which it would be well for the Protestant world to realise. It is impossible to say whether liberal Roman Catholics are capable of forming a Church free from the errors and bigotry of Rome while retaining all that is beautiful and good in that august communion. We should like to see them try. Even failure in such a cause would be worth while.

THE *Tribune* of September 28 gives the following cable note from Boston:—"At the Religious Congress at Boston on Thursday a resolution was submitted for the erection of a monument to Calvin at Geneva. The meeting, however, was divided on the question, and the matter dropped. Another resolution in favour of a monument to Servetus, the Spanish writer, who at the instance of Calvin was burned for heresy at Geneva, was unanimously adopted.

REPORT OF THE EXECUTIVE COMMITTEE OF THE INTERNATIONAL COUNCIL.

PRESENTED BY REV. CHARLES W. WENDTE, OF BOSTON, GENERAL SECRETARY.

THE Executive Committee of the International Council of Unitarians and Other Liberal Religious Thinkers and Workers, under whose general auspices these international meetings of religious liberals are held, heartily greets its members and friends assembled for the fourth time in conference. It congratulates them that through the hospitable invitation of their American fellow-workers they are enabled to hold a congress on American soil and in the very city where our International Council itself was born seven years ago. We meet to-day in a community identified in the world's esteem with civil and religious liberty, and with which the life and labours of Dr. William Ellery Channing, Theodore Parker, Ralph Waldo Emerson, Hosea Ballou, John Greenleaf Whittier, Phillips Brooks, and other eminent advocates of religious enlightenment and freedom were long associated. The Executive Committee congratulates you on the general increase and inspiring promise of this movement for the federation of the religious liberals of all lands. Organised in Boston in the year 1900 by a few earnest spirits representing half a dozen of the more advanced church fellowships of Christendom, its founders could not foresee its timeliness and adaptation to the needs of the liberal religious community throughout the world. With faith and hope they sowed the seed of religious enlightenment and fraternity in the dawning light of the new century, and have been rewarded beyond their most ardent expectations by its surprising growth and early fruition. At our Congress to-day are assembled the representatives of four of the great world-religions; namely, Judaism, Christianity, the Theism of India, and Mohammedanism. Men and women of 4 distinct races and 16 different nationalities participate in it. The members of 33 separate church fellowships will address us, and 57 religious associations, other than single churches, have sent us official delegates. If we were to take into consideration the church affiliations of the 106 honorary Vice-Presidents who have cordially permitted us to affix their names to the invitation to this Congress, our sympathisers and friends would be still larger. 1,520 persons have enrolled themselves as members of the Boston Congress, paying the customary fee—a number likely to be considerably augmented before the close of the sessions. Of these 242 belong to foreign, mostly European countries, 132 delegates from Great Britain are in attendance on the Congress, while the religious liberals of Austria, Denmark, France, Germany, Holland, Hungary, Italy, Sweden, and Switzerland, as well as Australia, New Zealand, India, and Japan, are also, and for the most part officially, represented.

Such results may well encourage the promoters of this international endeavour to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims the historic liberal churches, the liberal elements in

all churches, the scattered liberal congregations, and isolated workers for religious freedom and progress in many lands.

This purpose is being more and more realised as each successive meeting of our association brings the religious liberals of different nations into closer personal relations with each other. Our previous Congresses at London, Amsterdam, and Geneva were impressive in their numbers, the intellectual and moral weight of their testimony, and the catholicity of their spirit. To all who attended them they were profoundly instructive and moving—red-letter days in their spiritual history. But the best result of these Congresses was the brotherhood of soul which they generated, the mutual personal acquaintance of thinkers and workers for religious freedom, separated from each other by long stretches of sea and land, but closely affiliated in thought, in sentiment, in aspiration, and in common labours for the advancement of truth and the practice of the good. Whatever else this International Council may have accomplished, it has certainly brought the advocates of religious freedom in many lands into closer touch and acquaintance with each other. We are no more strangers; we are friends. We will tell each other of our individual experiences since last we met—our trials and defeats, our triumphs and gains, our undying trusts and hopes for "pure religion and perfect liberty." When we return to often difficult and lonely posts of duty in far distant countries, the memory of these days of spirit-communion will remain with us as an encouragement and an inspiration. Truly, it is good for us to be here.

But, in the midst of our mutual felicitation, a shadow falls across our minds as we recall tenderly and sorrowfully those brave and ardent spirits among us who since last we came together have ceased their faithful labours on earth and been called to more glorious service in heaven. The past year has deprived us of the companionship and council of one of the most widely honoured and influential of our fellow-workers, Professor Albert Réville, of Paris. Eminent as a scholar and theologian, he was still more distinguished as the eloquent champion of a free and rational Christianity and for the loftiness of his moral and spiritual ideals. At our last Congress in Geneva his voice was still vibrant for religious freedom and unity, and its echoes can never die out of our hearts.

One of the first to acclaim the formation of our International Council was Signor Fernando Bracciforti, of Milan, who pleaded at our London meeting with all the impassioned earnestness of his race for religious liberty and progress, and later translated into Italian several of the papers of the Congress. A brave Garibaldian soldier, he stood for years almost alone in his native country for the Unitarian form of Christianity. He fought nobly for us, and we reverently render him the tribute of our grateful remembrance.

At the Geneva meetings in 1905 the proceedings were impressively opened by a prayer from the venerable lips of Pasteur L. Audemars, of Lausanne, a patriarch of ninety-two years, a devoted adherent

of liberal Christianity. In the fulness of his years and labours he has since been gathered to his fathers, and confides the never-completed task of religious emancipation to our loyal hands and hearts.

Rev. Richard Little, a Unitarian clergyman of Monyrea, Ireland, was a delegate to our Congress at Geneva. His early death called out a remarkable demonstration of regard and sorrow on the part of his compatriots. The whole community gave itself up to mourning. Protestants and Catholics, liberals and orthodox, priests and ministers, walked side by side in long procession at his funeral, thus testifying to a noble life spent in the service of his country and his kind, and affording a striking illustration of that religious breadth and concord for whose promotion our International Council was organised.

The lamented death of Ananda Mohun Bose, the eminent Hindu lawyer and statesman, a leader in the Brahmo-Somaj, or association of Hindu Theists, affiliated with our Council, is a misfortune to us as well as to modern India. So, too, in recalling the comparatively early decease of the brilliant preacher and writer, Rev. Albert Kalthoff, of Bremen, we unite with our German fellow-believers in deploring the loss of one who, while often at variance with us in religious science and philosophy, was ever faithful to the fundamental verities of freedom, truth, and God.

The interval of time between our biennial Congresses is usefully occupied by your officers and Executive Committee in labours for the cause it represents, in carrying out so far as possible the decisions of previous meetings and preparing for the next one. During the past two years a large correspondence with fellow-liberals the world over has been conducted by the General Secretary, by President Edouard Montet, and various members of the committee. By this agency the knowledge of our aims and methods has been much extended and our acquaintance with the conditions and needs of religious liberals in other lands enlarged, while we, in turn, have been enabled to reinspire many brave and devoted labourers for religious enlightenment and progress who suffer from the isolation and material privation which often attend their lot or who are the victims of dogmatic intolerance and ecclesiastical oppression. Nor have we always contented ourselves with words alone. Despite the fact that our Council has as yet no treasury, no funds, and no stated income, means have been found in some cases to make a modest contribution for the relief of individuals and agencies representing our principles and needing our help. An interesting instance of such international co-operation is to be found in the organisation a year or more since, at Geneva, of a society for promoting general Protestant, and more especially French Protestant, interests in the present religious crisis in that country—a society whose aims our Council was glad to further in both material and moral ways. The happy results attending this practical co-operation with our fellow-workers in other lands makes the creation of a central *caisse*, or treasury, for our association seem more than ever desirable

In many communities there is no way in which our struggling cause could be more surely established than by a timely and needed grant of money for the support of a minister, the maintenance of a religious journal, or the dissemination of liberal literature.

This leads us to acknowledge with gratitude the large help our cause is receiving from the liberal religious journals of the world. Papers like the *Christian Register* and *Universal Leader* of Boston, the *Inquirer* and *Christian Life* of London, *Das Protestantenblatt* and *Die Christliche Welt* of Germany, *Le Protestant* and *La Vie Nouvelle* of France, *De Hervorming* of Holland, give large space to the announcements of our International Council, and express great sympathy with its spirit and purposes. The journals named have recently issued as supplements two large bulletins giving information concerning the approaching session of the Boston Congress, thus assuring the latter a widespread and effective advertisement. Besides these journals, however, there are twenty others in the various countries of Europe, America, and Asia which are in accord with our aims and cordially second our endeavours. It should be our constant effort to repay this countenance and support by furnishing original contributions and intelligence to the columns of these journals, securing subscribers and advertisements for them, and in every way in our power aiding them to increase in their own country and vernacular the sway of enlightened and liberal religion.

In this connection we may allude to three recent literary events of characteristic importance to our cause: first, the institution of a new theological and philosophical review, the *Harvard Journal of Theology*, to be edited by the theological faculty of Harvard University; second, the appearance of a new definitive American edition, in eighteen volumes, of the writings of Theodore Parker; and, third, the issue in Germany and other countries of several different series of popular handbooks on theological, philosophical, and religious topics, written by eminent scholars, which enjoy already a very large circulation—a gratifying proof that the conclusions of modern historical and critical science are no longer to be the exclusive possession of the learned classes and the university, but are to be brought increasingly to the knowledge and comprehension of the plain people of God.

During the past two years interchanges of sentiment and service between the religious associations which make our Council the organ of their larger and international relations with each other have been increasingly frequent. A striking instance of this was the presence of some twenty foreign delegates, representing ten different countries, at the last annual meeting of the British and Foreign Unitarian Association. At recent sessions of the *Protestantenbond*, or Union of Dutch Liberals, the *Swiss Verein für freies Christentum*, the *Protestantenverein* and the *Freunde der Christlichen Welt* in Germany, the American Unitarian Association, the Brahmo-Somaj of India, greetings were brought by envoys from liberal bodies in other and foreign countries. At a number of these gatherings our International Council was represented

in person or by letter. We trust the day may come when this Council shall be enabled to maintain an agent constantly in the field, who shall regularly visit the more important of these meetings of religious liberals in all countries and become an intermediary between them in the interest of their common aims.

One of the votes of the Congress at Geneva was that its Executive Committee should collect, edit and present to the next Congress the creeds, declarations of belief, working principles, statements of purpose, &c., in present use by the various associations and church fellowships affiliated with this International Council. It was felt that such an exhibit of present-day faith and purpose among religious liberals the world over would be of mutual interest and helpful to our common cause. In accordance with this decision a circular asking this information was sent to a large number of associations and churches. Many replies have been received, but, as a number of the parties addressed have not yet reported and the material in hand needs careful sifting and editing, your committee advises that the matter be re-committed to them for further consideration and as early publication as possible. The one general and gratifying conclusion which we have derived from the reading of the statements of faith thus far submitted is that it is not essential to unity of action among religious liberals that there should be uniformity of belief among them; that the ideal we should keep in mind is not similarity of opinions, however advanced, but the Unity of the Spirit amidst large diversities of gifts and operations.

Each of the Congresses we have thus far held has had its own characteristics and made its peculiar contribution to our cause. At London we discovered each other and ourselves. We laid the foundation for a lasting fellowship of the spirit, and learned to know the opportuneness and promise of our international movement. At Amsterdam we came into touch with the Teutonic element, represented there especially by the sturdy Dutch nation, the historic champions of civil and religious liberty. Here, too, we solved the linguistic problem of our Congress, four different tongues—Dutch, German, French and English—being used by the delegates, but mediated to our understanding by one Pentecostal spirit of truth and fraternity.

At our Third Congress in Geneva we beheld the surprising irony of history by which this ancient stronghold of Calvinism has been transformed into a seat of freedom and enlightenment, an acknowledged centre of liberal religion. Here we came into closer relations with the Latin races, especially with those using the French idiom, while liberal Roman Catholics as well as Protestants participated in our conferences.

The Boston Congress is the heritor of the insight and experience, the brotherly spirit and moral momentum, acquired through our previous gatherings. The names of tried and honoured friends and fellow-workers appear on its programmes side by side with allies new gained for our cause.

It is a matter of disappointment to our Council that some of its most devoted members have not been able this year, for various reasons, to undertake the long

journey across the ocean and participate in the proceedings of the Congress in Boston. The list of these is too long to enumerate, but we may at least express our regret that Dr. Herbert C. Smith, of London, to whose inspiring initiative is largely due the splendid action taken by which the transatlantic journey of so large a number of our British delegates to the Congress was assured, is unable, through illness, to be one of the cheerful company of pilgrims over sea which his zeal has made possible.

We sadly miss at this meeting also Dr. Joseph Estlin Carpenter, of Oxford, and Dr. Henricus Oort, of Leiden, the Presidents of our First and Second Congresses, respectively; Mrs. Humphry Ward, detained at home, "to her great regret," by literary engagements; Revs. Stopford Brooke, James Drummond, P. H. Wicksteed, and James Harwood, of London; Professor Chantre, of Geneva; Revs. James Hocart, of Brussels, Loenen-Martinet, of Holland, Altherr, of Basel; J. Émile Roberty, of the Oratoire, Paris, and Rev. Charles Wagner, the well-known author of "The Simple Life" and other books; Father Hyacinthe Loyson and Professor Paul Sabatier, of France—all of whom have been deeply interested members of our previous Congresses. Until the last moment we had hoped for the presence of Professors B. D. Erdmans, of Leiden, and George Boros, of Kolozsvár, active members of our Council, but prevented by home duties from attendance. Professors Rudolf Eucken and Heinrich Weinel, of the University of Jena, had promised to read papers at our Boston Congress, but are unable to come because of unexpected professional engagements. The former, however, sends an important paper, which will be read. Many letters of regret have been received, by prominent scholars, thinkers and divines of all branches of the Church the world over, which will be printed in the volume of the Proceedings and Papers of this Congress to appear in December next. To these and all friends and allies of our international movement we send greeting and good will, and our appreciation of their earnest and effective services to the cause of religious freedom and progress.

Our Boston Congress is held under the auspices of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers, but calls itself simply a Congress of Religious Liberals. On our list of officers and reception committees, as well as on the programme of our meetings, are to be found the representatives of many different branches of Christendom and the Church Universal. Once again the religious world is afforded the edifying spectacle of a great body of men and women, belonging to nearly two-score different households of faith and distinguished by large varieties of opinion, coming together in peace and good will to exchange ideas, and to consort and worship together in the spirit of freedom, reverence, and charity.

Even the Roman Catholic Church, of all existing fellowships surely the least likely to sympathise with the aims and methods of a body like ours, is to-day represented at our Congress by one of its most scholarly and courageous priests, while well-informed Protestant divines, laying aside all preju-

dice; are to treat of the higher interests of this ancient and mother Church of Christendom in a profoundly sympathetic spirit. The inter-religious and inter-racial character of our gathering is still further evidenced by the presence and participation in it of eminent representatives of other great world-religions and branches of the human family, the Brahmin, the Jew, and the Mahometan—the sons of Asia and Africa as well as of Europe and America—while at our opening session last Sunday evening at Symphony Hall, with mighty unison of heart and voice, the great congregation sent forth to the religious world the greeting and message of our Congress, that angelic song which to-day, as ever, brings glad tidings of deliverance to mankind—"Glory to God in the highest; on earth peace, good will toward men!"

For, while we call ourselves liberals, we are religious liberals. It is in the truest sense a religious movement which we have inaugurated, a movement which finds its chief inspiration in the positive affirmations of faith, and not in criticism and negation. Doubts and denials we are not unfrequently compelled to give free and fearless utterance to, but they are only incidental to our main purpose, which is to cherish and develop the religious life. We believe that the religious sentiment is natural to man and of surpassing importance; that, whatever may befall its accidental and transitory embodiments in dogma, sacrament, and ritual, religion itself will endure for ever, the very life-blood of the soul of man, the inner power which lifts him above the solicitations of the senses and the distractions of the world into communion with God and self-sacrificing devotion to mankind.

Furthermore, we are liberals in religion, not because we maintain this or that set of opinions, however advanced; not because we deny or antagonise other people's opinions, not because we hold our opinions loosely or have no opinions whatever. Liberalism is to us a temper, an attitude of mind, a disposition of the heart towards truth. Liberalism is the supremacy of the spirit over the letter in religion. It is the mind in a state of growth, and is thus differentiated from orthodoxy, which is the type of a mind that has stopped growing, which accepts finalities in religion and claims that its opinions are infallible. We are liberals because we believe in freedom, in growth, in evolution in religion, as in all else; because we believe in sincerity and courage and hope in our treatment of religious questions.

But, above all, we are liberals because we cherish a tolerant and sympathetic spirit towards those with whom we differ in opinion. No mind can be truly liberal which entertains a hateful, scornful, temper towards another type of mind. The true liberal not only speaks the truth, but he speaks it in love. He not only tolerates, he loves his fellow-men. He is charitable towards their intellectual errors and sympathetic with their endeavours after truth. He reverences their reverences. He is not impatient with error if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity—a loveless heart, an intolerant mind.

This it is to be a religious liberal, and of such a spirit and purpose is the International Congress of Religious Liberals which

invites you to-day to its deliberations and concerted endeavours for religious freedom, truth, and charity. It is persuaded, like the apostle, that "where the spirit of the Lord is, there is liberty." Therefore, it would "serve the Lord in newness of spirit, and not in oldness of the letter," striving

"To build the Universal Church
Lofty as is the love of God,
And ample as the wants of man."

OPENING ADDRESS OF THE PRESIDENT, REV. SAMUEL A. ELIOT, D.D.

THE significance of this gathering is that it is composed of men and women who, in the pursuit of truth and righteousness, dare to commit themselves unreservedly to the control of the law of liberty. This Council is the unfettered servant of truth, freedom, and brotherhood. The type of religious thought and feeling represented here is broadly inclusive. It is not to be identified with any one form of sectarian opinion or organisation. The universal religious consciousness creates here a meeting-place for a score of different races, traditions, doctrines, names, and allegiances.

The intellectual characteristic of this company is open-mindedness. We do not desire to promote uniformity of opinion. We are no one-ideal regiment, marching with the dull monotony of a hayfoot-strawfoot discipline. We are a persistently independent and self-reliant people, tolerant of exceptionality, eager to recognise and apply individual power and aptitude. We rejoice that in this gathering lonely thinkers find themselves least lonely, and brave workers find themselves most positively furthered.

We come together out of our separate and peculiar traditions, our local or provincial prejudices, our legitimate preferences for certain familiar beliefs and habits. We come with our little sectarian jealousies, our misunderstandings, our possible antipathies, and we discover that our very differences represent not so much the diversities as the universality of religious faith. Here we come into the atmosphere of cordial fellowship and good will. We lay aside our narrower pursuits, the ambitions that divide us, the cares and fears that so easily beset us, and refresh ourselves with a nobler reach of vision. We meet for social intercourse and for the exchange of opinion and experience. We enjoy the stimulus of intellectual variety, we broaden our horizons, we lift our instinctive prepossessions to the higher levels of rational and friendly debate. We form enduring friendships. We discover unexpected identities of spirit and purpose. We learn how much of breadth and true liberality there is in nations or communions we had supposed to be exclusive and despotic. We emphasise the convictions that all good men hold in common. We unseal again the fountains of idealism where the thirsty soul, weary of materialism, has so often refreshed itself. We renew faith and courage, and we return to our homes re-enforced by a new sense of the grandeur of our life together and the irresistible attraction of our common hopes and ideals.

But, while thus inclusive and hospitable, the field of this Council, as I understand it, is not unlimited. It is confined by the

boundaries of religious thought and action, and it is practically limited to the people who believe that theology is a progressive science, and not a sealed and final "deposit of faith." It commands primarily the allegiance of people to whom religion is not a matter of outward form or stated observance, but a sentiment which expresses itself in unpretending devotion to the truth, in habitual consideration for others, in steady adherence to certain well-recognised ideals of private and public duty.

It is a commonplace to say that immense changes are taking place in the thought and life of all religious organisations. The adherents of the different communions are no longer homogeneous. They not only tolerate, but acknowledge a great and growing diversity of opinion within their own ranks. To say that a man is an Episcopalian or a Presbyterian, a Lutheran or a Calvinist, a Catholic or Protestant or Jew, no longer defines his spirit or his convictions. He may be forward-looking or backward-looking, conservative or progressive, bound by some outward law of constraint or delivered into allegiance to the law of liberty. The progressive men of all communions feel themselves in closer sympathy with men of the same spirit in other communions than with those of an opposite temper in their own, while the reactionaries of all communions are drawn together by their common opposition to the theological reconstruction which modern knowledge demands. The traditional and historic dividing-lines grow dim, but the new alignments grow more and more distinct. As the progressives of every name carry forward their principles to their logical conclusions, the reactionaries relapse toward mediævalism in their doctrines, their habits of worship, and their conceptions of the religious life. The members of this Council obviously belong to the progressive wings of the different communions. We are a people who hold it to be the task of each generation to interpret religion afresh in the light of growing knowledge and experience and in the thought and speech of their own time. We are a people temperamentally disposed to accept modern conceptions of history, science, and philosophy.

But, while the members of this Council are liberals, they are in no sense iconoclasts. They cherish the law of historic continuity. They have no tendency to mistake restlessness for progress, or revolution for reform, or the removal of their neighbour's landmarks for the enlargement of their own territory. They believe that to develop a nobler future we must use the impulse of the toiling generations behind us. Amidst the diversities of gift and operation they seek to discern the one spirit. Reaching for things before, they hold securely to something behind.

There is nothing controversial in the purpose of this gathering, there is nothing polemic in our discussions. Though the statement of our principles appears sometimes to arouse heat in those who do not agree with us, we disclaim any desire to criticise or inflame. Our appeal is never to passion or prejudice, but to reason and good will. Our attention is not given to the defects or failures of other systems of religious thought or methods of religious organisation, but solely to the development

of the creative and constructive forces. We are concerned with the promotion of certain positive and universal principles of thought and conduct. Our spirit is affirmative, not negative. We desire not to destroy, but to fulfil.

And, if we are not iconoclasts or controversialists, neither are we apologists. The great convictions we hold in common rest not on the authentication of any ancient book, not on any decree of Council or of Church, but on their appeal to the conscience, reason, and experience of men. We make no unreal distinction between religion and the world, between things sacred and things secular. Religion, as we conceive it, is not something apart from life, dependent upon a special and supernatural revelation, but a part of life, simply the consummation and transfiguration of human experience.

It follows that the members of this Council are, by temperamental necessity, optimists. They believe in human nature, they have confidence in the good purposes of the universe, they commit themselves to unfaltering trust in the ultimate victory of truth over error and of right over wrong. They are people who squarely face the unquestionable and inscrutable tragedies of human life, who have a clear perception of the narrow boundaries of human knowledge, and the evils and ills that oppress and hinder mankind. They do not expect to fathom the unfathomable, yet they find ample scope, within the obvious limits, for the exercise of noble faculties, for flights of fine imagination, for disinterested and prophetic achievement. They discover no limits to the possibilities of the soul's expansion. They believe in spite of prevalent discontent, in spite of disappointment over some of the results of liberty, in spite of the inability of science to solve the ultimate mystery of existence, that life is eminently worth living and that underneath are the everlasting arms.

The leaders of this Council do not deceive themselves into thinking that their ideals are easily attained or to be immediately realised. Theirs is the joy of pursuing ideals that ever journey before them. Their good obtained is only tidings of something better. Their castles of hope shine ever along new horizons. They rejoice in a religious confidence which is allied to, and not at war with, the fundamental instincts of honour and justice, which is in harmony with the beauty of the visible universe and with the sweetness of family love. Theirs is the cheerful faith that knows that this marvellous life is not a vision that fades, but an everlasting trust. Such a faith justifies an illimitable expectation. The potential kingdom of God and brotherhood of man is here. In modest confidence, let us pledge ourselves to our high calling, resolved to do what we can that freedom and truth may more abound, that men may have life, and have it more abundantly.

Brethren of the Liberal Faith, our greeting is no empty form, no merely personal word, no conventional welcome. It is full of proud and happy memories, of bright hopes, of inspiring challenge to new courage and loyalty. To greet you, we gather the spirits of the great departed. Search the careers of the men whose names are inscribed on these walls, and you will find

that they were animated by the ideals to which this gathering is pledged. These names materialise themselves into the forms of the Prophets and Poets, the Scholars, Statesmen, and Seers we have loved to honour and obey. These were men who refused to believe that God had exhausted His creative energies; men who gave themselves not to any material end or transient object, but to quickening the primal influences by which character is moulded and truth perfected and life made more abundant; men who deserted no righteous cause because it is unpopular; men whose chosen way was freedom, whose end was righteousness, brotherhood, and truth. These were men who dared after the way called heresy to worship the God of their fathers; men who followed the truth that made them free, who cherished the love of God and man that it is the fulfilling of the law; men who mightily believed and wrought, that the unity of the spirit which is the bond of peace might be made real on earth.

If this silent band of heroes could speak to us, who can doubt what their questions would be? They would ask us what use we were making of the freedom they won for us. They would ask if the blessings of religious liberty were now the common possession of the people. They would ask if freedom had, as they believed it would, led on to brotherhood and unity and honourable serviceableness. What answer can we make to such questions? Is our answer nothing more than an excuse for our own insufficiency? Have we been true to the trust they left to us? It is for us to determine whether these names shall abide among the immortals. It is for us to perpetuate their principles and unfalteringly to pursue the ideals they have set before us.

Thus co-pioneers of pure religion and perfect liberty greet you to-day,—in the words of the elder prophets that still ring down the ages,—“Arise, shine, for thy light is come, and the glory of the Lord has risen upon you!”

LETTERS FROM THE WEST.

THE CANADIAN CHURCHES.—II.

MONDAY, September 16, is past, and with it has ended the series of meetings and services at which the delegates of the B. and F.U.A. have come face to face with the Canadian brethren. In my former letter I spoke of the visits to Toronto, Hamilton, and London (Ont.). Since the events there recorded we have come eastward to Ottawa and Montreal.

The former of these two cities is the political capital of the Dominion. Its architectural crown is formed by the Parliament Buildings, which not unworthily serve as the government centre of a great nation. The streets are not so numerous nor so long as those of Toronto; yet, if evidences of wealth are not so conspicuous, evidences of prosperity and comfort abound. It is just over a century since the great-grandfather of one of our young Unitarian supporters here was the only white settler at this point on the shore of the noble river that gives its name to the city. It is less than a decade, I think, since the Unitarian Church was built. Vigour and promise are by no means all it has to boast. Here are

gathered already a number of keenly intelligent men and women, including some of the foremost minds in the city. The present minister, the Rev. C. W. Casson, is an untiring missionary of the faith: Day by day his paragraphs appear in the *Citizen*, giving the world assurance of a living religion, instinct with modern ideals. It is said, indeed, that these pithy utterances of his, and his other journalistic work, have won the esteem of not the least of the “powers that be” in this heart of the land. Assuredly, Unitarianism is a real force where such a people and such a leader are to be found.

We all reached Ottawa on Thursday afternoon (September 12) after a long and at one time wave-tossed journey. Mr. Casson's abounding energy soon solved our baggage and lodging problems, and by the evening we were “all at home” at the pleasant gathering arranged in the schoolroom. Here, in addition to addresses by Mr. Bowie, Mr. Street, and myself, short speeches were given by Mr. Herbert Lawford and the Rev. F. Summers. Mr. Lawford's remarks, as a typical layman of the Old Country, were very happy and well received. Better than formal speeches were the cordial expressions in the general conversation which followed. Perhaps the same might be said about the Sunday services (to congregations of eighty and a hundred and twenty), which I had the privilege of conducting on the 15th. At any rate, the greetings and messages given me at the close from so many new friends, who seemed old friends already, were very stirring to me. By that day “my company had gone before” to Montreal; I only caught them up in time for the meeting on Monday evening.

Montreal is far away the oldest Unitarian congregation in Canada. After a tentative effort “begun in sorrow and ended in disappointment,” the now flourishing church really began its existence in 1842. The Rev. John Corder, of Belfast, became its first minister; the Rev. W. S. Barnes, the present highly respected pastor, who is in his twenty-eighth year of ministry here, is the second to hold this office.

The congregation, after worshipping in a church nearer to the centre of the present city, is moving out into the residential suburb close to the fine University buildings, and its new home, which the old year may see completed, will clearly be an ornament to the district, and a permanent monument alike of the devotion and fine taste of the pastor. Service was held on Sunday in the spacious schoolroom by the Rev. C. J. Street, some two hundred or more attending. On Monday evening a large gathering assembled in this beautiful structure (to be known as “Martineau Hall”), and addresses were given by the three delegates, who were very heartily received, and by Mr. Lawford, the Rev. C. Harvey-Cook (who touchingly referred to Philip Pearsall Carpenter's connection with Warrington and his grave in Montreal), and the Revs. Professor Montet (Geneva), and Tony André (Florence), whose eloquent French recalled Conferences held long ago. Other brethren from overseas were present, for we were now in mid-current of the tide of arrivals for Boston; but time would not allow of lengthening the programme. All were happier, however, for the interposition

of a visitor from one of the Montreal Presbyterian churches (Mr. Drysdale), who bore unstinted testimony to the high worth of the Unitarian community in the city, and especially of its minister. The whole left an impression of excellent work accomplished, and still better things to come.

One cannot but regret that brief notes like these are all that can just now be presented as a record of so gratifying and (may I say?) so important a visitation. The abounding kindness, the stimulating intercourse, the splendid prophecy of the whole land around us, have made the deepest possible impression, I am sure, on the minds of us all who have had this great privilege. It is but little, perhaps, that we could give in return, but that little has been greatly magnified by the attachment of our brethren here to our faith and to our fatherland. Whatever may be the results to them of our brief sojourn among them one at least is certain in us—an abiding personal interest in the pioneers whom we have come to know—an interest which must surely bind us (and I hope many others) very close to them in coming years.

W. G. TARRANT.

A BOOK FOR TEACHERS AND INQUIRERS.*

At the time we are giving an enthusiastic welcome to Robert Collyer—a welcome that would be extended far beyond the bounds of his native Yorkshire if only the infirmities of his eighty-fifth year allowed of his accepting it—it comes opportunely that we should be reminded of another son of a poor weaver who won to high distinction in his day as a preacher of the liberal faith, and still more as a platform orator, who in the great days of the Anti-Corn Law Agitation, did much service in the cause, and won the highest commendation of men like Guizot and Bright. The former of these quotes from his speeches as “the most finished examples of oratory which the great conflict produced,” and assigns to them the higher merit that “they gave a philosophical character to the agitation”; while Mr. Bright says of them that “they were far the most eloquent contributions made to that great national debate.” His works were collected and published in twelve volumes shortly after his death in 1864, but the edition was a limited one, and they have become very scarce.

To the younger generation his name is almost or quite unknown, and much which he spoke and wrote fifty and more years ago has lost interest for readers of to-day, but the addresses delivered in 1848-9 at South-place Chapel on “The Religious Ideas” might be preached as of the newest in these days of “The New Theology,” and our association has done well in reprinting them in a cheap form so as to bring them within the reach of the elder classes in our Sunday-schools, and make them available for Postal Mission work.

The basis of Mr. Fox’s faith was his belief in the universality of religion. There was for him not one true and many false religions, but certain few and simple religious ideas, which, diversified by the

various influences of race and tradition and circumstances, are the material of which every religion is constructed. And these ideas have their root in human nature, they are the natural growth of man’s intellectual and moral constitution, for there is in human nature an internal impulse toward the divine. It is these which constitute “a religion of humanity, the proof of which is in our own conscience and consciousness, a religion which cannot perish in the overthrow of altars or the fall of temples, which survives all particular forms and which, if every form were obliterated, would recreate religion and fashion for it such forms and modes of expression as may best agree with the progressive condition of mankind.”

Neither believers nor unbelievers can deny the immense importance of the inquiry as to the reality and nature of “these few and simple ideas.” If they are merely inherited superstitions and delusions let them be exposed as such. If, on the contrary, they are as real as humanity itself, let them be made evident and cleared from the entanglements and confusion which so readily beset them. So only shall we find firm ground to stand on, though it be only what Cardinal Manning called, and not by way of disparagement, “the good solid clay of human nature.”

“Revelation, God, Providence, the sense of right and wrong, duty, redemption, heaven, these and such as these,” says Mr. Fox, “are the primeval elements of religion.” The words are simple and well known, the meanings attached even to the simplest and most august of them will vary indefinitely. And yet there is something the same throughout all differences of understanding them. The God whom the child imagines as sitting upon a throne up in the sky is the very same as the Infinite and the Absolute of the philosopher. The difference is rather in the mode of conception than in the concept itself.

Mr. Fox was of course adjudged a heretic in his day. No progressive thinker who speaks his mind can escape the accusation, which indeed is quite justified. For is not the man a heretic who takes his own way and walks apart from his fellows, whether it be in advance of them or, as is more often the case, in some side path, or behind? His Christianity would certainly be accepted of many now who are reckoned among the more conservative of liberal theologians. “The universal and enduring,” he taught, “are in Christianity; and, allowing that they exist in all religions, the result of a complete and fair examination will be, I apprehend, that they exist more truthfully and efficiently in Christianity than in any other of these specific forms.” And after dwelling on “the things eternal enshrined in Christianity which no storm can shake, no discovery in science supersede,” he concludes with an eloquent exhortation, which might be of last Sunday, to “disregard the temporary and accidental, that which has only a failing evidence, which grows weaker with the lapse of time, and cling to that which has the ever-renewed evidence of the tendencies of human nature.”

We would earnestly commend this little book to the attention of teachers and inquirers. It may serve the purpose of sup-

plying to some the resting-place which they have been seeking in vain in one after another of the religious systems, new and old, which plead for attention. It is not a manual of Unitarianism or any ism, but an earnest attempt to make clear the foundations on which all religions are built up. “Time,” he said, “is rapidly bearing the world on to more enlightened opinions than any of us in the present generation hold,” and he was fully conscious of the defects of what was only intended as “a summary of his own truthful thoughts for the contemplation of truthful minds.” No treatise on this great subject, however complete and extended, could be other than provisional, a statement to be corrected in the fuller light of developed revelation and research; but these fifteen lectures of sixty years ago may yet stand for the best to which we have hitherto attained.

C. H.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER’S NAME, and all private information should be accompanied by the name and address of the senders.]

A WARNING.

SIR,—I desire to warn your charitable readers against an impostor who has recently obtained money from me by false pretences, and has since, by the use of my name, victimised some of my friends in Liverpool and Southport.

He is a painter by trade, and told me he had been a member of our congregation in Lancashire, but he alters his story from time to time and adopts several aliases.

His age is about 40, and his appearance excites sympathy, being asthmatic, weak and tremulous.

ARTHUR S. THEW.

Southport, Sept. 30, 1907.

CAMBRIDGE SERVICES.

SIR,—The services at Cambridge commence on Sunday, October 13, at 11.30 a.m. in the Assembly Rooms, attached to the Liberal Club in Downing-street.

We should be very pleased if readers would tell anybody coming up to Cambridge of these services, and we should also be glad if anyone coming up would let us know their name and address so that we might send them a card with the list of preachers for the term.

I shall be very pleased to supply any further information to those that desire it, if they will write to me either at The Acacias, Old Chesterton, Cambridge, or to Caius College.

FRANK H. WATSON.

WE know that there have been lives which were beautiful exceedingly, that there have been souls which were perfect in their loving obedience. And we are assured that for us also there is a way in which we may walk, and which will lead us to that perfection for which we were manifestly intended.—John Dendy.

* “The Religious Ideas.” By the late William Johnson Fox, M.P. London: British & Foreign Unitarian Association. (Cloth, 1s. 6d., paper covers, 6d.)

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford: Manchester.—The harvest festival services were held on Sunday last. The chapel was decorated very tastefully by the teachers and scholars. The Rev. W. E. Attack preached both afternoon and evening. At the evening service an excellent address was given on "Praise ye the Lord." The choir rendered very appropriate music. There was a record attendance and collection.

Brighton.—At the first social evening of the season, a resolution was cordially passed recognising the valuable services of Mr. James Johnson as secretary of the congregation, and expressing regret that his departure from Brighton had necessitated his resignation of the office he has so ably filled. Regret was also expressed at parting from Mr. Bowes, who has been another faithful and consistent helper. Mr. H. J. Smith, of 74, Ditchling-road, was appointed secretary, with general gratification that he was willing to take up the work. Arrangements were made for the winter's work, including the reading circle and a course of weeknight lectures by Mr. Prime, on "John Ruskin." The Ladies' Glee Society is expected to resume its meetings shortly, and the Boys' Life Brigade, in which the superintendent of the Sunday-school (Mr. Dallaway) is greatly interested, is already at work.

Maidstone.—Our minister, the Rev. Alexander Farquharson, has just returned from his holiday, and has commenced the winter activities with characteristic energy. Last Sunday the church was again crowded to excess, with many sitting in the aisles.

Mossley.—On Sunday afternoon last, Mr. Charles Darnay gave a recital in the church. It has been the custom to hold a Service of Song during September; but this year a change was made, and Mr. Darnay rendered a number of pieces in a very clever manner, riveting the attention of his hearers. The scholars sang a number of special hymns, and a profitable afternoon was spent.

Pendleton: Manchester.—The Sunday-school anniversary services were conducted on Sunday last, September 29, by the minister, Rev. Neander Anderton, B.A. The attendances at both services was very good. Special music was rendered by the scholars and the choir, soloist in the evening being Miss Gertrude Weston. The Rev. A. O. Broadley, of the Bible Christian Church, Salford, gave a very interesting address to the parents and scholars at the afternoon service.

"How long, O Lord!" His people cried.
"So many lands beneath Thy sun
Which mountains part or seas divide!
Lord! hear our prayer, and make them
one."

And He:

"One world, one home, one family,
One blood on every land or sea,
One household of my own shall be:
For this I make my children free."

Edward Everett Hale.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 6.

Acton, Creffield-road, 11.15, Mr. BRISON; 7, Mr. J. A. BARNES.
Bermondsey, Port-road, 7, Rev. JESSE HIPPERSON. Harvest Festival Services.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 3.15, Rev. R. N. CROSS; 6.30, Rev. A. A. CHARLESWORTH.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. R. H. U. BLOOR, B.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; and 7.
Ilford, Assembly Rooms, Broadway, 7, Rev. GEORGE CARTER.
Islington, Unity Church, Upper-street, 11, Mr. EDWARD CAPELTON; 7, Mr. S. T. RODGER.
Kentish Town, Clarence-road, N.W., 11 and 7, Dr. LAWSON DODD.
Kilburn, Quex-road, 11 and 7, Rev. W. WOODING, B.A.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. JAMES HARWOOD, B.A.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. W. J. CLARK.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. C. E. PIKE.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. A. PHARAOH; 6.30, Mr. R. W. PETTINGER.
Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Mr. DELTA EVANS.
Wimbledon, Smaller Worple Hall, 7, Mr. EDWARD CAPELTON.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. JEFFREY WORTHINGTON, B.A.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. H. WEATHERALL, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Mr. R. HOLT, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. W. G. TOPPING, of Oldbury.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church. Closed for re-decoration. Re opens Sunday, October 20.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, JOHN WM. BROWN.

SOUTH AFRICA.

CAPTOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGES.

CHAMBERLAIN—JACKSON.—On the 3rd inst., at St. George's, Hanover-square, by the Rev. David Anderson, Arthur, elder son of Arthur Chamberlain, of Moor Green Hall, Birmingham, to Helen, second daughter of the late Captain Edward Jackson, of Tyne-mouth.

DOWSON—PHILLPOTTS.—On the 2nd inst., at St. James's Church, Tunbridge Wells, by the Rev. H. J. Phillpotts and the Rev. S. B. Phillpotts, uncles of the bride, assisted by the Venerable Archdeacon Scott, Percy Enfield Dowson, second son Rev. H. Enfield Dowson, Gee Cross, Hyde, Cheshire, to Maud Surtees, eldest daughter of James Surtees Phillpotts, of The Ousels, Tunbridge Wells.

MOORE—DEAN.—On September 25, at High Pavement Chapel, Nottingham, by the Rev. J. M. Lloyd Thomas, George Moore, of Nottingham, to Florence, eldest daughter of the late Rev. Peter Dean, of Walsall.

DEATH.

GREENFIELD.—September 30, at St. Cyprian's, Torquay, Frances Ware Greenfield, aged 83 years.

JACKSON.—On September 22, at Brook House, Rearsby, Leicester, Hannah, widow of William Jackson, of Norwich and London, aged 96.

TILLET.—On September 22, at Hornsea, Martha Ann Tillet, of Sutton-on-Hull, aged 78. Formerly of Norwich.

WINSTANLEY.—On September 29, Florence N. (Dot), dearly beloved wife of W. H. T. Winstanley, Bridge House, Cheadle Hulme, (daughter of the late James Shepherd, of Davenport), in her 33rd year. Inquiries respecting funeral may be sent to W. Berry, Underbank, Stockport.

CHANGE OF ADDRESS.—Rev. CHARLES HARGROVE is removing to 5, Newton-grove, Leeds.

GENTLEMEN'S FINE LINEN.
CAMBRIC BORDERED HAND-
KERCHIEFS, 21 in. by 20½ in., pure flax hemmed ready for use. Will stand constant wear for years. 1½ doz. 1 post free for 4s.—HUTTON'S, 5, Larne, Ireland.



Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

RHOS-ON-SEA, COLWYN BAY.—Semi-detached VILLA TO LET, Furnished, with or without attendance, for October.—Apply, Rev. C. J. STREET, 125, Rustlings-road, Sheffield.

DEAL.—Fishing Season. Warren House. Best Boarding Residence, facing sea; drawing, recreation, smoking, billiard rooms. Excellent catering. Off season terms.—Mr. and Mrs. E. WARREN.

LADY, living in Flat, would like to meet with another Lady as Paying Guest.—Miss WRIGHT, 2, Crown-terrace, Cricklewood.

Schools, etc.

CHANNINGHOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

MORAL TRAINING HOME FOR BOYS. HEALTH AND PURITY. Two or three Boys, from 11 to 16, received for instruction in Morality and Personal Purity, together with Fruit cultivation. Physical Training, Outdoor Life. Outdoor Games. A splendid and necessary part of your boys' education. Instructor is a Minister's son with several years' experience in the moral and religious training of boys.—Apply in first instance to A.D., INQUIRER Office, 3, Essex-street, W.C.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

SUBJECTIVE IMMORTALITY.—An Easter Sermon. By ROBERT B. DRUMMOND, B.A. Price One Penny. London: PHILIP GREEN.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

DAILY GOVERNESS required for Two Boys, aged 8½ and 6 years. Thoroughly qualified.—Write, stating full particulars and previous experience, to Mrs. S. MARTINEAU, Streatham Grove, Norwood, S.E.

WANTED, a Lady as Companion-Housekeeper for the Neighbourhood of Croydon. Age 30-45. Must be cheerful, and capable of undertaking management of household and two gardeners.—Apply by letter, giving full particulars and references, to M.S., INQUIRER Office, 3, Essex-street, W.C.

POST required by a young Lady as NURSE or HELP.—Address, B., INQUIRER Office, 3, Essex-street, W.C.

WANTED, post as CHILDREN'S or LADIES' DRESSMAKER in the house, or USEFUL HELP; domesticated.—G., 82, Solent-road, Hampstead, N.W.

WANTED, by a Lady with many years' experience, Charge or Care of Children.—Apply, Miss M. KELLY, Rev. R. T. Herford, The Parsonage, Stand, Manchester.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."

SESSION 1907-1908.

Professor HENRY JONES, M.A., LL.D., D.Litt., Hibbert Lecturer, will deliver the Opening Address in the College on Monday, October 14th, at 5 p.m.

SUBJECT:—"Divine Transcendence."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

LONDON DOMESTIC MISSION SOCIETY.

A WELCOME MEETING to Rev. R. P. FARLEY, B.A., on his settlement as Domestic Missionary at Bell-street, Edgware-road, will be held at the Bell-street Mission Rooms, next Tuesday evening, October 8. Mr. HARRISON will give an organ recital from 8.15. At 8.30 the chair will be taken by P. M. MARTINEAU, Esq. Speeches of welcome will be given by Miss A. SHARPE, and Rev. F. K. FREESTON, and Rev. E. DAPLYN. Mr. FARLEY will reply, after which there will be refreshments and conversation.

UNIVERSITY OF LONDON:
UNIVERSITY COLLEGE.

A PUBLIC INTRODUCTORY LECTURE will be given on FRIDAY, OCTOBER 11, at 5 o'clock, by Prof. G. DAWES HICKS, M.A., Ph.D., Litt.D., on "The Present Position of Philosophical Inquiry."
WALTER W. SETON, Secretary.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, W.C.

NEW MEETING HOUSE,
KIDDERMINSTER.

Opening of New Congregational Hall and Bazaar,

By LADY DURNING-LAWRENCE,

On Wednesday, October 9, 1907.

BAZAAR CONTINUED ON OCTOBER 10.

The Hall and Site will Cost £1,800.

TOWARDS this amount the congregation (which is almost wholly a working-class congregation) has raised £1,149, and, in answer to an appeal by circular, friends from outside (as per list below) have generously contributed £333, leaving a sum of a little over £300 still to be obtained. We therefore appeal to members of our churches in other parts of the country to assist us in our efforts to meet this deficit in the Building Fund.

All donations will be gladly received and acknowledged by Col. W. H. TALBOT, Whitville, Kidderminster.

J. E. STRONGE, Minister.
W. H. TALBOT, Chairman.
D. CAMPBELL, Secretary.
W. H. HODGSON, Treasurer.
W. WINBURY, } Wardens.
J. REA, }

	£	s.	d.
The New Meeting Congregation	1,151	17	6
British and Foreign Unitarian Association	50	0	0
Sir E. Durning-Lawrence, Bart.	25	0	0
Sir John Brunner, Bart., M.P.	25	0	0
Frederick Nettlefold	25	0	0
W. Byng Kenrick	25	0	0
Chas. Hawksley	20	0	0
Miss Valentine	20	0	0
Mrs. Henry Rutt	10	10	0
E. B. Barnard, M.P.	10	0	0
Stanton W. Preston	10	0	0
J. Arthur Kenrick	10	0	0
Mrs. Holt and Daughter	10	0	0
Mrs. F. Kitson	10	0	0
Howard Chatefield Clarke	5	5	0
A. W. Worthington	5	0	0
C. Fellows Pearson	5	0	0
Walter Bailly	5	0	0
E. Clephan	5	0	0
Mrs. F. W. Kitson	3	3	0
T. Gair	3	3	0
The Misses Watson	3	3	0
Miss Grindon	2	2	0
Mrs. Aspland	2	2	0
F. W. Pethick Lawrence	2	2	0
Percy Preston	2	2	0
Harold Wade	2	2	0
Mrs. Buckton	2	2	0
Mrs. Ceredig Jones	2	2	0
Miss M. C. Martineau	2	2	0
Wm. Gibson	2	0	0
W. Haslam	2	0	0
S. T. Johnson	2	0	0
Mrs. Law	1	1	0
J. D. Skirrow	1	1	0
G. Bewlay Dalby	1	1	0
Miss Ada Hughes	1	1	0
Mrs. Dare	1	1	0
C. J. Watson	1	1	0
Miss Annie Isaacs	1	1	0
Miss Caroline Smith	1	1	0
Ion Pritchard	1	1	0
R. F. C.	1	1	0
Mrs. Russell	1	1	0
Mr. and Mrs. G. Isaacs	1	1	0
George Notcutt	1	1	0
J. H. Leigh	1	1	0
Mrs. S. Thornley	1	1	0
C. Stainer	1	1	0
Mrs. Currer Briggs	1	1	0
R. W. Lake	1	1	0
John Harrison	1	1	0
I. Lister	1	0	0
A. W. Turner	1	0	0
F. Winsor	1	0	0
Mrs. Bayle Bernard	1	0	0
Lt.-Col. Trevelyan	1	0	0
Smaller amounts	0	15	6

FORT ROAD, BERMONDSEY.

HARVEST FESTIVAL SERVICES.

Preacher: Rev. JESSE HIPPERSON.
Full Choral Service, 7 p.m. Soloists: Mr. and Mrs. GEO. CALLOW. Solo Violin: G. H. DAY, Esq. Organist: W. P. EVERSHED, Esq.

MR. R. B. HALDANE AND "PUBLIC OPINION."

The Right Hon. R. B. Haldane, M.P., Secretary for War, has addressed the following letter to the Editor of "PUBLIC OPINION":

WAR OFFICE, 1st October, 1907.

DEAR MR. PARKER,

I think that in the new form of "Public Opinion" under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed of men who are trying to do the work of the nation and of journalists the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.

Yours faithfully,

R. B. HALDANE.

Percy L. Parker, Esq.,

Office of "Public Opinion," Temple House, Tallis Street, E.C.

PUBLIC OPINION.

A WEEKLY REVIEW OF CURRENT THOUGHT AND ACTIVITY.

Twopence Weekly.

Post free to any part of the World, 13/- Yearly, or 10/10 for the United Kingdom.

PLAYS FOR YOUNG PEOPLE.

By HENRY W. HAWKES.

Suitable for Children's Winter Gatherings, Tea Parties, Prize-giving Evenings, &c., also for Home Representation.

- | | | |
|----------------------|---------------------------|--------------------------|
| 1. ROBIN HOOD. | 4. THE BABES IN THE WOOD. | 6. WILLIAM TELL. |
| 2. DICK WHITTINGTON. | 5. BEAUTY AND THE BEAST. | 7. KING AMOR. |
| 3. CINDERELLA. | 8. RED RIDING HOOD. | 9. THE UNAMBITIOUS QUEEN |

Price 3d. each net, by post 3½d.; the Set post free for 2s.

"These simple and interesting little plays are written gracefully and with good taste, and might, by the elder children, be performed very effectively."—*Schoolmaster*.

"These are very taking little dramas on familiar stories. The 'Plays' are written in rhyme, and are of good tone without being too didactic. They are just the thing for our juvenile societies, Bands of Hope, &c. They are published in neat form."—*Inquirer*.

By AUNT AMY.

PRINCESS MAY AND HER WONDERFUL LAW.

A FAIRY PLAY IN THREE ACTS.

Price 3d. net, Postage 1d.

The *Literary World* says:—"Few methods of enjoyment yield more genuine fun to young folks than that of dressing up and acting before a friendly audience. The difficulty often is, what to act. Here is a delightful child's play in three acts, that is simple without being silly."

London: PUBLISHED BY B. C. HARE, 5, ESSEX STREET, STRAND, W.C.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss OSCIL GRADWELL, ALEXANDER W. LAW.
F. H. A. HARCASTLE, BENCE.
F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low, Prospectus free.

CHARLES A. PRICE, Manager.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

BOOKS WANTED.

25/- each offered.
Brewer's Henry VIII.
2 Vols., 1884. Jesse's George Selwyn, 4 vols., 1843.
Tennyson's Lover's Tale, 1833. Keats' Poems, 1817, 1818, or 1820. Desperate Remedies, 3 vols. 1871. Strange Gentleman, by Boz, 1837. Rosamund Gray, 1798.
Curzon's Persia, 2 vols., 1882. Symonds' Italian Lit., 2 vols., 1881. Jane Eyre, 3 vols., 1847. Poems by Two Brothers, 1827. Alice's Adventures, 1865 or 66. Chaucer, 6 vols. 1845. Churchill's Poems, 3 vols., 1844. Books bought in any quantity for prompt cash.—HOLLAND BROS., 21, John Bright Street, Birmingham.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

JUST PUBLISHED.

Crown 8vo, cloth, 184 pp., 2s. net, postage 3d.

PAUL.

By Prof. Dr. W. WREDE.

With PREFACE by

J. ESTLIN CARPENTER, M.A., D.Litt.

Foolscap 8vo, cloth, gilt top, 80 pp., 1s. net, postage 2d.

RABBI, MESSIAH, MARTYR.

A Modern Picture of the Story of Jesus.

By HERBERT RIX, B.A.

Book Room, Essex Hall, Essex St., Strand, W.C.

BESTREBEN HIGH SCHOOL,

197, Willesden Lane, London, N.W.

Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed

2 First Class Honours were gained.

6 Third Class Honours were gained.

12 Distinctions were gained.

R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.

One girl first in England, in German.

One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

OPENING

OF THE

NEW DURNING HALL, ELSA STREET

(Turn down Harford-street, opposite the People's Palace, Mile End-road; Elsa-street is the 8th street on the left).

On THURSDAY, OCTOBER 17, 1907,

BY

SIR EDWIN and LADY DURNING-LAWRENCE.

Tea, 8.0.

Opening Ceremony, 8.30.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 5, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3407.
NEW SERIES, No. 511.]

LONDON, SATURDAY, OCTOBER 12, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	641
LEADER :—	
The "Hibbert Journal"	648
ARTICLES :—	
Attempts at the Church Catholic—II...	643
International Congress of Religious Liberals at Boston	644
MEETINGS :—	
Opening of the Free Library at Ilkley, by Dr. Collyer	650
Blackfriars Mission and Stamford Street Chapel	651
Welcome to the Rev. R. P. Farley, at Bell Street Mission	652
CORRESPONDENCE :—	
Intended Life of Dr. Charles Beard	652
Appeal for Martineau Memorial Hall, Norwich	652
Central Postal Mission	653
LITERATURE :—	
New Theology—Left Wing	649
OBITUARY :—	
Mrs. J. C. Greenfield	653
THE CHILDREN'S COLUMN	647
NEWS FROM THE CHURCHES	653
OUR CALENDAR	654
ADVERTISEMENTS	655

NOTICE.

The Publisher will be greatly obliged if Agents will return as soon as possible all unsold copies of September 28th and October 5th.

NOTES OF THE WEEK.

WE would draw the attention of our readers in the home counties to the annual meeting of the Provincial Assembly of London and the South Eastern Counties advertised elsewhere in our columns. The meetings take place at Rosslyn Hill Chapel, Hampstead, on Thursday, October 24, and promise to be of exceptional interest. There will be public worship in the morning at 11.30, when Rev. L. P. Jacks, M.A., will preach. At the evening meeting and conference at 6 Rev. Joseph Wood, President of the National Conference, will read a paper on "Congregational Independence in a Co-operative Age," to be followed by discussion. Luncheon and tea will be provided for ministers and delegates, and the Rosslyn Hill congregation will gladly entertain for the night any who are too far from their homes to reach them conveniently after the evening meeting.

REV. JOSEPH WOOD, as President of the National Conference, will begin his fourth preaching tour on Sunday, October 13, when he will preach the re-opening sermons at Atherton. The following are the places where Mr. Wood will preach :—Tuesday, 15th, Staleybridge; Wednesday, 16th, Mottam; Thursday, 17th, Memorial Hall,

Manchester; Friday, 18th, Macclesfield; Saturday, 19th, Ashton; Sunday, 20th, morning, Stockport; evening, Dukinfield; Monday, 21st, Knutsford; Tuesday, 22nd, Nantwich; Wednesday, 23rd, Denton. On Thursday, the 24th, Mr. Wood will attend the meeting of the London Assembly at Hampstead, and read a paper on "Congregational Independence in a Co-operative Age."

THE Liverpool '96 Club were fortunate enough to secure Dr. Collyer as their guest to dinner on the night preceding his return to New York. There was a large gathering, members of the '88 Club being also present. Rev. C. Hargrove, Mr. Richard D. Holt, M.P., and others being guests. Mr. C. Sydney Jones presided, and, after the King and President Roosevelt had been toasted, he welcomed Dr. Collyer, and bid him God-speed on his voyage. Dr. Collyer responded in one of his delightful minglings of humour and pathos, made doubly impressive by his grand personality. The sense that in all human probability this was the last time he would visit the Old Country added to the importance of the occasion. Other toasts were proposed and responded to, that to the guests drawing forth a charming speech from Mr. Hargrove, who happily said that at Leeds they had fêted Robert Collyer, had feasted him, and then, as was fit, had Doctored him. The venerable guest departed amidst the enthusiastic farewells and good wishes of all.

THERE is a very interesting letter by Mrs. Humphry Ward on "Evening Play for London Children" in *The Times* of Tuesday last. The "eight play-centres which were in existence at the beginning of 1906 have grown to ten, and the weekly attendances, which a year ago in the summer term were 5,000, have been this summer nearly 10,000, and will be from 12,000 to 14,000 in the winter. A play-centre means the opening of an elementary school-building and playground five nights a week and on Saturday mornings to the neighbouring children for play and recreation after school hours. Each child comes twice, many three times a week; once for hand work, once for drill and gymnastics, and once for quiet games." "The revelation of our three years' work has been the unsatisfied hunger for hand occupation in the London child from 11 or 12 to 15." Mrs. Ward appeals for helpers and subscriptions toward this most beneficent work of giving children real recreation and interests and keeping them off the streets. She surely will not appeal in vain.

MR. PRICE, M.P. for East Norfolk, made a powerful plea for disestablishment at the Church Congress. "Times had changed very much since the Church of England became established by law. Before that time the Church of England was almost the only Church in the nation. Now it was probably not even the Church of the majority of the inhabitants of this land. Were Churchmen with their Established Church doing the very best that they might do in God's work? When he went to any function held by any of the Non-conformist bodies, he generally found ministers of other denominations there; but the Church clergyman did not go. That was a very great pity. It surely was a great help to have a new place of worship erected in a country village. (Voices: No, no; we do not want it.) A State Establishment gave the Church great dignity and authority, but he doubted whether these were half as valuable as the dignity and authority which the Church might earn for itself. It was supposed that State Establishment made Protestantism the State Religion. He was himself a strong Protestant, but he should have no fear about the existence of Protestantism in this country whether they had an Established Church or not."

A HOT debate took place at the Church Congress on the subject of "the Prayer Book and modern needs." A paper was read by the Dean of Lichfield, which was a carefully reasoned historical defence of the use of Eucharistic vestments. "The only way to bring peace to the Church was to permit without enforcing the use of vestments." The Dean of Canterbury, on the other hand, asserted "that the vestments were those of the Roman Mass." His vigorous denunciation of the Roman Mass was resented by many. He went on to assert "that there was no trace of the use of Eucharistic vestments until the ninth century, and maintained that those whom he represented objected to them from no narrow Puritanism, but because they wished to follow the earliest and best centuries of the Christian Church rather than the darkest." Most speakers deprecated any alteration in the Prayer Book, each one appearing to believe that the Prayer Book favoured his own views.

LORD HALIFAX, in the course of the discussion, severely censured Dr. Fremantle for talking as he had done of the great service of Eastern and Western Christendom in a way which was unworthy of the Dean of Canterbury. He also said "that he was quite sure they were all coming to the conclusion that the Acts

of Uniformity were dead and buried, and that what was required for the order of the Church must be done by the Bishops on their own responsibility." This is to ignore the State, and to claim complete self-government. It may be a consummation devoutly to be wished, but it is only compatible with Disestablishment.

By the death of the Rev. John Aldis, in his hundredth year, the Baptists have lost one of the most notable men among them. Not only was his own career laden with honours, but his sons and grandsons gained a unique family record of University distinctions. He himself attained the highest distinction his denomination could offer when he was made Chairman of the Union in 1866. One of his sons, Mr. William Steadman Aldis, was Senior Wrangler and Smith's Prizeman at the University of Cambridge in 1861; another, Mr. James Arthur Aldis, was sixth Wrangler in 1863; a third, Mr. Thomas S. Aldis, was second Wrangler and Smith's Prizeman in 1866. Further, a son of Mr. J. A. Aldis was fourteenth Wrangler in 1892, while yet another was second Wrangler in 1900.

An interesting sketch of the career of Dr. Algernon Sidney Crapsey, who was expelled from the American Episcopal Church for heresy, appears in last week's *Christian Commonwealth*. The visit to America two years ago of the Archbishop of Canterbury suggested to Dr. Crapsey the topic of the relation of the political to the religious life, the topic developing into a series of lectures, in one of which he uttered these words:—"I am not alarmed, I am relieved, when scientific research teaches us that Jesus, the son of Joseph, was born as we are born, and died as we die; that from cradle to grave he was under the guidance of the same Divine Providence that carries us from birth to death; that miracle is not a help but a hindrance to the understanding of his personality, character, and mission." Those words, uttered in February, 1905, were made the pretext for a heresy-hunt, which only terminated in December, 1906, when, after a trial of five days, Dr. Crapsey was suspended from his spiritual functions for having violated the vows of his ordination, a judgment which brought to an end his ministry of thirty-three years in the Episcopal Church, of which twenty-eight had been spent in the rectorship of St. Andrew's, Rochester.

THAT Bibliolatry dies hard we have rude reminders from time to time. Dr. Beet, having written an article on Biblical fallibility, an "Old Supernumerary" discusses it in a letter to the *Methodist Times*. The editor prints the letter without comment, and this is an excerpt:—

"Dr. Beet in this article has made another attempt to elevate 'the inborn moral sense' above the Bible, as if God had made it the final court of appeal on all moral questions instead of His own written Word. But in this, as in other cases, he has utterly failed to produce a single scrap of support for his position from the Book of God. And it would be well for all concerned to remember the admonition with which His Book closes: 'If any man shall add unto them (the words of this book)

God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City, which are written in this book'! And no wonder, for the inspired writers 'spoke from God, being moved by the Holy Ghost'; and in what they have spoken we have 'a more sure word of prophecy,' by far, than 'the inborn moral sense.' And the royal psalmist, who had only a small portion of our Old Testament Scriptures, knew how to appreciate the written Word of God when he wrote the 19th and 119th Psalms. But we have all the New Testament, as well as the whole of the Old."

DR. R. F. HORTON continues his vigorous crusade against what he terms the Corrosive Press. It is most desirable that a healthy public opinion should be aroused. In all probability the matter will come before the Congregational Union at its Autumnal Assembly next week. The following resolution was adopted by the Baptist Union at Liverpool:—

"That this assembly of the Baptist Union of Great Britain and Ireland, realising the immense power for good or evil of the daily and weekly Press, deeply deplores that the evidences of its prostitution to unworthy purposes have recently multiplied at an alarming rate, especially:

"1. In the encouragement of the gambling spirit.

"2. In the publication of betting news and the giving of tips and starting prices.

"3. In competitions with a small entrance fee and large prizes, tempting men to trust to chance rather than to industry and skill, and to strive after unlawful gains.

"Above all, the assembly protests against the pornographic character of many of the columns in Sunday and other newspapers.

"The assembly, believing that combined action on the part of the members of the Churches of Christ would arouse many, who are now indifferent, to recognise this grave and increasing evil, urges all members of the Churches in the Union to abstain from purchasing, reading, or advertising in journals guilty of such offences, and to do all they can to dissuade others from patronising them in any way."

WE regret to note the death of Professor David Masson, at the age of 85. His monumental Life of Milton is a rich quarry both of inspiration and material. It is the life of one of the greatest Englishmen living in one of the greatest periods of English history. Professor Masson's book is a daring and most successful combination of biography and history. We not only have Milton's life, but we see all the history of his time, as it were, with his eyes.

SUCH visits as that of members of the Paris Municipal Council to the Lord Mayor and Corporation of the City of London, which took place this week, have lost some of their novelty, but none of their significance. It is in the frequent exchange of such tokens of goodwill and the frequent study by many representative men of each country of the good institu-

tions of other lands that a real *entente cordiale* is maintained and produces lasting benefits. The President of the Paris Municipal Council, speaking at the Civic Banquet, declared that the cordial understanding between England and France was ready to spring into being before it took its place in diplomatic convention. Merchants and the industrial masses had, in this respect, gone ahead of the diplomatists. The *entente cordiale* threatened no one. It had been born of the natural aspirations of two great peoples, from identical wants, from interests almost concurrent, and an equal love of progress. Each having given liberty to the world, aspired to give it peace as proof of the love which it had for humanity at large.

THE International Miners' Congress has passed a resolution which we hope will eventually win the support of the main body of British miners against the employment of children under fourteen years of age in connection with mines, or, for underground work, under sixteen years; also that women's labour, which it was stated was on the increase, should be prohibited in the mines. The reasons against women's labour that were urged by the British delegates were the cheapening of labour by the competition of women, the degrading influence on women of the work, and its interference with the duties of motherhood. The same objections apply to a great part of the factory work undertaken by women who are mothers, but the legal prohibition of female and child labour in the mines of all countries would be a good move, and less open to question than in many other industries.

MISS MARY S. KIMBER, of New York, writing in last week's *Friend*, describes some of the educational work now being carried on among the American negroes. These now number ten millions, and about half of those over 10 years of age are able to read and write. Their condition is still very poor, their average property amounting to only about £6 per head, while only 173,000 own their own farms. But progress is being made, thanks largely to the great Normal and Agricultural Institute at Hampton, with its daughter at Tuskegee, and scores of other similar educational establishments. From such institutions thousands of young educational apostles have gone forth on their beneficent errands, among their own people, building up even in the course of a few years a new social order in many a negro village.

THE American Government has decided to establish a national employment agency in connection with the Bureau of Information. Offices for supplying immigrants with information as to the conditions of employment in all parts of the Union will be opened in the large ports of entry. This will, doubtless, prove of considerable assistance to immigrants, who now, for lack of this information, tend to remain in the eastern cities only to swell the ever-increasing number of the unemployed there.

IN one of Mr. Keir Hardie's letters from Canada he states that English emigrants, especially of the class sent over by the Salvation Army, are unpopular, owing to

their propensity for grumbling and their lack of adaptability. On the other hand, Scotchmen, Welsh, Irish, and Scandinavians are welcome, and in the order named. The fact seems to be that city life unfits the poor for life in the colonies; and some intermediate training in self-reliance and independence is necessary. He found conditions specially bad in Winnipeg, which he describes as a sort of clearing house for the West, where workers are often temporarily stranded in unemployment.

CITIZEN Sunday will be observed at a large number of the churches and chapels in London on October 27. The Citizen Sunday Committee suggests that the claims of the child and of the home might be a fitting subject for clergy and other ministers to bring before their congregations. There is a widespread conviction which has expressed itself in many ways lately that the most hopeful way of reform is to look to the physical, mental, and moral influences on child life, and improve them so that when the children grow up to be men and women a larger proportion of them may be able-bodied, capable, and responsible citizens. The protection of children from the evil influences of the public-house is especially mentioned in the circular which has been issued; also improper feeding during infancy and childhood, and contact with the vice, selfishness, cruelty, and hunger of many of the over-crowded areas in the richest city in the world. These and the various phases of home life, housing, and education afford plenty of scope for a practical sermon.

"WOMEN as Inspectors" is the title of a threepenny pamphlet issued by the Central Bureau for the employment of women. It gives in concise and useful form information of especial value to women who are thinking of seeking appointment as inspectors under Government, under the London County Council, under the City and Metropolitan boroughs, and in the provincial towns with upwards of 100,000 inhabitants. Qualifications, salaries, and conditions of employment are carefully noted, and brief indications of the nature of the work in each department. To the public, also, it should be of interest to learn the extent to which women are already employed. There are only 36 with appointments under Government, and one can readily see how important it is that women should be employed in every department to which they have been appointed. Under Government or local authorities they already do work which only women could do satisfactorily as inspectors of factories, reformatory and industrial schools, public schools, midwives, "nuisances," shops, for the protection of infant life, and for the maintenance of public health. In many directions they might be further employed: it must be noted as unsatisfactory that there are no women inspectors of prisons, and the amount of work requiring to be done is greater in many departments than it is possible for the number of women inspectors adequately to perform. Evidently the position of inspector, male or female, requires great ability and strenuous work.

ATTEMPTS AT THE CHURCH CATHOLIC.—II.

THE Leicester Conference on Free Communion was formed in 1877, and created some commotion. But ten years earlier a previous venture had greatly interested readers of *THE INQUIRER*, though it caused little flutter elsewhere. The story of the Free Christian Union is not a long one, and it has been told in connection with its chief figure by Dr. Drummond and Dr. Carpenter. But a generation has gone by since its hopes ran high, and not many take interest in it to-day. Yet the revived faith in catholicity should pay tender homage to its memory. It is a significant chapter in the history of attempts at the Church Catholic.

Its chief events are soon set down. The initial step was taken at a private meeting, in Nottingham, on March 13 and 14, 1866. The convener of the meeting was the Rev. P. W. Clayden, and the chief conspirator was the Rev. James Martineau. It was decided then, with very slight difference of opinion to form a Free Christian Union to serve as a representative organisation of congregations which rested on an undogmatic foundation. Peter Clayden and Edward Enfield were appointed secretaries.

The next step was out into the open with a bold bid for action. On June 14, 1867, a large meeting assembled in University Hall "to consider the means of forming a closer union among Liberal Christian Churches and persons for the promotion and application of Religion in Life, apart from doctrinal limitations in Thought." It will be noted that the proposed representation is now extended from congregations to persons, and the aim widened on to the application of Religion. Dr. Martineau moved the following somewhat cumbersome resolution:—"That whereas religion in its essence is not contingent upon right opinion on matters of history, criticism or metaphysics, and in its application to life, has become encumbered with a load of superfluous conditions, it is incumbent on those who comprehend it all in the two great affections of love to God and love to man to unite their scattered forces both for closer communion in work and worship, and for resisting every intrusive interference with the intellect and conscience of men." He afterwards was willing, as the result of much discussion, for the insertion of the word "Christian" as describing, but not defining, the term religion, and this amended resolution carried the meeting, two only dissenting. A consultative committee was appointed then to prepare a scheme and submit a constitution.

The third step was a meeting at the Freemasons' Tavern, on November 21 following, at which a draft report and constitution were provisionally adopted and ordered to be printed and circulated. The preamble to the constitution, in which Dr. Martineau's hand is evident, contained the essential part:—

"Whereas for ages past, Christians have been taught that correct conceptions of Divine things are necessary to acceptance with God and to religious relations with each other:

"And, in vain pursuit of Orthodoxy, have parted into rival churches, and lost the bond of common work and love:

"And, whereas, with the progressive changes of thought and feeling, uniformity in doctrinal opinion becomes ever more precarious, while moral and spiritual affinities grow and deepen:

"And, whereas, the Divine will is summed up by Jesus Christ himself in Love to God and Love to man:

"And the terms of pious union among men should be as broad as those of communion with God:

"This Society, desiring a spiritual fellowship co-extensive with these terms, invites to common action all who deem men responsible, not for the attainment of Divine truth, but only for the serious search of it; and who rely, for the religious improvement of human life, on filial Piety and brotherly Charity, with or without more particular agreement in matters of doctrinal theology. Its object is, by relieving the Christian life from reliance on theological articles or external rites, to save it from conflict with the knowledge and conscience of mankind, and bring it back to the essential conditions of harmony between God and man."

The fourth step was taken in the following June, when a further meeting at the Freemasons' Tavern settled the constitution in final form, after amending one or two expressions in deference to objections.

In the June following (1869) a Public Anniversary service took place, attended by a large concourse of sympathisers from many sects, and conducted by a Baptist (Rev. W. Miall), a Unitarian (Rev. J. Martineau), a French Protestant (Pastor Coquerel), and an Anglican (Rev. C. Kegan Paul). A crowded meeting assembled on the following evening, and the prospects of the Union seemed most encouraging. Froude wrote that it was the one movement of the day, which he regarded with unqualified interest and sympathy, and Dr. Martineau could rejoice that "representative men joined it from every British church." But the committee's report, whilst able to record increasing evidence of concurrence with their object, had also to admit that much of this approval was yet latent, and that there was no corresponding accession of open adhesion. Further they had not been able to carry on the larger operation of the scheme.

The second annual meeting (June, 1870) showed, not prosperity but, a falling away; it marked, indeed, the beginning of the end. Projected plans of union came to nothing; reluctance and caution met every practical suggestion; unanticipated personal difficulty blocked up every way. Ultimately, but perhaps too quickly, it was deemed both right and expedient openly to admit defeat, and Dr. Martineau, with heavy heart, himself moved that the Free Christian Union should be dissolved, and this was done at a special meeting held at the end of the year (December 8).

Why did the Free Christian Union come to such an untimely ending?

The disbeliever in the possibility of Catholic unity amid doctrinal diversity will laugh at the very attempt, and say it was doomed from the outset.

The believer in an ultimate Church Catholic may think that the hour was not yet ripe, and call this attempt a well-meant, but ill-conceived, mistake. So be

it. To-day's failure must prepare the achievement of to-morrow.

But minor causes, in more or less number, seem together to have caused the disaster. The operative idea was not sufficiently single and clear. First it was to be a union of Free Trust congregations, but this aim, nay, its very existence even, was not sufficiently pressed upon the congregations, which alone were in a position, and might have been willing to join. As a result, three only did join the Union, viz., the Octagon, Norwich; Oakfield-road, Clifton; and Little Portland-street, London.

Next it was to comprise other congregations with different traditions, and also to include individuals—always a disastrous compromise. The total number of enrolled members was 146. Amongst these were some strong names. The laity were represented by Signor Bracciforti, W. S. Cookson, Edward Enfield, Rogers Field, James Heywood, W. B. Hodgson, Stanley Jevons, W. J. Lamport, Herbert New, F. Nettlefold, Follett Osler, W. Rathbone, Henry Sidgwick, Russell Scott, Wm. Shaen, Goldwin Smith, and Anna Swanwick. The ministry included Richard Armstrong, Charles Beard, Peter Clayden, Estlin Carpenter, Wm. Hy. Channing, Enfield Dowson, George Dawson, Robert Crompton Jones, William Knight, James Martineau, Wm. Miall, Kegan Paul, Richard Pilcher, Thos. Sadler, John James Tayler, John Hamilton Thom, Alfred Worthington, Charles Barnes Upton. Truly a goodly company, of whom five only are living to day. One would have imagined that such splendid men could have kept alive this Free Christian Union and established it on a lasting foundation. But they were all busy men, each with his own place and vocation, and separated in many cases by long distances, so that the bonds of cohesion were neither local nor feasible. Moreover, the death of John James Tayler removed Dr Martineau's chief supporter, and cast a sad shadow over the whole venture. Mr. Tayler's pamphlet, entitled "A Catholic Christian Church," was virtually an exposition of the principles of the Free Christian Union, and a defence against objections.

Then, again, the issue between the Theist and the Christian, which was raised at the very opening, gave a false impression of intended exclusion. It was stated that neither Miss Cobbe nor Francis Newman could join; but I find Frances Power Cobbe's name amongst the subscribing members, and to his dear friend Newman Dr. Martineau wrote: "I would adopt any name which would draw you into our brotherhood, for you are about the best Christian I know."

But how easy it is to criticise and pounce upon objections! The denominationalists of all sects condemned the Union, of course. Still, had there been a deep and wide desire for the realisation of this Catholic Church idea, all opposition would only have been a spur to greater and truer endeavour. But the distinctly *Church* idea was neither adequate nor urgent; it was not a compelling power. Union for union's sake can never take the place of that.

A generation has passed away. Would a Free Christian Union have any better prospect to-day?

F. K. F.

INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS AT BOSTON.

RECORD OF THE WEEK.

"THE members of this Congress, the fourth biennial gathering organised by the International Council of Unitarian and other Liberal Religious Thinkers and Workers, having been received in Boston with a boundless hospitality, desire to express their heartfelt gratitude to all who have contributed to the signal success and happiness of these days of meeting, and especially to the Hon. Curtis Guild, Governor of Massachusetts, for his cordial reception of the Congress, to the ministers and members of the Churches of Boston and the vicinity, to the President of Harvard and other members of the University for their much appreciated welcome, and finally to the members of the executive and other local committees, under the leadership of Dr. Samuel A. Eliot, the President, and the Rev. Charles W. Wendte, the devoted secretary of the Council."

Such was the resolution passed by acclamation at a crowded meeting in the Saunders Theatre of Harvard University at the last full session of the International Congress on Thursday morning, September 26. At the same time the following resolution was also passed:—

"The members of this International Congress of Religious Liberals assembled in Boston, Mass., September 22-27, send greetings to those in all lands 'who are striving to unite pure religion and perfect liberty,' and a message of special sympathy and encouragement to those who labour amid difficulty and hardship in lonely places, that they may stand fast, and realise the greatness of the fellowship to which they belong."

At the opening of that meeting the delegate of Manchester College, Oxford, handed to the President the following letter from Dr. Carpenter, the Principal of the College, who was the first President of the International Council, at the London meeting in 1901, and took an active part in the subsequent meetings, at Amsterdam in 1903 and Geneva in 1905, but to the general regret was unable to be present at the Boston meeting:—

Manchester College,
Oxford,
August 14, 1907.

MY DEAR DR. ELIOT,—My friend, the Rev. V. D. Davis, B.A., asks me to send through him a message to your great meeting from this College. Permit me, then, on its behalf to offer a few words of respectful and affectionate greeting. Its dedication "to Truth, to Liberty, to Religion," with no limiting restrictions of name or creed, points to the broad platform on which you are gathering brethren from so many Churches in fraternal concord; your Congress will supply a noble example of that faith which is growing stronger year by year throughout all civilised lands, in the fundamental unity that underlies the partial expressions of our different theologies. Great, indeed, are the labours that yet await us in the attempts to disengage the sentiments that unite from the

thoughts that divide; to bring them into clear expression amid the rivalries of sects; and set them in vital relation with the social needs and reforming energies of our time. In this task we are sustained by each other's sympathy. The Churches which will assemble under your earnest and genial presidency may lie far apart from one another in various lands, under divers forms of ecclesiastical polity. But they will all feel the quickening of a wider life as they realise that they are not mere isolated units; they have a common fellowship, they form a company of their own in the great army which is vowed to the warfare with ignorance and indifference, with selfishness and sin.

May the meetings which have been organised with so much devotion fulfil your warmest hopes. May those who come from the East and the West, from the North and the South, feel that they do indeed sit down in that kingdom of God which is not the dream of a distant future, but the constant presence of the Spirit within us.

Believe me, with the warmest regards, always faithfully yours,

J. ESTLIN CARPENTER.

The aspiration of that letter and the hopes of those who organised the Boston meetings have been amply fulfilled. Over two thousand enrolled members, far more than was anticipated, have put the utmost strain upon the organising ability of the local committee, but they rose magnificently to the occasion, and the sense of a great fellowship was uplifting and delightful throughout the days of meeting. Representatives from many lands were present, and from all parts of the United States. There were American delegates present who had travelled as far across their own continent as those from abroad who crossed the Atlantic, and this Congress was marked, beyond those which preceded it, by the cordial co-operation of members of different denominations in the country itself.

To the Sunday morning preaching in Boston and the vicinity of many ministers from afar, on September 22, we have already referred. That afternoon a long succession of friendly motor cars carried many of the guests from the head-quarters of the Congress, the American Unitarian Association building, 25, Beacon-street, through the pleasant sunshine by charming country ways to Wellesley and by the Women's College there, to West Newton, where the company was most hospitably entertained to afternoon tea in the Parish House of the Unitarian Church.

Then in the evening came the magnificent opening meeting in the Symphony Hall, where large numbers were turned away and the Hall was crowded by some 4,000 people.

Dr. S. A. Eliot presided, and a strong choir of the Handel and Haydn society rendered first of all with great effect, the chorale of Luther's hymn, "A Mighty Fortress is our God," after which the whole assembly joined in singing the following hymn, written by the Rev. F. L. Hosmer for the occasion:—

"For he looked for the city which hath the foundations, whose builder and maker is God.—Hebrews xi. 10.

O Pilgrim city by the sea,
In thee we meet on kindred ground,
Pilgrims toward better things to be,
By one high faith and purpose bound.

The separating seas are crossed,
Each heart is understood of each;
On this our day of Pentecost
Fade out the lines of race and speech.

One heritage alike we share,
Unspeakable and still more vast,
The widening thought, the hope, the
prayer,
The nobler life of all the past.

And one the goal to which we press
By toilsome paths as yet untrod,
Earth's longed-for reign of righteousness,
The shining City of our God.

O Thou through whom our fathers
wrought,
From age to age our trust and stay,
Still keep us open to Thy thought
And speed us on our pilgrim way.

This was followed by a responsive reading of selections from the Psalms, and the chorus, "And the Glory of the Lord shall be Revealed." The Rev. T. R. Slicer, of New York, was the first speaker, and he took for his subject the first clause of the words chosen for the rejoicing utterance of the meeting: "Glory to God in the Highest, and on Earth Peace, and Goodwill to Men." "God and the Soul," said Mr. Slicer, are the only words essential to religion. Religion is natural to the human soul. There the revelation of Divine truth is found. But the soul must be true. Only transfigured character can be the instrument for the regeneration of the world. The choir then sang "How Lovely are the Messengers," and Dr. Edward Everett Hale followed with an address on "Peace on Earth." When he had first come upon the platform leaning on the arm of Dr. Booker Washington, the whole audience rose to give him an enthusiastic greeting. Dr. Hale recalled the fact that at the last meeting of the congress at Geneva the joyful news of peace between Russia and Japan had arrived, and he went on to speak of the lesson they had learnt in the United States through the establishment of their supreme court, and the unbroken peace they now enjoyed. That must be a lesson and example, he said, which he firmly believed would lead ultimately to the establishment of the United nations of the world. After his address this other hymn, also written for the occasion by Mrs. Julia Ward Howe, was sung:—

Hail! Mount of God, whereon with reverent
feet

The messengers of many nations meet;
Diverse in feature, argument, and creed,
One in their errand, brothers in their need.

Not in unwisdom are the limits drawn
That give far lands opposing dusk and
dawn;
One sun makes bright the all-pervading air,
One fostering spirit hovers everywhere.

So with one breath may fervent souls aspire,
With one high purpose wait the answering
fire.

Be this the prayer that other prayers
controls,—

That light divine may visit human souls.

The worm that clothes the monarch spins
no flaw,
The coral builder works by heavenly law;
Who would to Conscience rear a temple
pure
Must prove each stone and seal it, sound
and sure.

Upon one steadfast base of truth we stand,
Love lifts her sheltering walls on either
hand;
Arched o'er our head is Hope's transcendent
dome,
And in the Father's heart of hearts our
home.

The final address was by Dr. Booker Washington, on "Goodwill to Men," As an ex-slave and as an American citizen, he said, he counted it a privilege to be allowed to join in that welcome to the International Congress. "My first introduction to the world of religious thought was in this way: One morning before dawn, just prior to her departure for the work of the day, I recall the picture of my now sainted mother bending over my body as I lay upon a dirty floor, wrapped in a bundle of rags, earnestly praying that Abraham Lincoln might succeed, and that one day she and her boy might be free. I am here to-night to celebrate with you the answer to that prayer, I join all the more heartily in this festival of religious freedom of thought and activity because my race in America, as has been true of the oppressed in all lands, owes a peculiar debt of gratitude to those of the liberal faith." He went on to recall the names of those past souls of the liberal faith, who could not live with slavery in the land, Lincoln, Channing, Lowell, Whittier, Parker, James Freeman Clarke, and others, "and our own living saint and sage Edward Everett Hale." And he went on to express his unabated faith in human nature and the future of his race. A fine rendering of the "Hallelujah Chorus" and the Benediction pronounced by Dr. Hale brought the meeting to a close.

It was a magnificent beginning for the Congress, and a further brilliant occasion was the reception on Monday evening at the Hotel Somerset, when the President and the Governor of Massachusetts, the Hon. Curtis Guild, offered a very cordial welcome to the Congress, and a number of distinguished guests from abroad responded to the greeting. As each rose in turn, the band played a strain of the national anthem, and his country's flag was displayed. Sir W. B. Bowring, Bart., President of the British and Foreign Unitarian Association, replied for the English delegation, Professor Jean Réville for France, Professor Meyboom for Holland, Professor Pfeiderer for Germany, Professor Montet for Switzerland. Among the guests there were also several from the far East, Mr. Saichiro Kanda, secretary of the Japanese Unitarian Association, Tokyo, Mr. S. C. K. Rutnam of Colombo, Professor G. Subba, of Calicut, a representative of the Brahmo Samaj, Mr. D. J. Joshi, of Bombay, Mr. Barakatullah, an Indian Mohammedan gentleman, Mr. R. R. Wornt, of Surinam, Dutch Guiana, and others.

Monday morning and afternoon were devoted to meetings of the American National Conference, which curtailed its

usual Autumn meetings within that limit, so as to unite with the International. The meetings were held in Tremont Temple, which is a great hall, the Sunday home of a Baptist Church, which was in festive garb, with mottoes of a free spiritual faith prominently displayed, and the names of many leaders of all countries ranged round the hall, the names of Channing and Martineau holding together the place of honour over the platform. The Hon. Carroll D. Wright presided, the report of the Council was presented by the Rev. Paul R. Frothingham, of Arlington Street Church, and a number of fine addresses were given. These are all published in full in the *Christian Register* of September 26, and we hope that readers of the *INQUIRER* may also have some of them before long. Monday afternoon was also generously given to the guests from abroad for an excursion to Concord, which in spite of drenching rain was greatly enjoyed. A special train took them past Thoreau's Walden Pond to Concord, where they were met by a large number of carriages, and were driven by friends (Miss Emerson, in spite of the heavy rain being one of them) to the points of interest, the Concord bridge, to the beautiful cemetery, to the Alcott and Emerson houses, and finally to the First Church, where tea was most hospitably provided.

Then with Tuesday, September 24, began the regular work of the Congress.

Attempting a record of this crowded week, one is daunted by the mass of material, and the impossibility of furnishing any real account of some fifty papers and addresses which have been given during the sessions of the Congress. Some of the papers will appear in full in *THE INQUIRER*. Here we must be content with a general description of what took place.

There was morning prayer in King's Chapel on each day of the regular sessions of the Congress, and on Wednesday it was a communion service that was held, conducted by the Revs. H. N. Brown, minister of the chapel, Dr. S. A. Eliot, and Dr. C. G. Ames, who gave a beautiful address. Among the eight ministers and laymen who helped in the distribution were the Governor of Massachusetts and Judge Lowell. General Oliver O. Howard, one of the surviving and greatly loved heroes of the Civil War, was among the congregation.

At ten o'clock the sessions opened, on Tuesday and Wednesday, in Tremont Temple, which is close by King's Chapel, and on Thursday in the Sanders Theatre of Harvard University out at Cambridge. On the morning of Tuesday, September 24, Dr. S. A. Eliot gave his presidential address and struck the true note of fellowship, and an inclusive and far-reaching sympathy. Here, he said, "we emphasise the convictions that all good men hold in common, we unseal the fountains of idealism, where the thirsty soul, weary of materialism, has so often refreshed itself. We renew faith and courage, and we return to our homes reinforced by a new sense of the grandeur of our life together and the irresistible attraction of our common hopes and ideals." The report of the secretary, the Rev. C. W. Wendte, followed, in which he was able to amend the figures in the copy printed

beforehand, and announce that over 2,000 had enrolled themselves as members of the Congress.

Among the papers a considerable number were reports of great interest on the present religious condition of the various countries represented. Thus, the Rev. W. Copeland Bowie spoke of "the Unitarian Movement in England," the Rev. A. Webster of "The Progress of Theology in Scotland," Professor Jean Réville of "The Religious Crisis in France," and Dr. Max Fischer, of Berlin, of "The Protestanten Verein of Germany." Another aspect of the situation in France was presented by the Abbe Houtin, of Paris, one of the leaders of the Liberal movement within the Roman Catholic Church, and Professor Rade, of Marburg, editor of the *Christliche Welt*, also spoke on "The Religious Situation in Germany." Professor Bonet-Maury reported on the past and present condition of the Protestants of France. Professor Lindeberg spoke for Sweden, Mr. Theo Berg for Denmark and Norway, Dr. Rochat, of Geneva, for his part of Switzerland, Professor Groenewegen, of Leiden, for Holland, Dr. Tony André for Italy, Professor Masaryk, of Prague, for Austria, and the Rev. N. Jozan for Hungary.

The numbers of papers was so great that on Tuesday and Wednesday afternoons the Congress had to be divided into sections, which met simultaneously, and on Wednesday evening also there was a double section. On Tuesday afternoon a section on Religious Education met in King's Chapel, under the presidency of Principal Southworth, of Meadville, when addresses were given by the Rev. H. T. Cope, secretary of the Religious Education Association, the Rev. P. H. Hugenholtz, and others. A section on Theological Progress met in the Pilgrim Hall of the Congregational House, exactly opposite the A. U. A. Buildings, under the presidency of the Rev. G. A. Gordon, when the Rev. C. J. Street read his paper on the "Relation of Christianity to Religion," and the Rev. G. Schoenholzer, of Zürich, gave a stirring address. Professor Eucken, of Jena, was unable to be in Boston for the Congress, but he contributed a thoughtful paper on what is required for a genuine Free Christianity. A third section on "New Americans," under the presidency of Dr. E. E. Hale, was to have been in Channing Hall, but was transferred, as was the Women's Meeting next day, to the larger Ford Hall, close by. At that meeting, Mrs. Julia Ward Howe was present, and said a few words, and next morning she attended the greater part of the session.

The sections on Wednesday included one on "Comity and Fellowship," over which the Rev. Jenkin Lloyd Jones, of Chicago, presided, when addresses were given by Dr. J. M. Whiton, chairman of the New York Conference of Religion, Mr. H. W. Wilbur, secretary of the Society for the Promotion of Friends' Principles, and others. In the section on "Social and Public Service," in the Old South Church, where Dr. J. H. Crooker presided, Mr. Fred Maddison, M.P., gave an address and the Rev. W. G. Tarrant read his paper on "The World War with Intoxicants." The section on Women's Work in Ford Hall was so crowded that an overflow meeting was held in Channing Hall. In this section

Miss van Eck of Leiden spoke of the work of the Postal Mission and other liberal religious work in Holland, and the Rev. G. von Petzold on Women as Ministers. Over a fourth section on "Press and Publication" Dr. Bisbee, editor of the *Universalist Leader*, presided. Among the papers read at the session in the Second Church on Wednesday evening was one on "Religious Forces in Japan," by Mr. Saichiro Kanda, secretary of the Japanese Unitarian Association, Tokyo, and another on "The Ideals of the Brahmo Somaj," by Professor G. Subba, of Calicut, India.

The Congress sermon was preached in Arlington-street Church, by the Rev. John Hunter, D.D., of Glasgow, on Tuesday evening, September 24. The church was crowded, and for those who could not get in another service was held in the First Church. At Arlington-street, the Rev. P. R. Frothingham began the service with the words of the address from Dr. Martineau's "Tenth Service," followed by the hymn, "O God, our help in ages past." Isaiah xxxv. was the lesson, and the choir rendered some beautiful music. The service and sermon together lasted considerably over two hours, and that at the close of an exhausting day.

The text was from Psalm cxxx., "Out of the depths have I cried unto thee, O Lord . . . for with the Lord there is mercy and plenteous redemption," and the sermon, which we hope our readers will before long have in full, was a very earnest plea for greater depth of spiritual life, with a warning against the shallowness which too easily besets liberal thinking in religion. Dr. Hunter quoted at the outset the saying of the old mystic, "If thou sinkest deep enough into the human, thou wilt find the divine." The closing hymn was Eliza Scudder's "Thou Grace Divine, encircling all."

A pleasant interlude in the sessions of Wednesday was the reception at the State House by the Governor of Massachusetts, who was attended by several members of his staff, and cordially welcomed hundreds of members of the Congress.

The last full session of the Congress was held, as we have already noted, at Cambridge, in the Sanders Theatre, of Harvard University. The morning prayer in King's Chapel was conducted by the Rev. C. J. Street, after which a number of special cars left the subway station for Cambridge.

In Sanders Theatre, the Hon. John D. Long, formerly Governor of the State, presided, an address of welcome was given by President Eliot, who said that nowhere could that Congress be more welcome than at Harvard, since its principles were those on which the University were founded—pure religion and perfect freedom, and voluntary co-operation in the service of mankind.

After the President's welcome, the resolutions already recorded were passed, and a third resolution, fixing the next meeting of the International Council to be held in the year 1910, the centenary of the birth of Theodore Parker, and the 400th anniversary of the birth of Francis David, the martyr bishop of the Unitarians of Hungary; and cordially accepting the invitation received from the Protestantverein of Germany to hold the meeting in Berlin.

Professor Montet then gave an address on "John Calvin and the Reformation Monument at Geneva," after which a resolution was proposed by Dr. J. M. Whiton, stating "That this Congress has learnt with great satisfaction of the movement initiated at Geneva, and seconded in various European countries and in America, to mark in 1909 the 400th anniversary of the birth of John Calvin by a monument in that city commemorating that illustrious man, and the influences proceeding from him and the great men to whom he passed on the torch of progress for the advancement of freedom, education, and ethical religion." And further, "Recognising a just distinction between what Calvin inherited from his great master Augustine, and what he himself contributed to the thought of his time," the resolution commended the proposed memorial to "all who stand for a free church in a free state, for individual liberty under individual responsibility and for the religious unity of all faithful souls."

When the resolution was put, there was a considerable volume of dissent in the crowded theatre, but it was declared by the chairman to be carried, and this further resolution was then passed with practical unanimity:

"That this Congress also expresses its sympathy with the action taken towards the erection of a monument in the ancient city of Vienne, France, in commemoration of its former distinguished citizen and good physician, Michael Servetus, a martyr of freedom of thought and religious veracity."

After this, Professor Pfeleiderer delivered in English a valuable lecture on "The Tendency of Positive Religions to Universal Religion," and Professor Peabody, in the short time remaining before lunch, showed some interesting historical pictures of Harvard University on the screen, with explanatory comments.

The guests from abroad were most hospitably entertained to lunch at the Harvard Union, and the American members at the Parish House of the First Church (Dr. Crothers'), and parties were afterwards taken round the University grounds and buildings and to the Longfellow house in Cambridge, while later in the afternoon Dr. S. A. Eliot, president of the congress received the members at his house for afternoon tea. That evening a brilliant dinner was given by the Unitarian Club of Boston at the Hotel Somerset, where a company of about 400 assembled, and after dinner Dr. Crothers, who presided, gave a delightful address of welcome, and among those who responded were Mr. Herbert Lawford, ex-president of the London Laymen's Club; Miss Richmond of New Zealand; Mr. Fred Maddison, M.P., and the Rev. J. Lloyd Jones, of Chicago.

On Friday, September 27, an excursion to Plymouth, with its memorials of the Pilgrim Fathers, brought the Congress to a fitting close, while on Sunday, September 29, unfortunately a desperately stormy day, which decimated congregations, there were many preachings in and about Boston by visitors from abroad.

This is a poor, bare record of a delightful and inspiring week, but it must now suffice with a final note of the new Committee which was appointed: Professor G. Boros, Kolozsvár, Hungary; Rev. W. Copeland

Bowie, London; Dr. J. Estlin Carpenter, Oxford, Dr. S. A. Eliot, Boston, Mass.; Professor Erdmans, Leiden; Dr. M. Fischer, Berlin; Rev. G. A. Gordon, Boston, Mass.; Rev. P. H. Hugenholtz, Amsterdam; Professor Montet, Geneva; Professor Pfeleiderer, Berlin; Professor Rade, Marburg; Professor Réville, Paris; Rev. G. Schoenholzer, Zurich; Miss M. B. Westenholtz, Copenhagen; Rev. C. W. Wendte, Boston, Mass., secretary.

THE CHILDREN'S COLUMN.

THE CAMP AND THE PICNIC.

THERE were twelve of us in all. We were men, that is, students, for in truth we were but boys of the same university, and for the most part of one college. We had laid our plans for a holiday expedition up the river. We decided to divide our forces into two parties which formed the crews of the two boats, which were re-christened for the occasion the *Hippopotamus*, which, as you know, means "river-horse," and the *Crocodile*, which means "he'll have you if he can." The preparations, which demanded great attention for weeks beforehand and seriously threatened to ruin our chances of success at the exams., were at last brought to a successful conclusion, and the *Hippopotamus* and the *Crocodile* were launched with their light-hearted crews clad in whites and sweaters—juvenile readers will ask their fathers, please, the meaning of unfamiliar words—and cargoes consisting of tents and ground-cloths, kettles, saucepans, frying-pans, tripods for suspending the witches' cauldron, bags of bread and oatmeal, and jam-jars full of butter as well as of jam, crockery, dry grocery in neat packets, knives and forks, rugs and coats and "macks," matches, soap, a four-gallon earthenware water-bottle for each boat, &c., &c., &c. The kind of craft selected for the trip was that known amongst boatmen as a randan, which, like some of our merchant ships, is more adapted for safety and capacity than for speed. Up in the bows sits one man with a long oar, away in the stern sits another, and between them sits a third with a pair of shorter and lighter oars known as sculls. A fourth man steers, and the other two go to sleep or otherwise amuse themselves until it is time for them to take their turn at the oars. Sometimes a song enlivens the way, and there is more chaff than grain in the boats, much debating of plans, and even occasionally of politics, and now and again a race between the two crews to the next lock gates. So the day wore on until late in the afternoon, when, a suitable camping ground having been sighted—a dry and level patch of grass, and some trees near by for companionship and as a source of fuel—we moored our boat to the bank, disembarked, brought all our cargo ashore, jumped into the water and had a swim, both Crocodiles and Hippos, crawled out and set to work to rig up the tent and cook the evening meal. Now there was a rule in camp to which everybody was required to agree, and did so willingly, and this was to leave no camping ground the worse for our dwelling upon it. There were many packages, which meant

much papers which might easily have been left about; and empty bottles which had contained pickles or lemonade or what-not, which might have afforded a moment's amusement if flung at the trunk of a tree, or pelted by stones and broken to shivers. Orange-peel and potato parings and other rubbish readily collect at a camp; but never a sign of any of these was allowed to be about, still less left behind when we continued our voyage.

There is no camp supper without a fire, but even the fire had strict orders to leave no sign of itself, and not even to injure a blade of grass. The order was obeyed. The cook's first operation was to take his big clasp knife and cut out a circular sod, a foot or more across and with plenty of soil upon it. In the cavity thus made the fire was kindled with dry sticks gathered from the trees. In the camp I am now recalling we remained for a day and two nights, re-embarking the second morning after our arrival. Just for the delight of it we kept the fire going all night, and took turns at watching. This gave one an opportunity of seeing and hearing some things he would not be likely to observe at home in Manchester or London. The plop of the water-rat into the river, the V-shaped ripple extending on either side in an ever-enlarging tale of his track, as he swims in the moonlight across to the opposite bank; the owl, swooping like a ghost along the hedge and catching in his talons the mice which, in avoiding the perils of the daylight, have only betrayed themselves to a still greater peril of the darkness; the night-jar making his strange, weird rattle in a neighbouring copse; while a corn-crake, safely hidden alike from view and from pursuit in the adjoining field of standing wheat, continues for hours to utter his untiring, aggravating croak, despite all the names and sticks and stones the perplexed sentinel hurls at him. The guardian of the camp makes up his fire and lies down beside it, watching the crimson glow in the white powder of ash and feeling the warmth on his cheek, until it is time for him to turn in—for it is between one and two o'clock—and call up his comrade, who will be able to watch the mist over the reeds getting whiter and whiter as the sun comes up in his golden chariot; so he calls the mist the dust of his wheels.

On the second morning the captain of each boat summons his men for the start. Both tents are taken down, and, along with the ground-cloths, rolled up and packed in bags. The hardware is washed, polished, stowed away. All other goods, neatly done up, disappear in the stern of the boat. Then, waste papers and oddments being consigned to the fire, water is poured plentifully over the ashes and fire-hole, the turf is brought out from the cool shelter of long grass in which it has been kept fresh, trodden carefully into its place, and a bucket of water poured over it. This ceremony was known as the sacrifice to the Spirit of the Camp.

A few minutes after we were afloat. "Time!" cried the steersman as our oars went into the water.

* * * * *

I had a long walk in the country yesterday. As I crossed Hedley Heath about noon I noticed that a large wagonette

had just drawn up, and the party were alighting for a picnic under the grove of pine-trees at the top corner of the heath. It is a lovely spot, shady and with that touch of solemnity which pine-trees always have. Being so high up and exposed to south and west, there was always wind enough on the calmest day to make music in their tops. Just now, at the latter end of August, the heather is splendid. There is a sheer half-mile of royal purple immediately before you. And then, as you gaze over the great plain stretching from the foot of the hill to the sea twenty miles away, what a view there is! What corn-fields spread out in laughing wealth! What wide billows of dark woodland! What fair, sunny meads and nestling homesteads! See the cattle feeding, no bigger than bees. Trace that narrow serpentine track until it is lost from sight on this great chequered board of green and gold and blue. It is the railway line. Did you not hear that faint whistle? Here comes the train, and, like its guardian spirit, a white snake flies along just over it, keeping pace with it all the way.

On my way home in the evening I returned by the ridge. I should be in time to see the sunset from the pine grove. I was hoping that the picnickers had left. As I drew nearer I could hear no sounds of voices. Yes, they had gone. I had the grove, the heath, the plain, the sun all to myself. What a day to be remembered the townsfolk must have had! And now the great world of peace and beauty is left to me. I will stay till the dusk and the dew; I will take off my boots and rest my feet in the sweet air, in this goodly ground. Stay! I had kicked against a broken bottle. One of the ponies which are turned loose here might tread upon it—they do sometimes, and hurt themselves badly on the splinters of glass. I spent several minutes gathering up the fragments and dropping them into the midst of a furze-bush. Then I went on, but as I came up to the rounded bank of fine soft grass at the edge of the firs, I was hurt to see how strips had been carved out of the turf in the form of letters—the initials, doubtless, of the spoilers. Papers, banana skins, a battered fruit-basket, a bit of torn ribbon, littered the ground all about, while the embers of a fire which had been lit on the roots of one of the pines, and near enough to the stem to scorch it, were still smouldering.

The sun went down. I could not watch it. It was hidden behind clouds of wrath to me. I hurried on. That sacred spot had been desecrated, and I longed for the tempest to roar over the hills and scour the woods of the abomination.

H. M. L.

SPEAKING of the Baptist Union meetings, it transpires that when the President called on the assembled delegates to rise and repeat the Apostles' Creed after the Bishop of Liverpool, a considerable sprinkling refrained from doing so. Protests have subsequently found their way to the Press, not merely on the ground that the Creed contains statements to which they cannot assent, but because liberal Baptists prefer not to pledge themselves publicly to any general confession of faith.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 12, 1907.

THE "HIBBERT JOURNAL."

WITH the present month of October the *Hibbert Journal* begins its sixth year of life. It has increased continuously in importance and influence, and has gained a world-wide recognition. An American Editorial Board has been formed as a result of Mr. JACKS' recent visit to the United States, and henceforth one-third of the articles in each number will be written by Americans. We cordially welcome this development. No two nations are more capable of helping one another in noble thought and useful action. They are united by the bonds of a common language, by many memories and traditions, and by an ingrained affection which, in spite of occasional strains, is far deeper and stronger than the alliances with foreign nations formed under the stress of political exigencies.

The present number of the *Hibbert* begins with a philosophical article of great interest by Professor WOODBRIDGE, of Columbia University, and is followed by a brilliant article by Mr. JACKS on very much the same subject. No one reading these articles can think of philosophy as "harsh and crabbed as dull fools suppose."

Professor WOODBRIDGE's article on "Naturalism and Humanism" begins with a very sympathetic account of Naturalism, or the mechanical theory of the Universe. He regards this theory, indeed, as "emotionally bankrupt. In such a world one star does not differ from another star in glory: the difference is to be expressed directly in terms of mass, and inversely in terms of the span of the distance. To speak of glory in such a world is to speak theatrically." But he considers naturalism to be "the superficial exhibition of a profounder view of life." That profounder view is the realisation that "man is a part of nature, carried on by her forces to work the work of intelligence. In him she bursts forth into sustained consciousness of her own evolution." Man "is no mere commentator on the world or spectator of it: he is one of its integrations, so to speak, a supreme instance where nature has

measurably evaluated herself. His comments are nature's self-estimate." These words of Professor WOODBRIDGE might be regarded as the text of Mr. JACKS' article.

Mr. JACKS has accustomed us to look for an article by him in the October *Hibbert*. We are particularly interested in the present one, partly because it is philosophical, and therefore in a line with his own special studies, and partly because it contains the promise of another. Mr. JACKS' thesis is, not only that man is a product of the universe, but that man's interpretations and theories of the universe are products of the universe. "The philosopher who explains how all things come in must not forget to explain how he happens to come in himself. The secret of the universe being, for instance, matter and force, is it a fact of no significance that the universe has somehow managed to find out and publish its own secret, and to grow hilarious, contented, sadly pessimistic or heroically defiant, as the case may be, over the discovery?" "Three schools of philosophy," he says, "Dualism, Naturalism, and Pragmatism, either beg, borrow, or steal a point of view clear outside the universe before they can tell you anything about it." In a highly original, and even amusing, manner he ascribes this tendency to "the tyranny which ideas of private ownership exercise in the thinking of the West." "We talk," he says, "of man *having* experience, *having* impulses right and wrong; *having* a soul which he may sell; and so on through a very auctioneer's catalogue of man's effects. But who is the owner of these job-lots? He is behind the scenes; but if you seek him there you will not find him. When you think you have got him, he turns instantly into one of his own possessions. Who, then, is man? Is he the selfless owner of himself? We flounder in a realm of nonsense trying to catch the hare we cannot cook."

Mr. JACKS hardly does justice here to the Dualist, who would say man *is* a soul. No sensible Dualist would talk about man's *having* a soul. He would say I *have* a body and *am* a soul. Perhaps even this is dangerously loose and implies that the body is a corpse. SHAKESPEARE avoided that difficulty when he makes HAMLET sign himself, "Yours, while this machine is to him."

Mr. JACKS finds a further example of the tyranny of the idea of private ownership in the ear-marking of particular philosophies as belonging to individuals. "Whose is it? disturbs the significance of any interpretation of the universe we may happen to consider. It is PLATO's; it is SPINOZA's; it is KANT's; it is HAECKEL's. We cannot rid ourselves of the obsession of the possessive case." This appropriating temper is most active in the sphere of philosophy and theology. "My philosophy will always pass current; my religion is condoned but my science is absurd." "The subject

of science may safely be trusted to walk abroad by itself; but metaphysical entities must always be accompanied by the owner, and led by a string."

The sum of the whole argument is that "to one who professes monism, every interpretation of the universe is itself an element in the universe to be interpreted. To every monist the most thought-compelling fact of the universe is the continual effort it seems to be making to get its own nature expressed. Every system of philosophy, so far as it is true, he will regard as the self-confession of Reality."

But now comes the unsolved problem with which Mr. JACKS leaves us face to face. If every philosophy is the self-confession of the universe, why does it confess itself so variously to various men? Why does the universe tell so many contradictory stories? If it told the truth to SPINOZA, then it must have been playing tricks with Dr. MARTINEAU. It looks as if the universe, on monist principles, were not quite to be trusted. Whence comes error? Mr. JACKS recognises this as the gravest difficulty of his monistic system, and promises to deal with it in another article. A stubborn dualist, ignorant of HEGEL, might add that there is another difficulty which Monism has to face, and which he does not believe Monism can answer. Whence comes sin? If all human thought is part of the self-expression of the universe, so are all human actions. Many thoughts are what we call untrue; many deeds are what we call wrong. The plain man, on a mental level with MOLIERE's cook, is inclined to ask, how is it that the universe tells lies and commits crimes? If we are to retain any respect for the universe and for ourselves as part of the universe, this must be explained. If not, we, who are manifestations of the universe, and hopelessly involved in its performances, must greet one another like Roman Augurs, with a wink, and confess that we are shams.

We shall look forward with the deepest interest to Mr. JACKS' treatment of this problem.

SIR JOHN GORST, lecturing recently to the Edinburgh branch of the Independent Labour Party on "The Power of Democracy in the United Kingdom," declared that neither of the older political parties had shown itself able to gratify the wishes of the people for social amelioration and reform. He believed one of the chief reasons lay in the fact that their members did not themselves suffer from the necessity for these in the same degree as did the poorer workers. But it was the poverty and ignorance of the people which seemed to him to be the greatest hindrance to reform and menace to the country. If only the democracy were instructed and wise, they might raise their condition to that of the Swiss or of the New Zealanders. But working towards that end, he urged them to cherish the political independence of the Labour Party.

NEW THEOLOGY—LEFT WING.*

THE value of these eloquent essays by Dr. K. C. Anderson is that they show us the fight proceeding within the camp—if the general body of Nonconformity can any longer be regarded as such a solid entity; and we learn from them what are the particular points selected in these days for attack and defence. It is instructive to notice both how Dr Anderson's treatment resembles and how it differs from the manner and method of our own non-subscribing churches. Perhaps it is just because we are free that we pay more attention to the need of re-constructing, whereas the New Theology men still fill their pages with challenge, and the cry that rallies for the onslaught. This joy of battle no doubt accounts for some haste, and for a manner of conviction that is sometimes a little self-satisfied, a little vain.

All this, however, is perhaps naturally incidental to any fresh and fascinating movement. And surely the message here delivered is momentous enough. The writer will have nothing to do with compromises and saving clauses. We meet with no mystifying identifications such as "Jesus is God, and so are you." He asks for honest truth. "A perfect passion for vague statements seems to dominate the pulpits. A doctrine may mean anything or everything. Only be vague enough, and one may be as orthodox as one pleases." The Reformation creeds and confessions "cannot be revised" and we must begin all over again. "We do not say that the Nicene Creed is wrong, and the Sermon on the Mount is right, and that the Christian Church to-day should reject the first and adhere to the second. Such is the assumption that underlies the cry that has become the new cant of our day, 'Return to Jesus. Go back to the first century.' It is impossible ever to return to the old, whether the old be the Nicene Creed or the teaching of Paul or Jesus." So our author is very radical, and remains oblivious to the need there is of developing from that solid heritage transmitted to our time, the Christian consciousness which is so much more and greater than any formulated doctrine, new or old. Yet he might have learnt how impossible is a sudden breach with the past, and how continuous even down to our day is the real development, from the skilful sketch which he gives (p. 137, &c.), of the quite modern evolutions in Trinitarian doctrine. These consist (1) in a sort of Patristic conception, according to which the atoning sufferings of Jesus are transferred to the Father, and Christ is practically put in the place of the Father. (2) In putting Christ in the place of the Holy Spirit, as in the phrase "The Living Christ." Much insight is shown in these discussions, and, similarly, the best part of the book is that which points out how vital is the truth of the Immanence of God in view of the salient features of popular Romanism. Thus, saint worship and Mariolatry and transubstantiation are quoted as examples of that fatal tendency to remove the living God further and further into the background, whenever the sense of "Immanence" is blurred over, and mediation is interpreted to mean sub-

stitution, whether on the divine side or the human.

In all matters, indeed, where criticism has to detect the sources of "orthodox" error, our author's probe is very sure. And, no doubt, large numbers of people are just at the stage of development where they can be helped and encouraged by such a genial, whole-hearted faith in the possibility of a *present* revelation, a God *here and now*. They will therefore accept the vigour of the attack upon the older ideas as a substitute for the evangelical note, which is certainly missing. Others will desiderate not merely the possibility of a revelation, but the substance of one, and this, again, is scarcely supplied. The idea of God here propounded, is that somewhat emasculated substitute for a Heavenly Father, the unity of things, "a system of essential relations 'with part fitted to part, a living, breathing, growing system, slowly evolving itself, with a precision and a symmetry that finds its symbol in the unfolding structure of the rose or the forest tree'" The universe "is an organism, not a mechanism; there is a background of unity which renders it impossible for anything to be really independent, complete in itself, and utterly separate from everything else." And Emerson's lines from "Brahma," "They reckon ill who leave me out," &c., are (rather badly) quoted. Well, no doubt, it is partly a question of words, and Dr. Anderson's Theism is hearty and vigorous enough. But so far as the statement of it goes, there seems to be no religious future for Brahminism of this kind. This "unity in diversity" teaching chimes sympathetically with one of the potent philosophical dialects of the day. Further, one can say for it that it voices a profound and perennial need of man's mind—the need of finding unity in our world of experience. This has been one of the compelling forces that have driven the men of our time at a breathless pace along the path of natural science, and there is no wonder that they sometimes mistake one aspect for the whole, law for God, unity for Reality. The Immanence teaching of which we have heard so much lends itself with ease to such half-views. The All, the Unity which Science exhibits to us, is taken to be the proper foundation for our thought of God. This result, however, is only got by confusing different senses of the word "unity." Let us consider that the original and inexpugnable "urge," which compels us to seek for unity in the world, has several quite distinct forms, and that trouble arises from confusing these. (1) There is the intellectual demand for connectedness, law, order, in *things*. This is the special interest of Science, and its key-note is *Inclusion*. The world is thus thought of as a whole with parts, or as a living body made up of organs. From this point of view, Immanence means that "the unity of the whole is immanent in all parts," just as the tragic-spirit of *Macbeth* is immanent even in the porter scene. (Professor H. Jones' view, in the *Hibbert Journal*, "Divine Immanence") (2) There is the unity which we find in *personal* relationships. At its highest, this is equivalent to what Jesus prayed for, "that they may be one, even as we are." But it may subsist in other degrees. A

horde of savage men in a state of quarrel and fight is still a unity; for they could not even fight unless there were certain reciprocal relations between them. Again, while this is all the unity that at present actually exists among them, there is also an ideal, *potential* unity, for their dissensions will by and by teach them to agree, and out of the mere reciprocity which blows teach will spring a truer reciprocity of brotherhood. Thus the lower unity predicts the higher. Immanence from this point of view means the *interpenetration of persons by the personal influence of others*. Another example of this would be the hypnotic influence by which a general imposes his will and spirit upon a great army of men. (3) There is the unity of a *moral* kingdom. This subsists between a ruler and his subjects, whether obedient or disobedient; between a father and his son, whether prodigal or repentant. It does not mean agreement. The laws are there, even when they are broken. Conscience voices this unity, both in approval and blame. Immanence here means the *permeation of our judgments upon life by the moral standard*. Such unity may co-exist with any amount of "diversity." "My brothers!" cries Carlyle. "Yes, they are my brothers; hence this rage and sorrow." Now, when we have considered these different meanings of "unity," we shall see how little it expresses what religion means by "God." The nearest approach to the religious idea is in the unity of moral relations, where, as we have seen, unity has to include not merely diversity, but antagonism and rebellions. But religion also aims at the unity of *personal* influence, the *communion*, where God's will shall be all in all; and this is clearly not the same thought as what we have called the unity of a *moral* kingdom. Again, religion has an interest, although a subordinate interest, in the unity of the physical world, whose ideal is *inclusion*. But it is very plain that these are quite different matters, and must at all costs be distinguished in our thought. To allow the ideal of Science (the first kind of unity) to dominate us in our religion means that we forego the sense of personality. To allow the second (personal) kind of unity to rule means that a thin mysticism will blot out the sense of sin. We must *begin* with a moralised universe, for the unity which we find either in the region of physical science, or in that of personal communion, is not on all fours with the "diversity" of our moral experience. Neither physical immanence nor personal immanence will give us moral transcendence. And when we have got so far, of what particular use is the formula of "unity in diversity"? Unity is doubtless one aspect of the religious view of the world; but to tear it out of its living context and make it stand for the whole is disastrous.

P.S.—Since the above was written, Mr. Jupp in his last interesting letter has admitted that unity cannot be reasoned out and is given only in feeling. The explanation of this seems to lie in what is said above as to personal union.

W. WHITAKER.

THE annual report of the Commissioners of Prisons shows that 200,000 persons were sent to gaol last year.

* "The New Theology: An Appeal to Facts," By K. C. Anderson. London (Stockwell)

OPENING OF THE FREE LIBRARY AT ILKLEY BY DR. COLLYER.

ON Wednesday, October 2, Dr. Collyer fulfilled the special purpose which brought him across the Atlantic in his 84th year, by opening a Free Library in the town of Ilkley, where he worked as a blacksmith for 12 years. The ceremony began with the presentation of a gold key to Dr. Collyer, with which he opened the new buildings. In an inner room were two busts, one of Dr. Collyer, and the other of Dr. Andrew Carnegie, who has given £3,000 to the Library. After the busts had been unveiled, an address was presented to Dr. Collyer. The following extracts from his reply, in the *Ilkley Free Press*, will interest his many friends.

DR. COLLYER'S ADDRESS.

Dr. Collyer, who met with a resounding ovation, the whole audience rising in their places, spoke of the intense pleasure the receipt of the address had given him. When their invitation came, some months ago, to be with them on this memorable day, from his dear friend Mr. Jackson, his first impulse was to claim exemption on the ground of his age. It was a far cry from New York to old Ilkley, and, like the tribe of Ephraim in the Scriptures, he had begun to think that his strength lay in sitting still. "But," added Dr. Collyer, "my children said, 'You must go, father, by all means.' And so here I am."

LIFE'S RECOLLECTIONS.

Proceeding, Dr. Collyer said it was 69 years since he came over Denton Moor by the short cut to Ilkley, where he was to serve his time to John Birch, the blacksmith, who had taught his (the speaker's) father the noble craft, and had promised to do the same to the son. He was then turned fourteen, and graduated, as the custom was, when he was twenty-one; but did not leave the forge, because the old man wanted him to stay and offered higher wages than he had ever paid before. These only amounted to 7s. per week, with meat and lodgings. (Laughter.) So he worked for this old man until he died, and then for the man who took the business until the spring of 1850, when he laid down his hammer, doffed his leather apron, rolled down his shirt sleeves, shook hands with his employer and said "Good-bye" with a tone of regret, because he was a good man to work for and would fain have had him stay.

He could not stay because he had made up his mind to emigrate to the United States, and so in mid-April he and his newly-married wife set their face westward on the good ship *Roscius*. She landed them in New York in four weeks to the day. This was almost 12 years after he crossed Denton Moor to learn his craft, and he touched the memory because, as he looked backward from the eminence of his many years, these years came home to him now as perhaps the most pregnant of his life—the years when we bridged the space between our boyhood and manhood, and had come into possession of our chart and compass, and were ready to "make the spoon or spoil the horn."

STRAIGHT TO ILKLEY.

'And before this journey to the Motherland—the last I can hope to make—I have

crossed the ocean seven times to see my kith and kin first, and then make a bee-line, as they say, to Ilkley; with my heart in my mouth—to stand beside my graves in your churchyard, drop in to see the old friends whose life was blended with mine, and talk with them of the days that are no more, and yet are for evermore while I live on the earth; steal into the old church and touch there the memories of the living and the dead, mellowed by the enchantment of time and distance. For, like Jacob and Esau in the ancient days, we all set up our stones of memorial by the hearths, the altars, and the graves. May I say, also, that when I left the dear old town, and yet took it with me, there was a touch of longing in my heart that I should not be forgotten or be as the mist I still remember, that would linger on a soft summer morning over one spot in the west woods, to be caught up in the forenoon by the sun. And this might well have come true when, on each journey to my Motherland and my town, more and more were missing I would fain have found in the old homes; and now there is not one man—so far as I know—of my own age whose hand I can clasp as a friend of the time when I left Ilkley 57 years ago.

THE BENEFACTOR.

'But my welcome when I came over nine years ago to the new Ilkley brushed away the touch of fear, and now you have honoured me beyond my dreams or my deserving, for which I can only thank you from a full heart. You might well have done this for my friend, Andrew Carnegie, whose gift is enclosed in this beautiful structure, and who is worth more than all his wealth as he stands on his own sturdy feet, and pours out wealth without stint or stay for all noble uses in the old world and the new. I knew a good man many years ago who was very rich, but by no means generous in his giving, and would say it was not to be expected that those who gather much money should give much, because the hand that holds the money takes the strength from the other hand that should give. But with your friend and mine the hands hold the balance even, or if there is any distinction the hand that gives is still the stronger.

NO LEISURE IN YOUTH.

'When I crossed Denton Moor all those years ago, I had worked in the factory on the Washburn almost seven years, and through most of the time 13 hours five days in the week and 11 on Saturday; but I had read all the books I could lay my hands on, all the books in the house that would stay my hunger, and all my father could borrow in the factory commune—I brought the hunger with me to read on the old terms—by daylight and candle-light, and when these failed, by the open fire, so that Master Birch said I should be blind if I kept on before I was out of my time. And so it has been down to this day. The story is told of a minister who went to see one of his members, a woman of great age, and said to her: "Would you tell me for what you feel most thankful as you look back on your long life?" And she answered, "Good victuals, sir." It was a good confession, in which more was meant than met the good man's ear; yet, if you should

ask me the question, I should answer, "Good books." And so I say with a noble man: "God be thanked for good books that are now within the reach of all who will read them, and genius sends its light and fire into the poor cottage as into the mansion." "I have sought for repose everywhere," St. Francis says also, "and have found it only in a little corner with a little book." Joseph Choate, our ambassador, tells me how he went with Wendell Holmes, our good poet, to call on James Russell Lowell when he was laid up with rheumatism; and when the poet asked him how he fared, he said: "I have forgotten my pains; I am reading 'Rob Roy.'" (Laughter.)

THE SELECTION OF BOOKS.

'And now may I tell you what I mean by good books from my own experience, for I can find no better way. There are books which stimulate you as the wines do, of which you can sip slowly, feeling the glow and glamour, to be aware in time that you want something which holds a fiercer fire. And books you can read as some take drugs, to relieve their pain, or shut out the desolation, or afford you blissful visions for the time, leave a greater desolation and visions of the pit. You may devour books in an over-measure; that, it may be, will do you no harm, except to waste your time and prompt the question: "Will a man fill himself with the east wind?" These are only what the sea-foam is to the sea at the best—the beaten syllabub of book nature, so that when I read them they remind me of the sign I once saw over a soda fountain in the Far West, with the inscription, "Sweetened wind." Yet here I must slip in a word about novels, for these I have read with profit and delight, from the time when the first I ever read came in my way—"The Vicar of Wakefield." John Stuart Mill says well and truly: "It is not what our youth can repeat by rote, but what they have learned to admire, which forms their character—the stories which fill our imagination in the earlier years with pictures of noble men and women and set forth noble examples." A fine thinker says again: "Novels are week-day preachers, who should always take us into clean and good company. For things have come to a bad pass with us when we smuggle our company into our homes, and hide them in a closet. My best and truest manhood bids me wash my hands in innocence when I read my novel." And now, may I still dwell for a few moments on my own experience, and what I have learned at prime cost, in the full seventy years of my reading. If, when I read a book about the God and Father of all, in whom we live and move and have our being, I find it has removed Him farther from me; or about man, that it has removed me farther from him; or about the world—which is my home—that the book has shaken down upon it a new desolation; or about life, that it has made my own life less worth living; or about moral principles, that they are not so clear as when the author began to talk with me; then I know that on these primal and cardinal things in life, the book is not a good book for me. It may be good for another—I say nothing to that, I only know this for myself. But if the book touches the soul

In me, and brings God nearer to my heart and life; if it be of humanity, and brings me nearer to the heart and life of my fellow men; or in philosophy and science, if my book makes the world and the universe glow with new truth and grace—a poem, a story, a book of adventure, or history, or biography—and I feel it makes me all the more a man, more sincere and true, more upright and downright, then, no matter who wrote the book, or what men say about it, the judgment seat is set in my own soul, and the great woman of the last age shall be my mentor, who says and sings:

"We get no good
By being ungenerous, even to a book,
And calculating profits—so much help
By so much reading. It is rather when
We gloriously forget ourselves and
plunge
Soul forward, headlong into a book's
profound,
Impassioned for its beauty and salt of
truth,
'Tis then we get the right good from a
book."
(Applause.)

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

INDUCTION OF

REV. JOHN C. BALLANTYNE.

ALTHOUGH the present chapel in Stamford-street, on the south side of the Thames, is considerably under a hundred years old, the church of which it is the home has a much longer history. It dates as far back as the passing of the Act of Uniformity in 1662. Two of the congregations which came into existence in consequence of that Act—that of Prince's-street Chapel, Westminster, and that of St. Thomas's, Southwark—united, and erected the present quaint building in Stamford-street. It was opened for public worship exactly eighty-four years ago to-day, namely, October 12, 1823. Since then there have been thirteen ministers, Rev. J. C. Ballantyne, whose induction took place on Friday evening, the 4th inst., being the fourteenth. It is interesting to note that so far back as 1858-62 Rev. T. L. Marshall (a former editor of *THE INQUIRER*), who happily is still with us, ministered there with conspicuous success; while from 1861 to 1873 it was the scene of the labours of the late Rev. Robert Spears, founder and editor of the *Christian Life*, during whose ministry the chapel was in a particularly flourishing condition. In 1897 the old Blackfriars Mission, founded in the year 1667, and whose headquarters were originally in Carter's-lane, amalgamated with Stamford-street Chapel, the two former ministers of the united congregations having been Rev. Frederic Allen (1898-1903), and Rev. W. L. Tucker, M.A. (1904-1907). An incident worthy of notice in connection with the ministry here of Mr. Tucker, as with that of Mr. Ballantyne, is the fact that prior to entering college both these gentlemen were for some years active workers in the Blackfriars Mission and Stamford-street Chapel. Before coming to London, Mr. Ballantyne, who had already qualified as an analytical chemist in Edinburgh, and is, we believe, a Bachelor of Science, had no thought of taking up the work of the ministry. It was

in working at Stamford-street that he felt that call, and determined to enter Manchester College, Oxford, where for two years he acquitted himself diligently and with distinction. He returns to his former scene of labour of love to assume the more responsible duties of a missionary minister with every promise of a noble and useful career before him, and with the hearty good wishes of a wide circle of friends, and the practical encouragement and support of a band of earnest workers.

THE SERVICE OF INDUCTION.

The induction service was attended by a large congregation. The interior of the chapel presented a fresh and neat appearance—though not perhaps what one might call beautiful—having recently undergone some extensive repairs and "decoration." Rev. Principal CARPENTER, of Oxford, conducted the service, which opened with Frances Havergal's hymn, "Lord, speak to me, that I may speak." The readings were from the sixth chapter of Isaiah, the second chapter of Mark, and the third of the epistle to the Philippians. Having offered the prayer of dedication Dr. Carpenter proceeded to give the charge, and in a very beautiful address impressed upon the young minister the solemnity and responsibility of the office to which he was dedicating himself anew that night. Referring especially to the philanthropic aspect of the missionary's work, the many and grave problems, social and economic, which he would be called upon to face and to endeavour to solve, the speaker urged upon Mr. Ballantyne the necessity of having a practical method; he would not prescribe any specific method to him—every teacher must adopt his own; but a method he must have—a method of his own. Dr. Carpenter then extended the right hand of fellowship to the young minister.

Rev. P. H. WICKSTEED, M.A., also spoke some very solemn and impressive words to Mr. Ballantyne, advising him, among other things, never to let his work so absorb his energies that his life ran dry.

Rev. J. C. BALLANTYNE, who was swayed by considerable emotion, thanked Dr. Carpenter and Mr. Wicksteed, saying with what joy he had listened to the "grand and inspiring words" they had spoken to him. He could find, he said, no language adequate to express all that had been welling in his heart that night, when he thought of all the love and friendship and kindness that had been shown him during the past few days since settlement there. He believed that a man's character was largely built up from what flowed into his life through friendship. God's call had come to him through his friends, and it was through the means of friendship first of all that he hoped to carry God's message to the hearts and minds of others. He would strive, with all his heart, to preach the glorious gospel of Jesus Christ—essentially a gospel of friendship and joy. Most sincerely did he thank Principal Carpenter and Mr. Wicksteed for all their friendship and help in the past, no less than for what they had given him of new inspiration that night. He trusted that his life and work in the ministry would be worthy of the noble and helpful words they had uttered, and of the friendship they had shown for him on that memorable occasion.

THE CHARGE TO THE CONGREGATION.

Rev. FRANK K. FREESTON, in giving the charge to the congregation, observed at the outset that for the purpose of his remarks he would regard them all that night as members of Mr. Ballantyne's congregation. What he wished to say, he went on, would probably come with a better grace if he were a layman, for "we ministers are always giving charges to congregations." In an address that was both eloquent and thoughtful, scintillating with flashes of humour, and enforced by apt quotations, Mr. Freeston proceeded to drive home to this mixed congregation of representatives, probably, from the majority of our London churches, some very straight and wholesome truths. The opportunity was unique, and good use was made of it. We wish we could reproduce the address in full. But here is the substance of it:—

"You, an old-established congregation, with a long and rich tradition, are welcoming a young man who is taking charge of his first church. It is a sacred compact on both sides, one not lightly to be undertaken or lightly broken. Outside the family circle of the home, there can surely be no relationship more personal and helpful than that between a minister and his people. It is not a business arrangement, nor yet a mere professional appointment, but a spiritual covenant. Look, then, at your part in it. The minister withdraws himself from other walks in life wherein he might also minister, generally in a very real way, in order to give himself definitely to a settled ministry with one set of people specially. He then makes their care his care, and takes on his conscience their spiritual welfare. That is what your minister has done with all his heart and soul. Make him feel that it was well worth his while. The minister, again, undergoes a certain training in order that he may meet your spiritual wants and speak helpfully to your hearts. He tries to understand his high duties carefully and to perform them honourably. If he were to stay away unconcernedly on a single Sunday and leave the pulpit empty, or in any way take his duties casually, you would say, and say rightly, that he was not treating you fairly. One wishes frequently that the laity might have a like opportunity for training in the duties of a congregation; that they might come to service with prepared minds, and learn to listen with profitable patience to sentiments opposed to their own perchance, and also deem it as important to be in their seat as it is for the minister to be in the pulpit. This is a counsel of perfection, no doubt, but we all know some people, I think, who loyally carry it out. You do not realise, perhaps, the difference this makes to the minister's peace. Be in your place for your own sake, but not less for his. And about the preaching. It must seem such an easy thing; and some persons think the minister ought only to write just the sort of sermons which they want. They must reveal a plain and simple gospel, and be original, practicable, reasonable, and altogether delightful. But a preacher is not a gramophone to be turned on to any tune! He is a man with his own way of looking, and thinking, and expressing. Do not begrudge him either the requisite freedom, or time, to proclaim

what the spirit saith within. And when you feel bent on finding fault, sit down yourself and write two sermons in one week on the top of your other work. So believe, may I say, in the ministry of the laity. On whom does a church depend for its real well-being, its spiritual condition? On all of us, pulpit and pews; on the pulpit admittedly, and I would not lessen its responsibility; but on the pews in yet greater degree. The vitality of any church depends upon the congregation themselves, that is, upon those for whom it exists, the worshippers. Every earnest worshipper breathes his own temper into the spiritual atmosphere; every member in his place is a minister to the rest. Believe, then, in the preaching of the pews. The pulpit is a convenient provision for edification, but it is not the church, not the congregation. Claim more for the church, then, than for any other institution. Claim more for even a small congregation of fellow worshippers than for any vast audience of chance individuals. Claim more for the church building with its special association than for any commodious concert-room or other place of entertaining. Enter into the spirit of holy fellowship which you begin to night. Cherish this precious gift of church arrangement and environment. May the sacred compact which you now cement be blessed abundantly with personal joy and congregational prosperity. Here are the building, the institution, the external preparation for the temple service. It remains to turn these into the temple not made with hands, the living church of the living God."

A hymn, and the Benediction pronounced by the Rev. J. C. Ballantyne, closed a memorable service.

WELCOME TO THE REV. R. P. FARLEY AT BELL STREET MISSION.

A VERY successful welcome meeting to Rev. R. P. and Mrs. Farley, the new missionary and his wife, was held on Tuesday evening, Oct. 8. Mr. John Harrison kindly gave an organ recital from 8 to 8.30. At 8.30 Mr. P. M. Martineau took the chair and gave a hearty welcome to Mr. and Mrs. Farley on behalf of the committee and subscribers. He told the story of an old farmer's wife in Kent, who used to say to him, sixty years ago, "Friends and fish are best fresh." He still agreed with her on the subject of fish, but he found himself more and more preferring friends who were old. It had been a grave disadvantage to the Bell-street Mission that it had so often changed its missionaries. There was no one in fault for these changes, but he hoped that to-night they were beginning a relationship with Mr. Farley which would continue with increasing usefulness and mutual goodwill for many years. Mr. Street, whose illness they all deplored, had begun to make his mark. He concluding by again welcoming Mr. and Mrs. Farley on behalf of the subscribers.

Rev. F. K. Freeston welcomed Mr. and Mrs. Farley on behalf of the London ministers. He referred to the excellent work which Mr. Farley had been doing in Lancashire, and the good which he might

be expected to derive from experience of Lancashire character and energy.

There is no form of usefulness, he said, higher than that of the Christian missionary. It has enlisted the enthusiasm of the most religious men in our community. You are taking part in a work with great traditions. He went on to say that he hoped the relations between Bell-street Mission and Essex Church might become closer, and that the Essex Church congregation might more and more assist Mr. Farley in his work.

Rev. E. Daplyn gave a welcome on behalf of the neighbouring congregations, and spoke especially of the duty of those congregations to provide mission workers. Mission work is the most practical and valuable form of Christian work. Offer your own gift for the service of others, whatever it may be. In giving we also receive. We forget a good story if we do not tell it to somebody, and we forget that we possess much more important things if we fail to impart them to others.

Miss A. Sharpe gave the welcome to Mr. and Mrs. Farley on behalf of the workers of Bell-street. They were thankful again to have a captain. They were sailing in a ship which carries men and women from the land where there is wrong-doing and misery to a brighter world where love and goodness are supreme. Each little community looks to its leader to guide them in that voyage.

Mr. Farley began by reading a letter from Switzerland by Rev. S. Street, in which he expressed his great regret that he had not been able to take farewell of his friends at the Mission. The letter closed with the welcome words: "I am much better, and hope to return to England in the spring quite well and fit for work." Mr. Farley spoke of his gladness in taking up this work for which he cared so much, and his hope of help from the Hampstead and Kensington congregations. Young people who wish later to take part in public life must learn to understand social problems by actual grappling with them, and there was no better means of doing this than through Mission work. Mr. Fellows Pearson rose at the end of Mr. Farley's speech, and offered him a hearty welcome on behalf of the sister Mission at Stamford-street. After a hymn, and the Benediction given by Mr. Farley, conversation and light refreshments brought a very pleasant evening to a close.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

INTENDED LIFE OF DR. CHARLES BEARD.

SIR,—I am preparing for publication an account of the life and work of Dr. Chas. Beard in Liverpool.

It is not a biography which I have in view, but simply an attempt to record some of the valuable work for the city and the still more valuable teaching for his

fellow citizens which he accomplished during the period of his ministry there.

Some of his friends may be willing to allow me to see letters from him or other memoranda relating to his work in Liverpool or during his residence there. I should be greatly obliged if they would entrust me with any such documents, which I would return at the earliest possible opportunity.

I am especially anxious to have any such documents relating to his work for Manchester College.—Yours faithfully,

RICHARD ROBINSON.

Ellisfield, Dowden, Cheshire,
October 8, 1907.

APPEAL FOR MARTINEAU MEMORIAL HALL, NORWICH.

SIR,—Many of your readers will be looking for the promised information as to the opening of the Martineau Memorial Hall and Sunday-schools, now so nearly completed. I shall be grateful if you will allow me to give a few details.

The opening has been fixed for Thursday, November 14. The Right Hon. Sir John Brunner, M.P., has kindly consented to preside, and will be supported by the Mayor and members of the Corporation of Norwich, as well as by many friends from a distance, including Miss Gertrude Martineau, her sister, and other members of the family.

The proceedings will begin with a brief dedicatory service in the chapel at 2.30 p.m., at the close of which a procession will be formed to the chief door of the new buildings, passing through which the company will ascend to the large hall, where Sir John Brunner and others will speak. Immediately afterwards afternoon tea will be served in the lower hall. Friends will then disperse, those who may wish to return to London the same day being thus in time to do so; but we hope that many will remain to join us in spending our first social evening in the new premises, for which we propose to assemble at 8 p.m. Full programmes will be ready early in November, and may then be had on application to me. I may add that Dr. Carpenter has most kindly promised to preach at the Octagon on Sunday, November 17.

As to the financial position of the fund, it may be remembered that just previous to the laying of the foundation-stone in April last I was able to announce that we were about £1,000 short of the amount required to complete the fund independently of the fresh contribution of £500 then undertaken by the congregation. The amounts so kindly given on that and the following days reduced the £1,000 required to about £400; but although a few more sums have since been sent or promised, sundry necessary items have had to be added to the estimate which just about counterbalance them, so that the amount still required remains practically the same, namely, £400.

May I be forgiven for repeating that we cannot look forward without apprehension to the possibility of a debt, even for so comparatively small an amount, in addition to the £500 we are in course of raising ourselves as above mentioned, and the prospect of increased maintenance expenses. While it is difficult adequately

to express our gratitude (at any rate, in such a manner as to satisfy our own deep sense of it) for the wonderful generosity with which our effort has been met, I venture once more to appeal to it in the earnest hope that the doors of the new hall may open to admit us all into buildings untrammelled by debt.

It will be four years on December 1st since, with some misgiving, yet with almost boundless hope, we began the long task which has resulted in what is largely a gift to us from those to whom the name, the work, and the spirit of Dr. Martineau is dear. During that time a number of those (both without and within our congregation) most deeply interested in its completion, have passed "beyond the veil"; but although the sense of their absence will temper our rejoicing, we must surely always be inspired by the memory of their dauntless courage and unconquerable faith in the future of the work to which they gave such whole-hearted, ungrudging, and self-forgetting help.—I am, yours sincerely,

F. A. MOTTRAM, Hon. Sec.

to the Martineau Memorial Fund.
21, Bracondale, Norwich, October 11.

CENTRAL POSTAL MISSION.

SIR,—Will you kindly allow me a little space in THE INQUIRER to inform the friends and supporters of the Suffolk Village Mission that the new Club Room at Bedfield is now completed.

There has been such a generous and prompt response to the appeal of the Central Postal Mission Committee for funds that I am glad to state that we shall be able to open the building free of debt.

The Club Room will be opened by Miss Tagart at the Anniversary meeting, on Monday, October 21, to which friends are cordially invited. The villagers are looking eagerly forward to this event. It is a great satisfaction to the Rev. R. Newell that the room will be available for the many gatherings he has planned for the winter.—Yours faithfully,

ETHEL C. LAKE,

Hon. Treasurer, Central Postal Mission and Unitarian Workers' Union.

OBITUARY.

MRS. J. C. GREENFIELD.

FOR the second time within five months the Torquay congregation is mourning the loss of one of its oldest and most honoured members. Mrs. Greenfield had just entered upon her 84th year, having been born on September 18, 1824, at Tavistock, where her father, Mr. John Holder Snell, was a watchmaker, and a member of the congregation worshipping at the Abbey Chapel. Frances Ware Snell remained at Tavistock until 1860, when she married Mr. James C. Greenfield, gas manager, of Torquay, and went to reside at Hollacombe, Paignton. For many years they were unable to attend Unitarian services, except on rare occasions at Newton Abbot or Moretonhampstead, there being no Unitarian chapel in Torquay. In the spring of 1883 a series of lectures by Unitarian ministers was given in Bannercross Hall, Torquay, and shortly afterwards a congrega-

tion was established, Mr. and Mrs. Greenfield being among the earliest members. For about nine years the services were held at Bannercross, but in 1892 that hall was taken away from the congregation, and it was feared that no other meeting place could be obtained. Then Mrs. Greenfield, who was now a widow, came to the rescue and purchased a hall in Union-street, which, under the name of Unity Hall, has since that time been the home of the Free Christian (Unitarian) Church. About the same time she left Paignton and came to reside in Torquay, and was thus able to take a greater interest than ever in all the activities of the congregation. As long as her health permitted, Mrs. Greenfield was a regular attendant at our services and meetings, and she was a generous and active supporter of all the congregational institutions. Many a time her house was hospitably thrown open to welcome the members of the Women's Society or the children of the Sunday-school. Though towards the close of her life failing strength confined her to the house, she retained her warm interest in the congregation to the last. She passed peacefully away on Monday morning, September 30. On the following Friday, October 4, a funeral service, largely attended by members of the congregation and other friends, was held at Unity Hall, and her remains were laid to rest beside those of her husband in Paignton Cemetery.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bootle.—On Thursday, October 3, the Rev. J. Morley and Mrs. Mills held their annual "At Home" at the Free Church Hall. A very large company of members and friends were present, and the proceedings commenced with pianoforte solos by Misses E. Wood and A. Wilson, followed by a "glee" rendered by several members of the choir, and by a solo from Mrs. Radcliffe. These were all greatly appreciated, as were also a solo by Mr. F. K. Wilson and a violin selection from Miss M. Major. The Rev. J. M. Mil's gave an animated and inspiring address on church work and the prospects for the coming winter season, and further addresses were delivered by Mr. F. S. Yates, the treasurer; Mr. F. K. Wilson, chairman of committee; Mr. W. J. Pidgeon, Church chairman; and the Rev. H. W. Hawkes, former pastor of the congregation.

Bury St. Edmunds.—The harvest festival was held last Sunday in Churchgate-street Chapel, which was tastefully decorated for the occasion. The Rev. J. Pollard conducted the morning service; Mr. W. Rogers gave an address to the children of the Sunday school in the afternoon, and the minister, Rev. J. M. Connell, preached in the evening. At the evening service, at which there was a large congregation, the organist and choir were greatly assisted by several instrumentalists in leading the music.

Dewsbury: Unity Church.—Good congregations attended the harvest festival services at Unity Church on Sunday, when sermons were preached at the three services by the Rev. H. Cross. The sale of fruit, &c., on Monday evening was made the occasion of a social gathering, at which Mr. W. Saunderson presided. The principal feature of the proceedings was a presentation to the Rev. H. Cross, who is relinquishing his position as assistant-superintendent minister for the Yorkshire Unitarian Union, to take charge of the Viaduct Church, Carlisle. In addition to conducting services in various parts of Yorkshire, Mr. Cross has acted as pastor at Dewsbury for two and a-half years. The pre-

sentation consisted of an easy chair and two pictures, and was made by Mr. C. R. Brettell, secretary of the church. Other speakers were Mr. E. Maresden, Mr. E. D. Gaunt, and Miss Howe. During the evening refreshments were served, and a very pleasant time was spent.

Essex Church.—On Wednesday evening, October 9, the London Guilds met at Essex Church. There was service at 7.30, when Rev. F. K. Freeston preached a fine forcible sermon. Then came tea in the schoolroom, and at 8.45 a meeting, over which Mr. Talbot, of Highgate, President of the London Guilds, presided. Rev. H. Gow gave an address on "Friendship," which was followed by an interesting discussion.

Gateshead.—In connection with this church a Guild of Fellowship has recently been established, the motto of which is "Each for all and all for each." The inaugural meeting was held on October 2, when the Rev. G. A. and Mrs. Ferguson gave an "At Home" at which some 80 members and friends were present. During the evening instrumental and vocal music and recitations were rendered. A résumé of the lectures to be given during the winter was read out, comprising a varied list embracing music, history, drama, art, and education, all by well-known lecturers, including a Congregational minister and Hebrew Rabbi. Mrs. Forster, of 2, Kell's-gardens, Low Fell, will be pleased to correspond with secretaries of sister guilds.

Great Hucklow Old Chapel.—The Harvest Festival services were held on Sunday last. The chapel was beautifully decorated by the ladies. Mr. Charles Cowan, of Belper, preached both morning and afternoon to two good congregations.

Lewes.—The members of the Ramblers' Club connected with the Free Christian Church, Brighton, visited this ancient town on Saturday, Oct. 5. They spent the afternoon viewing its antiquities, and were joined by the Lewes Ramblers at the Phoenix Institute, where about 40 sat down to tea. A very pleasant social evening was spent, presided over by Alderman J. H. Every, Esq., J.P. Various items of vocal and instrumental music were very ably rendered by Brighton and Lewes friends, interspersed with speeches by the Chairman, the Rev. J. Priestley Prime, and Rev. J. Felstead.

London: Bermondsey.—The Harvest Festival service was held in the Fort-road Unitarian Church last Sunday evening. A large quantity of fruit, flowers, and vegetables were contributed, and the kindness of many friends of the church was shown in the loan of plants. For three hours on Saturday night busy workers were actively engaged decorating the church, and its appearance on Sunday morning must have given them great satisfaction. The church looked very well with the new lights that have been placed round the front of the gallery, while the sight and scent of the flowers and fruit all assisted to make the service one of joyous thanksgiving. The musical part of the service was excellent. The choir rendered two anthems, "Ye shall dwell in the land" and "O Lord, how manifold are Thy works," admirably, Mr. and Mrs. Callow being the soloists. Mr. W. P. Evershed, who kindly came down to officiate at the organ, also delighted us by rendering in an excellent manner some choice voluntaries. The preacher, Rev. Jesse Hipperson, took as his text Gal. vi. 7-9. His subject was "Sowing and Reaping." "According to the natural order of things reaping-time comes to everyone," he said. "It was therefore essential to pay more heed to the sowing." Then he dwelt upon the fact that we were soil—seed producers as well as sowers—and showed how important it was that we should select companions and books that would exert the best influence upon us. In our sowing there must be both discrimination and perseverance. We must be careful what seeds we sow, and not get weary if the sowing was difficult. For in due season the harvest would come and we should reap the fruits of our labours.

Moseley.—Harvest thanksgiving services were held on Sunday last, the Rev. Thomas A. Gorton, resident minister, preaching morning and evening. The church was tastefully decorated with a profusion of fruits, vegetables, corn and foliage, a noticeable attraction being a beautiful collection of flowers sent by the Lord Mayor of Birmingham.

Newcastle-under-Lyme (Old Meeting House).—Harvest services were held in the

above place of worship last Sunday morning and evening. The old chapel was tastefully decorated. The congregations and collections were considerably above those of last year. The Rev. G. Pegler was the preacher.

Northampton.—During the absence of the pastor, the Rev. E. A. Voysey, M.A., the services have been conducted by supply ministers, the preacher for Sunday last being Mrs. John Page Hopps, who had good congregations, both morning and evening. Keen attention was shown by those present at the latter service, when the subject of the discourse was "Burden-bearing."

Rawtenstall.—The harvest festival was held on Sunday last, when services were conducted, morning, afternoon, and evening, by the Rev. D. Rhoslyn Davies. In the afternoon a musical service took place, when the following solos were most effectively rendered:—"O rest in the Lord," by Miss P. Scaife; "The Star of Bethlehem," by Miss H. M. Halstead; "The Lord is my Shepherd," by Miss A. Cunliffe; and the anthem "Great and Marvellous," by the choir. The anthem at the evening service was "I will greatly rejoice," and the rendering of it was especially fine. The Rev. D. R. Davies, our newly-settled minister, preached good discourses, which were greatly appreciated.

Rochdale.—On Tuesday, October 1, the Rochdale Unitarians met in the Clover-street school to give a hearty welcome to their new minister, the Rev. John Evans, B.A. There was a large gathering, including many representatives of the Unitarian churches at Bolton and Colne, where Mr. Evans has ministered. In the absence of Alderman Topper, J.P., Mr. B. Woofenden presided over the proceedings, which consisted of a series of short speeches, followed by refreshments and music. Each speaker, in extending a welcome to Mr. Evans, gave a happy address, and the meeting was bright and interesting throughout. Mr. Alec Carter read letters from absent friends, including the Rev. T. P. Spedding (the former minister) and Mrs. Spedding. Mr. Spedding wrote a letter from the boat on which he was sailing to America a few weeks ago, and yesterday also sent a cablegram from Boston—"Affectionate greetings. Congratulations." In his opening address, the chairman expressed the hope that Mr. Evans would be able to stimulate the culture of morality, good feeling, and brotherly affection. The Rev. J. M. Bass, M.A. (Chesham) welcomed Mr. Evans to Rochdale on behalf of the North-East Lancashire Mission. He congratulated the congregation on their choice, and Mr. Evans on the fact that early in his ministerial career he had been called to so responsible a pastorate as that of the Rochdale Unitarian Church. It was one of the most important churches in North-East Lancashire—a church from which the mission rightly expected support in its work. The mission was pleased with the appointment, because Mr. Evans had had the whole of his ministerial experience in North-East Lancashire. In his two previous charges at Bolton and Colne Mr. Evans had shown that he was capable of doing plenty of work of the right sort, and that he was amply qualified to fill his new pastorate, which offered larger opportunities. The religious outlook was brightening all around. The work of Unitarians had always been hard, and was hard still, because there was great misunderstanding and misapprehension concerning them, and, consequently, a great deal of prejudice. Interest in religion and theological topics, instead of being less, was greater than ever, as was shown by the "New Theology" movement. While this interest increased, and the old dogmas were losing their hold, Unitarians, who had a definite message of their own to give, had an opening such as they never had before. A welcome on behalf of the Sunday school was given to the new minister by Miss Smithies. The Rev. T. B. Evans, M.A., of Heywood; Mr. Wilkinson, of Colne; the Rev. W. L. Schroeder, M.A., of Sale; and the Rev. O. Bins, of Scarborough, also spoke. Speaking on behalf of the church, Mr. W. W. Hadley mentioned that Mr. Evans was the twenty-fourth minister in the succession from Robert Bathe, who founded Nonconformity in Rochdale after his ejection from the vicarage 245 years ago. Ten years hence they would celebrate the bi-centenary of the first chapel in Blackwater-street. Among the ministers who had served the church were some notable men, and two were specially in their thoughts—the Rev. Thomas Carter, brave, generous-hearted, unflinching in his defence of what he believed to be truth; and the Rev. T. P.

Spedding, who left them only a few months ago, and whose affectionate greetings from America they all warmly reciprocated. Mr. Evans was the man of their own choice, and they welcomed him with all heartiness and with the earnest desire that his ministry should be full of happiness for himself and the church. Mr. Evans, in acknowledging the warm reception given to him, said this was the third pastorate to which he had been welcomed. It was his desire to work with the congregation, and he believed they would work with him. They would work together for righteousness, peace, and purity. Let it be felt as they went about their work throughout the week that they had to live their creed and let the community of Rochdale know that Unitarians stood not only for a creed and doctrine, but for purity and righteousness of life.

South-East Wales Unitarian Society.—The autumnal meeting of the South-East Wales Society were held on Monday, September 30, at Highland-place, Aberdare. A fairly large number of delegates from the several churches associated in the society met at 3 p.m., and in the unavoidable absence of the president—Mr. L. N. Williams—who was attending the Congress of Liberal Religious Thinkers at Boston, U.S.A., the Rev. W. G. Phillips presided. Amongst matters of importance discussed by the delegates were (a) a van mission for South-east Wales during the summer of 1908; (b) the appointment of representatives to attend the Welsh Nonconformist Disestablishment Convention; and (c) the establishment of social service classes in connection with our churches. Extracts were read from the report of the president of the National Conference on his recent visit through South-East Wales, and some suggestions contained therein delegated to the executive committee for consideration. A conference was held at 6 p.m. on an able paper read by the Rev. J. Hathren Davies on "The Grouping of Our Churches." The paper and subject lent themselves to a very interesting discussion, in which the balance of opinion was in favour of some scheme of "grouping" as the best course at present for the progress of our faith. It was pointed out by more than one speaker that what was especially needed to make such a plan possible was the establishment of a lay preachers' union for South-East Wales. As a result of the discussion Mr. W. Sutherland, of Newport, was asked to take in hand the formation of such a union as soon as possible. In the evening at 7.30 a devotional service was conducted by the Rev. Arthur Golland, M.A., of Newport, and there was a fairly large congregation. The sermon was preached by the Rev. F. Blount Mott, of Cardiff.

Southend-on-Sea.—To the manifest regret of the congregation, Mr. Delta Evans terminated his ministry of the church in Darnley-road on Sunday evening, Sept. 29. After the Benediction he was warmly thanked for his two years' service. The friends at Southend are anxiously awaiting the return from America of Rev. T. E. M. Edwards, the Minister of the Provincial Assembly, who, it is hoped, may be able soon to arrange for the appointment of another minister. One of the local papers last week had a sympathetic report of Sunday evening's service, with an appreciative reference to Mr. Evans' work in connection with the church. Mr. Evans is not, for the present, seeking another pulpit, but intends to devote himself to further the interests of our churches in other ways. His address is 21, Derby-avenue, North Finchley, London, N.

Swansea.—A new departure in the way of meetings for men has been inaugurated. On Sunday, an Open Brotherhood, unsectarian in its scope, was begun at the Unitarian Church, and most appropriately was assisted by the presence of the Mayor, appropriately because the aim of the new gathering is to afford an opportunity for the exchanging and intermingling of views on social and civic topics by means of free discussions. The thinking man will be particularly drawn here, and the attendance of over 100 on Sunday afternoon was entirely of this class. The speaker was Professor J. S. Mackenzie, of Cardiff University, and the Mayor was also supported by Mr. Lleufer Thomas, barrister-at-law. Mr. Mackenzie spoke on the cultivation of the civic spirit, and first of all said "open brotherhood" expressed the underlying idea of citizenship. This was one of the ideas embodied in the great democratic watchwords so prominent in the French Revolution—"liberty, equality, and

fraternity." Studying the development of democracy of modern times, they found the tendency was often too much to emphasise one or both of the first two, rather than, and sometimes to the exclusion of, the third. He would urge that they did not get the true conception of the spirit of democracy or the spirit of citizenship unless they put in the forefront the idea of fraternity or brotherhood. The conception naturally led on to the other two, but if they had the idea of brotherhood as the underlying conception, it would help them very much to get the other two great democratic conceptions of liberty and equality, in a truer way than they were sometimes apt to do. They found this conception of brotherhood among the Greeks and earlier Romans, and what they had to do was to try and recover that citizen spirit, not wholly lost at any time, but still not so strongly developed now as once it was. Before delving into special social problems, it was most essential they should have the spirit of social love or brotherhood. Realising that this spirit of brotherhood necessarily grew from small beginnings—as, indeed, most great things did—Mr. Mackenzie advocated civic instruction in elementary schools. The speaker dealt convincingly with some objections raised to this course. It was objected that all education was indirectly an effort to produce good citizens, but, as a matter of fact, there were certain elements that merely cultivated intellectual cleverness. We should not make education merely the development of superficial skill, but the making of good characters and good citizens. This, the speaker contended, must be done by a system of direct instruction. Mr. Lleufer Thomas (a Congregationalist) said they hoped, by gatherings of this kind, to regain some of that brotherhood of old which seemed to have disappeared with the Reformation. Interesting comments were also made by the Mayor (a Baptist), who said he had always been a strong advocate of having teachers who not only had scholastic attainments, but also had collegiate experience, because in the universities, as a rule, they got the broadened ideas which only education could give.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 13.

- Acton, Cressfield-road, 11.15, and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Good Templars' Special Service.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. J. PAGE HOPPS; 7, Rev. G. C. CRESSLEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. NA CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. Harvest Services.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE. Thanksgiving Services.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS. (Evening only.)
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER. Harvest Services.

Peckham, Avondale-road, 11 and 6.30, Rev. CLEMNET PIKE.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, and 6.30, Mr. DELTA EVANS. Harvest Thanksgiving Services.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BEADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. ALFRED HALL, M.A., of Norwich.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HOBHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Tooteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church. Closed for re-decoration. Re opens Sunday, October 20.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BENNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIBBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, JOHN WM. BROWN.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTH.

SILVER WEDDING.

NEW-ROSCOE.—On October 11th, 1882, at the Brixton Unitarian Church, London, by the Rev. J. Hamilton Thom, of Liverpool, Geoffrey New, fourth son of Herbert New, of Evesham, to Margaret Henrietta Roscoe, of St. Margaret's, Mitcham, younger daughter of the late William Caldwell Roscoe.

BIRTH.

WORSLEY.—On October 4th, at 15, York Road, Edgbaston, the wife of Paillip C. Worsley, jun., of a son.

MARRIAGES.

CHAMBERLAIN—JACKSON.—On the 3rd inst., at St. George's, Hanover-square, by the Rev. David Anderson, Arthur, elder son of Arthur Chamberlain, of Moor Green Hall, Birmingham, to Helen, second daughter of the late Captain Edward Jackson, of Tyne-mouth.

EVANS—LEWIS.—On October 8th, at the Unitarian Church, Swansea, by the Rev. E. E. Jenkins, assisted by the Rev. J. P. Kane and the Rev. Simon Jones, Jane, eldest daughter of Mr. John Lewis, Salford House, Dowlais, to the Rev. David Evans, of Capel-y-Groes and Crybryn, Cardiganshire.

DEATH.

NOTCUTT.—On October 3rd, at Park Road, Ipswich, Emma Katharine Notcutt, daughter of the late Stephen Abbott Notcutt, of Ipswich.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENOE.
 F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED at 3 and 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.
 London: Swedenborg Society, 1, Bloomsbury-street.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

BLACKFRIARS MISSION

AND

STAMFORD STREET CHAPEL, S.E.

APPEAL FOR £200 FOR REPAIRS, &c.
 AND FOR NEW SUBSCRIBERS.

THE TREASURER begs to acknowledge the following amounts:—

	£	s.	d.
Anonymous	3	0	0
W. H. Ballan'yne, Esq.	1	0	0
Mrs. Bartram	1	0	0
Miss A. F. Bristow	1	0	0
Edward Chitty, Esq.	1	0	0
Sir Edwin and Lady Durning- Lawrence	10	0	0
John Harrison, Esq.	2	2	0
Dr. Courtney Kenny	10	0	0
Mrs. Russell Martineau	1	0	0
Miss Gertrude Martineau	1	0	0
Miss Lillie Martineau	1	0	0
Mrs. Francis Morton	0	10	0
F. Nettlefold, Esq.	25	0	0
R. Norton, Esq.	1	0	0
C. F. Pearson, Esq.	10	0	0
Miss Preston	5	0	0
Miss M. Pritchard	1	1	0
Ion Pritchard, Esq.	1	1	0
Mrs. Rooke	10	0	0
Mrs. J. H. Smith	6	0	0
S. S. Taylor, Esq.	5	0	0
Mrs. Temple	0	10	0
Miss Warren	2	2	0
E. S. G. Warren, Esq.	1	1	0

NEW SUBSCRIPTIONS.

Ronald P. Jones, Esq. 2 2 0
 Mrs. Francis Morton 0 10 0

Further donations and subscriptions will be gladly received by the Treasurer, Mr. W. S. TAYLER, 8, Mount Ephraim-road, Streatham, S.W.

PROVINCIAL ASSEMBLY

Of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

THE NINETEENTH

ANNUAL MEETING

WILL BE HELD AT

Rosslyn Hill Chapel, Hampstead,

On THURSDAY, OCTOBER 24.

Religious Service, 11.30 a.m.

Preacher: Rev. L. P. JACKS, M.A., of Manchester College, Oxford.

The Service will be conducted by the Rev. W. J. JUPP, of the Free Christian Church, Wellesley-road, Croydon. Collection in aid of the funds of the Assembly. Luncheon in the Drill Hall, Heath-street, 1.15 p.m. Business Meeting in the Chapel, 2.30 p.m. Rev. FRANCIS H. JONES, B.A., President, in the Chair. Tea in the School Room, 4.45 p.m. Organ Recital, 5.30. Evening Meeting and Conference at 6 p.m. in the Chapel, when the Rev. JOSEPH WOOD, of Birmingham (President of the National Conference), will read a Paper on "Congregational Independence in a Co-operative Age," to be followed by Discussion.

Tickets for the Luncheon, 2s. 6d., may be obtained of the Church Secretaries, and of Mr. HALE, at Essex Hall, Essex-street, Strand, W.C., or of the Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, London, S.W.

NOTE.—The nearest railway stations are "Hampstead" on the Charing Cross and Hampstead Tube, and "Hampstead Heath" on the North London Railway.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for OCTOBER.

Herbert Spencer as Theist.
 A Little Portland Street Discourse.
 The Semblance of Beauty in Art.
 The Lord, and the Woman, and Cain.
 Home Rule for India.
 A Royal Sportsman.
 Concerning the Spirit-People.
 Notes by the Way and Notes on Books.
 Gems "of Purest Ray Serene."

A. C. FIFIELD, 44, Fleet-street,
 and all Booksellers.

Established 50 Years.

Callard & Bowser's
Butter-Scotch

"Really
 Wholesome Confectionery"
 —LANCET.

A sweetmeat for all, and may be given
 with confidence to the youngest child.
 In paper packets and tin boxes—
 various sizes.

Manufactory: London, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD and RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

DEAL.—Fishing Season. Warren House. Best Boarding Residence, facing sea; drawing, recreation, smoking, billiard rooms. Excellent catering. Off season terms.—Mr. and Mrs. E. WARREN.

PRETTY COTTAGE at Garden City. Paying guest received. Bedroom or Bed-sitting-room. Meals with hostess. Vegetarian or ordinary cooking.—N. R., INQUIRER Office, 3, Essex-street, W.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

MORAL TRAINING HOME FOR BOYS. HEALTH AND PURITY.—Two or three Boys, from 11 to 16, received for instruction in Morality and Personal Purity, together with Fruit cultivation. Physical Training. Outdoor Life. Outdoor Games. A splendid and necessary part of your boys' education. Instructor is a Minister's son with several years' experience in the moral and religious training of boys.—Apply in first instance to A.D., INQUIRER Office, 3, Essex-street, W.C.

BESTREBEN HIGH SCHOOL, 197, Willesden Lane, London, N.W. Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed
2 First Class Honours were gained.
6 Third Class Honours were gained.
12 Distinctions were gained.
R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.
One girl first in England, in German.
One girl first in England, in Religious Knowledge.
Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, Lady to help with children and lighter household duties. Swiss, German, or English.—Mrs. BUNFORD, Cartref, Wistaston, Nantwich.

MRS. H. S. HARE, "Somerville," Taunton, is wanting a MOTHER'S HELP. One who has had experience with children. Servant kept.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."

SESSION 1907—1908.

Professor HENRY JONES, M.A., LL.D., D.Litt., Hibbert Lecturer, will deliver the Opening Address in the College on Monday, October 14th, at 5 p.m.

SUBJECT:—"Divine Transcendence."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION. TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor. Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, W.C.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth Encyclopedia, 8 vols., 28/- (cost 45/- net). MacLaren's Life of the Master, 25/- net, for 8/6. Cassell's Family Physician, 4 vols., (30/- net), 12/6. Burton's Arabian Nights, 17 vols., £13 13/- Julian's Hymnology, 2/- Encyclopedia Britannica, Last Edition, 35 vols., half-morocco, in revolving polished oak bookcase, £16 16/-, pub. £85. Many other bargains. Everything that's a book supplied; no matter when published. State wants. Catalogue free. Books bought to any amount. HOLLAND BROS., Book Merchants, 21, John Bright Street, Birmingham.

BLOUSE and Costume Flannels, 29 in. wide, several very pleasing designs, 1s. 2½d. yard. Any length cut. HUTTON'S, 5, Larne, Ireland, have sold a great deal of these splendid Flannels. Patterns explain.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Just Published.

Crown 8vo, Cloth, 2/6 net. Postage 4d.

MANUALS OF EARLY CHRISTIAN HISTORY

EDITED BY

J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

The Early Church

Its Orders and Institutions

By A. HERMANN THOMAS, M.A.

(OF ST. CATHARINE'S COLLEGE, CAMBRIDGE).

THIS little volume is a sequel to the manual entitled *Christianity and the Roman Empire*, by the Rev. W. Addis, M.A. (1893). Assuming the relations to the state described in that book, it endeavours to delineate in simple terms the complicated phases of the internal growth and organisation of the Church.

To sketch the process by which the Christian Church gradually acquired a particular kind of government, and embodied its faith and hope in special rites, which ultimately secured its predominance over all rivals, is the object of this book. Within its narrow limits much is inevitably left unsaid. But to those who desire some acquaintance with the origin of the claims and practices of historic Christianity, it is commended as a useful guide.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, ESSEX HALL, ESSEX STREET, STRAND, W.C.

Patron—HIS MAJESTY THE KING.

THE

SURGICAL AID
SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN,

P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

36,474 Appliances given year
ending September, 1906.
Average of 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co. Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 12, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3408.
NEW SERIES, No. 512.]

LONDON, SATURDAY, OCTOBER 19, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	...	657
LEADER :—			
Christianity and Socialism	...	...	664
ARTICLES :—			
After the International—Further West	...	...	659
The Lover of Concord	...	...	660
Unitarian Christianity and the New Theology	...	...	665
MEETINGS :—			
Manchester College, Oxford	...	...	658
Conigre Chapel, Trowbridge	...	...	665
CORRESPONDENCE :—			
Life of Elizabeth P. Channing	...	...	667
LITERATURE :—			
Old Theology and Broad Church	...	...	661
A Lover of Nature...	...	...	662
POETRY :—			
Joachim	...	...	663
THE CHILDREN'S COLUMN	...	...	663
NEWS FROM THE CHURCHES	...	...	667
OUR CALENDAR	...	...	670
ADVERTISEMENTS	...	...	671

NOTES OF THE WEEK.

WE much regret that in one of our front page notes of last week Dr. Fremantle was referred to as Dean of Canterbury, and the object of Lord Halifax's animadversions. The Dean of Canterbury is, as many of our readers will be aware, Dr. Wace, and it was his opinions that Lord Halifax criticised.

A SMALL institute for the training of Sunday school workers has been opened by Friends at Selly Oak. It will accommodate a warden, lecturer, and twelve resident students. Lectures and demonstrations will be given by Mr. George H. Archibald and Miss Archibald, and students will attend the Biblical lectures of Dr. Rendal Harris at Woodbrooke. The teaching includes the study of the History and Methods of Education, Child Psychology and Adolescence, beside actual departmental training in the Bournville "Model School."

A NOTABLE career has been closed by the death of Mr. Carvell Williams, the well-known Liberationist. Born as far back as 1821, Mr. Williams grew up in a political and religious world very different from that of our day. Religious disabilities abounded. But it was to the task of removing these disabilities that Mr. Williams, very early in life, put his hand, and having done so, never looked back. For thirty years (1847—1877) he was secretary of the Liberation Society, retiring to become chairman of the Society's Parliamentary Committee. From first to

last he was a stalwart Dissenter, bringing great abilities and energy to many efforts for religious liberty. He saw the abolition of Church Rates, the opening of the Universities to Nonconformists, and the disestablishment of the Irish Church, besides that growth of religious liberty in general which was perhaps most hopeful of all. For eight years he sat in the House of Commons. He was chairman of the Congregational Union in 1900.

THE recent meetings in Birmingham, of the Methodist Union for Social Service were of a very enthusiastic nature, auguring well for a great and general uplifting movement in that city. The Bishop of Birmingham, who was on the platform, laid stress, as is his wont, on the significance of the ecclesiastical differences which keep churchmen and dissenters apart. But, as representing his own Christian Social Union, he recognised that both bodies had a common and urgent work in which they might co-operate. The Rev. J. Scott Lidgett spoke of the privilege of being associated with Dr. Gore on that platform. He, too, would not minimise the ecclesiastical differences which separated them, "but despite those differences, the great agreement existed that they would be traitors to Christ, to the Commonwealth, and to the great faith of his kingdom if they did not laboriously seek and patiently pursue all means of giving effect to unity in regard to the great problems of the common life."

THE number of delegates who attended the autumnal meetings of the Congregational Union of England and Wales at Blackpool this week passed all previous records. The delegates were received by the Mayor in the Winter Gardens on Monday afternoon. In the evening the Rev. Bernard J. Snell, of Brixton, preached the Union Sermon in the Pavilion. Taking as his text, "If any man have not the spirit of Christ, he is none of his," he insisted on the pre-eminence of practical over speculative religion. Whether they believed in a seven days' creation by fiat or in an age-long process of evolution was not the essential matter of religion. He said that religion began with sorrow for wrong-doing, and effort to do unto others as they would others should do unto them. Religion was a matter of the soul's aspirations, not of the mind's gymnastics. Theological differences were inevitable concomitants of their growth in knowledge. From such knowledge came new interpretations and ever-enlarging views of religious truth. Such changes were not a dissolution, but a regeneration.

THE Chairman of the Congregational Union, Mr. J. Compton Rickett, M.P., took as the subject of his autumnal address "The Church and Labour." He compared the capitalist with the elder brother in the parable of the Prodigal Son, while the younger brother represented labour with its clamant demand. "Give me the portion of goods that falleth to me." The rank and file of the labouring classes were indifferent to Church life, and even looked upon the numerous supporters of the churches as those who were for the most part interested in keeping up the capitalist system. Then there was a broken mob of camp followers who were hanging on the rear of the industrial army. This sordid and extreme poverty was a reproach to a civilised community; He agreed with the ideas of organisation of labour, of courts of mediation for the adjustment of industrial differences, of a State system of national industries (as a reservation) for the temporarily unemployed, and of the limitation of poor relief to the disabled and aged. He urged upon Congregationalists the importance of adapting themselves to the changing social conditions of their time.

THE National Council of the I.L.P. has issued an important statement to the Press, repudiating certain charges frequently made against modern Socialism. It denies that the movement is anti-religious, asserting that it offers the most complete freedom in this respect to its members; and, while denying the charge that it is opposed to family life, it points out that the disintegration of the family is already being accomplished by the slums and factories of our industrial régime.

THE *Times* of a few days ago describes a most striking "Agricultural Success." Mr. Keeble, of Werekham Hall, Norfolk, came to the conclusion, as a result of careful study of scientific farming, that much might be done with land that was almost given up as waste. He bought 12,770 acres (about twenty square miles), most of it what is called derelict. For a large proportion he gave only £2 17s. 6d. per acre; for some more fertile parts he gave as much as £17 per acre. The land was divided up among 48 farmers, houses were built, the land was fertilised, a railway was run through it connecting with the Great Eastern, and salesmen were appointed in London to meet the trains and dispose of the produce to the best advantage. The sum of the whole matter is that on farm land which had gone out of cultivation Mr. Keeble has

established a successful colony of small holdings: his tenants combine to make money; he in turn makes money out of his rentals. Truly what England needs is *men* much more than measures. When the right man comes, the man of training and insight and energy, he can make a success even in farming. It is much to be deplored that so many of our best men who love the out-door life and are interested in farming should emigrate to Canada instead of trying what can be done in their own country.

THE fear of a general railway strike, with its paralysing effects on trade and grave inconvenience to the general public, is causing many people to insist that it is not only the directors of the Companies and the railway employees who have a right to be heard, but also the users of these national highways. The Amalgamated Society of Railway Servants has spared no pains to make clear to the public that what they ask for is recognition of their representatives to confer with the directors on the grievances and reforms they suggest; and Mr. Bell, on their behalf, has suggested a meeting with the directors to clear away any exaggerated notion as to the meaning of "recognition." If the directors, who are themselves represented in a combined Railway Companies' Association, and are acting in concert, continue to refuse even this preliminary conference, the position is serious. But yet there is a means of conciliation possible. Under the Act of 1896 the Board of Trade has power to inquire into the cause of a difference between an employer and a class of employed, and try to bring about an amicable settlement; and Mr. Lloyd George, the President of the Board of Trade, has publicly stated that he is watching every development of the crisis, and that his department is prepared to do its utmost to prevent a strike. A correspondent of the *Spectator* suggests that what is now wanted is a ballot of shareholders of railway companies, who, he believes, would not support the unpromising attitude of the directors.

In various quarters the question of the nationalisation of the railways is brought to the front by the present dispute. The Amalgamated Society passed a resolution at Middlesbrough in favour of State ownership of the railways, Mr. Bell declaring against any ideas of confiscation or unfair treatment of shareholders. It is noteworthy that the subject is calmly discussed by some financial papers, including the *Financial Times*, which points out that under the Act of 1844, which gives power to the State to acquire all railways constructed since that date, the shareholders would receive more than the present market price of their stock. The terms provided for by the Act are twenty-five years purchase on the basis of the last three years' dividends when under 10 per cent., with arbitration as to claims for improved prospects, or if the last three years are declared to be unsatisfactory, as an index of the earning power of the line.

ONE outcome of the recent international Co-operative Congress, held at Cremona, is likely to be closer combined action of the

Wholesale Societies of various countries. The Congress registered its judgment that every country should have its own Wholesale Society, and that these should seek to develop commercial relations among themselves so as to unite and strengthen co-operative business throughout the world. Dr. Müller, of the Swiss Co-operative Union, moved a resolution suggesting that the Wholesale Societies in the different countries should form a committee to study and practise international joint buying in the world's markets. By this means it is hoped that something may be done to counteract the power of the Trusts. It is understood that the English Wholesale Society is already moving in the direction suggested. A business alliance of this kind will be a valuable outcome of the Cremona Congress, which was the scene of some marked differences of opinion between Socialist and other Co-operators. It is announced that an Italian Wholesale Co-operative Society will be formed immediately.

MR. J. RAMSEY MACDONALD, M.P., in an address given at the National Conference on Sweated Industries, held at Glasgow, advocated the licensing of home workers as the most promising method of improving their condition. He would make the home worker's licence personal to the worker, and give to the factory inspector right of access to the premises and the duty of certifying as to the sanitary conditions of the place. The employer should not be allowed to give out work to any who had not their certificates, renewable every six months. By this method the home workers would be compelled to make themselves known, and the almost impossible task of the inspectors of finding them all out in their wretched quarters would be obviated. Mr. Macdonald declared that only by registration of home workers could the problem of child labour be satisfactorily dealt with.

DR. LIEBKNECHT has been sentenced to eighteen months' imprisonment in a fortress and to pay the costs of the trial, for the publication of a pamphlet on "Anti-Militarism and Militarism." He urged in defence that the brochure was not written in such language as would appeal to the rank and file of the army. Where militarism is most severely upheld by the authorities, as in Germany and Russia, it is natural that the Government should be impatient of any criticism of the system. In Russia, Tolstoy's writings against killing anybody are not allowed to be published, and a man was recently imprisoned for circulating copies of the tract, "Thou shalt not kill." On the other hand, in France, the extreme anti-military crusade of M. Herve continues, and he remains a free man. Dr. Liebknecht's imprisonment may do more than his pamphlet to spread his ideas. We read in a Reuter telegram that on leaving the court after sentence at Leipzig he was received with loud cheers by thousands of workmen.

THE Government of Victoria has increased the old-age pensions granted by it from 8s. to 10s. per week, the amount already fixed by New South Wales.

MANCHESTER COLLEGE, OXFORD.

THE new session at Manchester College opened last Monday, October 14, when Professor Henry Jones, of Glasgow and Manchester College, delivered an address on "Divine Transcendence" to the friends and supporters of the College as well as to the students. Amongst the large audience we were especially glad to note Dr. Caird, one of the visitors of the College and late Master of Balliol. We earnestly hope that his presence at the address of his old pupil means that his health is improving.

We cannot give Professor Henry Jones's brilliant and inspiring address in full, as it is to be printed elsewhere, but he has kindly allowed us to give the introduction.

The lecture lasted an hour and a quarter, and dealt with a profound and very difficult philosophical problem, but he held his mixed audience from the first word to the last. Even those who understood least must have felt it was good to be there; and, indeed, the exposition was so luminous and simple that some were surprised to find themselves understanding much more than they expected.

Professor Jones did not solve a problem; he only broke ground and prepared us to receive his solution without fear or dismay. Many of us may think that Idealists are perhaps right, but may fear that acceptance of Idealism brings with it disbelief in free will and in the self. "Solutions," said Professor Jones, "which destroy either of the opposed elements are untrue." By this we understand solutions which make free will unreal or God less than universal.

"If the Idealist doctrine compelled us to regard tragic woes and sins as unreal, the doctrine cannot stand." The solution is to be found in a deeper understanding of Immanence.

"It is a law of our thought that the circumstances which create the problem—if it is a rational one—contain the terms of its solution."

"Divine immanence implies divine transcendence, filling the universe and going beyond it."

With this slight summary, we will give our readers the Introduction, in which it will be seen how closely and enthusiastically he identifies himself with the principles of the College and of our churches:—

"In what I shall say to-day on the difficult subject of Divine Transcendence, I do not hope to do more than break ground—cut the first turf. Indeed, my sole object to-day is to lead up to the problems the idea involves, and indicate the conditions under which we can most fruitfully consider it in the future.

"But, first, let me say that I am glad to be here once more, amongst my colleagues and with my students. The opening of the academical year seems always to me an occasion for congratulation. There are few, if any, better ways of beating out the music of a good life than by the intercourse of master and disciple, where, if the relations are sound and healthy, both teach and both learn, and both gain much happiness in the process.

"I should like to-day, however, to extend my congratulations further afield, so as to embrace those who devote something of their minds to the care and of their means to the maintenance of this College.

For that, too, is a privilege. It is, perhaps, not so obvious as that of teaching and being taught, but is concealed, as many best things are, under the guise of self-sacrificing service. Still, it is a privilege to serve some causes, and your, or *our*, cause here is *very* good. You are supporting and guiding the concerns of an institution which is in some respects unique. It is the only college with which I have been connected in which the pursuit of truth in things of the spirit, and especially in religion, is as free as in the region of physical phenomena. When I survey the theological world, with its creeds and sects and shibboleths, this little College seems to me to stand out as a happy exception, like a green oasis in a vast waste, or, better, like a clear place amidst the entangling undergrowths of a thick forest. *Here* the path is clear to the feet, and the blue sky is to be seen overhead. The going is comparatively easy; we can move straight on in a sincere quest, guided by the simple and sincere light of the broad day.

"In caring for and supporting such an institution, you are, in my opinion, assisting a cause which is certain to arrive; for, in that slow and laborious way in which alone great ends are achieved by mankind, the time is coming when men's souls shall commune with the things of religion with the same clear brow as they hold converse with the things of nature. We will always, in our intercourse with spiritual realities, find our minds entangled in prejudices, confused by passion, and obscured by ignorance; we will always find absolute singleness of spirit, pure loyalty to what is real, utter dispassionateness and judiciousness difficult to attain; but the time is surely approaching, little by little, when the prejudices and passions which no individual can ever quite escape shall no longer bear the *imprimatur*, or be supported by the prestige, of institutions. Apart from theological colleges, there are now none in all the land, whether devoted to the Arts or to the Sciences, which would not be ashamed to proclaim themselves the devotees of fixed convictions, or the mere exponents of authoritative dogmata. Behind all the endeavour of these secular institutions, and forming its permanent background, is the conviction that Truth, which in its very nature is one and eternal, is also, so far as concerns the growing consciousness of man, always *in the making*. The truths that prove permanent are *living* truths; they are hypotheses which grow in security with their extended application, experience: which become mellow, like wine and wisdom, because the subtle changes of constant enrichment somehow go along with their permanence and deepen their certainty. I do not see why the concerns of the human soul, and its intercourse with its God, should be contemplated in any other spirit or by any other method than those which have animated and guided research in other quarters; nor why theological institutions should not, like others, reverence the past for the sake of the future, and be loyal to the teachings of the past because they are guides to more elevated heights from which, as the ages move, a wider and clearer survey may be gained of the way of God's dealings with mankind. In this respect, looking forward to times of fuller knowledge

of the things of the spirit, the supporters and governors and officers and students and all the friends of this College are pioneers of a great cause, which is sure to prosper, if man is destined to be free.

For freedom, the freedom we prize as members and supporters of this College, is no *negative* freedom, which seeks to 'cut itself away from the learning and the wisdom of the past. It is because we desire to lay *the whole* of that learning and wisdom under tribute that we demand freedom. We believe that 'The Earth is the Lord's and the fulness thereof,' and therefore we refuse to regard God as having revealed Himself *only* to one sect, or *only* to one age, or *only* in one book, or in the history of only one nation. We believe that 'All is one scheme, and that God is the meaning of it.' We wish to be free, not to flee from his presence, but to seek it everywhere—in every literature, in all history, under the guise of every religion and of every form of civilisation. For is it not the bedrock of all our religious convictions that God dwelleth in all things, sustaining them with his goodness? 'If I ascend up into heaven, Thou art there; if I make my bed in hell, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.' We believe, to use the passing language of the day, that God is Immanent; and, having this faith, we turn back nowhere from seeking Him—not even from the obscure and troubled sea of human history, with its injustice and wrong, its suffering and sorrow, its selfish passions and follies and utter misery, its sinfulness; wrongs not rectified for the individual, sorrows not removed in this life, but sitting close to the heart till it beats no more, passions not overcome, sins whose stains remain even when their rule is broken, lives sinking out of sight into the deeps of death, still burdened by their imperfections. We believe that somehow God dwells in all, and this is a faith which we can in no wise forego. Death itself, the passing of the incomplete life, the imperfect, the burdened and weary, into a silence which is broken by no faintest echo and a stillness for evermore—death is still His dwelling-place, somehow the manifestation of His benevolence, perhaps His crowning gift, most precious stone in the crown of our present life.

I desire to be free to make good this faith, if that be possible. We want to be allowed, as best we can, to look facts everywhere in the face, and seek in all of them the ratification, if they can yield it, of this supreme hypothesis of the religious life. For I am convinced that if God is not everywhere, if He lives not in the moral world—not weakening its contrasts, but deepening them, lending a new glory and a wider reach to goodness, a more sorrowful significance to all wrong, and a new terror and pitifulness to sin—then He is not the God our souls want. We desire to be free to seek a God in whom our souls shall be satisfied, and who shall saturate us with His loving kindness; and I utterly mis-read the spirit of man if it can be satisfied with a God whose perfection is in any way limited, or without that knowledge of Him which shall fill the soul as "the waters cover the sea."

AFTER THE INTERNATIONAL. FURTHER WEST.

Ann Arbor, Oct. 3.—Seven hundred miles or so west of Boston, we are here for the Michigan State Conference, in which Universalists and others are taking cordial part with the Unitarians of the State. Four of us started together from Boston on Monday afternoon, Dr. Hunter, Professor Montet, of Geneva, the Rev. L. G. Wilson, who has taken up the secretaryship of the A.U.A. in succession to the Rev. C. E. St. John, and the writer of this letter. We found we had also on our train the Rev. A. M. Lord, of Providence, R.I., who, as vice-president, was to represent the Sunday School Society, and the Rev. A. I. Innes, of Sherwood, Mich., who now has charge of that and another small congregation belonging to the Conference. We all had places in the sleeping car, which by day was a pleasant roomy saloon and was to be our home for the next twenty-four hours.

It was a beautiful evening as we made our way westward out of Boston, through charming wooded country, and now and again past a quiet lake circled by the trees. Tired out by the great International week, it was delightful to sit in a quiet corner and look out upon the country as we glided past, dreaming New England dreams. Beyond Worcester and then Springfield, where we crossed the Connecticut river, we came (we were told) to still more beautiful country, and were among the Berkshire hills, amid which Channing breathed his last, but by that time it was quite dark, and our sleeping berths were made up for the night.

Then our thoughts turned back to Boston. And what memories we have of those days of the International! It was really impossible to send home any adequate account of those crowded days, or to make any adequate acknowledgment of the boundless kindness with which we were all received in Boston. Over two thousand, we were told at the time, was the number of those who registered as members of the Congress; but, as a matter of fact, we learnt afterwards that the number was close upon 2,500, if it did not actually go even beyond that. And among the most vivid impressions we have of that week is one of masterly generalship and organisation, under the presidency of Dr. S. A. Eliot, which rose, without any apparent effort, to meet unexpected demands and made everything go smoothly and pleasantly for the guests from many lands. Dr. Eliot and the Rev. W. Channing Brown, chairman of the reception committee, and indeed the whole army of helpers enlisted in the service, were unremitting in their kindness and thoughtful care for the visitors. And the generous hospitality and kindness of hosts in and about Boston, who received guests into their houses, have left memories, and friendships, not for the past only, which it will be very delightful to cherish.

The Friday excursion to Plymouth, with a call at Hingham on the way home (Sept. 27), brought the International Congress to a close with exactly the right emphasis. In the new Memorial Church of the First Parish (of which the late John Cuckson was minister) a service was held on the arrival of the party, in the course of which

Dr. Eliot spoke fitting words of the great memories attached to that place, and what they must mean to all friends of religious liberty. Pierpont's hymn, "Gone are the great and good," was sung, and also the following hymn, written for the occasion by the Rev. C. W. Wendte:—

From lands afar, with eager quest,
We gather, at the soul's behest,
Where once the Pilgrim Fathers trod,
To seek the city of our God.

Four-square with truth that city lies,
Its shining walls toward Heaven arise,
And its foundations, strong and sure,
In righteousness and faith endure.

Its gates stand open day and night,
While issuing from them, rayed in light,
A happy throng life's highways press,
With loving zeal to serve and bless.

O city, dreamed by ancient seer!
Our faithfulness must bring thee near;
Our toil and sorrow, hope and prayer,
Alone can lift thy walls in air.

Yet not to us, to Him the praise, [ways,
Whose strength sustains and guides our
Till all the earth with awe shall own
The Master-Builder, God alone.

Burial Hill, at the foot of which the church stands, was afterwards visited, with the graves of Bradford, the first Governor, and others of the Pilgrim Company, and after that the National Monument, commemorating the labours, self-sacrifices, and sufferings for the cause of civil and religious liberty of the forefathers." Of the famous Plymouth Rock, protected as it is by a stone canopy, and lying away from the actual shore, it is more difficult to think with any realising sentiment; but one looks out upon the sea, and along the low-lying coast, and thinks what it must have meant to the men and women of the *Mayflower* to come ashore on that winter's day, and what their coming has meant in the history of New England and of religious progress since their day.

At Hingham the bells of the three Unitarian Churches and the Universalist Church were rung in welcome to the visitors, and at the old Meeting House an address of welcome was given by Mr. Francis H. Lincoln, clerk of the parish, and treasurer of the A.U.A. The Meeting House is a beautiful old place, built of timber in the colonial style, and it is the oldest place of worship now in use in the States. It dates from 1681. We have other memories of Hingham, of its quiet roads shaded by beautiful trees, of the old parsonage house and a pleasant gathering there for tea, and of a cordial farewell; but these and other memories of the stormy Sunday in Boston, which followed, and of Monday's Ministers' meeting, and more farewells, must remain unrecorded.

Our train travelled westward through the night. Towards sunrise we were passing through a level country, with low wooded hills bounding our view to the north-east, and, as the morning glow deepened, it was a luxury to lie in one's berth as the train hastened along, and watch the coming dawn, and then the full glory of the light, as the sun came up over the distant hill. Some good time after this it was that we reached Rochester, where we ought to have passed at 4.30 a.m.—two and a half hours late.

For us Rochester was more than a station to be passed, on account of the Rev. W. C. Gannett, who is minister there.

That the train should be so belated was matter, indeed, of annoyance, but of no great surprise to our American comrades. When at last we reached Buffalo our connection was missed, and there were we and our car stranded for no one could tell how long. So we breakfasted in peace, and sent post cards of Niagara to friends at home. At first they said the next train on to Ann Arbor went at 1.30; but finally we were tacked on to a couple of vans of a special express service, and rattled off at a great rate on our own account. Our train took the shortest way across the International Suspension Bridge at Buffalo, and so by the straightest way to Detroit. Thus we missed our expected glimpse of Niagara in crossing the river below the Falls, but made up time. Across that bit of Canada, on a straight road, we covered 47 miles in 45 minutes (so they said), and before long our whole train was being ferried across the broad stream on a huge ferry boat to Detroit. So after all we were less than three hours late in reaching Ann Arbor.

That evening the Michigan State Conference began with a religious service, and Dr. Hunter was the preacher; so it was a good thing we had arrived. Ann Arbor is a friendly little town, with broad roads, and pleasant avenues of trees along them all, while the grounds of the houses are unfenced and open to the road. It is the seat of one of the finest Universities of America, well supported by its State, with some 4,000 students, a considerable number of them women. Here, formerly, the Rev. J. T. Sunderland was minister, and after him the Rev. J. H. Crooker. The present minister is the Rev. H. Wilder Foote, son of the well-known minister of that name who was formerly, for many years, minister of King's Chapel, in Boston. The importance of a strong ministry in the University towns is fully recognised by the Unitarians of America.

The Michigan State Conference, which was first organised thirty-two years ago, includes not quite twenty Unitarian and other independent churches. Thus the numbers attending the annual gathering were not large, and the meetings have borne a strong resemblance to those of one of our district Associations. Here are just the same problems and very much the same difficulties to face, questions as to the young people, as to the church's attitude towards social reform, as to the relation of religion to practical morals, anxiety over struggling congregations, a sense of the need of strong men, and a better supply of really devoted and efficient ministers. Dr. Hunter preached his well-known sermon: "Guarding the Holy Fire: a Plea for the Culture of the Devout Life," which was felt to be a very opportune word to the Conference; and on Thursday evening (October 3) at the closing meeting, he and the other two International representatives gave addresses, Professor Montet repeating his Boston address on "Calvin and the Reformation." The intervening time was given to the business of the Conference, under the presidency of Mr. C. S. Udell, of Grand Rapids, and to papers and addresses on a large number of subjects. One

of the best addresses was given by the Rev. Caroline Bartlett Crane, of Kalamazoo, now retired from her regular ministry in that town, but still active as a preacher. Some of our friends will remember to have seen and heard Miss Caroline Bartlett Crane in England years ago. She made an earnest plea for practical efforts in social service and an appeal to the spirit of self-sacrifice in young people, as that to which they will gladly respond, and as greatly needed for the quickening of religious life in the churches. Several Universalist ministers took part in the Conference, as did also a liberal Congregational and a Baptist minister. Among the members was the Rev. B. van Slyters, of the Holland Unitarian Church, Grand Rapids, of which a brother of the Rev. P. H. Hugenholtz, of Amsterdam, was formerly minister, until his lamented death. This church is also affiliated with the Dutch Protestantbond.

So we are launched upon fresh interests, and to-morrow go still further West to Chicago, while some sixty of our international comrades are already at sea, in the *Saxonia*, on the way home, and others in other vessels. The fountain pen which is doing service here, after some further adventures, hopes to sail from New York on the *Oceanic*, for Southampton, October 23. V. D. D.

THE LOVER OF CONCORD.

THE peacemaker is supposed to be a very blessed person, but the world takes great pains to show him that he is not approved of by her. She is suspicious of the reformer, she regards the poet with indifference, she ignores the prophet; but her implacable hatred is reserved, it seems, for the "mild-eyed lover of concord," who is not imposed upon by her doctrine of force and the mailed fist. Christ was not put to death because he went about doing good, but because he tried to make men love one another,—just as Tolstoy to-day is excommunicated by Holy Church in Russia, and regarded rather dubiously even by those who loyally try to follow the example of their Master, because he has endeavoured to permeate men's minds with the doctrine of universal brotherhood. Wherever one goes, one hears harsh things said about the misguided individuals whose worst crime is that they believe in the innate goodness of the human heart. Society heaps its scorn—though with a great show of good breeding—on people who pin their faith to Hague Conferences, and International Arbitration, instead of clamouring for warships and conscription; and even in the average family circle the "meek of heart" are subjected to the ruthless tyranny of their stronger-minded relatives. "Peace is all very well in its way," says the world, "but you have got to show your enemies that you are not afraid of them. A little parade of power is worth a good deal of conciliation, and the olive branch is more effective when it is held out by a victorious general than when it is borne in the beak of a cooing dove."

Space does not permit one to go into the why and wherefore of all this; and, indeed, enough has been written on the subject already to fill as many goodly volumes as the "Encyclopædia Britan-

nica." Mankind, however, still persists in "stoning the prophets" (though not in quite such a literal manner as was adopted by the slayers of St. Stephen), and it seems idle to spend time in discussing the primitive ferocity which leads the human race to persecute its truest benefactors. One would only like to point out that the peacemaker, paradoxically enough, is the very last person to pretend that the fighting instinct is no longer required, although he thinks it desirable to divert its energy in new directions. Christ himself declared that he came to bring a sword upon the earth, and no one knew better than he did how often his words would put a barrier between hearts linked to each other by the closest ties. If one wishes for examples of inflexible determination, and the warrior-like spirit that never gives in to a foe, one will find them as often among men and women who are ready to spend themselves for a principle as among soldiers who are willing to die for their country. The "meek" have, in fact, always been misunderstood, for they are really as little inclined to grovel at the feet of their adversaries as the most dauntless patriot, and the battle-ground on which their swords are unsheathed has witnessed terrible scenes. The truth is, that if all the nations of the world were to disarm to-morrow, peace would still have to pay the price of pain and conflict for her victories, for there are veritable "powers of darkness" still to be conquered in the human soul long after the last spear has been turned into a pruning-hook. Realising this, the peacemaker urges a cessation of hostilities between man and his brother man, only that each may be the more free to fight the demons of vice and wretchedness that make the coming of the "kingdom of Heaven" seem, very often, such a forlorn and illusory hope.

The true lover of concord knows that the great upward struggle of the race is scarcely more than begun, but he is convinced, also, that the way of progress is not along the path of destruction and bloodshed. Nature, "red in tooth and claw," as the morbid see her, may evince a fearful disregard for life, but humanity can no longer afford to sacrifice its treasures of heart and limb to an insensate passion for power on the part of earthly rulers. If the object were worth it, the peacemaker would not shrink from the spilling of blood, for never can it be said of him that he has shirked either torture or death for the sake of his cause. But it is, after all, that practical common-sense which is the soundest fruit of idealism, that shows him the futility of squandering the bone and sinew of men whom nature has struggled so hard to rear, in order to win for some overgrown empire a few hundred miles of extra territory. And, in the same way, he is learning to realise to what little purpose many fine spirits waste their energy in bitter controversies, trying to thrust on men, in indignant anger, arguments which require to be urged with the patience of a god.

"Let the living live," says the peacemaker, echoing Amiel; "and," he might add, "see to it that their lives are made more tolerable." As for what he himself gains by preaching an unpopular gospel of

friendship and reconciliation, he knows that his way will be all the rougher for the smoothness he tries to bring to the paths of others. He does not pander enough to the passions of men to win their appreciation, and when he answers their sneers and taunts quietly, he infuriates them more than if he gave them a blow on the cheek. He shows his brethren that they are nobler than the wild beasts, and they reply that he insults their courage. He goes in and out among the nations, pleading for sane thinking and the appeasement of wrath, and is execrated from the altars dedicated to him whom they call the Prince of Peace. Can one doubt, then, that under his calm smile a very fire is raging, and that his prayer for patience is often wrung from a heart battling with something like despair?

The peacemaker is, indeed, one who would love to hold communion with silence and the stars oftener than his work permits him to do; for the springs of quietness are in his breast, and he is allied to all things that speak of order and serenity. But he, if ever a man was, is a soldier on campaign; and though it is his mission to disarm the nations, he himself must fight on, like any valiant knight of old, to the end. For him there is no rest, no cessation from toil, no relaxing of his energies, no temporising with the "powers that be," until men realise that they are all members of one great family, and allow reason, instead of passion, to take the foremost place in guiding human destinies.

LAURA ACKROYD.

OLD THEOLOGY AND BROAD CHURCH.*

IN Professor Gwatkin's Gifford Lectures we have at once a confession of faith set down by one of our greatest living scholars, and an exemplification of the intellectual temper, at its best, which is traditionally associated with old Cambridge. All that English soberness in spiritual vision (with a somewhat reproachful glance at other zones and climates of thought), all that insistence on the bare fact (to be taken as what it is, its "marble index" uncoloured by romantic heightenings)—it is all here, and agrees well with that spirit of place which incarnated itself in a Clerk Maxwell and a Tait, and described the spiritual world as an "Unseen Universe," whose laws were continuous with those of the seen. Perhaps we shall miss, in such an atmosphere, some of the vital conditions under which the best work of philosophy can be done, and the best illumination given to our religious problems. But philosophy is the only side of Professor Gwatkin's book on which there is any halting or falling short of that fulness and massiveness of great learning which seems to grasp the whole field of scholarship in one survey—with an amenity also that we are accustomed to find only in pictures like Meredith's Dr. Middleton.

The conception of Revelation here unfolded is the one which, thanks to Maurice and his school, is now practically in possession of the field. "Any fact which gives knowledge is a revelation. If par-

ticular facts reveal God, they do so only by indicating a certain character; and, though a miracle, if such there were, would be likely to command attention, there is no reason why it should indicate character more than common facts." Therefore, not only what is commonly called religious experience, but also science, philosophy, criticism, culture (the study of beauty) must give their interpretation of the divine. "The vision that floats before me is a vast synthesis of all the experience which the human race has ever had or ever will have had." "Every work which is done on the face of the wide earth for love or duty is as truly communion with God as the Supper of the Lord itself can be, from the Three Hundred in the pass to the child in the slums who gives his last penny to one that needs it more than he does. Here is the secret of the knowledge of God." And it is natural that Professor Gwatkin, holding this beautiful faith, should imagine that he finds it in other thinkers and other ages whose ideas he is concerned to defend. It is but feeble argument, however, which convinces him that the Reformers held his Broad Church view. "There is no reason to think that they ever supposed it (the Bible) to be the only revelation, and, indeed, they could not, without contradicting Scripture itself, which constantly appeals to revelations of God in nature, history, and life. But, if such revelations are real, they must be as much God's word as any that may be given in the particular form of writing. Unless, therefore, some peculiar value be attached to the form of writing, the supremacy of Scripture proclaimed by the English Church fairly resolves itself into the supremacy of revelation howsoever known" (II. 230). This is a clear case of making history retrospectively what you think it ought to have been; and is in fact, corrected in other parts of the book (II. 237). That Professor Gwatkin has abandoned the verbal or even material infallibility of the Bible as a whole (he accepts the main results of Old Testament criticism; as to the New Testament he is much more cautious) cannot alter the history of his Church, or prove that his modernising is a small and unimportant modification of the old system. Indeed, we find that the whole of his position is infected by the initial assumptions which he carries over from the old views, because he is not willing to admit the quite revolutionary nature of some recent, and by him approved, changes in thought, and so he tries to work with old conceptions which are really effete. Take, for example, the way in which he meets the modern reluctance to admit the idea of any revelation at all, whether "natural" or "special." "If God is the ultimate cause of matter, life, and conscience, it is hardly possible to dispute His power to give a revelation, if He so please." We can see the picture—an 18th century picture. Assume one Person—God; and another person—man, and what is there to hinder the one, deemed omnipotent, from "sending the other a message?" (I. 20). It is a stiff, hard anthropomorphism. Professor Gwatkin, it is true, makes much of the 19th century change in doctrine, due to the idea of God's immanence (especially when it seems to support Incarnation

* "The Knowledge of God and its Historical Development," Henry Melvill Gwatkin, M.A. 2 vols. 2nd edition. (T. & T. Clark. 1907. 12s. net.)

theories); but his argument for the possibility of Revelation is based upon an uncriticised view of Transcendence. There is, of course, a lawful place for anthropomorphism in religion; but it becomes a nuisance when it is made the source of irrelevant and mechanical analogies.

It is, in fact, by this very use of it that Professor Gwatkin finds a somewhat easy approach to the idea of miracle. We are to think of God as "so re-arranging physical forces as to bring out new results" (I. 187), just in the same way that we men by exerting our free will guide and deflect nature to new ends. This, according to our author, is, in the case of God's action, Miracle. It is not supernatural but natural, belonging to workings of nature to which we are not accustomed. All nature alike manifests direct divine action, and miracle is not more direct than any other kind of event. The miracles of Jesus, then, fall in with the great probability that a sinless man "must have had power far greater than our own, and been able to do in a perfectly natural way things we cannot do." With him "Love was stronger than death," and the resurrection of Lazarus and of himself illustrates the natural supremacy of the moral over the physical. I do not know whether the turn thus given to the old argument is quite new, but we may be thankful, at least, for the insight which affirms the inward meaning of Christianity to be moral rather than magical. But as an argument for the credibility of miracle stories, or even as a *rationale* of the miraculous, it suffers from the general weakness already mentioned of all such *a priori* assumptions as to what God can do or is likely to do. No one doubts that there are great regions of natural fact unknown to science, and great possibilities in the physical universe unrealised in history. Unlike the old supernaturalist, Professor Gwatkin finds the miraculous in the unwonted revelation by God to man of these otherwise unknown regions, and in the unwonted exhibition of these hitherto unrealised possibilities. But, surely, on these principles, an unexpected comet is a miracle, the discovery of radium is a miracle. If not, then the differentiation of a miraculous event lies in the ignorance of the people and the age which observe it, as indeed our author seems to suggest (I. 189). And, apart from the strangeness of the notion that God re-arranges physical forces and natural laws, specially to impress uncultivated races, this theory represents Him as acting upon the world from the outside, and standing to it in the relation of a machinist to a machine which He can make to go slower or faster. *From the outside*, we say; for the new (miraculous) event would not, according to this theory, have happened in the ordinary evolution of natural fact, but required a special fiat of God's will to produce it. Therefore, a cause *external* to ordinary natural fact has come into operation. Now, to deal in this way with the conception of God is a perversion of all legitimate method. It completely inverts the natural process of thought by which the idea of God has any reality at all for our minds. "God" is the ultimate interpretation which we are able to put upon our experience as a whole. But (1) *ex hypothesi*

the experience we at present have of our world does not include the miraculous. We *begin* (Professor Gwatkin and all) with a world thought of as a whole of experience, that reveals to us God. It is illegitimate, thereupon, to make use of the idea of God so won, to arrive at *another* world, and a world whose implications are quite different; which is what Professor Gwatkin does. There is no legitimate passage of thought from an orderly world of spiritual Immanence to an erratic world of anthropomorphic Transcendence. We have *ex hypothesi* exorcised the demon of disorder from our whole of experience, and it will obtain no furtive re-entrance through Professor Gwatkin's new back door. (2) Upon our author's own principles, however extraordinary might be the events which might happen, the modern man would be justified in regarding them as still natural. The question could never arise, therefore, in the form "Could God, or would He, work a miracle?" The question, that is, to have any meaning, would have to be referred to the region of fact in which it was alleged to have taken place; as, e.g., "Would supreme moral excellence give power to raise the dead?"—not a difficult problem, for holiness and physical power do not increase *pari passu* in our world. In short, questions as to the possibility of miracle and revelation are meaningless. They can only be answered by begging the question, i.e., by first putting into our notion of God all that we intend to prove from it; they can only be asked upon the plane of an unspiritual anthropomorphism.

We are led by Professor Gwatkin's references to Unitarianism to remark, that the same limitations have prevented him from seeing the weakness of the "social" argument for the Trinity (II. 298). The "social element in human nature" no doubt supplied the pattern of much ancient polytheism; and, in fact, it is only when Trinitarianism verges on tritheism, when we take personality *hard*, that the social doctrine of God gets any countenance. No doubt, the highest human is nearest the divine; but, if we are to personify our human tendencies in this way, there is no end to the fancy pictures our anthropomorphism may project into the life of God. Indeed, when Professor Gwatkin says that Arius "simply did not understand a metaphor," because he refused to interpret "The Son of God" as identifying Christ with Deity, we are tempted to ask whether our author understands a metaphor. Sonship must at any rate imply dependence and obedience. And when a metaphor, as in this case, is almost the only argument for a doctrine, safety lies in taking its analogies low rather than high.

Professor Gwatkin comes much nearer to the really burning questions of our time when he tries to co-ordinate the work of Christ with all other good work in the world. The great leaders of the world's best life are shown to form a "class of mediators," and our author recognises the need there is of re-stating Christ's headship of that organic fellowship through which the world is being saved (I. 219, 241-2)—Mr. Campbell's problem, but he missed it. There is another subject on which we wish Professor

Gwatkin allowed to this "organic" view more importance. His severe condemnation of the Roman Church and of the Tractarians is doubtless backed by vast historical knowledge. But when, without, we feel sure, intending to sanction the vulgar rant against Rome, he nevertheless echoes the triviality that it is a "cowardly scepticism" that leads men to "return to the forms of the past," not only are we unmoved, but we find it difficult to be lenient to such mere hardihood of Protestantism. It is simply a sophistication to say it was because they could not find God in the present, that Newman and others returned to the past. They found God in actual history, and history does not mean merely "the past." The world will surely insist upon seeing in history an organic structural expression of the divine. The Tractarians voiced this demand. Mr. Thomas's book has recently suggested a higher way than either the Papist or the schismatical.

Our remarks have had to be controversial, and there is no space to mention the many noble features of these charming lectures; the fine flower of the evangelical piety; the strong, prophet-like approval of the socialistic drift of present-day politics; the moral trumpet-note warning a rich and careless England that it has a soul to lose.

W. WHITAKER.

A LOVER OF NATURE.

A DELIGHTFULLY bound, printed and papered volume reaches us from the hand of a true nature-lover, "The Days of a Year,"* a "nature diary," somewhat original in conception. The plan of the diary has been to furnish a sketch or description of something from nature, something seen, each day of a whole year—the authoress's intimacy and observation. It is the diary of a mind in communion with but one object (so far as we are admitted into confidence), the world of natural beauty, as seen by a lover of beauty, whose eyes are sophisticated or exploited of their vision by the double purpose of beholding and of making a book. Sensitive lover and worshipper as the diarist is, she is not quite disinterested in her worship. The literary instinct is insistent with her, and takes toll of her religion. In her privatest moments she has had ever a thought of the public.

The diarist is in control of a musical style, and a very sympathetic and pliant vocabulary. She loves the sounds of words and their suggestions of beauty, association, and colour. If her pictures are not sufficiently passionate or self-forgetful to interest us powerfully in themselves they succeed in interesting us in the painter. Here is character, sensibility, and faculty, the indication of a personality which will grow to something unusually good and fine when its affections have bestowed their leisure upon a task more serviceable.

We quote the following as an illustration of the diarist's delicacy:—"The tasselled beech-nut bloom floats lightly to the grass in the tree's deep shade." Her music and much more are noticeable in the description of an elder tree:—"It stands, this blossoming and queenly beauty, in a little

* "The Days of a Year." By M. D. Ashley Dodd. (London: Elkin Matthews. 2s. 6d. net.)

dusty yard . . . flowering as splendidly as if the centre of a masque of Summer, and giving its sweetness to the roaming winds."

August 22 is thus marked in the diary:—
" . . . The sweet sound of running water makes a murmurous poem of cool and quiet things, the earth-smell rises, and the ferns hold their fairy-pointed fronds as if listening to wonderful secrets." We admire the book, but we should have preferred the ferns to behave like ferns. Elsewhere the diarist compares a butterfly to some "enfranchised and divinely happy spirit—seeking other and more ethereal worlds." But the most delightful butterflies remain as butterflies, and deepen our happiness in the present world.

To say of elm trees "they lean to the ground and they look to the sky, and so, in shielding love and Divine aspiration, belong to earth and heaven," is a profitless and laborious sentimentalism; and pansies "with leaves held out like hands in thanksgiving" are humbugs all of them. The diarist slips often into the error of comparing interesting things with uninteresting:—"The wet sweet briar is like some Divine dream memory, the lilac odour like thoughts of heaven, and the long golden chains of the dripping laburnum flowers like treasures from paradise."

It is a pleasure to read of the kingfisher "as it passes swiftly over the silver moat full of floating lilies, and disappears into the green mystery of gold-green poplars and their shivering reflections," although such graceful dallying cannot detain us long. The accompanying reflection:—"Vision that leaves behind a feeling of enchantment, almost too bright for everyday earth life," suggests to us that our authoress has yet to live the "earth-life." In our belief, her fancies and fond forlorn yearnings fail to satisfy herself, persistently as she has sustained them. Yet she has given us pleasure by contact with her spirit, and we would incite affections so endeavouring and powers that crave for useful exercise to mingle themselves with the world of men and women, with the suffering and the toil, and the upward striving of humanity. One disinterested act of the will or the intellect is worth a world of graceful sentiment, and our diarist's love for beauty will aid her to rightly directed purposes in a field which needs every earnest labourer.

P. E. RICHARDS.

JOACHIM.

MASTER of music, whom immortal love
Gave the deep wisdom of melodious truth;
Child of pure harmony, full fraught with
skill;

Heir to a treasure of the heart of worlds
Hidden from travellers whose tired eyes
Gaze on mere surfaces, or search in mines
Tricks of vain riches, glitters of the dust;
Thou hast well served, thy art was of a man
More than musician, more than inter-
preter;

Thy greatness touched us, patient, kind,
reserved,

And in beholding thee we knew our strength
Flowing from regions where thou livest
now.

ROLLO RUSSELL.

THE CHILDREN'S COLUMN.

THE MAN WITH TEN THOUSAND YARDS OF GREEN CLOTH.

THERE once lived a man who had ten thousand yards of green cloth, and it was his peculiar delight to spread this out on the ground and look at it. Truly it was a quaint and pretty show, for the material was cleverly wrought with many different patterns, and while, as I have said, it was to be generally described as green cloth, this in itself would give but a poor idea of the variety of shades which it included. Here the weaver had introduced a shuttle of crimson thread, there of gold, and now of brown and other colours, giving the impression of what is commonly called a heather-mixture by the tailors and hosiers. For many yards a pretty effect was produced by the insertion of a white thread which caused the emerald background to be sprinkled as it were with bright specks. A very handsome piece was wrought with thick raised threads of darker hue, which produced a noble, velvet surface. This, were it sufficiently magnified, might fairly have stood for a diminutive forest, where oaks and beeches grew and pines enriched the texture with their more sombre foliage. Here and there the pattern was enlivened by the forms of animals and birds; but though I examined some hundreds of yards of the cloth at times when it was spread out to view, there did not appear to be much variety in the designs of this nature. Foxes' tails were worked into the pattern in grotesque fashion, and of pheasants and partridges there was no lack. Truly these are birds of gay feather, especially the cock birds of the former species, and they looked comely enough on the cloth. But there were thousands of yards of this design, for which the owner seemed to have a childish preference. For my own part, the incessant repetition of this same design became somewhat wearisome. My feelings were the same, and so too, was evidently his fancy, with regard to a rabbit design, in which innumerable rabbits, large and small, were portrayed in every conceivable attitude—some were sitting on their haunches with ears erect as though listening against danger; others as with their noses on the ground nibbling the clover; many were rushing helter-skelter to their burrows with their white tail-signal up, as though for dear life; and many more were turning head over heels in the air. When I first caught sight of this comic picture I laughed heartily, as anyone might, but an acquaintance of the owner of the cloth having one day explained to me the reason why this design was inscribed, my feeling of pleasure abated. For, so my informant assured me, the owner had this piece woven to his own idea, because nothing pleased him better than the antics of a rabbit when 'twas shot by the sportsman. This was what I had seen. Beside these patterns there were others of scarlet-coated huntsmen, following the hounds, and of dogs giving chase to hares. For this last I had no stomach. It was to me a picture of nothing but fear and pain, and while I must own to the vividness of the design of the hunt, and the skill with which it was wrought into the fabric, I should have preferred to imagine that the pack

were on the scent of a red-herring. But enough of the pattern. Considering the almost unlimited resources of the looms in these days, it struck me that upon such a vast quantity of cloth a more varied art might have been brought into play. In place of some of those bales of rabbit and pheasant cloth, I should have liked to see more flower designs, especially some suggested by wall-flowers and hollyhocks and other frequenters of cottage gardens. Also I thought sundry patterns, in which hay-making and harvesting scenes played a part, would not be out of place.

You may be thinking, from what I have said, that anyone was at liberty to examine this interesting cloth. If so, you are mistaken. So far from extending a welcome to observers of his property the owner put many obstacles in the way, and even employed his servants to keep people at a distance. Now and again he would admit the public, otherwise one had to satisfy curiosity by guide.

You will want to know the purpose for which all this store of valuable cloth was laid up. I am sorry I cannot satisfy your desire. I have never been able to satisfy my own mind on this point. It is certain that the man could never use it up for his own clothing, even if he had lived as long as Methuselah. Besides, he was not averse to increasing his store whenever he saw a roll of stuff which took his fancy. In this way, his wealth in green cloth was ever growing larger. Meanwhile many of his neighbours were in serious want of clothing, and would have been grateful had they been allowed to purchase but a few yards apiece. But say what they might of their need and this wealth, they could never convince the man of the reasonableness of their request; not even when in a crowd they hung round his fence on a cold day with scarce enough upon their backs to cover them. The man said that it would be a pity to cut into the cloth; it would spoil the look of it. Green cloth, he protested, was not made for the public to wear. Besides, most of this was very ancient, being handed down to him from his ancestors, and he could not dream of cutting up such a sacred inheritance.

And so the ten thousand yards of green cloth remained to amuse the fancy of their owner by the quaint and beautiful designs upon it, but serving no other purpose for which cloth is made.

And that cloth is really the surface of the earth which certain rich men selfishly withhold from the use of those who need it.
H. M. L.

WHEN once it is revealed to us that righteousness is to be sought where the Heart-searcher seeks it, not in the material thing done, but in the spiritual spring from which it issues, we discover that it may indeed be infinite, and stretch in advance of a progressive nature, as the object of eternal aspiration.—James Martineau.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	6
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 19, 1907.

CHRISTIANITY AND SOCIALISM.

THE Archdeacon of Ely, in a paper read before the Church Congress on Christianity and Economic Problems, made some rather daring statements. "Christianity has nothing whatever to do with modern Social Ideals as I understand the term; all attempts to reconstruct our economic life on some new basis, to re-apportion wealth more equally between the rich and poor, to rouse public opinion to the evil of gigantic trusts, and of allowing the means of production to be engrossed in private hands lie outside the commission of the Church; she had better let them severely alone and do her proper work as earnestly as she can. . . . So long as social changes are regarded as expedients, and are discussed pro and con. on grounds of expediency, we are on perfectly firm ground, just because the progress of Socialism is being treated in its economic aspects, and not as an ethical system. When Socialism assumes this latter character, the difficulty begins; its projects are not criticised from the point of view of expediency, but held up as ideals and invested with a sort of glamour. Our Christian belief is that life develops from within, that it is by spiritual influence in the heart that good may be attained in the outward sphere." These words remind us of a sermon by F. W. ROBERTSON on "Man, who made me a judge and a divider over you?" "It was no part of CHRIST's work to take from the oppressor and give to the oppressed, much less to encourage the oppressed to take from the oppressor himself. He asserted principles of love, unselfishness, order, which would decide all questions, but the questions themselves he would not decide. Christianity commits itself to nothing except eternal principles. That the oppressor should become generous and the covetous liberal were a great gain; but to take from one selfish brother in order to give to another selfish brother, what spiritual gain would there have been in this? CHRIST triumphs by wrongs meekly borne even

more than by wrongs legally righted." Whatever ROBERTSON says must be received with respect, and with the feeling that there is probably considerable truth in it. But we cannot help remembering that JESUS was by no means meek towards Scribes and Pharisees who laid heavy burdens on men's backs and refused to touch them with the tips of their fingers, and that he was by no means meek towards the money-changers in the Temple who profaned his Father's house. It is one thing to bear our own wrongs meekly and quite another to bear the wrongs of the helpless and the oppressed.

We believe that words like the Archdeacon's will rouse a great deal of bitterness amongst many who are whole-heartedly devoting themselves to the good of humanity, and that, on the other hand, they will meet with a great deal of approval from a comfortable section of the community who wish to grow rich in their own way. They have no objection whatever to the Churches talking about Love and Goodness as much as they like, so long as they leave business methods and particular wrongs alone. LOWELL expresses the sentiments of these people in the Biglow Papers when he says:

"I'm willin' a man should go tollable strong
Agin wrong in the abstract, for that kind
of wrong
Is allus unpop'lar, and never gits pitied,
Because it's a crime no one ever com-
mitted.
But he must not be hard on partickler
sins,
Coz then he'll be kickin' the people's
own shins."

We do not, however, quote the Archdeacon's words in order to attack him or to add to the misunderstandings and mutual recriminations which take place between those who hold his position and the many earnest, self-sacrificing men and women who are identifying Christianity with Socialism. It is greatly to be desired that Christian Individualists and Christian Socialists, however divided intellectually, should not feel themselves necessarily antagonistic morally and religiously.

We have heard a good deal lately of charges against Socialists that they are atheistical. That is, of course, pure nonsense. No doubt there are Atheists and Agnostics among them, as there are among Individualists, but there is no connection either in theory or in practice between Atheism and Socialism.

Our own fear is the very reverse of this: it is the fear that Socialists are claiming to be the only religious people in the community, the only people who really understand the spirit of CHRIST and who treat all men as brothers. Against this absolute identification of Socialism and Christianity—an identification which so powerful and popular a preacher as Mr. CAMPBELL seems to favour—the protest of

the Archdeacon appears to us justifiable. It is worth realising that, while there is this silly talk in some quarters about the immorality and irreligion of Socialists, there is growing up among Socialists themselves a strong conviction that no one can be truly religious or a follower of CHRIST unless he is a Socialist. The Christian Churches will find this charge of Atheism thrown back upon themselves with much more passion, and perhaps more reason, than the similar charge made against Socialists. With more reason, we say, because wherever you find a genuine Socialist you find a man with some high ideals, whereas in a genuine Individualist you may only find a man with some fixed principles. The man with high ideals and with a passionate belief in and devotion to them is more religious than the man of fixed principles, while the latter, on the other hand, is probably the more moral of the two.

The deeper spiritual consciousness of Christendom has long been trying to free the Gospel of CHRIST from identification with particular theological doctrines. It has maintained that the Gospel of CHRIST is not to be labelled Trinitarianism or Unitarianism, and identified with one theory to the exclusion of the other. Trinitarian or Unitarian doctrines are forms through which the Gospel may be expressed; one form may be more adequate or less adequate than another, but Christianity is a spirit which may be found present in doctrines very far removed from what we think the truth.

Christianity emerging from bondage to doctrines, and from the claims of sectarian bigots to its sole possession, is now in danger of being identified with theories and ideals of society. Socialists are claiming with growing insistence that they are the only real Christians in the community. We willingly and gladly recognise the true Socialist as a genuine Christian, devoted to the good of the community and ready to sacrifice himself for others in the spirit of JESUS. But we do venture to claim that the respectable middle-class capitalist, believing in quite other social ideals and social methods, may be a genuine Christian too. He may be, and often is, honest to his own hurt, devoted to the cause of education, eager to encourage and sympathise with the young and to train them into a manly independence. He may have high ideals of truth and freedom, to which he is willing to sacrifice his own ease or safety.

The Gospel of JESUS CHRIST must not be identified with any social theories, however beautiful, or any social methods, however good they may seem to us. We cannot think the Archdeacon right in bidding the Church to leave social evils severely alone, but we think he is justified in claiming that the Gospel of CHRIST

shall not be identified with particular ways of dealing with particular ills, and in recalling our attention to the fundamental truth that "life develops from within, and that it is by spiritual influences in the heart that good may be attained in the outward sphere."

UNITARIAN CHRISTIANITY AND THE NEW THEOLOGY.

Now that the flutter over the Rev. R. J. Campbell's heresy has subsided, the time is come when the relation between the New Theology and Unitarian Christianity may profitably be considered, and we cordially welcome the little book in which the Rev. J. Worsley Austin, M.A., has done this. Mr. Campbell and his friends are emphatic in their wish that their Theology shall not be labelled Unitarianism. Very well, we, too, have no wish to insist on giving it a name which we know has often proved misleading. But Mr. Austin writes clearly and strongly, and not a whit too strongly, to show that the New Theology has crossed the great dividing line. There is a conception of Christianity which is perfectly well understood and has been accepted as orthodox for centuries, and the New Theology answers the question, Is this true? in the negative. It represents the Incarnation as something which is now partly realised, and is destined to be completely realised, in us, the human race, Christ being the supreme representative. The Church doctrine, as Bishop Gore states with equal emphasis, is something entirely different; this regards the Incarnation as a unique act of creation. The Virgin birth, a definite act in place and time, places an impassable gulf between Christ and ourselves. Mr. Campbell maintains that the old controversy between Trinitarianism and Unitarianism vanishes. Mr. Austin shows that this is the case only after a complete surrender of all that is vital to Trinitarianism. Mr. Campbell thinks that the battle for the New Theology is practically won. Mr. Austin has some wise words deprecating over-confidence, and pleading for more union in the liberal ranks.

In a second chapter Mr. Austin asks what is the essence of Unitarianism, and finds it in the right of a free search for Truth, absolutely unlimited. It would be more correct to acknowledge that this free search is limited by the bounds of religion. Churches built for the worship of God cannot be turned into secularist lecture halls without a breach of trust. In the same way, a university chair founded for the study and teaching of geology could not be devoted to the advancement of something that is not geology, say Christian Science, without a similar breach of trust, and we accept such limitation without regarding it as in the least infringing the full liberty of the geological professor. What Mr. Austin says about the width and depth of Religion, as distinguished from the various historical religions, is admirably put, as is also his assertion that when the impulse of true religion is felt, its claim for liberty is known to be the assertion of the right of an open way to God. The New Theology, he declares, has found a living God and has faith in liberty, which it shows by claiming freedom to examine the great

credentials of popular Christianity, the words of the Bible and of Christ.

Christianity itself Mr. Austin defines as a movement. In the course of this movement something is being evolved, and this something, he maintains, is not a system of dogma, not an ecclesiastical institution, and not a scheme of salvation. It is the personal influence of a man. This is well put, though Mr. Austin rather weakens his position by going on to rank Jesus as one of the world's prophets. He was that and something more, and what that something more is we often express by saying that we value some friend not so much for what he says as for what he is. The deepest truth in this matter is expressed by Dr. Martineau in the prayer containing the sentence, "O God, who didst send thy word to speak in the prophets and live in thy Son." This thought of a divine word living in the life as well as speaking in the sayings of Jesus is exactly what is needed for the modern doctrine of the Incarnation.

With regard to what Unitarians believe about human nature, Mr. Austin finds a central, determining thought in its essential unity. "The divisions between men are as nothing in comparison with the fundamental facts which unite them." Mankind is a genus which has no species, only varieties. This is fatal to all caste, privilege, and exclusiveness. Good, but it would have strengthened the argument to have pointed out that this applies still more strongly to souls than to human bodies. All minds, said Channing, are of one family, and if the fatherhood of God is something more than a metaphor, if it states a plain fact, this fact must be a fact of spirit not of matter. Now it is a fact of spirit with which Mr. Austin deals when he goes on to the two sharp divisions which ran a horrible dividing line through the midst of humanity—the Calvinist distinction between the elect and the non-elect, and the Catholic distinction between the baptized and the un-baptized. At the present day we can have faith in humanity itself and feel that the best in each comes out of that which is common to all, and this is getting back to the grand universalism of Christ which has been so grievously overlaid during centuries of misunderstanding. Yet there is a foundation for the two-fold distinction which religious teachers have seldom failed to draw, and which is certainly not absent from the teaching of Christ. Martineau has expounded it with his unique insight and force, and Mr. Austin would find it a good supplement to his own statement of the case, for we most thoroughly destroy an error when we can explain it. It is the distinction between doing right and doing wrong, between faithfulness and unfaithfulness, obedience and disobedience. It divides men not according to the kind of temptation to which they are exposed, but solely according as they resist or yield to their own temptations.

Mr. Austin easily answers the question, What takes the place of the Fall? by saying, in effect, The Rise, the scientific teaching of a progressive evolution with a brute inheritance out of which we are gradually growing. This belief is in full harmony with the faith that God is no mere outside power, giving us commands, but is the higher power which has entered into human

nature and is there the upward impelling force. Sin, therefore, is unfaithfulness to the highest law of a man's own being, not merely disobedience to an arbitrary command, and by clearly expounding this truth Mr. Austin avoids what has been very generally regarded as the weakest point in Mr. Campbell's exposition of his theology. With regard to salvation, Mr. Austin frankly admits that for it, Unitarians have no specific. He says some men have been saved by the preaching of hell fire, but not all are so influenced; and some others, but not all, by preaching faith in the Atonement; and he thinks that in the same way some men would be saved by a change from the slums of Birmingham to a healthy environment in Canada. But there is a difference here which he has failed to notice owing to his disregard of the real two-fold distinction. Mere change of environment will change the class of temptation but not the habit of yielding to or resisting temptation. The man who yielded to one kind of temptation in Birmingham would yield to another class of temptation in Canada, if nothing more was done for him; and the reason why emigration, especially for children, often is so efficient for good, is that more is done through the power of love and trust. With all that is said here concerning the power of these redeeming forces we are in fullest accord, and if there is any advantage in speaking of specific agents for salvation, we have them here.

Mr. Austin's last chapter on Eternal Life is more of an introduction to the subject than an adequate treatment of it. He says well that living for eternal life is living for eternal things in this life, and points out much that may predispose men to accept the belief in immortality. But for the great arguments such as have been given us by Channing, Martineau, or J. E. Carpenter, we shall here look in vain. Some indication of them we should have been glad to see, and we hope that Mr. Austin will sometime give us a fuller exposition of the Gospel which he can preach so well. H. S. S.

CONIGRE CHAPEL, TROWBRIDGE.

JUBILEE CELEBRATION.

THE jubilee of the opening of Conigre Chapel in 1857 was celebrated on Sunday, October 6, 1907, when a memorial brass to the Rev. S. Martin, who was mainly instrumental in raising the funds for the building, was unveiled by the Rev. A. N. Blatchford, B.A., of Lewin's Mead, Bristol.

The services commenced with a prayer-meeting at eight o'clock in the morning, which was well attended. Communion service followed at 10.30 and the regular service at 11 o'clock. These were conducted by the pastor, Rev. J. Wain, who at the latter service delivered an appropriate sermon from the words Mark iv. 14, "The sower soweth the word."

In the evening the chapel was crowded. The preacher was the Rev. A. N. Blatchford, B.A., of Bristol, who has been the pastor at Lewin's Mead chapel for upwards of 40 years. In very well-chosen and sympathetic terms he unveiled the Samuel Martin memorial brass, which bore the following inscription:—

"Dedicated to the memory of the

Rev. Samuel Martin, as a record of his unselfish zeal in securing, by much arduous labour, the greater part of the money by which this church was erected. It was opened on October 1, 1857, and 50 years after this Tablet was placed here by a congregation who continue to hold him in reverence."

After the usual devotional exercises, Mr. Blatchford took for his text, Deut. iv. 32, "Ask now of the days that are past." Most aptly and truly, he said, do these words express your reverent and grateful thoughts as you gather in your beloved house of prayer this night. A commemoration more than usually noteworthy claims your recollection. For, think of all that you can call to mind. Fifty years of faithful and continuous testimony for doctrines and principles which have satisfied the souls of generation after generation. Fifty years of deep, serious, but ever unpretentious religious life, which has been fed and quickened by that trust, and prayer and praise, which have surely made your treasured old Conigre a holy place indeed to you, and nothing less than the house of God and the gate of heaven. And you call to mind other things than these. Ask again of the fifty years gone by since this loved church of yours first enriched with its new beauties the old and cherished faith of its forerunner, and then see how tender, how sacred, how comforting are those personal recollections, which are to me the holiest legacies of bygone faith and life. I know, friends, that in the honoured life of your religious community here, the long flight even of fifty years is but a fragment. We do not forget that the years of its continuous testimony can be reckoned by centuries. And pleasant and very profitable it would be to dwell upon the records of faithfulness in times so distant from our own. But you have called me here for a definite and for an equally sacred purpose. We are to rejoice together in the glad memories of the fifty years of this beautiful church's life, and in the sweet and happy recollection of that beloved old "servant of God and of the Lord Jesus Christ," Samuel Martin, to whom the erection of this fair house of prayer was so very, very largely due. This house of prayer was built not in contentious antagonism to the faith of the good and true of other and of different religious communities, but as a religious house for themselves, a house with its door thrown open wide to any who might seek sympathy with the thoughts and customs of those who faithfully and consistently worshipped here. Those who reared this building did but seek to worship God, as only they could worship Him in their own way, and, therefore, "in spirit and in truth." That was the deep feeling of the founders of this church, as I read it, and I believe and am sure the self-same spirit animates both people and pastor here this day. But how good and pleasant it is to turn to the records of the time and to find from them that the spirit of the builders was such as I have indicated. Listen to the words of the narrator of the experiences of that day, Thursday, October 1, 1857, when this church of yours was first opened for divine service. "It is gratifying to state," the writer says, "that persons of every religious denomination in the town

have aided the congregation in the erection of their new place of worship. One lady, a member of the Established Church, contributed £25, and several other orthodox friends have also given most liberally." Such is the adequate and delightful evidence of the spirit in which your predecessors built this church, and of the kindly and ready appreciation which that spirit met with from the worshippers in other temples round about them. You remember well how it came to pass that Nehemiah and his faithful ones rebuilt the walls of Zion. It was from the simple reason that "the people had a mind to work." And I "speak that which I do know" when I say that if ever a congregation, from its beloved minister to its humblest member, was animated to work, in the truest spirit of self-devotion, it was, in very deed, this congregation of the Conigre. Oh, you know, my friends, and you proudly remember how Samuel Martin went forth to gather aid from kindred spirits up and down the land, and what a splendid measure of success crowned his untiring and self-forgetting efforts. No wonder that those who loved and followed him were moved to emulate his loving services. And so it came about that Mr. William Smith, architect and builder here in Trowbridge, generously made the drawings and superintended the erection of the building; and to their honour and in grateful remembrance of them, let us recollect how two steadfast and sincere souls, John and Jacob Taylor, the master-masons, freely gave the greater portion of the beautiful ornamental stonework that adorns this temple in which you worship. And as it was with the chiefs so was it with the people, the same spirit of earnestness and of thoroughness in the work before them was seen in all. From your beloved old pastor's own lips I heard, how, in his association with the smallest details of the work, which was such a joy to him, he one day, in a darkened corner of the fabric, found a young man labouring by the light of a candle, to set a polish upon the head of a metal bolt, and then as the old minister marvelled at the toil upon an object that few or none might look upon afterwards, the young workman glanced up into the kindly face and said, "Oh, Father Martin, didn't you say to us last Sunday that God's eye was in all places?" Can we wonder that a blessing followed such heart-whole service from one and all? Well might they sing their hymn of thanksgiving on that October day half a century ago, And what a worthy company of his brethren in the ministry gathered round the pastor and his people in the happy moment of their finished task. Worthily did our beloved old friend, the Rev. William James, of Bristol, preach the dedication sermon from those most fitting words from Ezra, "We are the servants of the God of heaven and earth, and build the house that was builded many years ago." Present, too, was that true and cherished friend of all who knew him, the Rev. William James Odgers, of Bath, the venerable Henry Howse, Edwin Chapman, John Lettis Short, and Philip Pearsall Carpenter, all trusted standard-bearers in our churches; and side by side there stood Jerom Murch and Charles Moore and Thomas Jolly, John Leeves, James May

Shattock, and our own honoured friend, Herbert Thomas, of Bristol. And when the services of thanksgiving were continued on the following Sabbath, Henry Solly and Joseph Calrow Means added their "word in season" to the delight of all who heard them. I thank God there are survivors of that good time amongst you still; in their presence, and of their faithful testimony, I must pray them to realise the thoughts it would be unbecoming in me to speak. But you will not wonder if I carry in my heart enshrined amongst my happiest memories of beloved fathers and forerunners in the work of the ministry the recollections at once so happy, and so vivid still, of him whose name and whose lovable spirit are so closely and so lastingly entwined with every holy and dear association of the Conigre. Friends, what can I tell you of Samuel Martin, of which you who worship here are not already fully and rightly cognisant? You will believe how soft and sweet a touch there came upon my own spirit from one whose life was so innocent, so brightly happy, and yet so deeply devout, and so suffused with reverence for God, and for every good word, and deed, and thought. I call to mind his implicit, his unlimited trust, and belief in his fellow-men. I do not believe that in his transparent purity of life and thought he could form an unworthy or an unkind estimate of a single soul. And you know it was just that simplicity and sincerity on his part that armed his loving and persuasive appeals for righteousness, for pity, for every Christian grace, with their real power. And I remember also what lovely capabilities were locked within that warm and earnest heart of his. You and I have heard him from this pulpit; but I have listened to him elsewhere, and before a vastly different audience. Even yet I can call to mind the magic spell with which he held a gathering in a London Music Hall that listened and thrilled and wept as our dear "Father Martin" told them the fadeless story of the Prodigal Son. I tell you of a truth "his word was with power," and well would it be if all of us were permitted so to touch and soften the souls among whom our duty may call us. I remember, too, the terms of real personal friendship and brotherly communion in which he invariably lived and worked with the ministers of every church around him. With the clergyman and the Nonconformist pastor he was as a brother beloved, serving heart and soul with them in every good cause whenever and wherever possible, and well do I call to mind the keen delight with which he showed me a biretta, which, in true brotherly friendship, he had received as a gift from a kind-hearted priest of the Roman Catholic Church. What he was to you, among the young, by the bedside of the sufferer, and by the open sepulchre, your hearts will give a sacred answer when you ask them of "the days that are past." So for fifty years he went in and out among you, alike loving and beloved. And then the quiet shadows lengthened before him, and one of the last affectionate services that William James rejoiced to offer to a friend was rendered to your dear old friend and his when my honoured old predecessor at Lewin's Mead was permitted to gather, and to present to Samuel Martin that testimonial

which so many up and down the land rejoiced to offer as a tribute to Mr. Martin's self-denying life and work and a sign of their widespread and hearty appreciation thereof. And then, at last, the parting came, and the faithful soul left as his best legacy to this church he so dearly loved the impress of his own beautiful and religious spirit. Out of our memory of the past I pray you believe, my friends, there comes a message also. The message is, God abides, duty abides, the remembrance of that sweet life that shines forth from the hill in Galilee remains the same yet, every generation is alike the servant of the living God, and our true and worthy remembrance of the saints that have been must speak in our faithfulness to God and to our fellow-men, and bear fruit in the better lives and nobler faith of ages yet to come.

Collections were taken on behalf of Chapel Funds. Vegetables and fruit were delivered among the poor of the district and congregation.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LIFE OF ELIZABETH P. CHANNING.

SIR.—The American Unitarian Association has just published the "Autobiography and Diary" of Elizabeth P. Channing. I have seen no notice of the book in any English paper, and perhaps some of your readers may not have had their attention directed to its significance. Miss Channing was a woman of the highest intellectual capacity and the deepest and most refined spiritual perceptions, keen but tender, humorous though of most serious purpose, versatile and open-minded, yet faithful at every trial of mind or heart to the light of the eternal truth. Struggling with her own intellectual doubts through many a slow conflict, these touching records, now given to us in this diary, can hardly fail to charm, to elevate, and to encourage.

Dr. Martineau said of her "Kindling Thoughts"—"It reminded me of Amiel's *Journal Intime*, with this characteristic difference, that while his reflections end, as they begin, with thought pure and simple, yours issue in some rule of practice. His exhibit and keep the spiritual life in suspense; yours impel it to realised character and action." This was not only true of her literary work, but emphatically so of her whole life. One need hardly hope for more, than that the Diary now published may extend and perpetuate the ennobling influence so long exerted by her courageous words and moving presence.

FREDERICK BLOUNT MOTT.

THE Government has concluded negotiations for the purchase of the estate of Interliever, on Loch Awe, for the purpose of establishing a Scottish State Forest. The estate consists of over 12,000 acres of rough pasture, and the price appears to have been fixed at about 50s. an acre. It is intended to plant it, and to establish a school of forestry upon it.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Boston, U.S.A.

We are asked to insert the following Address of Greeting from the British Ministerial Fellowship to the Unitarian Ministers of America and Canada. It was presented at the Ministers' Meeting held in Boston on September 30, by Rev. Charles Roper, President of the Fellowship.

"The Members of the Ministerial Fellowship (of Great Britain and Ireland) send sincere and brotherly greetings to their ministerial brethren of the Unitarian Churches of the United States and Canada, on the occasion of the International Congress at Boston, September, 1907. We recognise the interest and importance of this Fourth Meeting organised by the International Council of Unitarian and Other Liberal Religious Thinkers and Workers. A number of our fellow-members are crossing the Atlantic, personally to grip your hands and to feel the thrill and inspiration of your strenuous life; while those who are left behind will be with you in the spirit as fraternal co-workers in the same great field of labour. We gratefully acknowledge our indebtedness to the leaders of thought among you, for the freshness and vigour of their presentations of religious truth. So strong and so many are the ties that bind us together, that notwithstanding the stretch of ocean between, we feel we are indeed One Household of Faith, with a common gospel and a common literature. Your prophets are our prophets, and we rejoice to think that our prophets are also yours. We want you to feel that you have our strong and hearty sympathy in the noble work in which you and your churches are engaged. In many ways your greater achievements inspire and encourage us. We proudly feel that our sympathy with you is reciprocated, and that we together recognise that we are serving in the same holy cause, searching for the same truth in the same fearless way, and looking up to the same God for light and strength and guidance in our common endeavours. The Ministerial Fellowship is an elective body, which was founded in 1899, and now numbers 152 members, every year adding considerably to its roll. By their subscriptions its members are insured for benefit between pastorates, a system we have found most serviceable in many cases, and which we cordially commend to your consideration. You may perhaps profit from our experience in this direction, as we, in our Settlements Bureau and projected Supply Bureau, are trying to learn from yours. We are convinced that in the close co-operation of brother ministers much good may be done for themselves and for the churches which they represent. Brethren, all hail! The contingent that invade your shores come in the glad spirit of peace and brotherly love. We know how heartily you will welcome them as our representatives. We earnestly pray that, in the future, as in the past, we may on both sides of the Atlantic work for the realisation of universal peace and acknowledged brotherhood the wide world over, until men everywhere have beaten their swords into plough-shares and their spears into pruning-hooks. God speed the time when men's energies are wholly devoted to discovering His newer and wider truth, and bringing nearer that glorious kingdom of God for which so many generations of faithful men and women have laboured with unflagging zeal and undaunted hope. We are, in all sincerity, and on behalf of our whole Fellowship, yours fraternally, Charles Roper (president), Dendy Agate (treasurer), J. Crowther Hirst (Settlement secretary), Christopher J. Street (secretary of the Fellowship). June 3, 1907."

The Boston ministers' meeting responded in the following resolution:—

"That we extend a vote of thanks to the Rev. F. C. Fleischer, the Rev. Valentine D. Davis, and the Rev. Charles Roper for their kindness in addressing us; that we hereby express our profound appreciation of their presence among us and the inspiring words they have brought us; that we ask them to bear our fraternal greetings to the English Ministerial Fellowship and all of our fellow labourers for

the great cause of liberal religion in the several lands which they represent, in the spirit which clasps hands across the seas and belts the earth with bonds of sympathetic fellowship." Adopted by unanimous vote of the Ministerial Union.

Atherton.—Chowbent Chapel, "after" very considerable and necessary internal renovations, was re-opened on Sunday, the special services being conducted by Rev. Joseph Wood (Birmingham), and Rev. J. J. Wright, resident minister. At the evening service the spacious old chapel was very crowded, and great satisfaction was expressed concerning the improvements, including the electric lighting. The collections, including a surprise contribution from the young people, amounted to £44. Six weeks previously at the school sermons there had already been given over £56.

Billingshurst.—On Sunday, October 6, at the Free Christian (General Baptist) Church, the harvest thanksgiving services were preached by the Rev. George Lansdowne to good congregations. On Monday evening a service was conducted by the Rev. C. Ginever, of Dover, who took his text from Psalm cxlii: "Except the Lord build the house, they labour in vain that build it." He commenced by referring to a visit he had paid to one of the beautiful buildings of Venice, and to the reply of the priest when he expressed his wonder at the skill of the builders. "Ah! sir," he said, "it was the Holy Spirit that was in them." The church here was built as an expression of reverential feeling, and only as that feeling remained could the work of the church prosper. As with our human bodies, when the activity of life ceased to renew fibre and tissue, then death commenced. What sustained a church was what its members could give to it—not money only, or principally, but loving service. He told the story of the emperor who erected a grand church, and over the portals inscribed his name as its founder, but in the morning found that of "Euphrasia" was substituted for it; when this occurred a second time, and inquiries were made, it was found that Euphrasia was a poor widow, who from her scanty straw palliase had abstracted its stuffing that the horses' feet might not slip in drawing their heavy burdens up the hill. When Kepler, the astronomer, found his students poring over books, he tried to send them direct to Nature herself, with a heart full of love for her and her ways, so they would gain insight and knowledge of them. He instanced the case of a member of his congregation, whose life was one long giving; yet, of all the members, she was most blest by its services. If people did not respond to our endeavours for their good, was it not worth while to ask if we had been too self-centred, if the fault was not in some measure our own? Socrates influenced the wild youths of Athens by his love for and sympathy with them, and the unique part played in the history of the world by Christ himself was due to his overflowing measure of that same spirit. Might God bless the little church whose anniversary they kept to-day, and grant that the work it will do in the future may be more and even better than it had been in the past. Before the service a bountiful tea had been provided in the school-room, of which members and visitors (principally from Horsham) partook. After it a short public meeting was held, in which the Revs. J. J. Marten, C. Ginever, G. Lansdowne, Mr. Tarring, and Mr. William Carter took part. The autumn flowers and foliage were most tastefully arranged, and many of the visitors went home laden with spoils.

Bolton.—Harvest services were held on Sunday, Oct. 13. The services were conducted in the morning by the Rev. Felix Holt, B.A., and in the afternoon and evening by the Rev. J. M. Bass, M.A. At the afternoon service the members of the Bentley Quartet rendered a most excellent programme of music, and in the evening the choir sang the anthem, "Fear not, O Land." The church was tastefully decorated with flowers and fruit, and the collections realised £8 10s. 6d.

Dover.—The hospital collections were taken at Adrian-street Chapel last Sunday, and at the evening service there was a large congregation, when the minister's wife, Mrs. Ginever, gave a very impressive address, her subject being "The Greatest of these is Love." Mrs. Ginever pointed out how little care was given to the sick and the suffering in the ancient civilisations of the world, and contrasted

graphically with this picture the love and tender compassion of the Christianity of Christ.

Deptford.—Deptford G.B. (Unitarian) Church was *en fête* on Wednesday evening, when Rev. A. J. Marchant celebrated his twelfth anniversary, and was publicly welcomed back after his serious illness. After tea Mr. John Harrison presided at a well-attended public gathering. He paid tribute to Mr. Marchant's worth and work, and Mr. George Ward feelingly tendered a welcome on behalf of the congregation. This was heartily supported by Messrs. J. Pallister Young, B.A., LL.D., and J. C. Pain, and Revs. T. G. M. Edwards, W. W. Chynoweth Pope, Jesse Hipperston, and Fredk. Allen. Mr. Marchant, in responding to the welcome, thanked the congregation and his many friends for their prayers and practical sympathy. The chairman first visited Deptford in 1855, when his father conducted Divine worship.

Iford.—At the annual business meeting at Broadway Chambers, where the Sunday evening services are held, Mr. E. R. Fyson, chairman and hon. treasurer, presided over a good attendance. Mr. Walter D. Welford, hon. secretary, presented an encouraging report, showing that the numbers were steadily increasing, in spite of several losses through removals from the district, and that the negotiations respecting the purchase of land in the High-road for the erection of a church were proceeding satisfactorily. The position of the site is excellent, and the purchase is to be completed on November 15. The cost is £425. The treasurer's statements showed that the year began with a deficit of 17s. 11d., and ended with a balance in hand of £2 5s. 7d. They did not owe a single penny, and had made free-will grants to several societies, and transferred £4 to their building fund. The benevolent fund showed a small balance on the right side; and the building fund amounted to £255. The reports were adopted on the motion of Mr. J. Kinsman, seconded by Mr. A. Beecroft. It was mentioned that the Ladies' Sewing Circle—of which society Miss Darlison is the hon. secretary, Mr. J. G. Foster treasurer, and Mrs. Moody president—have been preparing for a sale of work, which will be held early in December. The officers were re-elected, and a committee of nine was appointed. Mr. A. H. Laws resigned his oversight of the musical portions of the services, and proposed Mr. H. Wenman as his successor, promising to render him all the assistance in his power. The motion was agreed to, and Mr. Laws was thanked for his past services; also Miss Keeler for presiding at the instrument. A social evening to welcome the Rev. T. E. M. Edwards home again is being arranged.

Kidderminster: Opening of the New Meeting Congregational Hall.—Sir Edwin Durning-Lawrence, Bart., and Lady Durning-Lawrence journeyed to Kidderminster on Tuesday afternoon for the purpose of the opening formalities, and were the guests of Col. W. H. Talbot, J.P., and Mrs. Talbot, at Whitville. The new hall, which is on the north side of the New Meeting Church, in Church-street, is 70 ft. long by 34 ft. wide and 22 ft. high in the loftiest part, and is capable of accommodating 320 people. It is a really capital building, erected according to plans prepared by a local architect, Mr. A. C. Downton, of Coventry-street, and built by contract by Messrs. Dorset & Co., of Cradley Heath, at a cost of £1,266. The scheme of building such a hall had long been considered, but took no definite and practical form until the advent to Kidderminster of the present minister, the Rev. J. E. Stronge, whose efforts were heartily supported by a working committee of members of his congregation. Despite an inconvenient downpour of rain a goodly company of supporters and friends of the cause assembled at the New Meeting Church, and there awaited the arrival of the distinguished visitors, Sir Edwin and Lady Durning-Lawrence. Col. Talbot, who is chairman of the Building Committee, was accompanied by Mrs. Talbot; and supporting him were the Rev. J. E. Stronge (hon. sec. to the Committee), Messrs. B. Hepworth, J.P., J. Rea, J.P., A. G. Hopkins, W. Winbury, and D. Campbell (the Building Committee), Revs. R. R. Symons (Wesleyan), E. D. Braimbridge (Congregational), J. H. Kelly (Baptist), R. Curzon (Primitive

Methodist), J. Wood (Old Meeting, Birmingham), A. H. Shelley, secretary to the Midland Christian Union (Dudley), W. C. Hall (Small Heath), and C. D. Badland; Mr. Peter Adam, J.P., Mr. Byng Kenrick (President of the Midland Christian Union), and representatives of the various committees organised for the purposes of the bazaar. On the arrival of Lady Durning-Lawrence, a procession was formed to the new building, her ladyship having been presented with a golden key (given by the architect, Mr. C. A. Downton) by Miss Stooke, with a request that she would formally open the doors of the main entrance to the hall. Admission to the interior being gained, Col. Talbot escorted Lady Durning-Lawrence to the platform. At this time there was a large and representative gathering. At the rear of the ample platform was the beautiful Sunday-school banner, notifying that the schools were founded in the year 1785; and as soon as the ladies and gentlemen had taken their seats on the platform, Miss K. Watson, on behalf of the ladies of the New Meeting congregation, asked Lady Durning-Lawrence's acceptance of a bouquet of yellow and bronze chrysanthemums, to which trailing greenery was attached, and thanked her for coming to Kidderminster to open the New Meeting bazaar. After the singing of the hymn, "All people that on earth do dwell," Col. W. H. Talbot, before giving the interesting details of the undertaking for the erection of the hall, said it was a great pleasure to him to see the completion that day of a work for which the New Meeting congregation had been labouring for some ten years past. The hearts of the people, he said, had been in the work; subscriptions towards the object in view came from here and there; the necessary land for the site of the hall was obtained; and when the Rev. J. E. Stronge came to the church about two years ago he put new life into the old committee, who then began their great work with hopes of success, which had continued down to that day, when they occupied that beautiful hall for the first time. The history of the hall and of the work done had better be left in the hands of the secretary, Mr. Stronge, but he (the chairman) wished to publicly mention two families of the congregation who had greatly helped them, not only in the work but with their subscriptions. He referred to the Stooke and the Badland families, who had given 400; while many humble people living amongst them had also made great sacrifices for the cause they had at heart as a congregation, and as townspeople they ought to thank them for it. Mr. Talbot concluded by reading an apology for the absence of Ald. Parry, who sent a cheque for £2 2s. towards the building fund. The Rev. J. E. Stronge next spoke, as hon. secretary to the Building Committee, and remarked that that was not the occasion for speech making, but for buying and selling. Dealing with the early history of the scheme of building, Mr. Stronge said he was told on coming to Kidderminster that he would never raise the necessary money, a good deal of cold water being thrown upon the scheme, although the people really wanted the hall. A sum of £300 was wanted to clear off all their debts and they were trying, by means of that bazaar, to raise as much as they could; and although he did not know how much money's worth the goods on the stalls represented that afternoon, yet he ardently hoped all would be sold and the money they wanted realised before the sale came to an end. The New Meeting were a congregation that could not have a big debt. In a year and a half they had raised something like £1,200; and the friend who gave him a start when he went in fear and trembling to beg from him was Sir Edwin Durning-Lawrence, who gave him £25; Sir John Brunner and Mr. Byng Kenrick, chairman of the Midland Christian Union, were also handsome subscribers to the Building Fund; and though he only received £40 out of Birmingham, he was hoping that sum would be augmented in the future and that the Birmingham friends would help to clear off whatever deficit there might remain after the sale of work. Mr. Stronge said the new Congregational Hall was wanted at the New Meeting Church, because there were so many societies connected with it that needed to be properly housed and whose work might be enlarged when they had a proper place to meet in. The Guild of the Good Shepherd had a membership of over 100, and the Young People's

Social Union had greatly increased during the last two years, and there were hopes that it would double itself in the present season; and he was hoping that this institutional work connected with their church would keep the young people united to the church and bring it into their daily life, making them feel that religion was a thing for this world—to bless, comfort, and help them to struggle against the temptations and to lift themselves above the troubles and trials of life. The Rev. Joseph Wood, in a happy speech, congratulated the New Meeting congregation and the friends of their church upon the successful issue of the great work to which they had set their hands, and said he was delighted that the Kidderminster people themselves had done so well. Mr. Wood spoke of the pleasure he experienced in visiting Kidderminster, which was the home of the Guild movement in connection with the Unitarian denomination, and said it had spread to fifty other societies, each successful church possessing a successful Guild. The proper equipment of a modern church meant a great deal more than the material part of it; it indicated that that church had become not only a religious institution but a social force, and was adapting itself more and more to social reforms. Down to sixty or seventy years ago religion might be said to have consisted with the saving of one's self; to-day it consisted largely in saving one's neighbour as well; and in their new building, opened that afternoon for social use and service, very great things might be done for themselves and their church. At the New Meeting they had the people to do these things: they had an able and devoted minister, the church had many devoted friends, and it had a large congregation; and it was in their power, now they had that beautiful building at their service, to lay themselves out in various directions for useful service to the community. The Rev. E. D. Braimbridge said that the New Meeting Church was so broad and the new hall so large that it would embrace everyone who could get in, whatever might be their definite convictions religiously or socially. It had been built to do good, and as Jesus Christ went about doing good, that hall should be named after Him. He would like it to be understood that he was not the only representative of the other churches in the town, because near him were the ministers from the Primitive Methodist and Wesleyan denominations, and he said that because it must be clearly understood that the minister of the New Meeting Church in Kidderminster enjoyed the confidence and sympathy of all the other branches of the Free Churches in the town. Colonel Talbot said he thought the thanks of all were due to the architect and the builder of the new hall for having so successfully, faithfully, and straightforwardly carried out their work. Their choice in regard to both gentlemen was most fortunate. He would now ask Lady Durning-Lawrence to declare the bazaar open. (Applause.) Lady Durning-Lawrence, on rising to open the bazaar, was heartily received. She said it afforded Sir Edwin and herself very much pleasure to visit Kidderminster that afternoon. She could not say that she felt altogether in the midst of strangers, for she had often heard of Kidderminster and of their esteemed chairman, Mr. Talbot, and of all that he had done for Unitarianism and for the town of Kidderminster. She also had the great pleasure, when they were in London, of knowing their present minister and his wife, Mr. and Mrs. Stronge. She had to thank the congregation, through Miss Watson, for their beautiful bouquet, and should always remember their meeting that day and the opening of their new hall through the beautiful key which Miss Stooke had most kindly presented to her. She wished them all success in the future of that hall, and felt that it was sure to be successful, because there were those belonging to the congregation and surrounding her who would make it a success. It was not only the minister who could unite and build up a congregation; a minister could not do everything; it was the committee and the congregation working with him that made the church successful. She could only again express Sir Edwin Durning-Lawrence's and her own pleasure in coming to Kidderminster to open that new Congregational Hall. She had now to declare the bazaar open and hoped it would be a great success. On the motion of Mr. B. Hepworth, J.P., seconded

by Mr. J. Rea, J.P., a hearty vote of thanks was tendered to Lady Durning-Lawrence for her presence and patronage. Sir Edwin Durning-Lawrence, on rising to acknowledge the vote of thanks, was warmly received. In a brief reply, he said he should like to give them a thought as a motto, which had been very much the comfort and guide of his life, and which, he hoped, they would take away with them and retain in their memory; it was the words of Macaulay: "It is not that vice and misery are increasing among us, but that our eyes are increasingly open to the vices and miseries that exist." He knew of nothing, added Sir Edwin, which had been such a joy to himself in life as that, and he hoped it would encourage them to put their shoulders to the wheel and help on all good works which had for their object the righting of all social and other wrongs. Mr. W. Byng Kenrick, representing the Association of Churches in the Midland District, moved the thanks of the company to Colonel Talbot for presiding. The Rev. C. D. Badland seconded, and the vote was carried with acclamation. Colonel Talbot, in reply, acknowledged the help he had received as chairman of the building committee from many quarters, and said his thanks were due to the workers and to everyone connected with the congregation, and to others outside who helped in many ways, thus showing sympathy with them in their work.

Lewin's Mead Domestic Mission.—On Sunday the harvest festival services were held. The chapel had been most attractively decorated, considerable taste having been shown by the ladies who had undertaken this. At the afternoon service for young people, the devotional part was taken by Mr. Croasdale, the assistant superintendent of the Sunday-school, and Mr. Graham, the new missionary, gave an address on "Sowing and Reaping." In the evening the chapel was crowded, seats being placed in the aisle. Mr. C. Gawler read the lessons, and Mr. Graham preached an appropriate sermon on "Thankfulness." The choir, under the able conductorship of Mr. W. G. Fry, rendered two anthems very acceptably. On the day following the harvest tea took place, and with this was coupled a welcome meeting to the new missionary. Mr. Graham has been in Bristol over two months, and immediately on his arrival a meeting of the committee and workers was held to welcome him, but the congregation expressed a wish for a more public recognition. At the evening meeting the mission hall was full, and a very genial and happy feeling pervaded the whole proceedings. Mr. Philip J. Worsley, J.P., presided, and addresses were given by the Rev. A. N. Blatchford, B.A.; Councillor Crabtree, representing the Todmorden Unitarian Church, of which Mr. Graham has been a prominent worker for a good number of years; Mr. W. Hall, Oakfield-road Church; Mr. J. Kenrick Champion, treasurer of the mission; Mr. T. Gaylard, representing the Sunday-school; Mr. W. G. Fry, on behalf of the church; and Mr. Graham. Letters of apology for non-attendance were read from the Rev. E. I. Fripp, B.A., and Mr. Colborne. A very enthusiastic spirit prevailed throughout the meeting, and the hope was expressed that the hearty welcome given to Mr. Graham would be followed by more earnest work on the part of all, and that the mission would grow both in usefulness and in numbers.

London: Essex Church.—On Wednesday next, at 8 p.m., the Rev. Frank K. Freeston will begin in the schoolroom a course of lectures on "The Story of a Heresy." These are intended to trace out the development of Unitarian thought as seen in the lives and teachings of its successive pioneers, and are arranged in the interest of inquirers, Guild members, and others.

London: Islington.—Harvest festival services took place last Sunday at Unity Church, and were especially interesting on account of the Rev. E. Savell Hicks occupying the pulpit for the first time after his return from the Boston Congress. The reading of the lessons by Mr. Hicks always rivets the attention, and his rendering of various passages from the Psalms in the morning was very impressive, the final verse forming the text of his sermon: "Let everything that hath breath praise the Lord. Praise ye the Lord." The sermons, both morning and evening, were eloquent and inspiring, and contained a few

references to his experiences in America. Appropriate anthems were sung by an augmented choir, with much power and expression. The decorations of the church were very artistic, and were arranged by the ladies, the teachers, and Sunday scholars. Friends from a distance united with the congregation in very kindly supplying corn, fruit, flowers, and autumnal gleanings—golden bracken from Aviemore being grouped with silvery honesty from Weybridge and teasles from Bognor. Large congregations assembled at both services, especially in the evening, when the church was crowded. At the harvest festival there is always a reunion of old friends, and after the evening service an opportunity is given for social intercourse, as a short informal gathering is held in the schoolroom, when visitors may, if desired, become acquainted with the minister and the officers. Last Sunday evening, Mr. Alfred Wilson, the treasurer, took advantage of the meeting, and offered a few words of hearty welcome to the Rev. E. Savell Hicks, upon his return home; to which the latter warmly responded in his usual genial manner. It is rumoured that on one of the Literary Society's Thursdays, Mr. Hicks will give an account of his visit to America, and his impressions of the Boston Conference.

London: Kentish Town.—On Sunday last the harvest thanksgiving services were held, conducted in the morning and evening by the minister, the Rev. F. Hankinson. There were large congregations. In the afternoon there was a children's service conducted by Mr. A. Savage Cooper (the president of the Laymen's Club). The children from the Rhyl-street Mission had been invited, and attended in large numbers. The church was very prettily decorated. Mr. Hankinson is doing an excellent work in Kentish Town, and is cultivating the social side of the church life. The social institute inaugurated by him has been very successful, and the programme for the coming session (which opens on November 7 next with a talk on Women's Suffrage by Mrs. Pethwick Lawrence) bids fair to rival its predecessors.

London: Stepney Green.—Encouraging harvest thanksgiving services were held last Sunday. A series of Sunday evening addresses has been arranged dealing with topics raised during the Van Mission. Among the week-night activities just resumed are singing and dancing classes conducted by ladies, Band of Hope, Life Saving Club, the Temperance Society under the leadership of Mr. W. R. Marshall.

London: Stoke Newington Green.—A series of quite remarkable sermons on "The Lord's Prayer" are being delivered morning and evening, during this month, to enlarging congregations, by the newly-appointed minister, Dr. Foat, M.A., who is perhaps known in educational circles, at present, more widely than in religious. Dr. Foat—whose Doctor's degree is in literature, and whose Master's Arts degree, as well as his D.Lit., was won at the London University—is still a young man with the future well before him. Dr. Foat's texts on Sunday last were, in the morning, "As it is done in Heaven," and in the evening, "Our Daily Bread." Both sermons displayed a depth of knowledge and insight, wide reading and culture, and an original bent of mind which illuminated the old theme and the too familiar words with new and surprising light and force, and revealed a profound understanding of the religious, social, and economic conditions which operate in the midst of, and constitute a challenge to the churches of to-day, to which, the preacher urged, the churches must be prepared to give some answer and guidance, if they were to retain their hold upon the people. Next Sunday, Dr. Foat will deal with the clauses, "Forgive us our Trespases" and "Lead us not into Temptation." The musical portion of the services at "the Green" are bright and inspiring, and the choir, under the able and genial conductorship of Mr. F. W. Turner, does not assert itself aggressively over the congregation, but just renders that leadership which is most helpful to congregational singing, of which Newington-green furnishes so excellent an example. The whole service, whether in the more liturgical form of the morning, or the freer and more untrammelled and spontaneous form of the evening, is surely worshipful and Christian;

and we think if it were more widely known in the neighbourhood, that before the Bi-centennial celebrations of next year the Church would find itself too straitened to contain the worshippers.

Middlesbrough.—The harvest thanksgiving services were held in the above church on Sunday last. The services were conducted by the pastor, Rev. W. H. Lambelle. The thanksgiving service was of twofold interest, including the welcome home of the pastor after his visit to America. Large congregations assembled at each service. On Monday a fruit banquet was held, and a sale of fruit brought to a close a successful festival. On October 2 the winter session was opened by a social evening, arranged and carried out by the young men of the church. It was well attended and very encouraging. During the absence of Mr. Lambelle the services have been conducted by lay preachers, and the thanks of committee and congregation are due to them all for the conduct of the services.

Midland Lay Preachers' Association.—The bulk of the members of this Association met at Waverley-road Church, Small Heath, Birmingham, on Saturday afternoon last. Mr. W. H. Nightingale presided, and Mr. R. A. Clarke read a paper on "Emerson and Popular Theology." Criticisms followed, the object of the meeting being the mutual assistance of the members by free speech on the strength and weakness of their utterances. A very stimulating and helpful exercise resulted, and it was determined to follow up the meeting by a similar one in January, when Mr. Frank Taylor, of Stourbridge, will submit a sermon for criticism. Mr. Clarke was cordially thanked for his excellent paper.

Newchurch.—On Saturday interesting gatherings were held in connection with Bethlehem Unitarian Church, Newchurch, at the installation of the new minister, the Rev. James Shaw Brown. The proceedings commenced by a service in the church in the afternoon, at which an excellent sermon was preached by the Rev. J. Estlin Carpenter, M.A., D.D., D.Litt., principal of the Manchester New College, Oxford. At 5.45 an organ recital was given by Mr. R. O. Holt. In the evening there was a public meeting in the church. Mr. John Horsfield, president of the church, occupied the chair, and was supported by Principal Carpenter, the Rev. J. Shaw Brown, Rev. R. T. Herford (Stand), Rev. T. B. Evans (Heywood), Rev. A. W. Fox (Todmorden), Rev. W. Rupert Clark (U.M.F.C., minister, Newchurch), Rev. Rhoslyn Davies (Rawtenstall Unitarian), Mr. David Healey (Heywood), Mr. James Edward Ashworth, and Mr. R. J. Hall (a student at the New Manchester College, Oxford). Principal Carpenter, who had a very warm greeting, said it gave him great pleasure to take some share in the ordination of Mr. Brown. It was always interesting to a teacher to see those with whom he has been connected, if only for a short time, going forth to an occupation which he held to be the most important one in life. And on this occasion he took an especial interest in the event, partly because their previous minister, Mr. Shaw, went through the same college, and because he had heard from him of the strenuousness and energy of that congregation; and partly because he felt how much a religious communion was enriched by those who came to them, as Mr. Shaw Brown had done, from other churches, bringing them the experience they had gained in different fields, and the sincerity of conviction which had led them into their own fellowship. He felt sure they would have in Mr. Brown a leader who would be in the highest degree helpful to their life and work, and he earnestly desired that many years of prosperous ministry and deepening affection may unite him and them together. But they must not forget that the success of the work of the church also depended largely on themselves. He along with his brother ministers knew how great was the inspiration and support that came to them from well-filled pews and regular attendance. That had much to do with a church's vitality and effectiveness. Let them open their hearts to their minister when he visited them in their homes, and let him know when they felt his ministrations had been helpful to them. Then they must not forget the duty of the church to the outside public—to those, he meant, who showed no interest in religion, and who were

wandering away from all those higher things of morality and faith which it was the duty of their church to foster. They must make warfare against worldliness and sin. More and more were the churches being drawn together to co-operate in work for the good of all. May that church take its share in that great work, and may the presence of ministers of other denominations there that night be a prophecy to Mr. Brown of the strength they may receive from them, and which they in their turn may render to their common cause. (Applause.) Mr. David Healey, of Heywood, welcomed Mr. Brown on behalf of the North-East Lancashire Unitarian Missions. He hoped the teachers and scholars would make great efforts to carry the work at that place to a grand and successful end. He had much pleasure in extending the welcome to Mr. Brown. (Applause.) The Rev. T. B. Evans (Heywood) extended a cordial welcome to Mr. Brown on behalf of the neighbouring Unitarian churches. The Rev. A. W. Fox (Tadmorden) gave Mr. Brown a similar welcome on behalf of the North-East Lancashire Unitarian Sunday School Union. Rev. W. Rupert Clark (Bethesda U.M.F.C.) said, speaking as a Methodist, he might say their differences were superficial and their agreements were fundamental. (Hear, hear.) They were all making against any form of wrong, and were desirous of seeing the kingdom of righteousness come upon earth. (Hear, hear.) As one with a different doctrine to their own he very heartily and cordially welcomed Mr. Brown to Newchurch; assured him of his brotherly regard, and as far as possible his cordial co-operation. He trusted he would have good health; the favour of the people; the blessing of God; and a most successful ministry. (Applause.) On the motion of the Rev. J. Shaw Brown, seconded by Mr. George W. Hitchen, a hearty vote of thanks was passed to Principal Carpenter, the other ministers on the platform, the members of the Ladies' Aid, and the corresponding secretary, Mr. George Howarth.

Swinton.—The Rev. Wm. McMullan, who has succeeded the Rev. W. E. George, M.A., as pastor of Swinton Unitarian Church, was formally inducted to the ministry at a special service held in the Church on Saturday afternoon. The service, which was well attended, was conducted by the Rev. J. E. Manning, M.A., tutor at the Home Missionary College, Victoria Park, Manchester, where Mr. McMullan was until recently a student. He urged that the cultivation of the higher life should ever be the main object of the preacher, and that to that end he should devote his best energies, remembering that matters social and political were, after all, secondary considerations. He hoped, too, that whilst the congregation as a whole would have the benefit of the minister's zeal and devotion, the children would be his special care, since upon them would devolve the church work of the future.—The anthem, "Praise the Lord, ye heavens adore Him," having been sung by the choir, the Rev. Principal Gordon, M.A., proceeded to give the customary charge to the congregation. In an eloquent address he pointed out the duties of the congregation towards the minister, duties which, he said, were all the more responsible because in the appointment the congregation had exercised an absolutely free choice. Apart from regular attendance at the services of the church, it was the duty of the congregation to cordially support the minister in every department of his work, and to encourage him in the arduous task he had undertaken. The Rev. Ambrose Bennett, M.A., of Monton, then welcomed his young colleague to the ministry, and in extending to him the right hand of fellowship expressed on behalf of the neighbouring sister church the hope that his labours would be blessed. In responding to the welcome, the Rev. W. McMullan referred in feeling terms to the valuable work accomplished by his predecessor at that church, and said he should strive to be a worthy successor. He would endeavour to pursue his work in a progressive missionary spirit, and to spread as far as possible the Unitarian faith, which, because of its simplicity, would commend itself to all men. An impressive service concluded with the singing of Charles Wesley's hymn, "Speak with us, Lord, Thyself reveal." The school-room was well filled for the meeting which took place in the evening, when the new pastor received a most enthusiastic welcome. The

proceedings were presided over by Mr. Richard Robinson of Bowdon, formerly of Swinton Park, and amongst those present were the Revs. Principal Gordon, M.A., P. M. Higginson, M.A., A. Bennett, M.A., Neander Anderton, B.A. (Pendleton), H. Dawtrey, B.A. (Broughton), and Miles Hanson (Trinity Congregational Church); Councillor Higgin (Monton), Mr. Fletcher Robinson (Pendleton), and Mr. Geo. H. Leigh. A number of students from the Home Missionary College also attended to join in the welcome to their former colleague. The church secretary (Mr. J. Cadman) read letters which he had received from three former pastors of the church (Revs. W. Harrison, J. Moore, and W. E. George), also the Rev. P. Carrotte and Mr. J. Birkby, expressing regret at their inability to attend, and their best wishes for the success of Mr. McMullan's ministry. The chairman, in the name of the church and school, offered the new pastor a hearty welcome, and said that, speaking from his own experience of the congregation whilst staying at Swinton, Mr. McMullan would find that the people of whom he would have charge were kind and warm-hearted, and ready to support him to the best of their power. The Rev. Miles Hanson, who was cordially received, spoke in felicitous terms of Mr. McMullan's advent to the district, and said, as a neighbouring minister, he bade him welcome as a fellow-worker in the great cause they all had at heart. Principal Gordon expressed his good wishes in a speech couched in humorous vein, and the Rev. N. Anderton added a welcome on behalf of the Manchester and District Presbyterian Churches. Mr. McMullan received an ovation on rising to respond, the whole audience rising and applauding with great heartiness. Speaking with considerable emotion, he thanked the congregation for the warmth of their welcome, and assured them that nothing should remain lacking on his part to make himself worthy of their good wishes.

Taunton.—Very effective was the decoration of Mary-street Chapel for the harvest festival on Sunday, Oct. 6, considerable care having been taken to arrange the flowers, fruit, and other harvest emblems to the best advantage. The ladies responsible for the work included Mrs. C. J. Goodland, Mrs. Duckworth, Mrs. Philpott, the Misses Philpott, Mrs. Bond, Mrs. Rex, and Miss Venner, and their kindly efforts were much appreciated by the congregation. The Rev. R. Finnerty, of Ilminster, was the preacher for the day, and his appropriate sermons were listened to by good congregations. At the evening service the choir gave an admirable rendering of the anthem "The Lord is good" (Caleb Simper), the solo being effectively taken by Miss Duckworth, while the quartette was sung by Miss Duckworth, Miss Tottle, Mr. J. Duckworth, and Mr. Philpott. Altogether the choir sang exceedingly well, rendering the well known harvest hymns as well as the anthem. Miss Philpott ably presided at the organ. In the afternoon a successful musical service was held for the children, who heartily joined in the singing of special hymns and anthems. They had been trained by Miss Philpott and Miss Venner. Another pleasing feature of this service was the offerings of flowers made by the scholars to be afterwards sent to the sick and aged members of the congregation. The children were addressed by the Rev. R. Finnerty. As in former years the collections for the day were on behalf of the Taunton and Somerset Hospital.

Wandsworth.—On Sunday last the Rev. W. G. Tarrant was "welcomed home" after his tour in Canada and his visit to the Boston Council by the congregation and Sunday-school. There were large attendances, in the evening overflowing, and hearty greetings were given not only to the minister, but also to the secretary, Mr. H. B. Lawford, who as past-president of the Laymen's Club has had a conspicuous share in the meetings at Boston and elsewhere. The services were of a specially joyous character, combining the harvest thanksgiving with a commemoration of the twenty-second anniversary of the opening of the church building. In the morning Mr. Tarrant spoke of the marvellous power given to man, and the need of consecrating it to highest uses; in the evening he invited "hermit" thinkers to come from their seclusion to gain and give the benefits of religious fellowship. The festival music, under the direction of Mr. H. W. James, was much appreciated; and the decorations,

which included a large inscription on the porch screen—"Welcome Home"—were appropriately beautiful. All points forward to a season of unusual activity.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 20.

Acton, Creffield-road, 11.15, and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. R. W. PETTINGER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. CLEMENT PIKE.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A. Harvest Festival.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
 Wandsworth, Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Mr. DELTA EVANS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufacture: London, W.C.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. W. J. JUPP.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. J. E. ODGERS, M.A., of Oxford.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 GUILDFORD, Ward-street Church, 11, "The Latent God in Us"; 7, "Revivals True and Forced." Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABEYSTWITH, New Street Meeting House, 11 and 6.30, John Wm. BROWN.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-st., 6.45, Rev. RAMSDEN BALMFORTE.

BROADWAY AVENUE CHURCH
BRADFORD.

SALE OF WORK,

November 6 and 7, 1907.

Object: Piano, Crockery, &c., for Social Work. Gifts of Goods and Money urgently needed.

WM. ROSLING, Minister, 201, Parkside-road.
J. A. MITCHELL, Sec., 42, New Cross-street.

THE BRITISH AND FOREIGN UNITARIAN
ASSOCIATION.

A MEETING of the Council will be held at Essex Hall, Essex-street, Strand, on Tuesday, October 29. Sir WILLIAM B. BOWRING, Bart., President of the Association, will take the Chair at 4 p.m. Any notices of motion by Members of the Council should reach me at Essex Hall by Monday, October 21.
W. COPELAND BOWIE, Secretary.

WILLIAMS AND NORGATE.

READY.—Large crown 8vo, cloth, 6s.

THE SOUL OF PROGRESS.

By the Right Rev. J. EDWARD MERCER, D.D., Bishop of Tasmania.

Being the Moorhouse Lectures for 1907. The First Series delivered under this Lectureship.

JUST READY.—320 pp., large crown 8vo, 6s.

NEW THEOLOGY SERMONS

By Rev. R. J. CAMPBELL, M.A., City Temple, London.

"Most important of all, if anyone still harbours the idea that progressive religion has no 'message,' no 'Gospel,' no fine preaching-fibre, a perusal of these sermons should disillusion him."—CHRISTIAN WORLD.

JUST READY.—Crown 8vo, cloth, 5s.

THE HISTORICAL EVIDENCE
FOR THE RESURRECTION
OF JESUS CHRIST.

By KIRSOPP LAKE, M.A. (Oxon.), Professor of N.T. Exegesis in University of Leiden.

HARNACK'S NEW TEST STUDIES.

VOL. I. READY.—Crown 8vo, 6s.

LUKE, THE PHYSICIAN.

By ADOLF HARNACK, D.D.

NEW VOLUME JUST COMMENCING.

OCTOBER NUMBER READY. 2s. 6d. net; 2s. 9d. post free.

THE HIBBERT JOURNAL.

Subscriptions, commencing with any issue, 10s. per annum, post free.

CHIEF CONTENTS:—

NATURALISM AND HUMANISMBy Prof. F. J. E. WOODBRIDGE.
 THE UNIVERSE AS PHILOSOPHERBy L. P. JACKS.
 ARE WE PARTS OF NATURE?By Prof. ROBERT MACKINTOSH.
 PROGRESS AND REALITYBy G. F. BARBOUR.
 ACTION AND REACTION OF CHRISTIANITY AND HINDUISM IN INDIA.
 By the Rev. N. MACNICOL.
 THE GOSPEL OF KRISHNA AND OF CHRISTBy MAUD JOYNT.
 THE STATE OF THE DEADBy the Rev. DAVID PURVES, D.D.
 ON CERTAIN ALLEGED DEFECTS IN CHRISTIAN MORALITY.

By Prof. JAMES SETH.
 THE "DEFENCE" OF THE FOURTH GOSPELBy Prof. B. W. BACON.
 TRUST, FAITH, BELIEF, CREEDBy Prof. HENRY GOODWIN SMITH.
 "DIRECTIVITY"By Prof. G. HENSLOW.
 WHAT AND WHERE IS THE SOUL?By HUGH MACCOLL.
 WAS JOHN CALVIN A REFORMER OR A REACTIONARY? By Prof. T. C. HALL.
 DISCUSSIONS, REVIEWS, BIBLIOGRAPHY OF RECENT LITERATURE.

WILLIAMS AND NORGATE, 14, Henrietta Street, Covent Garden, London, W.C.

JUST PUBLISHED.

Crown 8vo, cloth, 184 pp., 2s. net, postage 3d.

PAUL.

By Prof. Dr. W. WREDE.

With PREFACE by

J. ESTLIN CARPENTER, M.A., D.Litt.

Foolscap 8vo, cloth, gilt top, 80 pp., 1s. net,
postage 2d.

RABBI, MESSIAH,
MARTYR.

A Modern Picture of the Story of Jesus.

By HERBERT RIX, B.A.

Book Room, Essex Hall, Essex St., Strand, W.C.

BOOKS WANTED.

25s. each offered.
 Brewers Henry VIII.
 2 Vols. 1884. Jesse's George Selwyn. 4 vols. 1843.
 Tennyson's Lover's Tale, 1833. Keats' Poems, 1817.
 1818, or 1820. Desperate Remedies, 3 vols. 1871. Strange
 Gentleman, by Boz, 1837. Rosamund Gray, 1798.
 Curzon's Persia, 2 vols., 1882. Symonds' Italian Lit.,
 2 vols., 1881. Jane Eyre, 3 vols., 1847. Poems by Two
 Brothers, 1827. Alice's Adventures, 1865 or 66. Chaucer,
 6 vols., 1845. Churchill's Poems, 3 vols., 1844. Books
 bought in any quantity for prompt cash.—HOLLAND
 BROS., 21, John Bright Street, Birmingham.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now
being issued at 4 per cent. Interest free of
Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER
CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own
house.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

CHARLES A. PRICE, Manager.

"THE UNITY."—Magazine for
Unitarian Propaganda. Adopted by
churches with or without local page. Issued
for last Sunday in each previous month.
One copy post free, 1d.—1s. 6d. a year; 9d.
per dozen; 3s. 6d. per 100; extra charge local
page.—Address to EDITOR, The Parsonage,
Mottam, Manchester.

PLAYS FOR YOUNG PEOPLE.

By HENRY W. HAWKES.

Suitable for Children's Winter Gatherings, Tea Parties, Prize-giving Evenings, &c., also for Home Representation.

1. ROBIN HOOD.
2. DICK WHITTINGTON.
3. CINDERELLA.
4. THE BABES IN THE WOOD.
5. BEAUTY AND THE BEAST.
6. WILLIAM TELL.
7. KING AMOR.
8. THE UNAMBITIOUS QUEEN.

Price 3d. each net, by post 3½d.; the Set post free for 2s.

"These simple and interesting little plays are written gracefully and with good taste, and might, by the elder children, be performed very effectively."—*Schoolmaster*.
 "These are very taking little dramas on familiar stories. The 'Plays' are written in rhyme, and are of good tone without being too didactic. They are just the thing for our juvenile societies, Bands of Hope, &c. They are published in neat form."—*Inquirer*.

By AUNT AMY.

PRINCESS MAY AND HER WONDERFUL LAW.

A FAIRY PLAY IN THREE ACTS.

Price 3d. net, Postage 1d.

The *Literary World* says:—"Few methods of enjoyment yield more genuine fun to young folks than that of dressing up and acting before a friendly audience. The difficulty often is, what to act. Here is a delightful child's play in three acts, that is simple without being silly."

London: PUBLISHED BY B. C. HARE, 5, ESSEX STREET, STRAND, W.C.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

CARETAKERS for Essex Hall.—Man and wife (without children) wanted as Caretakers by the Essex Hall Trustees.—Applications, stating age and experience, along with three testimonials, should be forwarded without delay to W. ARTHUR SHARPE, Esq., Essex Hall, Essex-street, Strand, London, W.C.

WANTED, Lady to help with children and lighter household duties. Swiss, German, or English.—Mrs. BUNFORD, Cartref, Wistaston, Nantwich.

YOUNG LADY, 18, desires engagement as GOVERNESS to one or two little boys. Well educated and experienced.—Address, "N," INQUIRER Office, 3, Essex-street, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD and RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
 Send to WARDEN for Prospectus.

PRETTY COTTAGE at Garden City. Paying guest received. Bedroom or Bed-sitting-room. Meals with hostess. Vegetarian or ordinary cooking.—N. R., INQUIRER Office, 3, Essex-street, W.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

SOMERVILLE SCHOOL, ABERYSTWYTH. Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.
 PRINCIPAL ... MISS MARLES-THOMAS.

BESTREBEN HIGH SCHOOL, 197, Willesden Lane, London, N.W. Recognised by the Board of Education.

Principals: Miss COGSWELL and Miss MACDOUGALL.
 A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—
 Cambridge Locals: 11 entered; 11 passed
 2 First Class Honours were gained.
 6 Third Class Honours were gained.
 12 Distinctions were gained.
 R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.
 One girl first in England, in German.
 One girl first in England, in Religious Knowledge.
 Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, W.C.

BLOUSE FABRICS of unique value, at practically wholesale prices, 6½d. yard upwards. Write to HUTTON'S, 5, Larne, Ireland, for Autumn Samples, and you will see details of some remarkable bargains.

SUBJECTIVE IMMORTALITY.—An Easter Sermon. By ROBERT B. DRUMMOND, B.A. Price One Penny. London: PHILIP GREEN.

BARGAIN.—"Coming Day," 11 Vols. Clean, good condition. 1s. per vol, 10s. the lot.—THOMPSON, Stationer, Stump Cross, Norwich.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
 13, LISLE STREET
 NEWCASTLE-ON-TYNE.
 Under the direction of Geo. G. LAIDLER.

PROVINCIAL ASSEMBLY
 Of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties.

THE NINETEENTH
ANNUAL MEETING

WILL BE HELD AT
Rosslyn Hill Chapel, Hampstead,
On THURSDAY, OCTOBER 24.

Religious Service, 11.30 a.m.

Preacher: **Rev. L. P. JACKS, M.A.**, of Manchester College, Oxford.

The Service will be conducted by the Rev. W. J. JUPP, of the Free Christian Church, Wellesley-road, Croydon. Collection in aid of the funds of the Assembly. Luncheon in the Drill Hall, Heath-street, 1.15 p.m. Business Meeting in the Chapel, 2.30 p.m. Rev. FRANCIS H. JONES, B.A., President, in the Chair. Tea in the School Room, 4.45 p.m. Organ Recital, 5.30. Evening Meeting and Conference at 6 p.m. in the Chapel, when the Rev. JOSEPH WOOD, of Birmingham (President of the National Conference), will read a Paper on "Congregational Independence in a Co-operative Age," to be followed by Discussion. Tickets for the Luncheon, 2s. 6d., may be obtained of the Church Secretaries, and of Mr. HALE, at Essex Hall, Essex-street, Strand, W.C., or of the Hon. Sec., Rev. FREDERIC ALLEN, 5, Holland-grove, London, S.W.

NOTE.—The nearest railway stations are "Hampstead" on the Charing Cross and Hampstead Tube, and "Hampstead Heath" on the North London Railway.

FOR PULPIT SUPPLY, address UNITARIAN MINISTER, 46, Wray-crescent, Tollington-park, London, N.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.
 Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom. Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, October 19, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3409.
NEW SERIES, No. 513.]

LONDON, SATURDAY, OCTOBER 26, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	673
LEADER:—	
The Hague Conference	680
ARTICLES:—	
After the International—At Chicago	675
Night	677
The Compassion of Jesus for the Multi- tude	681
MEETINGS:—	
National Conference	681
The New Durning Hall, Limehouse	682
CORRESPONDENCE:—	
Christianity and Socialism	683
Appeal for Children's Holiday Fund	684
LITERATURE:—	
New Light on the New Testament	676
The White Man's Work	677
Articles in the Reviews	678
POETRY:—	
A Smile	682
THE CHILDREN'S COLUMN	679
NEWS FROM THE CHURCHES	684
OUR CALENDAR	686
ADVERTISEMENTS	687

NOTES OF THE WEEK.

We deeply regret to note the death of Mr. William Wallace Bruce, which took place on Sunday morning last at his residence, 9, Airlie-gardens, W. The funeral service took place on Thursday at Essex Church, and was conducted by Rev. F. K. Freeston. We hope to publish an obituary notice next week, and also a report of the funeral service.

At the annual meeting of the Provincial Assembly of Non-Subscribing Congregations of London and the South-Eastern Counties, at Hampstead, Thursday, October 24, 1907, the following resolution on the death of Mr. William Wallace Bruce was moved by the President, Rev. F. H. Jones, B.A., and was carried in silence, all standing:—

“That this Assembly has heard with profound regret of the death of Mr. William Wallace Bruce, ex-President of the Assembly. During the two years of Mr. Bruce's presidency his diligent attention to its affairs and his appreciation of the importance of its work made a deep impression on all who had the privilege of working with him. The Committee owe much to his judgment and advice, and to him were due in a large measure some of the most useful and helpful proceedings of the past year arising from valuable suggestions thrown out in his Presidential Address in 1906.

“The Assembly desires also to place on record its high appreciation of the work done by Mr. Bruce for the public good when a member of the London County

Council, and more especially the active part he took as Chairman of the Housing Committee, in ameliorating the conditions of life for the poorer citizens of London.

“The Assembly tenders its sincere and respectful sympathy to Mrs. Bruce and the family.”

THE Liberation Society's Committee, at their meeting this week, adopted the following resolution:—

“In recording the death, at an advanced age, of Mr. Carvell Williams, the Committee wish to place on record their grateful appreciation of the long and distinguished service he rendered as the Society's chief official representative. In administration, on the platform, in the Press, and for some years as a member of the House of Commons, he was conspicuous for his ability, energy, and zeal in promoting the cause of religious liberty, and in effecting the legislative reforms of laws which, growing out of an antiquated ecclesiastical system of privilege, weighed heavily on Non-conformists. He lived to see many religious inequalities removed, and died in the full assurance of faith that the early separation of the Church from the State was inevitable. They convey to his son and other relatives their sympathy in the present sorrow, though they are thankful that he has had a happy issue out of his late great afflictions, and that his very considerable service is now a happy and pious memory.”

At the Congregational Union meetings at Blackpool last week, Education, Temperance, the Land Question, and Disestablishment were warmly discussed. The Disestablishment and Disendowment of the Church of England was declared necessary “in the interests alike of religious liberty, ecclesiastical concord, and educational progress.” Dr. Horton and the Rev. J. H. Jowett delivered searching addresses on the Deepening of the Spiritual Life. Mr. Jowett emphasised the importance of distinguishing between “life” and “the means of living,” the means having come, too commonly, to be regarded as the end, as life itself. He deprecated vulgar show in the home, and the assumption that showy living is essential life. He called for a concentration of energy on the direct end of high thinking and deep living, insisting that “when a man thinks loftily he lives deeply.”

THE Rev. W. J. Butler, of Peterborough, read a very practical paper on “The Grouping of Congregational Churches.” He drew a picture of the struggling minister of a small congregation, the slender margin of his slender salary going in

charity instead of books, and himself starving for fellowship with minds and men. He asked whether it was really necessary that each little church should have its own minister. Something more was wanted than doles and grants. They wanted a grouping or federation of the churches. But he did not mean by this the grouping of two or three weak churches joined to one another, but left apart from all others. Grouping which was to be of any vital value must be a federation of all the churches, great and small, strong and weak. They must learn from Methodism—as Methodism had in other matters learned from them—and circuitise their churches. Such a departure was not impossible to Congregationalism, for it had been brought about in Wolverhampton, which has a central church with eight branch churches, a minister, two assistant ministers, and a staff of twenty-five lay preachers. He believed that nothing would do their churches so much good as a strenuous call on their laymen for service of this kind.

DR. POWICKE introduced a discussion on “The Relation between Theology and the Spiritual Life.” This relation he summarised under the following heads:—

(1) Spiritual life is primary, and is operative in myriads of souls that know nothing of theology, as the life of sensation and perception is active in many who know nothing of biology and psychology.

(2) The immediate effects of spiritual life are given in those emotional—generally instinctive—attitudes of reverence, trust, gratitude, self-abasement, aspiration which are connoted by the term religion, and are expressed in various religious cults.

(3) Theology begins with the first conscious effort of reflective thought to analyse, account for, formulate the contents of religion, or religious experience.

(4) Theology, at any given stage of religious experience, will be felt as satisfactory, will be alive, so far as its form seems to be an intelligible and adequate reflection of that experience.

(5) A completely true theology presupposes not merely an intelligible and adequate reflection of the religious or spiritual life, but also, and still more, the purity of that life—i.e., its full correspondence with the life of God.

(6) And this is conditioned by two factors—on the one hand, by God's progressive revelation of Himself to man, and, on the other, by man's progressive assimilation of what is revealed.

(7) Given, then, a complete revelation of God, a spiritual life completely responsive to that revelation, and a completely

adequate intellectual explication of that spiritual life, the result would be a theology altogether true.

WESLEYAN Methodists have long been feeling the need of a broader basis of church membership. This desire was recognised by the last Conference, and committees were appointed to deal with the subject. The chief question at issue is, Shall the Class Meeting continue to be the only door into the Church, or shall the wider door of the Society be thrown open? Both policies have their advocates. But, of course, neither party wishes to abolish the Class Meeting. The party of reform would retain it, but no longer regard it as an essential to membership of the Church. The conservative party is opposed to the change on the ground that it would enormously weaken the power and utility of the Class Meeting, which has hitherto been a vital part of Methodism. Without doubt, the Class Meetings, wherever they are well organised under strong leaders, work well, and are a bulwark of strength to the churches. But sometimes their organisation is defective, and their leadership indifferent. An earnest and intelligent Methodist may find himself domiciled in a neighbourhood where he cannot endure the Class Meeting. He wishes to belong to the Society, but he fights shy of joining a Class. Or it may be that he has reached a liberal outlook which ill consorts with this institution in any circumstances. It is felt that for all such there should be a direct way into the Society. It is also felt that the modern Guild meetings, which are largely attended by young people in lieu of Class Meetings, should be an equally valid introduction to membership of the Society, which is, to all intents and purposes, identical with membership of the Church. The findings of the Committees to whom the matter has been referred are awaited with interest.

THE following extract from a letter of Rev. J. M. Lloyd Thomas to the *Nottingham Express* lays stress on a distinction which is too often forgotten:—

"May I take this opportunity of making a definite correction, I hope, once and for all? You refer to the High-pavement Unitarian Chapel. The High-pavement Chapel is not, never has been, and, one may be sure, never will be, officially called a 'Unitarian' chapel. It heartily welcomes into its comprehensive fellowship Unitarians and others who either cannot honestly worship elsewhere, or, while being able to worship everywhere, prefer to worship in an undogmatic atmosphere. Its present members (with some exceptions) would be rightly described as Unitarians. But the congregation in its historical and living continuity, in its trust-deeds, regulations, and actual present practice is absolutely free and democratic, and repudiates all manner of theological tests. Neither candidates for membership nor ministers are asked their theological opinions. The first and basal rule of our constitution provides 'No person shall be excluded from membership on account of his or her theological opinions.'

"You will therefore understand why I object to attaching a doctrinal label to a church that has been scrupulously careful

to avoid all such labels and to offer an open hospitality to people of any and every theological complexion. The classical utterance on this matter of naming our chapels is Dr. Martineau's: 'If anyone, being a Unitarian, shrinks, on fitting occasion, from plainly calling himself so, he is a sneak and a coward. If, being of our catholic communion, he calls his chapel or its congregation Unitarian, he is a traitor to his spiritual ancestry, and a deserter to the camp of its persecutors.' The distinction is obvious and important, for the chapel or congregation may and does include those who are not Unitarians."

THE following extraordinary letter has been recently discovered, and appears in the *Pittsburg Gazette Times*, to remind us of the view taken in Boston in 1682 of "the heretics and malignants called Quakers":—

Boston, Sept. ye 15th, 1682.

To ye Aged and Beloved John Hutchinson

There be at sea a shippe called ye *Welcome*, R. Greenaway, master, which has aboard an hundred or more of ye heretics and malignants called Quakers, with W. Penne, who is ye chief scampe, at the head of them. Ye general court has accordingly given secret orders to Master Malachi Huxett of ye brig *Propasse* to waylaye sed *Welcome* as near ye coast of Codde as may be and make captive ye sed Penne and his ungodly crewe so that ye Lord may be glorified and not mocked on ye soil of this new countre with ye heathen worships of these people.

Much spoyle may be made by selling ye whole lot to Barbadoes, where slaves fetch goode prices in rumme and sugar, and shall not only do ye Lord great service in punishing the wicked, but we shall make great good for his ministers and people. Master Huxett feels hopeful, and I will set down ye news when his shippe comes back. Yours in ye bowels of Christ.

(Signed)

COTTON MATHER.

In the page of last week's *Friend* devoted to the work of the Friends' Social Union there is a useful article on Wages Boards in Victoria. It appears that the Act of 1896 established Boards, consisting of workmen and employers, to fix the legal minimum wage in certain sweated trades, including baking, bootmaking, shirtmaking, men's clothing, and furniture making. A further Act (1905) renders a favourable resolution in both Houses of the Legislature necessary before a special Board may be appointed. Each Board agrees upon an impartial chairman, or, failing agreement, he is appointed by the Governor. The chief inspector has power to issue permits to old and infirm workers enabling them to work for wages below the minimum fixed. The decisions of the Boards are rendered binding by a proviso that the worker can always recover the balance between the wages received and the legal minimum by action in a court of law. The Boards appear to have been completely successful in eliminating sweating in certain trades, as, for example, the clothing trade. In 1901 the chief inspector reported that sweating in that trade was extinct, a revolution having been effected in three years. As a rule, employers and workers are both satisfied with the results of the system;

but it has naturally raised the price of certain articles in a country protected by a high tariff. It is estimated that of the 64,000 factory workers of Victoria, some 46,000 are employed under the regulations of Wages Boards.

MRS. CREIGHTON spoke wisely to an assembly of high school girls who crowded the Midland Hall in Manchester on the eve of the annual convention of the National Union of Women Workers of Great Britain and Ireland. The chief enemies of the further progress of women, she said, were women themselves. If women claimed liberty, they must also share in the work of the world, and not be like those American women who claimed freedom to do what they liked and yet were content to be maintained as playthings and ornaments by their men-folks. Mrs. Creighton's warning is undoubtedly needed, for while the modern woman's movement is, in the main, due to a desire on the part of women to be taken more seriously and to be recognised as fellow-workers on an equality with men, many are met with in England, as well as America, who have a quite inadequate idea of the added duties and responsibilities which come with greater freedom and increase of direct influence in public affairs. It is hardly reasonable to expect all the luxurious comforts and immunities and flatteries of a sheltered existence together with the power and the prizes that belong to the struggling life of the world.

THE hopes of a settlement of the railway dispute are increased by the knowledge that Mr. Lloyd George is meeting with directors of the railway companies in an informal way to learn directly from them their view of the situation. Mr. Bell has expressed confidence that if Mr. Lloyd George intervenes, it will not be in the interest of either railway employees or shareholders, recognising that it is his duty as a Minister of the Crown to act in the interests of the general community, not specially on behalf of either workers or employers. Meanwhile, what may be called the fighting strength of the railway servants is increasing. At a joint conference of railway workers' unions at Manchester, five other unions resolved to unite forces with the Amalgamated Society, bringing up the number of men thus acting in concert to over 140,000. The results of the ballot of the Amalgamated Society as to whether they are prepared to strike will be known after October 28, when the votes will be counted, and will be declared at Caxton Hall, Westminster, on November 3.

THE National Anti-Gambling League reports the holding of 140 meetings during the summer, including talks with workmen during the dinner hour, the special time for betting tips and news. A special ten days' campaign with a van and lantern was held in Bradford, which appears to have encouraged the authorities in their struggle with the evil. The League collects information—for example, about limericks, and other forms of press gambling—with a view to prosecution or police action. It now desires to concentrate attention on suppression of gambling advertisements, and the use of mails and telegraphs for betting.

AFTER THE INTERNATIONAL. AT CHICAGO.

THE four of us who attended the Michigan State Conference at Ann Arbor went on to Chicago on Friday, October 4, and the Rev. L. G. Wilson there said good-bye to us, going still further West to another State Conference at Minneapolis. At Chicago the remaining three of us, as guests from across the Atlantic, received a most cordial welcome, and after a week-end full of interest finally separated to go our several ways.

The writer of these notes is very glad to have been in Chicago. He had the privilege of preaching on Sunday morning (October 6) in Unity Church—not the Unity Church built for Robert Collyer after the great fire, but a humbler successor, a pleasant little church, built further to the north, where the congregation, after a period of discouragement, are now showing a new spirit of energy and hopefulness under the ministry of the Rev. F. V. Hawley. That it is still Collyer's old congregation is witnessed not only by the continuing name of the church but by the blacksmith's anvil and the face of the happy preacher on one side of the pulpit, "the man of cheerful yesterdays and confident to-morrows," in the original cast of the fine marble bust which is in one of the city libraries.

The first Unitarian Society (the Church of the Messiah) to which Brooke Herford ministered when he first went to America, with a large church nearer the centre of the city, does not prosper, but its minister, the Rev. W. H. Pulsford, has also a more hopeful work in his hands at the Memorial Chapel, immediately adjoining the Chicago University, some four miles further to the south.

Midway between these two at the corner of Oakwood Boulevard and Langley Avenue is the Abraham Lincoln Centre, which was our home during our brief visit to Chicago. The building is a great six-storied block, bearing on either side of its front entrance a bronze tablet, with these inscriptions: "The Abraham Lincoln Centre, 1905. Let us have faith that right makes might and in that faith dare to do our duty." "This building is dedicated to public service, honouring the memory of Abraham Lincoln, Democrat." And within the severely plain square entrance, wide open to all comers, is a further bronze declaring that this is the home of All Souls Church, with its motto, "Here let no man be stranger." Lincoln Centre is a hive of manifold activities, religious, social, educational, and philanthropic, and it is also the home (on the fifth story) of the Rev. Jenkin Lloyd Jones and some of the chief of his workers. The central space of the second and third stories is devoted to the auditorium of All Souls Church, and there on Sunday morning Dr. Hunter preached to a large congregation, while in the evening a union meeting was held, in which the three visitors took part with Mr. Jones and the Revs. C. A. Osborne, F. V. Hawley, and M. Allais, of the French Methodist Episcopal Church. In the morning, Professor Montet also preached in a church of another connection, the name of which has escaped my memory. In November Mr. Jones is to celebrate the

completion of twenty-five years service as minister of all Souls Church, the earlier home of which, just across the road, opened in 1886, now stands unoccupied, waiting, as he hopes, to be used for some other beneficent purpose.

We were not only most cordially received at Lincoln Centre, but our friends ensured for us a welcome opportunity of seeing a good deal of the nobler side of the life of their great city. The morning after our arrival three friendly motor cars were placed at our disposal, that, with a small company of brother ministers, we might cover the ground with the utmost speed and see as many notable things as was possible in the time. As Chicago stretches for 26 miles along the Lake shore, and two of our points were certainly eight miles apart, and the distance had to be covered twice and crossed and recrossed in making other visits, it was a most timely help we thus received. Along the splendid boulevards we flew with the wind, but at other times, it must be confessed, taking cross roads, we ploughed through unimaginable morasses, and bumped over mountainous obstructions, on what we must suppose was once a road. We did not visit the stock-yards, though we could not escape their unsavoury neighbourhood; nor did we go to Marshall Field's, "the biggest store in the world." We went first right through the city, along the beautiful Lake-shore drive to Lincoln Park on the north, where stands Saint Gauden's noble statue of Abraham Lincoln, the plain man, in his rugged strength, standing there, bare-headed, wrapt in profound thought, the friend of the oppressed and the saviour of his country. The statue was erected twenty years ago, and on the stonework which encircles it there are two inscriptions carved, of the President's own words, part of the first of which Lincoln Centre also had adopted: "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on."

From North to South again we were carried to the spacious grounds of the Chicago University, where we were received by Professor Shailer Mathews, Dean of the Theological Faculty, and having been shown over some of the buildings, were hospitably entertained at lunch by members of the Faculty. It was a special pleasure to meet there Professor G. Burman Foster, whose remarkable work on "The Finality of the Christian Religion" was recently noticed by Mr. Whitaker in *THE INQUIRER*. Dr. Burman Foster was too great a heretic to be tolerated in the Theological Faculty, of which he was formerly a member, and which is tied down under Baptist denominational control. The difficulty was happily met by his transference to a freer position in the University as Professor of the Philosophy of Religion. The second volume of his book, which is to contain the more constructive part of his work, will appear, it is hoped before the end of the present year. Chicago University, which has both men and women students, has this novel feature, that it is in constant session, with four terms in the year, and thus enables large numbers of teachers

to come up for the summer vacation term, and so obtain a cumulative benefit of university training.

Central Chicago is circled by a chain of beautiful parks, ending North and South on the Lake shore and linked together by broad boulevards with delightful avenues of trees, and besides these, much has already been done in the establishment of municipal play-grounds for the children and spacious recreation grounds, with baths and gymnasium both for men and women. One of these which we visited had also a library and reading room, and a popular restaurant, and a depôt for the distribution of milk specially prepared for little children. Our first visit after lunch was to the University Settlement in a very dreary neighbourhood west of the stock-yards, where Miss Mary McDowell is doing a splendid work amid a strangely mixed population of Bohemians, Poles, Lithuanians, and others. The sensational revelations of "The Jungle," she said, had brought a good deal of distress to her people, through the crippling of their industry, and the distress would have been much worse if it had not been for the large amount of public works in progress, to which the labourers could turn. And the book had done ultimate good in compelling public attention, and the reforms which were now being effected. The sensational character of the book arose from its crowding all the horrors into one canvas, but everything there pictured had actually happened somewhere and at some time or other, and worse horrors still. Miss McDowell has six other residents helping in her work at the settlement.

Later in the afternoon we went to Hull House, with its thirty residents, "a centre for higher civic and social life," founded in 1889, the Toynbee Hall of Chicago, of which Miss Jane Addams has been from the first the head and the inspiration. It has grown step by step into a great institution, and it is typical of the noble spirit of unselfish service which is doing so much in many ways for the welfare of the people of Chicago. There are not less than twenty social settlements of one kind or another in the city, and of these Hull House, with perhaps one other, is certainly the chief.

On Monday the visitors were again entertained at luncheon in the city, this time by the Outlook Club, a body of liberal ministers of various denominations, and in the evening a very pleasant farewell reception was given to them at Lincoln Centre. The speeches they made, not to mention sermons, in those two crowded days, are in the retrospect a wonder to contemplate! But it is good to have been in Chicago, and to realise that it is not a huge mass of materialism and ugliness. There are those who have faith in its future as the chief city of America, and that must be a city of high ideals and noble manhood.

Here ends the specific post-international pilgrimage, and from Chicago only solitary travellers went their several ways. This particular one left on Monday night (October 7) by the Erie road for Meadville, where he was to lecture on Unitarianism in England on Tuesday evening. But the Erie *eried* to such an extent that he arrived nearly four hours late (and at one point had been quite prepared to stay out

a second night in the amiable sleeping car), so that no lecture could be given, and place had to be found for two on the following day instead. Meadville is a charming little town, in hilly country (1,000 ft. above sea level), and with its open, friendly roads and avenues of trees reminded one of Ann Arbor. The Theological School stands on high ground and is very pleasantly situated. President Southworth many of our friends may remember to have seen at Geneva two years ago, and in Liverpool on his way home. The staff of professors has been strengthened this year by the advent of Dr. H. Preserved Smith, who takes the Old Testament Chair. His expulsion some years ago from the Lane Theological Seminary at Cincinnati, on account of heresy, will be remembered. Dr. Smith is author of the volume on "Samuel" in the International Critical Commentary and of a notable work on Old Testament history. Last year there were 24 students in the Meadville school, including 9 special students, and the new session, we believe, has opened with even more, and among them men of seven different nationalities.

What the Eric did with this traveller next day shall remain untold, but he closes his letter within hearing of Niagara.

V. D. D.

NEW LIGHT ON THE NEW TESTAMENT.*

THE illustration of the New Testament by recently discovered texts of the Græco-Roman world is the object of the five popular lectures originally delivered in Frankfort by Professor Deissmann, which, after appearing in translation in the *Expository Times*, are now given to us in a handy little volume.

It is especially to the newly discovered wealth of what our author calls "non-literary" material that he addresses himself. The literature, strictly so called, of the Græco-Roman period has constantly been adduced to afford contrasts and point morals; to show a vitiated and enfeebled society tottering to its fall, while the new power of Christianity, advancing from the East, proves its title to the dominion of the world by the possession of every virtue which wealth and luxury had extirpated among the representatives of empire. Now, this, urges Deissmann, is to compare things not comparable. The world of the historian and the satirist was not the world with which Christianity had relations at the beginning of its career.

"By its very nature, Primitive Christianity stood contrasted with the upper class, not at first as Christianity, but as a movement of the proletarian lower class. The corresponding pagan class is, therefore, alone commensurable with Primitive Christianity at the outset. This class, practically lost to the historian hitherto, has now, thanks to the discovery of its own written memorials, suddenly come forth from the rubbish-heaps of ancient cities, towns, and villages. . . . This, in our opinion, is the widest and most

important significance of the non-literary texts of the imperial period—that they enable us to correct the one-sided view of the ancient world as seen from above, by setting us in the midst of the social class in which we must imagine St. Paul working, from which we must imagine Christianity making its first recruits."

While the papyri dug up from the rubbish-heaps of Egypt have added whole works to the resources of the classical scholars, and very valuable fragments to the stores of Christian literature, it is the *indirect value* of the remains that have no claim to be classed as literature that Deissmann wishes to emphasise; and he treats of this, first, with reference to the philology of the New Testament; secondly, with reference to its literary character; and, thirdly, in relation to the history of religion, as illustrating points of contact and difference between Primitive Christianity and the ancient world. As to the texts themselves, they may be divided into three classes, according to the material on which they are written—viz., inscriptions on stone, metal, or wax tablets; texts on papyri; and texts on potsherds (ostraca) and wooden tablets. Of inscriptions our author says but little. It is from the other two sources that the newest light is to be derived. Since 1778, "when an unknown European dealer in antiquities bought from Egyptian peasants a papyrus containing documents of the year 191-192 A.D.," and saw them burn about fifty similar papyri in order to enjoy the aromatic scent of the smoke, thousands of such documents have found their way into libraries and museums. But the serious and connected study of them was hardly begun before the date of the discovery and excavation of the vast accumulations of papyrus leaves and fragments in the Fayûm, in the year 1877. It is not the library, but the rubbish-heap, that is yielding to the spade its contents, "as varied as life itself"—old accounts, leases, receipts, petitions, family letters, charms, &c., in all sorts of languages and scripts. But it is, of course, with the Greek fragments that Deissmann has mostly to deal. These cover a period of about a thousand years, beginning with the third century B.C. They reveal the common life and the common language of Græco-Roman Egypt. And for the study of these another source is found in the *ostraca* (inscribed potsherds).

"The ostraca are, in a still greater degree than the papyri, documents of the lower class of the population. The potsherd was the cheapest possible writing material, such as everybody could fetch for himself from the rubbish-heap free of cost. The ostrakon was, therefore, considered below the social dignity of well-to-do people; and it is interesting to note how in many Coptic letters that are written on potsherds the writers beg their correspondents to excuse their having to use an ostrakon for want of papyrus. The embarrassment of these polite persons is matter of congratulation for us, for the ostraca lead us into the very midst of the class of society in which Primitive Christianity took root."

Our author proceeds to illustrate the importance of these non-literary texts to the historian of *language*. This importance has been more and more acknowledged

within the last ten years; and the evidence of papyri and ostraca takes a prominent place in Professor J. Hope Moulton's *Prolegomena* and his forthcoming *Grammar of New Testament Greek*. We are accustomed to the thought that at the time of the early diffusion of Christianity there was a universal language, the "common dialect" of Greek, prevalent throughout the Mediterranean East; and that the Gospel had of necessity to pass out of its primitive Aramaic phase—to become a world-religion it was imperative that Christianity should speak the language of the world. Now, when the man who spoke the "common" Greek proceeded to write it, he wrote better than he spoke; the *literary* remains of this Greek show a desire to lift it out of dialect-forms by recurrence to Attic models, and so the "talk," the popular colloquial language, was unrepresented by documents. For want of such specimens with which to compare it (so Deissmann urges), the language of the New Testament was left isolated, a strange and singular linguistic phenomenon. To the schoolboy it is merely easy Greek. By generations of scholars it was held to be a special invention destined to be the vehicle of the Holy Spirit. Now, in presence of the new conditions of study afforded by the rubbish-heaps of Egypt, the language of the New Testament is pronounced to be a specimen of "the colloquial form of late Greek, and of the popular colloquial language in particular." An immediate result of the comparison which the papyri enable us to make of the New Testament with other remains of this colloquial language is the reduction of the number of forms and constructions which have hitherto been explained as Hebraisms. Though the Semitic foundation is visible through the Greek version, especially in the words of Jesus, many other characteristics of New Testament writing—e.g., the simplicity of sentence-construction—are shown by the evidence of contemporary popular texts to be not un-Greek. Further, the papyrus-texts open a new chapter in the study of the vocabulary of Paul,*—a study which prompts our author to repeat his affirmation (already made at length in his *Bible Studies*) that the letters of Paul are not literary; they are not epistles, not written for publication—but genuine familiar letters, intended simply for those to whom they were sent. "His letters differ from the simple papyrus letters of Egypt, not by being letters, but by being the letters of St. Paul." Deissmann carries this distinction further—into a classification of the New Testament writings. A brief summary of this will be found interesting by those who can neither apply his criteria nor wholly accept his judgment. At the beginning of Christianity, there stands neither book nor letter, but spirit and personality. Jesus of Nazareth was altogether non-literary; he relied entirely on the living word. Like his Master, the non-literary Paul did not make Christianity the religion of a book—it is still the religion not of the letter but of the spirit. When Christianity has to become literary its literature is, in the first stage, written for Christians, and essentially popular. Here

* "New Light on the New Testament from Records of the Græco-Roman Period." By Adolf Deissmann, Professor of New Testament Exegesis in the University of Heidelberg. Translated from the Author's MS. by Lionel R. M. Strachan. (Edinburgh: T. & T. Clark. 1907.)

* As already proved by the work of Th. Nägeli: *Der Wortschatz des Apostels Paulus*, (Göttingen. 1905.)

belong the Gospels, "including the Gospel of St. John, which is far more popular than is generally allowed," the Acts of the Apostles, and that most genuine people's book, the Revelation of St. John; also the epistles of James, Peter, Jude, and I John, not genuine letters, but popular pamphlets addressed to the Christian public in the form of letters. The next stage is marked by the beginning of an artistic literature. In the Epistle to the Hebrews, we see "Christianity stretching its wings for the conquest of culture." The third stage is reached in the second century, when Christian literature is produced no longer for Christians but for the widest possible public, with a polemical and apologetic purpose; and the last, when, in the same century, the literary and non-literary inheritance from the preceding epoch is differentiated from contemporary writing, and gathered into a new sacred book, the New Testament, a canon and a standard. "And this is the point at which the evolution of Christianity to the religion of a Book sets in, its evolution to a Church with legal status, the evolution of dogma and theology on the great scale." From this point one is tempted to turn back to sentences in which Deissmann, after showing that the evidence of language stamps the New Testament as a Book of the People, expounds the significance of the phrase:—

"Time has transformed the Book of the People into the Book of Humanity. From the philological point of view it can be seen that the two ideas stand in causal relation. Because the New Testament came from the unexhausted forces below and not from the feeble, resigned culture of a worn-out upper class, for this reason alone was it able to become the Book of Humanity."

"Thus from the simple writing on stone, papyrus, and clay that unfold to us the nature of the language of the New Testament, and at the same time reveal the peculiar characteristic of the Book, there streams a flood of light on the fate of the Sacred Volume in the history of the world: the New Testament became the Book of the Peoples because it was first the Book of the People."

We have omitted to quote illustrations of the manner in which the words and terms found in the papyri and ostraca throw light upon many details of New Testament vocabulary, really for fear of leaving the impression that this is a book intended mainly for readers of the Greek text; whereas there is hardly a page in it which will not be found interesting and instructive by every reader of the Gospels and Epistles. But what sort of "new light" is to be gained by the student of New Testament words and ideas from the recent researches may be seen from the following paragraph:—

"The following are but a few of the religious conceptions for the history of which we have gained important new material from the 'inscriptions,' 'papyri,' &c., namely, 'God,' 'Lord,' 'The Most High,' 'The Son of God,' 'The Saviour,' 'The Creator,' 'prophet,' 'ministration,' 'priest,' 'bishop,' 'virtue,' 'manner of life,' 'debt,' 'propitiation,' &c."

The few illustrative details given in this connection make the reader wish for more.

J. E. ODGERS.

THE WHITE MAN'S WORK.*

PRIZE essays at the best are to be valued rather for the promise they may contain of future competence than as really serious contributions to the subject which they discuss. But Mr. Alston has qualifications which entitle him to a more respectful hearing. He did not take up the problem of racial antagonisms for the sake of the prize; but having spent the greater part of his life in British dominions beyond the sea has had practical experience of the relations existing between races of different colour, and writes from a knowledge not obtainable from books alone.

And, indeed, the problem is of far greater than literary or scientific interest, and the solution of it will probably be the greatest task laid upon the new century. Negroes, Hindus, Chinese—do they differ radically from Europeans and each other so that there can never be a common civilisation and similar modes of thought all the world over? or are the immense differences between us the result only of different environments which will disappear with the continually freer communication between all parts of the globe and the assimilation of the conditions of life and the growth of knowledge?

Which of these alternatives is in accordance with the facts remains yet, according to our author, an insoluble problem. His conclusion is a safe and wise one. We cannot postpone action until we have reached a certainty:—"It is our reasonable duty, therefore, so to plan out our general policy that, whichever theory be true, we shall have wrought in our day and generation as little mischief as possible." For mischief we have done abundantly, and are perpetrating still on a large scale and small, and much of it with good intentions, all of it probably under fair pretences.

But, first of all, it is necessary that we should know what it is we want to do otherwise than merely to exploit the coloured races and benefit at their cost. What are the higher ideals of civilisation and religion by which we desire to benefit them? It is not a question which admits of a ready answer, and, unfortunately, whatever be the nobility and beauty of the ideal we profess to uphold, the factors most in evidence in the progress of the Western world are, in principle, diametrically opposed to it.

"Repulsive self-assertion, reliance on material force, the exaltation of mere wealth, the disappearance of all self-respecting serenity in a 'cupiduous ravishment of the future,' the all-pervading ambition not of filling more completely the place in which each man is set by birth and circumstance, but of climbing by any and every means into some other which will be more lucrative—these are, probably, the characteristics which the thoughtful East associates more especially with the civilisation of Europe. Even in the missionary they observe signs of his being at heart inclined to accept a robber, less idealistic code than he officially upholds."

This being so, what seems to be wanted, in the first instance, is such a restatement

* "The White Man's Work in Asia and South Africa." By Leonard Alston, M.A. (Longmans, 1907.)

of the Christian ideal as will make it really conformable to what we in our hearts believe to be our highest and best in life. And, moreover, we need some kind of consensus as to what are the essential doctrines of Christianity. But this is, we believe, unattainable. If it be the fact that "until we get a clear-cut body of doctrine which our ablest teachers can accept, and be found willing to devote themselves to propagating abroad, the nominal, superficial progress of Christianity, in countries like India, is likely to remain disappointingly slight," then we can understand how slight is the apparent progress of the churches which resolutely disclaim any such "clear-cut body of doctrine."

We are inclined to think that the problem which the author discusses, with great fairness and ability, is one which will be solved only by time. Will the West prevail to leaven the East with its ethical and religious ideas? Will the East maintain the mental seclusion in which it has so long lived, in spite of an ever freer intercourse with the Anglo-Saxon race? Will there, eventually, emerge from the union of the two some new and higher civilisation? Those who know the most cannot answer these questions, for they have learnt by long experience how impossible it is to understand the mind of an alien race. Shall we ever get nearer to our fellow subjects in India, in Africa, in Canada, than we have yet done? At any rate, we can do our best in the spirit of the charity which "hopeth all things and boasteth not itself, vaunteth not itself, is not puffed up."

C. H.

NIGHT.

WE often hear it stated as a fact that certain things could never be known or even exist apart from their opposites; for example, that good could not exist without evil, pleasure without pain, harmony without discord, light without darkness. Whether this is so or not I am not prepared to say. But, confining attention for the moment to the last point—light and darkness—whether or not without the night we could ever have the day, this at least seems certain, that if there were no night we should never have known the wonders revealed by the starry heavens; we should never have had a science of astronomy. This thought is nowhere more beautifully expressed than in Blanco White's sonnet on "Night and Death," which has been described as the finest sonnet in our language.

"Mysterious Night! when our first parent knew

Thee from report divine, and heard thy name,

Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,

Hesperus with the host of heaven came,
And lo! creation widened in man's view.

Who could have thought such darkness lay concealed

Within thy beams, O Sun! or who could find,

Whilst fly and leaf and insect stood revealed,

That to such countless orbs thou mad'st us blind!

Why do we then shun death with anxious strife?

If Light can thus deceive, wherefore not Life?"

And, to touch a still deeper and more spiritual note, we may quote in this connection a passage from one of the immortal sermons of F. W. Robertson ("Jacob's Wrestling") :—"There is a sense in which darkness has more of God than light has. He is approached more nearly in that which is indefinite than in that which is definite and distinct. He is felt in awe, and wonder, and worship, rather than in clear conceptions. Moments of tender, vague mystery often bring distinctly the feeling of His presence. When day breaks and distinctness comes the Divine has evaporated from the soul like morning dew. It is true, even literally, that the darkness reveals God. Every morning God draws the curtain of the garish light across His eternity, and we lose the Infinite. We look down on earth instead of up to heaven, on a narrower and more contracted spectacle—that which is examined by the microscope when the telescope is laid aside—smallness, instead of vastness. 'Man goeth forth unto his work and to his labour until the evening;' and in the dust and pettiness of life we seem to cease to behold Him; then at night He undraws the curtain again and we see how much of God and Eternity the bright and distinct day has hidden from us."

The beauty, the calm, the magical influence, the restorative power of the night are felt in some degree by all, and beautiful passages without number in our literature attest what a source of inspiration the night and the starry heavens have been. But perhaps of all the feelings evoked by the night and the stars, especially to those doomed to endure the rush and turmoil of the great city, the chief is that of *calm*. Goethe has the fine saying, "Like a star, without haste, yet without rest, let each one revolve round his own task."

The same feeling of the calming influence exercised by the night is expressed in Longfellow's lines :—

"O holy Night, by thee we learn to bear

What man has borne before,

Thou layest thy finger on the lips of Care,
And they complain no more."

Emerson says : "If a man would be alone, let him look at the stars. One might think the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the perpetual presence of the sublime. If the stars should appear one night in a thousand years, how would man believe and adore, and preserve for many generations the remembrance of the city of God, which had been shown! But every night come out the envoys of beauty, and light the universe with their admonishing smile."

The necessary demands of sleep, combined with the natural sluggishness of our nature, sadly hinder us from taking advantage of what the night has to give us. A hasty and casual glance is all that is usually gained. The real way to experience the wonder and beauty of the night is to indulge the habit practised by en-

thusiasts of the "open-air" system of "sleeping out"; only you must not, of course, sleep too well. The writer had a wonderful experience of this sleeping out on one or two of the nights of the beautiful summer of last year, and can strongly recommend the experiment, if not from a sanatory or pleasurable, at least from an astronomical, point of view. Instead of a momentary glance from the street or some place where the star-gazer attracts attention, reclining in comfort on your camp-bed or mattress, and screened from view, you can take a long steady gaze upon these pure and radiant orbs. You witness the grand and stately march of the constellations, hour by hour, over the vault above you; familiar friends, usually seen only on winter nights, greet your sight; gazing intently, you seem to feel the influence of the stars sinking into you; and then long before you expect it, the dawn begins, the loveliest sight of all; light summer clouds in the east catch the golden glow of the sunrise long before the monarch himself appears, and the varying forms of cloud and constant change of hue and colour exhibit a scene of varying beauty that no words could adequately paint.

"Morn in the white wake of the morning star

Came furrowing all the orient into gold."

Then the stars gradually pale, the lesser lights going first, till two or three of the giants only are left; and at last the morning star—a brother or sister planet—alone remains, sole herald of the approach of their mighty sire, the Sun.

And then how refreshing is the *stillness* of the night, what Milton beautifully calls "the soft silence of the list'ning night." And in this connection my experience of sleeping out revealed the curious fact that the silence was far greater in London than in the country. In my Hampstead garden, within four miles of Charing-cross, the stillness was almost perfect, while in the country one heard the crowing of cocks, the barking of dogs, the lowing of cattle, and other rural noises.

It is strange to contemplate our subject as affecting the denizens of worlds (if such there be) illuminated by two, three, or even four suns, for such systems are known to exist. It would seem that the inhabitants of such worlds would never have sight of "that majestic roof, fretted with golden fire," and perhaps would know not sleep. For them would be realised the ideal of the writer of the Book of Revelations of a world of which it could be said "There shall be no night there." This, however, in view of what we have said of the night, were hardly "a consummation devoutly to be wished."

Gazing upon the sky, whether by night or day, what—from a scientific point of view—a beautiful "illusion" it all is. We feel the force of Tom Hood's lines, referring to the fir-trees viewed with childish eyes :—

"I used to think their slender tops

Were close against the sky."

Wordsworth sings :—

"My heart leaps up when I behold

A rainbow in the sky."

Dr. Watts likens the twinkling star to "a diamond in the sky."

Formerly the belief was universal that the sky was a solid, concave vault or dome, resting on the earth at the horizon.

In this solid dome, according to this belief, there were windows or doors, by the opening of which the rain was poured out on the earth from reservoirs which were on the upper side of the dome. In this vault the stars were supposed to be stuck. The ancient Greeks make their sun-god drive his sun-chariot over this vault daily from east to west. Omar Khayyam speaks of it as "that inverted bowl they call the sky."

Although modern science has corrected all this, the old ideas still cling to us. It is difficult to realise, but it is nevertheless the fact, that the rainbow is not really "in the sky"; nor have the stars any connection with the blue vault. In fact, the sky is an absolute illusion. There is no sky. "This brave o'erhanging firmament, this majestical roof," this immortal bowl, this vault, this dome, has no real existence. No, we are not hemmed in, as our gross senses would have us believe. Our terrestrial windows are open, and we look right through into the Infinite.

P. E. VIZARD.

[NOTE.—Part of the above appeared some months ago in a Hampstead paper, and is reprinted by request.]

ARTICLES IN THE REVIEWS.

THERE are several articles in the *Contemporary* for October of special interest to religious thinkers. Professor Ramsay, in "Paulinism in the Græco-Roman World," discusses how Paul's thought grew out of Hellenism, how it was related to Judaism and to the Roman Imperial system. Paul was penetrated by the idea that everything is in a process of growth, and the essence of his teaching lies in the education of the intellect and the character. Official Christianity, under the emperors, became victorious, and Pauline Christianity disappeared from the world for a time, and only revived when freedom of thought and life began to stir in Europe. The Protestants of the Reformation were guided and stimulated by the teachings of Paul.

Mr. Addis, of Manchester College, after examining the evidence and giving a brief summary of the varied and conflicting views upon marriage held by the early Hebrews, answers the question—Is marriage with a deceased wife's sister forbidden in Scripture?—in the negative. The testimony of the New Testament is also considered as quite inconclusive. Mr. J. E. C. de Montmorency criticises the action of the bishops and clergy who are attempting to take refuge in the Canon Law. He advises the Church to reserve her forces for great issues, and not "fritter away her strength in a cause that has no ultimate merits."

Among the articles dealing with politics, the first place is given to a defence of the Second Duma by Professor Milyoukov. Mr. William O'Brien, in "Ireland and the Transvaal," expresses the belief that in a few years hence it will be discovered that human nature is not one whit more irredeemable in Ireland than in the Transvaal, or even in the palace of the Tsar.

The literary supplement is a new feature

in the *Contemporary*. The reviews and notices of books are introduced by a brief paper by Mr. Birrell on "The Critical Faculty." The conclusion reached is that reviewing requires not only knowledge and sympathy, but also sanity. "Let sanity for ever sit enthroned in the critic's arm-chair." Dr. Dillon's comments on Foreign Affairs have too much of an anti-German tone; if knowledge abounds, sympathy and sanity do not hold too prominent a place in some of his comments.

In the *Nineteenth Century and After* there is a great variety of articles. The Duke of Argyll contributes one on "Fair Farms versus Fancy Crofts" which makes one despair of a great landlord approaching land reform in a reasonable spirit. Class and political bias are evident in every page. The defects and shortcomings of the Crofters Act are well known in Scotland, but that the assistance of landowners and farmers by agricultural loans would prove an effectual remedy for the evils described by the Duke is open to grave doubt.

Mr. Harold Cox, in describing "The Swiss Army," discusses the wisdom and necessity of compulsory military service in England, and declares against it. He thinks it very mischievous to teach that military service is the only service which a man owes to his country. Civic duty involves the possibility of having to take part in warfare, but it includes much more.

Bishop Welldon, in claiming that the evidence in support of the authenticity of the New Testament is superior to the evidence by which the most famous works of classical antiquity are accredited, does not carry us very far in the direction of traditional views of Biblical inspiration and infallibility. It will amuse the higher critics that the Bishop excepts only 2 Peter from the list of authentic writings.

Those of our readers who have recently been in America will find the articles on Sunday newspapers in the States and political corruption in Canada of special interest. There is a valuable literary paper dealing with recent French fiction. A gloomy and forbidding picture of the ordinary French novel is presented by Madame de Longgarde.

The *Albany Review* contains short articles dealing chiefly with social problems, some of them too short to allow anything like full discussion. Lady Bell, in "Our Present Vocabulary," condemns the use of new-fangled and vulgar expressions. She pleads that not only should we do our best, but also say our best.

In the *Cornhill Magazine*, in addition to its continued stories, there are readable articles on such varied topics as "Trapping Bear," "Uganda Housekeeping," a recollection of Herbert Spencer, and a Botanical Legend. Mr. Arthur C. Benson discourses on Humour, which he holds is "a kind of divine and crowning grace in a character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness."

A PUBLIC lecture will be given at Bedford College on Thursday, November 28, at 5.15 p.m., by Walter Leaf, Esq., Litt.D., on "Some Impressions of Persian Poetry." Cards of admission are not required.

THE CHILDREN'S COLUMN.

THE WHITE LILAC.

WHEN I was in Spain I lodged for some months in the house of an elderly person, by name Don Esparto. Tall, stiff, and stately, with long, thin face, heavy moustache and scanty grey hair, I always thought of him as Don Quixote. In fact, on more occasions than one I scarcely prevented my tongue from tripping and calling him by the name of that distinguished knight. Even had I been betrayed by thoughtlessness into this act of discourtesy I scarcely think it would have interrupted our agreeable relationship, for he was a man of great reserve and self-possession, and, though he said so little, had evidently seen so much of life and by fortitude got through so many hardships and troubles that he was not easily disconcerted. Indeed, he was one of those men who, having gone the round of fortune, is always prepared for a turn of the wheel either this way or that, and, by his admirable self-mastery, seemed to gain an inch in dignity with every event in his career. Sometimes, when we were both disinclined for any other occupation, he would entertain me by the recital of what he was pleased to call a fable, such as the following:—

I once had a neighbour, said he, who fell into debt. He was the owner of a lead mine in the mountains which, at one time, had yielded a very rich return, so that his family became affluent. They were open-handed, and spent their fortune as it came into their hands. The head of the family, however, was a man of refined tastes, and spent a large amount both of his time and money in his garden, which was separated from my own only by a low hedge. I was thus enabled to enjoy almost as much as he did himself the succession of beautiful flowers which were the reward of his care and skill. Lilies of every variety, white, yellow, orange, and purple, displayed their banners of bloom, and then gave place to other species. A well-arranged grotto of rock-work was covered with a profusion of ferns and orchids. A large part of the garden was laid out as a rosery, where the finest roses grown held their court and emitted a mingled perfume which surpassed anything of the kind I have ever known. But in spite of all these delights of beauty, the pride of the garden was a group of white lilac bushes. An unusually fine quality to begin with, the soil proved exactly adapted to them, so that they flourished beyond ordinary measure and formed a conspicuous thicket on one side of the garden, whose foliage of large, smooth, heart-shaped leaves formed an agreeable contrast to the rich tapestry of flowers spread over the rest of the plot. But it was in its clusters of blossom that the special distinction of the lilac lay. Year after year the summer received its bridal welcome in the pile of sweet-scented, snowy trusses which covered and hid every bough. No one who ever saw it—and all were welcome who wished to—but afterwards looked forward to the next summer as an opportunity to renew their delight.

But I have mentioned, Don Esparto continued, that my neighbour fell into debt. The lead mine ceased to yield any metal. For several years it was worked at a heavy loss in the hope that a fresh vein might be

struck, but to no effect. The owner found himself bankrupt, a ruined man. To pay off a portion of his debts he sold all his possessions, including his garden, which was bought by a man of precisely opposite disposition. He took not the slightest interest in its beauty, though he had often seen it at its best. He was an onion-grower, and he looked upon the piece of ground solely from the point of view of the quantity of onions it would produce for market. He measured the extent of the garden with his eye. I saw him standing there one day, just inside the gate, casting a cold, calculating glance up and down. This soil, said he to himself, is of the best. For years it has been annually enriched with plenty of the best manure. It has been continually turned over and over and exposed to the air and sunshine as an expert cook turns and handles her pastry to make it light. I will buy it at all costs and plant it with onions, for it will soon yield me a handsome profit. One difficulty arose. Although thrifty to the point of meanness his savings did not amount to the price asked by the owner. This, however, was soon overcome, for a loan from a dealer for which he offered to pay a good rate of interest, and pledged his horse and cart if he failed to repay the loan in two years, made him master of the situation.

It was winter time when he took possession. For this circumstance, said my friend, I felt grateful. The ruthlessness of his attack upon the plants was not quite so evident as it would have been had they all been in bloom at the time; for, assisted by another man, he cleared the garden from end to end, and calculating that his time spent there was worth more just then than by attempting to sell the plants piecemeal, he piled them in the centre of the ground and made a bonfire of them. Last of all he came to the white lilac. I heard him giving directions to his man to cut the bushes down and grub up the roots. Looking over the hedge I ventured to put in a word to save them, reminding him of their acknowledged beauty. "I have no eye for that sort of thing," said he. "They take up a lot of room; I shall grow three bushels of onions where they stand; besides, the branches will do for bean-poles—I shall get a score of them." Somewhat to my surprise he offered to let me have a root or two if I gave him as many bean-sticks as they had branches, which bargain I readily agreed to; but it was of little avail. The trees were old and deep-rooted, and little care was shown in taking them up. When replanted in my garden they threw out a poor effort of blossom the following spring, but the dryness and heat of the summer killed them.

This happened, said Don Esparto, twenty years ago. The onion-grower prospered. His first crop enabled him to repay the loan. He is now a rich man and has been mayor of the town. The original owner of the garden is still living in a neighbouring village. He stuck to his mine, and by hard work and economy has managed to keep on his feet and pay his debts. He is a kind-hearted fellow with a cheery word and a helping hand for everyone. He has written a story which he calls "White Magic," which was suggested by his own lilac bushes. You must read it; I will lend it to you.

H. M. L.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 26, 1907.

THE HAGUE CONFERENCE.

THE work of the Second Peace Conference closed on Saturday last, October 19. The *Times* correspondent sums up its results as consisting of "Thirteen conventions, two declarations, one resolution, five *vœux*, and a recommendation." In a leader headed "The Hague Fiasco" the *Times* says: "The second Hague Conference is dead and buried, and, as sometimes happens, the funeral orations, composedly delivered over the august corpse, sound in the ears of the onlookers like a mockery of the deceased. 'A veritable monument,' we are asked to believe, 'has been raised to Right, Justice, and the Spirit of Peace and International Concord.' It is, as the mourners who yesterday stood decorously about it well know, a whited sepulchre, within full of dead men's bones and of all uncleanness. Can there be a stranger or more instructive contrast than the contrast between the programme of this assemblage and its achievements; unless, indeed, it be the contrast between the professions of its members and their acts?"

This seems to us a very prejudiced and ill-natured criticism. It sounds to us like the criticism of men who not only disbelieve in the Hague Conference, but of men who do not really wish it to succeed.

It is not the criticism of a disillusioned idealist, desiring intensely that some steps towards international peace may be attained by these Conferences, and bitterly disappointed because so little has been done. We could understand many people feeling this, but in the *Times* criticism there is a note of triumphant, almost of savage joy at the failures of the Conference. It is hardly a correct account to speak of it as "dead and buried." The Conference has come to an end, of course, as it was bound to do after long months of labour, whether successful or unsuccessful. There is nothing humiliating or indicative of total failure in the fact that its deliberations are over, and that its members have returned to their own homes. Neither is there anything necessarily hypocritical in

the sentiments of humanity expressed by its members, even though those sentiments have not embodied themselves in definite enactments. Man may quite honestly cherish and express ideals which at the moment do not seem to them practicable, without being hypocrites. Indeed it is only through the cherishing and reiteration of such ideals that they slowly become practicable.

We do, however, feel much regret at some of the failures of the Conference. We regret that through the action of Germany no agreement was found possible on the subject of marine mines. The laying of these terrible engines of destruction in the high seas during war threatens sudden destruction to neutral shipping, and seems to us absolutely unjustifiable.

We regret, equally, the refusal of Great Britain to guarantee the safety of non-combatant ships not carrying "contraband of war." Our naval experts seem to be agreed that in accepting this proposal we should forego a great advantage. It ought also to be remembered that we should escape a great danger. We depend far more on our own non-combatant shipping for supplies than any other nation upon theirs. Hostile cruisers could injure us much more by capturing our merchantmen than we could injure them. But apart from questions of expediency we deeply regret that Great Britain would not accept the principle of leaving non-combatants, as far as possible, alone.

One of the great dangers of such a conference of the nations as that held at the Hague is that each nation is inclined to lay the blame for not having achieved more upon some other nation.

If it had not been for the selfishness and suspicion of this or that representative much more could have been done. We were quite willing but were prevented by others. When our newspapers indulge in this kind of Pharisaism it would be well for them to remember that one important measure of reform, at any rate, was prevented mainly by the action of Great Britain.

We do not think that any real lover of peace ought to be discouraged by the Hague Conference. You cannot expect representatives to represent anything more than what is considered safe and advisable by the average opinion of their own nation. The average opinion of Great Britain, at the present time, regards elaborate and expensive armaments as absolutely necessary, and it regards war in some circumstances as inevitable. There is probably a greater dislike of the danger and the cost of war than formerly. The ever-increasing burdens of preparation for war lie heavy upon us, and we would fain escape them if we could. But it is really to the credit of human nature that these arguments from expediency against war count for very little

against patriotism and against the determination, at all costs, to maintain our empire and our position amongst the nations. We do not like spending so much money or risking so many lives, but in comparison with national independence it is of very small account.

The desire for peace must be something very much more than a desire for saving men or money if international harmony is to be attained. The feeling of the wickedness of war must be stronger than the feeling of its stupidity. You can never abolish bad things merely by proving they are foolish. Bad things can only be abolished when they are felt to be bad.

We believe that this sense of the evil of war is growing among the nations, and we should not be in the least discouraged even though the Hague Conference had done nothing at all. There is a famous saying of JOHN STUART MILL that small remedies for great diseases do not produce small results; they produce no results.

The feeling against war is not yet strong enough to make much impression in the councils of the nations, but it is a growing feeling, and it will have to be reckoned with. What are regarded as the mere pious sentiments and desires of one Conference may become the acts of another. It needs only that there should be a settled body of convinced supporters behind. Peace-lovers must turn once again from International Conferences to their own definite work at home. They have to convince men not only of the folly but of the wickedness of war. If the representatives came together from nations which think war at its best a hateful necessity, not merely a stupid blunder, there would be small difficulty in obtaining great reforms.

Everyone who believes in the goodness of human nature and in the progress of the world must feel certain that war is bound to go. But it will decay and disappear not by dextrous rearrangements of methods by selfish units, but by a moral and religious enthusiasm for peace which will make nations as well as men ready to suffer loss if need be on behalf of their convictions and their love. We have to see to it that our representatives at the next Hague Conference shall represent a people which seeks peace and pursues it, and which is determined to do something to lessen not only the horrors but the likelihood of war.

THE practical and great consideration is not how much can I do, but how much will I do of what I can?—W. C. Gannett.

THERE are those who acquire the habit of helping others, of comforting, of adding cheerfulness and strength wherever they go. To those who thus give much is given in return—contentment, trust in God, confidence in their fellow-men, sweet hopes, peaceful memories.—James Freeman Clarke.

THE COMPASSION OF JESUS FOR THE MULTITUDE.

(Spoken at Little Portland-street Chapel concerning the Sunday Evening Gatherings at the Euston Theatre.)

When Jesus saw the multitudes, he was moved with compassion towards them because they fainted and were scattered abroad, as sheep having no shepherd; and he began to teach them many things.—*MATT. and MARK.*

FIFTY years ago—let me be personal for once—fifty years ago, when I became minister to the poor in Birmingham and “The Black Country,” these words haunted me, and they have haunted me ever since. This accounts for my very frequent launchings out from the haven of church or chapel wherever I have lived; and a vivid response from the shepherdless has never failed me.

I have always felt that the pleasant and necessary Unitarian cage does not suffice, and that, whosoever fault it may be, it does not bring in those for whom Jesus seemed to care the most. What did he say? “I came not to call the righteous, but sinners, to repentance”; “Come unto me, all ye that are tired and heavy laden, and I will give you rest”; “They that are whole need not a physician, but they that are sick”; “The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to give relief to them that are bruised, to preach the acceptable year of the Lord”; “The son of man is come to seek and to save that which has gone astray.” In all these sayings we get at the real Jesus—the lover of the toiler, the friend of the unreckoned, the champion of the poor; and I hold as strongly as ever that the Unitarian, if he only knew it and believed it, is, in these modern days, the very man for the people that interested Jesus.

The churchless multitude is not a vicious multitude, is not even specially a careless multitude; but it is a shepherdless multitude, a multitude which is dimly persuaded that church and chapel are not for them. To a large extent, that is the multitude's mistake, but it is the fact, and it is not altogether without reason.

Now, what I have long advocated is that Unitarians ought to go out to that multitude. It is not enough, it is not their duty, to keep altogether in their cage. Every Unitarian minister who, on Sunday mornings, has ministered to his flock ought to go out in the evening to challenge the unshepherded. Anywhere will do—the theatre, the public hall, a railway arch, a quiet street—but out he ought to go, and his congregation ought to go with him; and the more courageous and prominent the challenge the likelier will be the success.

It is quite arguable that for the Unitarian Church itself this is what it most needs—to vary its routine, to break up its conventionality, to give it animation, to make it truly democratic, and to fire it with a desire to serve. This might cost a little money, but what a trivial matter that is when we consider what Unitarians have, and what the majority of them give!

It is true that this going forth to the unshepherded would probably bring but few of them into the Unitarian fold, but

what of that? If our ideals are as broad and lofty as we often profess, we shall not mind doing good for the good's sake, and shall not risk missing the unshepherded multitude for the sake of a name and a flag.

Now, it is not to be denied that in some respects the Unitarian Church of the past has not been as actively obedient here as it might have been; and yet it almost taught other Churches how to found Domestic Missions, and has always done good work in that direction. But it has much to learn and much to do. If it only knew it, it has the very message the multitude needs. It has, in fact, in its charge the great Religion of the future—the Religion of Humanity, the Religion which will ultimately bring to an end the Religions of priesthoods, sects, and creeds. Other Churches will swiftly learn the secret of that Religion of Humanity, but thus far it is best understood and most simply set forth by ourselves. We have indeed a Gospel, what the revised version, in this very text, calls “good tidings,” and I am persuaded that if we could get that Gospel put before the masses in a human, earnest, sympathetic manner, it would be responded to in a way that none of us have yet dreamed of; for it is all so absolutely in harmony with everything that is best and truest in human nature and in the heart's unsullied hope and trust in God.

And now recall the significant concluding words of my text—“and he began to teach them many things.” That is, when he had compassion on the scattered multitude, as sheep having no shepherd, he began to teach them “many things”—a wonderful suggestion for us! As a rule the Churches teach only a few things—Protestant things, Roman Catholic things, Trinitarian things, Unitarian things. Oh the pity of it! But the multitude needs teaching about life, about work and home, comradeship and kindness, about husbands and wives, and brothers and sisters, and little children, and the great universal Brotherhood which is going to make an end of selfishness and grasping and tyranny and war.

Ah! let us go out with the “many things” and meet this great hungry human nature with its cravings and wonderings, its stumblings and waste. Let us comfort it, encourage it, and lead it if we can. At all events, let us try. The brother Jesus, of whom we talk so much and imitate so little, has shown us all the way.

J. PAGE HOPPS.

It is fifty years since the Adult School movement reached York, and the fact has not been allowed to pass unnoted. Some 2,200 persons were entertained at tea in the Exhibition Buildings by the widow of the founder, the late Mr. J. Stephenson Rowntree, and large meetings were subsequently held in the same building, in the Theatre Royal, and, on Sunday, 13th, in the Friends' Meeting House. Among the speakers who bore witness to the practical work done by the schools in the old cathedral city were Canon Fleming, Mr. Joseph Rowntree, Mr. B. Seebohm Rowntree, the Lord Mayor and the Sheriff. The singing at the evening meeting was led by an Adult School choir of 1,500 voices.

NATIONAL CONFERENCE.

A MEETING of the Committee was held at Manchester College, Oxford, on Tuesday, the 15th inst., the president in the chair. Fifteen members were present, and apologies for absence from seventeen others were announced.

The following resolution was passed on the death of Mr. A. W. Worthington:—

“That this Committee, meeting for the first time since the death of Mr. A. W. Worthington, desires to place on record its grateful sense of the valuable services rendered by him during a long life to the churches which constitute the National Conference. Mr. Worthington was intimately associated with the Conference from its establishment to the day of his death, having been one of its original hon. secretaries for twenty-three years, and subsequently a vice-president. The zeal and solicitude which he always manifested for the Conference and for its earliest offspring—the Ministers' Sustentation Fund, of which also he was one of the hon. secretaries—are but conspicuous instances of his devotion to the welfare of the churches with which he was connected.

The Committee, deeply sensible of its own loss of an honoured colleague, desires to offer its sincere sympathy with those who have suffered bereavement in the closer relations of family life.”

A letter was read from the Executive Committee of the International Conference, which was preparing for the meetings in Boston a collection of “the creeds, confessions, declarations of belief, principle or purpose, and other articles of association, which are in use in the various congregations, societies, churches, denominations, and other forms of fellowship connected with the Congress.” The reply of the secretary was approved, in which he stated that the National Conference “has no creed, confession, declaration of belief or obligatory ceremony of any kind, and particularly rejoices in its freedom from such fetters on the spontaneous development of religious thought and life,” and gave information about the basis of our fellowship.

The Treasurer submitted his report. It was agreed that a further endeavour should be made to reach congregations which have not so far responded to the appeal for contributions to the working expenses of the Conference.

Arrangements were approved with regard to the travelling expenses of members of the Committee.

The President gave an interesting and vivid account, which greatly impressed the Committee, of his visit to congregations in the eastern counties. Mr. Wood was to visit East Cheshire in October, and London and the south-eastern counties in November. Other districts will be visited in the spring.

The report of the Sub-Committee *re* Advisory Committees, &c., was received, and the first portion, reciting what had been done, was approved. But a decision with regard to the definite proposals submitted was postponed, in order that the sub-committee might be able to make further inquiries and reconsider some of the recommendations.

It was resolved to set up forthwith the

Board, whose establishment had been previously agreed upon, relating to the supply of students for the ministry. The Revs. H. E. Dowson, C. J. Street, and Messrs. Jno. Harrison, W. Byng Kenrick, F. W. Monks and P. J. Worsley (with the president and secretary as *ex-officio* members) were appointed representatives of the Conference on the Board.

It was agreed that the next meeting of the Committee be held in Manchester, in January, at 2 o'clock on the day of the annual meeting of the Home Missionary College.

THE NEW DURNING HALL, LIMEHOUSE.

OPENING CEREMONY.

By the courtesy of the editor of the *Christian Life*, we are enabled to give the following account of the opening of the new buildings. "The new building, erected by Sir Edwin and Lady Durning-Lawrence, to meet the growing requirements of the Unitarian Christian Mission Church in Elsa-street, was opened on Thursday evening, the 17th inst., with very little formality, but amid every manifestation of enthusiasm and rejoicing. Our readers will remember that this flourishing Unitarian Mission celebrated its twenty-first anniversary in March of last year, and in describing the gathering on that occasion, we remarked that the hall "was crowded with men, women and children, upon whose radiant faces, and neat and cleanly appearance generally, as contrasted with the squalid environment outside, the beneficent influence of the Mission was markedly visible." The same observation applies to last week's gathering in connection with the opening of the spacious new hall, which forms a much-needed additional accommodation to the old building—only that the crowd on this occasion was twice, if not three times, as large as that on the twenty-first anniversary. What with a strong muster of the Mission people, Sunday-school scholars, teachers, and workers in various branches of the institution, two brass bands, and a choir, as well as no inconsiderable number of visitors from all parts of London, the scene was indeed one of delightful animation, such as to make one and all feel "glad to be there."

"Light refreshments having been dispensed in the old hall, whilst the Town Band was discoursing a selection of music on the ground floor—and that part of the new premises, comprising gymnasium, kitchen, bath-room, and such like having been inspected, criticised, and admired by the visitors—the company proceeded to the new hall, which had been gaily decorated with flowers and bunting.

"Of course, the chair was taken by Sir Edwin, and with him on the platform was Lady Durning-Lawrence, Rev. John Toye (the minister in charge), Mr. Burgoyne, Revs. W. Copeland Bowie, Frank K. Freeston, Charles Roper, B.A., F. Allen, T. E. M. Edwards, and F. Summers, Mr. Arnold S. Tayler, A.R.I.B.A. (the architect), Mrs. Aspland, Miss Emily Sharpe, Miss Tayler, and other well-known ladies and gentlemen."

"Sir EDWIN DURNING-LAWRENCE, Bart., on rising to declare the hall open, was received with prolonged applause. "This new Durning Hall is yours," he said.

"It is built for you. I want all in this neighbourhood to feel that it is theirs." Continuing, Sir Edwin said that when they first came down to that neighbourhood to open their mission hall, about twenty-five years ago, people told them that they would not have one pane of glass left in the building after a few weeks. That prediction had proved entirely false. In all those years he did not think that a single pane of glass had been broken at Durning Hall. For the people soon realised that the institute was their own—that it was built for their own benefit, for their happiness, comfort, health, and general improvement. Therefore they took particular interest in it, and looked after it as their own property. Sir Edwin briefly told of the steps taken two or three years ago to enlarge the premises in order to extend the usefulness of the institution. He had been fortunate to secure some of the adjoining premises, and had tried to buy up the "place next door" (an allusion the significance of which the audience were by no means slow to grasp), but had found it impossible to do so. He hoped, however, that the additional accommodation afforded by this enlargement would enable them to cope with present requirements. Although he did not visit them himself as often as he would like, Lady Durning-Lawrence and Miss Shawcross were frequently there, and they wanted them in that place to work together in a friendly and harmonious spirit of mutual helpfulness and goodwill. Let them remember that they, the people, were really the building. The church did not mean the four walls, but it meant the men and women who came together for common worship and common service. That new hall was to be a real people's palace—it was not too compact and not too handsome, but just compact and handsome enough. It was nice and airy, but not draughty. It was designed to make them happy and to feel quite at home. But they could not have comfort all round unless each was prepared to study the happiness of all. They came to that hall, then, to learn to be better men and women. Spurgeon had once said that he knew a certain servant girl to be a true Christian because she swept under the mats. So they came there to learn to be thorough—to learn to clean the corners and sweep under the mats. It was a trait in our English character that we tried to be straight and speak the truth. And it was always easier to tell the truth than to tell a lie. The trouble in telling a lie was that you had to keep it up. Now, looking back over the twenty-one years since the first opening of Durning Hall, he could see a great improvement in the character of the people of that neighbourhood. They were still improving, and he wanted to help them. That was the object which Mr. Toye had in working among them. That was the object for which that new hall had been built. He wanted to make them more truthful. He wanted to make them stronger. He believed in strong characters. He wished to help them to be happier, brighter, braver, truer, and stronger. For that purpose he declared the building open.

"Lady DURNING-LAWRENCE also addressed some encouraging and helpful

words to the workers. She most heartily thanked the members of the Mothers' Meeting, the Sunday-school teachers, and Girls' Club for the great kindness and thoughtfulness of which the beautiful bouquet she held in her hand was an expression. "I dare say," proceeded her ladyship, "that a few of the mothers who sent a Christmas card to Miss Durning-Smith are among the audience to-night. I have got that card still, with your names on it." She again thanked them very much for the bouquet which she very highly prized because they had thought of it. Lady Durning-Lawrence then proceeded to distribute the presents to the workers in the Sunday-school and the various other branches of activity connected with the institution—about thirty-five in all. She observed that in that Mission they had a very good band of workers, under the guidance of Mr. Toye. There were many who came there regularly during the week, as well as on Sundays. Gratitude was thanks for past favours, but they wanted more favours to come, and she took that opportunity of appealing for still more helpers to assist Mr. Toye in the work of the Mission.

"Rev. FRANK K. FREESTON, in wishing success to the new building, voiced the sentiment uppermost in every heart that night of gratitude to the generous donors. Nor could they forget the lady whose name they held in sacred memory in that place—the late Miss J. Durning-Smith. It was right that they should remember her that night, though she would not be forgotten so long as that Mission lasted. In a speech bristling with wit and humour, but by no means devoid of wise thought and sound sense, Mr. Freeston congratulated the workers and all concerned on having that fine hall and the additional premises; he congratulated the architect and the builders upon the excellent character and arrangement of the new building, and he wished good health to Mr. and Mrs. Toye, and "all the other little Toyes." They had had Mr. Toye with them for over twenty-one years, but they loved him that night more than ever. "This," concluded the speaker, "shall be our people's palace. God bless it!"

"Rev. CHARLES ROPER added a few words of good counsel, cheer, and helpfulness to the people; and with a cordial vote of thanks to Sir Edwin a delightfully pleasant evening was brought to a close just before eleven o'clock."

A SMILE.

ONLY a smile and a kindly word,

But it was not given in vain:

For it soothed the wound of the one who heard,

And it eased the pain

Of a life that was sadly tempest-tossed;

And the faith of a soul that was nearly lost

By that was made strong again.—D. D.

OUT of the soil in which deciduous leaves are buried the young tree shoots vigorously, and strikes its roots deep down into the realms of decay and death. Upon the life of the vegetable world the myriad forms of higher life sustain themselves—still the same law, the sacrifice of life for life.—*F. W. Robertson.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

CHRISTIANITY AND SOCIALISM.

SIR,—I read your leader on Christianity and Socialism with (to use an admirable phrase of your own) imperfect sympathy. When I opened my INQUIRER last week and saw the title, my heart gave a leap of joy, for at any rate our leading organ was discussing a really live subject. But I confess that my untimely rejoicing was swiftly chastened and indeed refined completely away as I read your pronouncement. What you actually say may be comparatively unobjectionable, but the spirit of it strikes me as one of strangely chill aloofness from what the Archdeacon of Ely calls "modern social ideals." Moreover, the strong emphasis with which you insist that "the Gospel of Jesus Christ must not be identified with any social theories, however beautiful, or any social methods, however good," seems to me amazingly misplaced. Even granting that the statement as worded is a truth, it is surely not the particular or fruitful truth that needs just now to be preached in the face of this anti-socialist campaign.

Nor do I think that your phrases "pure nonsense" and "silly talk" are at all adequate to describe the sinister and cynical character of the attempt which is now being made to secure the co-operation of the Christian Church in this apostolate of calumny.

I am not an exponent of Socialism. I do not call myself a Socialist, or recognise myself as such, but if, at the initiative of desperate politicians in a reckless search after a policy, we are to be classed as Socialists and Anti-Socialists, I for one shall not be found with the Anti-Socialists.

Permit me to describe what, in my opinion, is actually taking place. On the one hand, we see a deliberate, if disguised, attempt to unite the forces of wealth and privilege against the forces of labour and democracy. On the other hand, we see the workers and the disinherited awakening at last into a consciousness of their power, and demanding a just share in the fruits of that civilisation which is so largely the product of their skill and service. But between these two sections may be found a large number of people in fairly comfortable circumstances and (with notable exceptions), only vaguely interested in the pressing social problems of our time. This middle section, belonging to neither extreme, comprises many amiable and pleasant people, who are neither exploiters of the misery of the distressed nor ardent champions of their cause. Now here is a broad field of opportunity for the professional electioneer.

It is on capturing the sympathies of these estimable nondescripts and securing their support that the issue of the social struggle is deemed to depend. The Anti-Socialist agitators confidently reckon on this. The organisers of it have on their side choice and charming personalities, huge financial resources, and an accommodating and infinitely adaptable code of honour. There are among them those

strong, stern men who do not put their trust in princes, but rely instead on gramophones. They are able to command the services of the type of men Mr. Graham Wallas described for us at Manchester College, Oxford, some time ago—men versed in human psychology, and skilled in the art of working up popular panics; expert journalists and clever cartoonists, who, by dint of unscrupulous articles and sensational advertisements, often succeed in terrifying the ignorant and the timid into the belief not merely that the sanctity of marriage is being assailed, and the Ark of God derided; but (deepest infamy of all!) that the holy institution of "property" is actually being menaced by the mob.

These professional demagogues make victims of their superiors. Here is what Lord Heneage is reported to have said at the laying of a foundation stone at Welhome Congregational Church: "The churches of every denomination had more in common than was sometimes thought. There was a vital reason why all Christians, no matter what they called themselves, should unite together against the new Socialism which was being brought forward in the country. Its three chief aims were the abolition of the Ten Commandments, the denial of our Lord, and the degradation of men and women to the level of the brute. If that was not an anti-Christian campaign, and a subject on which the great Christian churches could unite and put aside their petty differences, he didn't think they would ever be more closely drawn together." (Notts. Daily Express, October 16, 1907.)

In the face of such a policy, a policy, observe, not merely to gag the Church of Christ, but to prostitute its prophecy, and turn it into a bully for the Anti-Socialist campaign, one asks has THE INQUIRER no better lead to give its readers than to tell us that Christianity "must not be identified with any social theories, however beautiful, or any social methods, however good"? I think it is high time to sound another and less colourless note, and with your permission, I will try to sound it.

And first as to principles. I affirm that just as Christianity must constrain every thinking man to recognise the importance of doctrine, just as it must fire and drive the intellect of man to discover a satisfactory doctrinal structure and theological interpretation of its essential spirit, and cannot rest, murmuring peacefully that it must not identify itself with either Trinitarianism or Unitarianism, so precisely the same Holy enthusiasm and divine urgency of life must fire and drive men to discover a satisfactory social structure and economic interpretation of its essential spirit. As Mr. H. D. Lloyd says (quoted by Mr. Hobson, "The Social Problem, p. 140), "Change of heart is no more redemption than hunger is dinner. We must have honesty, love, justice, in the hearts of the business world; but we must also have the forms that will fit them."

Now, you may be quite right (you are quite right, I think) in saying that Christianity must not identify itself with a particular economic theory, but you are gravely wrong if you mean to suggest that Christians can redeem themselves or the world by abstaining from committing themselves to any scheme for perfecting

the material arrangements of human society. Christianity must not indeed identify itself with, in the sense of exhausting itself in, a political scheme, but Christians must, if they have any salt of the gospel left in them, commit themselves whole-heartedly and unreservedly to some political and social effort, and perpetually dare and experiment until the perfect fabric of the Kingdom of God is founded on earth. And that seems to me to be the modern prophecy for Christian Individualists and Christian Socialists and for those of us (like myself) who are both at once. We may differ in a hundred points of political as of theological theory, but are we not in the main one in condemning the present social conditions as intolerable? Are we not one in the divine vision of a gladder, purer, and more righteous world? And do we not all recognise that if love is indeed to rule on earth, this love must function through the heart and brain of man and transform and transfigure the material conditions at the base of our life and use them for the sole ends of Love? In this passion for the world's redemption I am one, and I am sure you are, with our Socialist comrades. We recognise that the intensest moral earnestness, the most radiant moral hopes of the world burn in the breasts of these cruelly maligned reformers? The democratic and the religious sentiments are too closely allied to be ever separated. Nay, in their ultimate essence, they are absolutely identical, and the religion of humanity is also the religion of our God and of His Christ.

I do not grant or concede, but insist that the Christian Church is not a party organisation. It is, however, not the Socialist attempt (the charge is that it does not exist), but the Anti-Socialist attempt to make her so that makes my blood boil so that I can hardly contain myself. I agree that the duty of the Church is to be a witness of divine things in all the world, an organ of love and justice; the continuous embodiment of the mind of Christ. She is a fellowship of spirit that must maintain a stainless integrity (not above or remote from, but) in the midst of all parties, the stern arbiter as well as the divine consoler of mankind. She must refuse to bow to the mighty, or to pander to the populace. She is the prophet of the Kingdom of God, the abode of the eternal prayer that the Perfect Will may be done on earth as in heaven. Whenever she has been true to her mission, she has done something better than coldly abstain from identifying herself with this or that social theory, she has broken down the barriers of caste and snapped asunder the bonds of oppression, she has pulled down the mighty from their seat and exalted the humble and meek.

It is because the Church of Christ had a love of souls, and a care for bodies and had no respect of persons, and was rich in the spirit of her Master, that in early apostolic years she sympathised with the woes of the poor and found her first converts of the empire. She took the victims of the idle and cultivated rich in the arms of her mercy and taught them lessons of courage which raised them from being almost less than human into those martyrs and demi-gods that have shed the light of an everlasting inspiration down

the vista of the centuries. She told them of a better time coming; she nerved them with an invincible endurance. She gladdened them with an immortal hope that sent them to the stake and to the arena with a serene and unearthly radiance on their countenances. She taught them not to quail before tortures and tyrannies, and filled their hearts with a faith in eternal righteousness that not all the conspiracies of the mighty, not the persecutions of emperors could extinguish.

What she did then, she can and will do again. If the powers of wealth should plot against her again it would be a great day of renovation for the Church. Let the men of riches attempt the policy of bribing her, or let them try to starve her if they will, let them withhold their help, withdraw their presence, close up their purses, and they will release all the suppressed vitality of the Church. Her pomp and worldly prosperity may be diminished—let it diminish if it be best so—but her spirit will spring up new-born into energy and fire. Her ministers will be impoverished in the things of this world. They will be compelled once more to live simple, self-abnegating lives. They will live even as the poor live, and the poor will believe in them, trust them, stand by them, clasp their hands and say, "Comrades," "God knows it, I am with you." . . .

"If sadness at the long heart-wasting show

Wherein earth's great ones are disquieted;
If thoughts, not idle, while before me flow
The armies of the homeless and unfed—
If these are yours, if this is what you are,
Then am I yours, and what you feel I share."

J. M. LLOYD THOMAS.

Nottingham.

[We are glad that our article should have called forth so eloquent a letter from Mr. Thomas. We cannot see, however, wherein we are proved wanting either in desire for social justice or in Christian sympathy because we have urged (1) that to call Socialists as a body irreligious is pure nonsense; (2) that Socialism is not identical with Christianity. We think that the habit of regarding middle-class congregations and ministers not definitely working on socialistic lines as irreligious or hypocritical is becoming far too general amongst Socialists. So far as any congregations and ministers are self-satisfied and careless of the misery in the world, of course, they are irreligious. But we were pleading for the recognition of the fact that Christianity may be connected with other theories and ideals than those of Socialism without being any the less Christian.—EDITOR *pro tem.*]

APPEAL FOR CHILDREN'S HOLIDAY FUND.

DEAR SIR,—A few months ago you kindly allowed me to ask your readers for subscriptions to our Country Holiday, Excursion, and Convalescent Fund, and to our Window Gardening Society, and I am very grateful to those friends who responded to that appeal. But, as their donations have not, by a long way, covered the amount I have spent, I venture to trouble you and your readers with a further appeal.

Arrangements for country holidays have

to be made, of course, in the spring or early summer, when a few only of the subscriptions have been promised or paid, and before the treasurer knows what funds he will have at his disposal. He has, therefore, to set to work in faith, and trust that the money will be forthcoming. Perhaps the following figures will best explain the work done by this fund at Mansford-street this summer, as I hope they will prove to your readers my faith in their generosity:—71 Sunday-school children have been sent away for a fortnight into the country to Newbury and Halstead (toward this part of our work the London Sunday School Society makes a substantial grant from its Country Holiday Fund); 48 elder scholars and teachers have been helped to a holiday at Southend, Birchington, and elsewhere, which they could not otherwise have enjoyed; 31 mothers and children have been sent to Hampstead and Billingshurst; and 7 other convalescent cases have been helped. And, in addition to this, the heavy expenses of the Mothers' Meeting and Sunday School Annual Excursions have to be met out of this fund.

The result of all this is, Mr. Editor, that I have overdrawn the account of this fund by over £30—including a large deficit from last year—to pay off this debt. I earnestly ask for subscriptions from your readers.

The Window Gardening Society endeavours to encourage the growth of bulbs and plants in the homes of the people. A "Window Garden" competition was successfully carried through this summer, with the help of the Metropolitan Public Gardens Association, and a good "show" of plants was held in July. We want a few annual subscriptions to cover the cost of the prizes and the loss incurred on the sale of the bulbs and plants. Our great need must be the excuse for the length of this letter.

GORDON COOPER.

Mansford-street Parsonage,
Bethnal Green, E., October 22, 1907.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—The annual meeting and first musical festival of the North Cheshire Unitarian Sunday School Union was held at Richmond Hill church and school on Saturday last. About 250 persons partook of tea in the school-room, after which the annual meeting was held in the church. Miss Dornan, the new President, presided. The minutes of the last annual meeting were read and confirmed, the financial statement, showing a small increased balance in hand, was presented by Mr. F. Hepworth (Oldham) the treasurer, and the annual report was read by Mr. Albert Slater (Hyde), the hon. secretary. The officers for the ensuing year were then elected and the president introduced the musical festival, which was the first held in connection with the Union. The Union consists of 14 affiliated schools, and the chancel was well filled by a choir of 140 voices from the choirs and singing classes of nine of the schools. Mr. W. Woolley (Gee Cross) acted as conductor, and Mr. James Broadbent (organist at the church) acted as organist and accompanist. The church was filled, there being over 400 persons present. The programme opened with the singing of the hymn, "O thou to whom in ancient time," followed by prayer offered by Rev. John Barron; the following items including: by the choir, part

song, "The Singers" (A. R. Gaul); anthem, "Send out thy light" (Gounod); chorus, "How lovely are the messengers" (Mendelssohn); and anthem, "Sing a song of praise" (Stainer). The following solos were also given, bass, "Calvary" (Rodney), Mr. A. Baddeley, Gee Cross; soprano, "Beyond" (St. Quentin), Miss S. Bromley, Denton; tenor, "The better land" (Cowen), Mr. John Axon, Flowery Field; contralto, "Come to me, O ye children" (Anderton), Miss A. Jackson, Oldham. Not the least interesting item of the programme was the address delivered by Rev. Joseph Wood, of Birmingham, President of the National Conference, who is conducting a series of special services in the churches of the district. His subject was "Youth, and how to make its joys endure." Two other hymns were joined in by all, and the benediction brought one of the most successful gatherings of the Union to a close. On Sunday, 20th inst., the school sermons in connection with Richmond Hill, were preached by Pandit J. C. Chatterji (Chattopadhyaya), who came to Ashton direct from India, to keep the appointment. The subject for the day, which was dealt with in three discourses, was "Three great divisions of life from the standpoint of a Hindu." (1) Preparation and instruction. (2) The activities of mature life. (3) The consummation or realisation of the end of life. The collections, including special donations, amounted to about £20, being more than double of the anniversary in the previous year.

Birmingham: Small Heath.—The thirteenth anniversary of the congregation of Waverley-road Church was celebrated on Sunday, when appropriate sermons were preached by the Rev. William C. Hall. In spite of the very inclement weather, the attendance at the services was larger than that of previous years, and the collections showed a proportionate increase. The congregation has a full programme of work for the winter, and is making steady progress with its membership.

Blackpool: South Shore.—The harvest services were held on Sunday, October 13, when the Rev. J. E. Manning, M.A., preached. There were good attendances at the services, and the collections were in advance of previous years. On Wednesday, October 16, through the kindness of the British and Foreign Unitarian Association, the Rev. John Page Hopps delivered a lecture to an appreciative audience on "A Scientific Basis of Belief in a Future Life."

Bradford: Broadway Avenue Church.—The first anniversary services in connection with the opening of this church were held on Sunday, and were largely attended. The Rev. Wm. Rosling, in the morning, gave a gratifying review of the year's work, and in the evening the Rev. Chas. Hargrove, M.A., of Leeds, preached a thoughtful and helpful sermon. In the afternoon Mr. J. Burnhill gave an address.

Brighton.—Anniversary services were held on Oct. 20 and 21. The Rev. W. J. Jupp, of Croydon, conducted the Sunday services, and gave thoughtful and valued discourses on "Life" and "Progress." The church meeting on Monday evening was preceded by a social tea, with some music; fraternal sympathy and help was shown by the presence of the Rev. J. Felstead (Lewes), the Rev. J. J. Marten (Horsham), the Rev. S. Burrows (Hastings), the Rev. W. J. Jupp for the Monday meeting; and all these friends gave encouraging addresses. Visitors were also present from Ditchling and Lewes. A welcome innovation at the Sunday evening service was a reading from "Psalms of the West."

Gateshead.—The Rev. G. A. Ferguson has resigned his position as minister of this church, to the sincere regret of the congregation. Mr. Ferguson has been acting as secretary of the Northumberland and Durham Unitarian Association, and his recent intimation of his resignation to that body was received with many tokens of appreciation of his services. On Wednesday, the 23rd inst., Mr. Ferguson gave a lecture on the Esperantist Congress at Cambridge before a large audience of the Guild of Fellowship. During the evening Dr. Green, who presided, made a presentation to Mr. Ferguson on behalf of the Gateshead Esperantist Association.

Lancaster.—Under the auspices of the "North Lancashire and Westmoreland Unitarian Association," and the B. and F.U.A., the Rev. John Page Hopps visited our vener-

able old chapel on Monday evening last and gave his popular lecture on "What Unitarians have to offer to the world." Although the lecture had been advertised only a few days, and despite the fact that the business of many of our people prevented them from being present, there was an audience of over two hundred adults, a large proportion of them being strangers. It was also noted that every church and chapel in the town seemed to be represented. The lecture was listened to with rapt attention, and the constant signs of approval and applause—loud and long, continued at the end—testified to the full and entire sympathy of the audience. Our minister, the Rev. J. C. Pollard, resumed his duties, after his recent visit to America, on Sunday week, where large congregations—in the evening filling the chapel—asssembled to give him a welcome back. The Lancaster papers gave a *résumé* of his sermon.

Liverpool: Hope-street.—Rev. H. D. Roberts, preaching on Sunday morning last, referred to the death of Mrs. Watson in the following terms: "On this, my first opportunity, it is right and fitting that I make one reference and say one word, in affectionate memory of a kindly soul passed into the unseen since we met together here. It is of one whose love to this church was ever faithful and true, and who rejoiced greatly in the traditions of it. Living day by day in the spirit of its best teaching, working out a gentle, kindly life of quiet zeal and unostentatious self-sacrifice, doing what in her lay to further the true, the good, and the loving—friends, if this church would count up the jewels in her treasury, she must be able to point to lives like these. Alice Watson's life I count among such jewels. In her earlier days here she was known as Alice Bryson, the pupil and most devoted friend of Miss Lewin; and Miss Lewin's influence over her has been apparent throughout, whether we look at her life as spent within her home, or given to the young and struggling cause at Garston, which was to her as the apple of her eye. To some it may appear as of but a sombre hue—a sombre homespun. To me—surely to any man who ventures to take upon him the name of minister—such a life is the triumphant vindication of the Divine benediction upon a church; lifting into picturesque loveliness all that we blindly call commonplace, and winding into the fabric of undistinguished rounds that golden thread of idealism which turns it into something strangely rich and rare. And it is our greatest cause of thanksgiving on this our re-opening day, that the real beauty of Hope-street Church, dignified and beautiful as it is, lies—not in soaring arch and glowing colour, and chaste symbolism, but in the loving service of gentle lives like hers. Without that all else is less than nothing in the eternal values. With it, we have here indeed the temple of the living God. It is not for me to pay any detailed tribute to the things which were 'more excellent' in this life. That has already been done amid the immediate scenes of it. But in this place, which she ever held as her spiritual home, we cast to-day a tender thought towards her who was humbly faithful unto death. A little while ago I wandered in that 'Sleepy Hollow,' that hallowed spot where Emerson rests in the midst of the familiar beauty his soul loved, and I came upon these sweet old words; they are placed upon another honoured grave, though a less famous than his. They seemed to me to speak of Alice Watson; not only because she, too, in her pilgrimage passed in her sleep to the unseen, but because of the more divine, more mysterious truth which underlies them; 'THE PILGRIM. They laid in a large upper chamber, whose windows opened towards the sunrising. The name of the chamber was Peace. There he slept till break of day. And then he awoke and sang!'"

Manchester: Bradford.—The Sunday-school anniversary services were held on Sunday last. The afternoon service was conducted by the Rev. W. E. Atack, and the address given by Mrs. Manning. The evening service was conducted by the Rev. J. E. Manning, M.A. The children's choir had been well trained by Mr. F. Whittaker, and they rendered pretty music for the occasion. There was a large attendance both afternoon and evening.

Manchester: Pendleton.—Harvest thanksgiving services were held on Sunday last, conducted in the morning and evening by the minister, the Rev. N. Anderton, B.A. In the

afternoon there was a children's service conducted by Alderman F. S. Phillips, J.P. Large congregations attended the services. The church was prettily decorated. At the evening service Mr. Anderton gave the third of a series of four lectures, the subject being "The Religion of the Body."

Manchester: Platt Chapel.—In order to raise funds for congregational purposes, a sale of work was held by the ladies of the congregation in the school, Portland-grove, on Saturday, October 12, when the chair was taken by Mr. Sydney Jones, of Liverpool, and Lady Talbot declared the sale opened, with some very kind and appreciative words of encouragement. Special mention was made of the late Mr. Joseph Broome, who had been chapel warden for many years, and the memory of whose co-operation will always be cherished by all his friends. One of the stalls was entirely furnished by the Sunday-school. The sale was very successful, and all were pleased with the results. On the following Saturday, October 19, a concert and dramatic performance was given in the same school for the same purpose. Miss Lily Potter made all the arrangements for the concert, and secured the services of excellent artistes.

North Lancashire and Westmoreland Unitarian Association.—Through the kindness of the British and Foreign Unitarian Association the Rev. J. Page Hopps (of London) lectured to notable gatherings. At South Shore, Blackpool (103), Ansdell (80), Blackburn (320), Preston (180), and Lancaster (210), on October 16 to 21 inclusive, and lectures at Kendal and Chorley on the 22nd and 23rd inst. The whole of these lectures have been much appreciated.

Preston.—On Saturday afternoon the annual service of the North Lancashire and Westmoreland Unitarian Association was held in the Unitarian Chapel, Church-street, Preston. The sermon was delivered by the Rev. J. Page Hopps, of London. Following tea in the schoolroom a largely attended public meeting was held, Mr. W. H. Sutcliffe, of Chorley, president of the association, presiding. Mr. Richard Robinson, of Manchester, spoke on "State and Church." The officials were elected as follows:—Mr. W. H. Sutcliffe (Chorley), president; Mr. E. S. Heywood, St. Annes, secretary; Mr. C. Stewart (Preston), treasurer; and the Rev. C. Travers (Preston), auditor. The Rev. J. Page Hopps also addressed the gathering. The choir, under the leadership of Mr. Stewart, gave a meritorious performance.

Sheffield.—The members of the Unitarian churches in the Sheffield district assembled to extend a very cordial welcome to the local delegates to the International Congress at Boston, U.S.A., upon their return to this country. The occasion afforded an excellent opportunity for Unitarians in the Sheffield churches to effect a happy re-union, and it was taken advantage of to a large extent. There was a very numerous attendance. The proceedings opened with a tea in the Channing Hall, Surrey-street. This was followed by an interesting organ recital by Mr. A. Bagshaw in Upper Chapel. Subsequently a public meeting was held in the Channing Hall. Mr. M. J. Hunter presided, and he was accompanied on the platform by Mr. A. J. Hobson and by the five local delegates to the Congress, namely, the Rev. C. J. Street (Upper Chapel), the Rev. A. H. Dolphin (Upperthorpe), the Rev. J. Ruddle (Stannington), Mr. T. Beaumont, and Mr. H. R. Bramley. Mr. A. J. Hobson extended a welcome to the delegates on their return from the International Congress at Boston. The Rev. A. H. Dolphin (Upperthorpe) in thanking them for the welcome, related some of his experiences during his recent travels. The Congress at Boston—at which there were delegates from sixteen different nations—he described as "an inspiring and helpful series of meetings." "What does your welcome mean?" he said, in conclusion. "I hope it means that you are welcoming us to increased zeal and interest in our work. I hope that as the result of our experience our work in the future may be better than it has been in the past." (Applause.) The Rev. J. Ruddle (Stannington) stated that the visit to America had done him good, by making him realise the value of cheerfulness in life. The Rev. C. J. Street spoke of the conditions of the Unitarian Churches in Canada and the United States as being very encouraging. The possibilities in Canada, he

said, were simply immense. He had come away with a very good impression of the future that lay before our Canadian fellow subjects. "I believe that untold developments are likely to occur in that vast Continent," added Mr. Street. "I believe the United States has had the last century in which to make its name and career. And I believe that Canada will have the present century to make its name and career. With regard to our churches, every one of those I visited is in a healthy and flourishing condition." (Applause.) On the motion of Mr. H. R. Bramley, seconded by Mr. T. Beaumont, a vote of thanks was passed to the ladies who had provided the tea, and to the artistes.

Stand.—On the invitation of the minister (Rev. R. Travers Herford) and the chairman of the chapel committee (Mr. W. T. Jones), a successful meeting of members of the chapel and elder scholars of the school took place on Saturday last. After tea a proposal was laid before the meeting for an extension of the school buildings to commemorate the centenary of the school next year. The present school-buildings were erected in 1893, in commemoration of the bi-centenary of the chapel. The number of scholars has since increased considerably, and the intention is to provide additional class-rooms and a social or lecture-room, at a cost of about £400. The scheme was heartily adopted by the meeting, and a substantial sum towards the cost was subscribed in the room.

Stratford.—Harvest thanksgiving services were held on Sunday, October 13, conducted by Mr. D. Delta Evans, who took for his subject, "Joy in Religion" and "Seed Time and Harvest." There was a good attendance in the evening. Mr. Evans also addressed the Sunday-school children in the afternoon. The decorations of the church included flowers and berries sent from Hampstead and Oxford.

Tavistock.—Harvest thanksgiving services were held at the Abbey Chapel on Sunday, when the Rev. Ernest Betham preached for the first time as Unitarian minister of this town. The chapel was prettily decorated, and special music was well rendered. At the evening service, when the chapel was crowded, the Rev. Ernest Betham, taking the omnipresence of the Divine Power as his theme, outlined the development of man's ideas in regard to God, calling attention to the earlier books of the Bible as showing how essentially local was the first God-worship of the Israelites. Their Jehovah was held to be intimate only to their tribes, and their little corner of Asia His only place of communion with human kind. In the later books a great enlargement of apprehension had come to the stronger and more capable minds among them, and in such a Psalm as the 139th occurred passages eloquent of the immanence of God through all the visible creation such as were parallel to our most modern interpretations of the phenomena of existence. Passing to the belief of the early Christians, though to them the worship of God had become also service to man, and social sacredness was the ideal of the teaching of the inspired Nazarene, yet, even by them, there was a separatist view taken of God. Exactly as to the first Israelites Jehovah was theirs and theirs alone, so, to the first Christians, God was familiar only to their own small community; the rest of the world was alien to Him. There might be a danger to modern minds that they also should believe that their own particular scientific theory was the exclusive revealer of the mystery of life. The speaker went on to suggest that it were well to realise that while there was but the one supreme power and purpose, there were countless aspects of His glory; and each age, each race, each school of thought could but catch one expression of the Divine manifestation. The human mind might be likened to a man emerging from a cavern in a vast mountain side where four lines of vision met. On one side stretched the multitudinous cities of social life; these he could explore and somewhat comprehend. On the other hung dense forests where the animals moved, living their own life: these also he could somewhat understand. Beneath him sloping down to ocean were the rudimentary growths of physical being, and below the surface of the endless water, things more elementary still: these also he could subject to the analysis of his intelligence. But above him the mountain sides went steeply up to clouds and light: to

these he could but lift his eyes, and see therein visions of those ideals named heaven and God. While in his mortal body, he could not know more in this sublime direction, other than by vision. But to whichever quarter he directed his mind, and by whichever particular presentment of life his worshipful study was attracted, there was such radiation of the universal power as gave to the modern that inspiration of reverence recounted in the Mosaic allegory; "Take thy shoes from off thy feet, for the place where thou standest is holy ground." On Wednesday a members' tea in the Town Hall was followed by a social evening. After tea, General Jacob said that he had great pleasure in giving expression to the views of the congregation in that they all spontaneously wished to give a hearty welcome to Mr. Betham, who had a very high record. He was under the most distinguished clergymen of their denomination, Mr. Chignell, of whom he was a great friend. He was a thoroughly good, hard-working man, and was quite prepared to do his utmost for the chapel. They had to meet him half-way, and to give him every encouragement they could by good attendance as far as possible every Sunday. Of course, a good many could not come out in the morning, but there was no reason why they could not come out in the evening. They wished Mr. Betham every happiness and success in his work. (Hear, hear, and applause.) In acknowledging the kind and cordial welcome given him by General Jacob, as the spokesman of the congregation, Mr. Betham expressed his happiness at finding himself associated with the Abbey Chapel—a chapel small of structure but large of meaning. He believed that there must be a number of people who did not attend any of the places of worship in Tavistock, so that there was very considerable room for growth. A minister among the Unitarians was not a priest: he might perform certain humanly serviceable rites, but he did so as the delegate of the community of worshippers of whom he was one. There was no division of responsibility, though the minister gave a fulness of study to spiritual knowledge that would not be possible were he not free of time so to do. He looked forward to the future with every hope that there would be a strong accord of work amongst them, and a public usefulness in the highest sense of that term. (Applause.)

West Bromwich: Lodge-road.—Harvest festival, was celebrated on Sunday, Oct. 13. Special music was rendered by the choir, including "O Lord, how manifold are Thy works" (Barnby) and "The God of Abraham praise" (Arthur Cooke). The Sunday-school choir made its first appearance at the church services, and gave a pleasing rendering of a hymn by the pastor. The church was very prettily decorated. The pastor (Rev. F. A. Homer) preached appropriate sermons morning and evening.

Yorkshire Sunday-school Union.—The first conference of the season was held at Pudsey on Saturday, Oct. 19th, and was attended by between seventy and eighty friends, including representatives from the three churches at Leeds, the two at Bradford, and from Huddersfield, Idle, &c. After the usual tea the president, Mr. E. O. Dodgson, of Leeds, introduced the Rev. H. McLachlan, M.A., B.D., who read an excellent paper on—"Some Difficulties of Sunday-school Teaching." An interesting series of short speeches followed on points suggested by the paper, Messrs. Marsland, Clayton, Hill, Noble, and Binks, and the Revs. Rosling, Eastlake, and Shanks, being among the speakers. The president summed up the discussion, and the reader of the paper replied effectively to his critics. The meeting was a very successful one.

Yorkshire Unitarian Club.—This club was founded on November 24, 1906, the chairman being Mr. Henry Lupton. Its first annual meeting was held on Saturday last, October 19, at Northgate End Chapel, Halifax. According to the annual report the lay membership is 60, and the number of honorary (ministerial) members 7, total 67. The officers and four members of the committee were elected as follows:—President, Mr. A. H. Wadsworth (Halifax); vice-president, Mr. J. Hargreaves (Bradford); hon. treasurer, Mr. F. G. Jackson; and hon. secretary, Mr. A. Simpson, both of Leeds. Committee, Messrs. F. T. Chapman, Wm. Skelton, C. F. Wilkinson (Leeds); and Mr. Joseph Burn-Hill (Cleckheaton). Owing to serious family illness the Rev. H. McLachlan, M.A., B.D., of Leeds, to the great regret of the meeting, was unable to be present to read his paper

on "Some Sixteenth Century Exponents of Liberal Religion." The Rev. W. R. Shanks, of Leeds, kindly acted for Mr. McLachlan. The paper gave an account of those forerunners of liberal religion, and champions of political freedom ("officers without an army"), Zwingli, Ochino, the uncle and nephew Sozzini, and Servetus. An interesting discussion followed. The club is open to both men and women. New members wanted. Minimum annual subscription 1s., which may be paid either to the hon. treasurer, Mr. F. G. Jackson, 8, Park-lane, Leeds, or to the hon. secretary, Mr. A. Simpson, 17, Parkfield Mount, Beeston, Leeds. Next meeting, Saturday, December 28, at Leeds; lecturer, Dr. Carpenter.

BEDFORD COLLEGE FOR WOMEN (University of London), York-place, Baker-street, London, W.—Reid Fellowships for Research have been awarded to Miss Tchaykovsky, B.Sc., M.B., D.P.H., and to Miss C. Saunders, B.A.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 27.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. N. CROSS, M.A. Citizen Sunday.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. F. H. JONES, B.A.
 Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. DR. MUMMERY.
 Ilford, Assembly Rooms, Broadway, 7, Mr. R. W. PETTINGER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethna Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15, Rev. GORDON COOPER, M.A.; 7, Dr. F. W. G. FOAT, M.A. Anniversary Services.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. H. G. CHANCELLOR.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. D. DAVIS.
 Wood Green, Unity Church, 11, Rev. DR. MUMMERY; 7, Rev. A. A. CHARLESWORTH.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. DENDY AGATE, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. H. ENFIELD DOWSON, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Supplies.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

Established  50 Years.

Callard & Bowser's
Butter Scotch

"Really Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
In paper packets and tin boxes—various sizes.

Manufactory: London, W.C.

JUST PUBLISHED.Crown 8vo, Cloth, **2s. 6d.** net. Postage 4d.**MANUALS OF EARLY CHRISTIAN HISTORY.**

EDITED BY

J. ESTLIN CARPENTER, M.A., D.Litt., D.D.**THE EARLY CHURCH****Its Orders and Institutions.****By A. HERMANN THOMAS, M.A.**

(OF ST. CATHARINE'S COLLEGE, CAMBRIDGE).

THIS little volume is a sequel to the manual entitled *Christianity and the Roman Empire*, by the Rev. W. Addis, M.A. (1893). Assuming the relations to the state described in that book, it endeavours to delineate in simple terms the complicated phases of the internal growth and organisation of the Church.

To sketch the process by which the Christian Church

gradually acquired a particular kind of government, and embodied its faith and hope in special rites, which ultimately secured its predominance over all rivals, is the object of this book. Within its narrow limits much is inevitably left unsaid. But to those who desire some acquaintance with the origin of the claims and practices of historic Christianity, it is commended as a useful guide.

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
ESSEX HALL, ESSEX STREET, STRAND, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT.** Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class **BOARD AND RESIDENCE**; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON.—**BOARD AND RESIDENCE** for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house, spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

PRETTY COTTAGE at Garden City. Paying guest received. Bedroom or Bed-sitting-room. Meals with hostess. Vegetarian or ordinary cooking.—N. R., INQUIRER Office, 8, Essex-street, W.C.

OXFORD (near).—**SUNNINGWELL HALL, BOAR'S HILL.**—Ideal for winter. Dry, sunny climate. House well warmed and ventilated. Beautiful country. Golf, billiards, &c.; concerts, lectures, Debates. Ordinary and Vegetarian cuisine. University connection. Omnibus service to Oxford. Terms from £2 2s. weekly; 7s. daily. Illustrated booklet free.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth Encyclopædia, 8 vols., 28/- (cost 45/- net). Maclaren's Life of the Master, 25/- net, for 8/6. Cassell's Family Physician, 4 vols., (30/- net), 12/6. Burton's Arabian Nights, 17 vols., £13 13/- Julian's Hymnology, 21/- Encyclopædia Britannica, 1st Edition, 35 vols., half-morocco, in revolving polished oak bookcase, £16 16/- pub. £65. Many other bargains. Everything that a book supplied; no matter when published. State wants. Catalogue free. Books bought to any amount. **HOLLAND BROS., Book Merchants, 21, John Bright Street, Birmingham.**

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

BARGAIN.—"Coming Day," 11 Vols. Clean, good condition. 1s. per vol., 10s. the lot.—THOMPSON, Stationer, Stump Cross, Norwich.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND **BOARDING SCHOOL FOR GIRLS.**

HIGHGATE, LONDON, N. *Head Mistress*: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives **PIANOFORTE LESSONS.** Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

LANDUDNO.—**TAN - Y - BRYN,** (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School. Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.)
C. J. MONTGOMERY, M.A. (Oxon).

BESTREBEN HIGH SCHOOL,
197, Willesden Lane, London, N.W.

Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed

2 First Class Honours were gained.

6 Third Class Honours were gained.

12 Distinctions were gained.

R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.

One girl first in England, in German.

One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

IN MEMORIAM.

In ever loving remembrance of Samuel Jenkinson, formerly minister of the Unitarian Church, Malton, Yorkshire, who died October 17, 1905.

And also of Eliza, devoted wife of above, and elder daughter of the late Johnathan Hirst, of Grasscroft and Odham, who died on October 26, 1905.

"Together, with God."

MARRIAGE.

TAYLER—TAYLER.—On October 15, at Stamford-street Chapel, Southwark, by the Rev. W. Copeland Bowie, B.A., assisted by the Rev. Hugon S. Tayler, M.A., brother of the bride, Athelstare Artaud, eldest son of Nathanael Manning Tayler, of Hampton, to Hilda Mary, youngest daughter of Stephen Seaward Tayler, of Streatham.

DEATHS.

ROBINSON.—On October 20, at Morton, Gainsborough, Rev. William Wynn Robinson.

BRUCE.—On October 20, at 9, Airlie-gardens, Camden-hill, W., William Wallace Bruce, in the 62nd year of his age.

JUST PUBLISHED.Crown 8vo, cloth, 184 pp., **2s.** net, postage 3d.**PAUL.****By Prof. Dr. W. WREDE.**

With PREFACE by

J. ESTLIN CARPENTER, M.A., D.Litt.Foolscap 8vo, cloth, gilt top, 80 pp., **1s.** net, postage 2d.**RABBI, MESSIAH, MARTYR.****A Modern Picture of the Story of Jesus.****By HERBERT RIX, B.A.**

Book Room, Essex Hall, Essex St., Strand, W.C.

Situations, VACANT AND WANTED**TO PARENTS AND GUARDIANS.**

K YNOCH LIMITED have **VACANCIES** in their Commercial Departments for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Wotton, Birmingham.

WANTED, Lady to help with children and lighter household duties. Swiss, German, or English.—Mrs. BUNFORD, Cartref, Wistaston, Nantwich.

YOUNG LADY, 18, desires engagement as **GOVERNESS** to one or two little boys. Well educated and experienced.—Address, "N.," INQUIRER Office, 3, Essex-street, W.C.

MIDDLE-AGED LADY desires Re-engagement as **USEFUL COMPANION** to Lady. Good references.—Miss K., 12, Eldon-street, Bury, Lancashire.

USEFUL COMPANION HELP requires engagement; domesticated; or Dressmaking in Family, School, or Institution.—G., 82, Solent-road, Mill-lane, Hampstead, N.W.

WORKING HOUSEKEEPER wanted.—Must be trustworthy, capable, clean. Good cook. Wages £24.—Write C., 197, Willesden-lane, London, N.W.

CARETAKERS for Essex Hall.—Man and wife (without children) wanted as Caretakers by the Essex Hall Trustees.—Applications, stating age and experience, along with three testimonials, should be forwarded not later than October 30, to W. ARTHUR SHARPE, Esq., Essex Hall, Essex-street, Strand, London, W.C.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

RELIGIOUS SERVICE and **PUBLIC MEETING** to inaugurate the Winter's Work, Saturday, November 2, 1907.

3.30 p.m.—Service in Cross-street Chapel, conducted by Rev. HENRY DAWTREY, B.A. Sermon by Rev. NEANDER ANDERTON, B.A. 5.0 p.m.—Tea in Lower Mosley-street Schools, 6d. each.

6.0 p.m.—Evening Meeting in the Memorial Hall, Albert-square. Chairman, Rev. CHARLES PEACH, President of the Association. Speakers: Mrs. MANNING, Rev. DENDY AGATE, B.A., Rev. T. P. SPEDDING, and Mr. ALFRED DUGDALE.

THIS week will see handsome new **TABLECLOTHS** of Ireland's beautiful Linen in many British homes. Our 5s. 11d. Tablecloth is attracting many sales. **HUTTON'S**, 5, Larne, Ireland. Very interesting samples free.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET
NEWCASTLE-ON-TYNE.
Under the direction of Geo. G. LAIDLER.

MR. R. B. HALDANE AND
"PUBLIC OPINION."

The Right Hon. R. B. Haldane, M.P.,
Secretary for War, has addressed the follow-
ing letter to the Editor of PUBLIC OPINION :—

WAR OFFICE, 1st October, 1907.

Dear Mr. Parker,

I think that in the new form of "Public Opinion" under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed on men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.

Yours faithfully,
R. B. HALDANE.

Percy L. Parker, Esq.,
Office of "Public Opinion,"
Temple House, Tallis Street, E.C.

PUBLIC OPINION.
A Weekly Review of Current Thought
and Activity.

TWOPENCE WEEKLY.

Post free to any part of the World, 13/-
Yearly, or 10/10 for the United Kingdom.

Patron—HIS MAJESTY THE KING.
THE

SURGICAL AID
SOCIETY.

President—
THE RT. HON. THE EARL OF ABERDEEN,
P.C., G.C.M.G.

This Society, established in 1862, supplies
Spinal Supports, Leg Instruments, Artificial
Limbs, Surgical Appliances, Elastic Stockings,
Trusses, and every description of mechanical
support to the poor without limit as to locality
or disease.

36,474 Appliances given year
ending September, 1906.
Average of 700 per week.

Water Beds, Invalid Chairs, and Couches are
lent to the Afflicted upon the Recommendation
of Subscribers.

SUBSCRIPTIONS and DONATIONS are
earnestly solicited, and will be thankfully
received by the Bankers, Messrs. Barclay & Co.
Ltd., Lombard-street, or by the Secretary, at
the Offices of the Society, Salisbury-square,
London, E.C.

RICHARD C. TRESIDDER, Secretary.

FOR PULPIT SUPPLY, address
UNITARIAN MINISTER, 46, Wray-crescent,
Tollington-park, London, N.

READY TO-DAY

A cheap edition of the Cambridge
INTERLINEAR BIBLE

printed in the same clear type as the
India Paper edition published last year

BOUND IN CLOTH, 7s. 6d. net. IN LEATHER, from 10s. net

THE INTERLINEAR BIBLE is so printed that both Authorised and Revised Versions
may be read with ease from one text. It displays at a glance the position, extent
and nature of the differences between the Versions. The simple plan
adopted is shown in the accompanying passage, which, read along the upper
line throughout, gives the Revised Version, and, along the lower, the
Authorised. "Since the publication of the Revised Version," says the
Westminster Gazette, "several attempts have been made to pro-
duce Bibles in which the different readings of the two Versions would be clearly seen.
By far the most successful effort in this direction is The Interlinear Bible."

4 ver. 1, 2. seen a great light: they that
w Dan. 12, 4. dwelt in the land of the "shadow
v Ps. 27, 14. dwell
& 33, 20.
Hab. 2, 3. dwelt
w Ps. 4, 7.
Cp. John 4, 36. light shined. 3s Thou hast multi-
z ch. 1, 15. plied the nation, 12thou hast in-
& 54, 8. creased their joy: they joy before
Deut. 31, 17. the and \$not
v Ps. 119, 369. thee according to the "joy in
Cp. 1 Sam. 30, 16.
s Cp. Judg. 5, 30.

seen a great light: they that
dwelt in the land of the "shadow
dwelt
light shined. 3s Thou hast multi-
plied the nation, 12thou hast in-
creased their joy: they joy before
the and \$not
thee according to the "joy in

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE
London, Fetter Lane: C. F. Clay, Manager

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.

THACKERAY HOTEL
(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.
FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.
This large and well-appointed TEMPERANCE
HOTEL has Passenger Lifts, Electric Light
throughout. Bathrooms on every Floor: Spacious
Dining, Drawing, Writing, Reading, Billiard and
Smoking Rooms. Heated throughout. Bed-
rooms from 2s. 6d. to 5s. 6d. Full Tariff and
Testimonials on application. Inclusive charge
for Bedroom, Attendance, Table d'Hôte Breakfast
and Dinner, from 8s. 6d. to 10s. 6d. per day.
Telegraphic Address: "Thackeray," London.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENCE.
F.S.I. | MISS ORME.
STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now
being issued at 4 per cent. Interest free of
Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER
CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own
house.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

CHARLES A. PRICE, Manager.

MARTINEAU MEMORIAL HALL
AND SUNDAY SCHOOLS,
NORWICH

The following contributions or promises
have been received towards the last £400
required :—

Sir Alfred Wills	£25 0 0
Miss S. S. Dowson	10 0 0
Miss Edith Gittins	3 3 0
Miss Worsley	2 0 0

Further contributions may be sent, and will
be gratefully received by Mrs. MOTTRAM, 21,
Bracondale, Norwich.

LONDON, W.

TWO Ladies receive others, Teachers,
Students, &c., in their Flat. Re-
ferences.—Address, H. V., INQUIRER
Office, 3, Essex-street, W.C.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows :—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the
Proprietors by E. KENNEDY, at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 26, Lambs Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deans-
gate.—Saturday, October 26, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3410.
NEW SERIES, No. 514.]

LONDON, SATURDAY, NOVEMBER 2, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	689
LEADER :—	
All Souls' Day	696
ARTICLES :—	
Laymen's Club	690
After the International—A Last Lingerer	696
MEETINGS :—	
Report of Executive Committee, B. & F.U.A.	691
British and Foreign Unitarian Association	697
Provincial Assembly of London and the South-Eastern Counties	698
CORRESPONDENCE :—	
American Photographs	701
Cotton Mather	701
OBITUARY :—	
The late William Wallace Bruce	692
Rev. W. W. Robinson	694
The Rev. William James, J.P., Llandysul	695
THE CHILDREN'S COLUMN	695
NEWS FROM THE CHURCHES	701
OUR CALENDAR	702
ADVERTISEMENTS	703

NOTES OF THE WEEK.

OUR Editor reached home on Wednesday in excellent health, and after a pleasant voyage. In this week's issue will be found a final letter from him, which managed to get in front by two days. Bringing further sheaves with him he comes again rejoicing, and the "Editor pro tem," bows and surrenders the chair.

ONLY two or three more of the Boston party are yet to arrive, and it is a matter of gratification and gratitude that so many travellers have travelled so long without, so far as we know, any very serious mishap. And now the talk is of lectures on the tour; will camera-men and women of the party please note Mr. Tarrant's letter to the Editor this week?

FATHER TYRRELL, the celebrated exponent of "modernist" thought, has incurred sentence of condemnation by his recent answer to the Pope's Encyclical letter forbidding liberty of opinion. Whether he is yet absolutely excommunicated or not appears to be in some doubt, but there is no doubt that he is under the shadow of it. The event surprises few, we imagine. It illustrates once more the incompatibility of liberty and the priest, and forbodes ill for those who are engaged in the forlorn hope of saving Roman Catholicism from the limbo of things discredited and outgrown. We have only space here to refer readers to Professor Addis's article on "The Pope's Encyclical" in the new *Contemporary*

Review, where, whatever may be thought of the Professor's own theology, there is a trenchant exposure of the futile policy of the Vatican.

SIR OLIVER LODGE delivered the first Drew Lecture at the Memorial Hall, London, on Tuesday evening. The lecture, which is to be printed in substance in the *Hibbert Journal*, dealt with the nature and destiny of the human soul. He dismissed the notion of a bodily resurrection as a "pagan superstition"—at which epithet an assenting smile seemed to pervade the whole of the crowded audience. Yet, probably, if Dr. Horton, or other leader, had risen at the close and asked those present to recite the Apostles' Creed, they would have had no difficulty in concurring. So strange are the usages of theologians, and the misuses of language. As might be expected, Sir Oliver's lecture steadfastly maintained the indestructibility of "the soul"—"that controlling and guiding principle which is responsible for our consciousness and will, as well as for our personal expression, and for the construction of the body under the restrictions of physical condition and ancestry."

A LIFE-SIZE bust of George Jacob Holyoake as he appeared in the later years of his life has been sculptured by Mr. Albert Toft for the Co-operative Union, and will be placed on a pedestal of Aberdeen granite in Highgate Cemetery, to which the ashes of Mr. Holyoake's body were transferred after cremation at Golder's Green. The pedestal will bear the inscription: "George Jacob Holyoake. Born April 13, 1817. Died January 22, 1906. Erected by the Co-operators of Great Britain. A Tribute to the Memory of a Great Leader and Fellow Worker." Very significant are the two quotations which will also be read on the monument: "Without honesty to principle there can be no progress in public affairs," and "I have cared more for co-operation than for any other movement in which I have been engaged." The latter was the message he sent to his fellow-workers in the movement in his last days.

THE useful meetings of the National Union of women workers held this year in Manchester, concluded on the 24th. A valuable contribution was made by Miss McArthur, who read a paper on the organisation of women's labour. She stated that the average wage of the female manual worker in Great Britain was less than 7s. 6d. a week. Only 140,000 of the 5,000,000 women workers were as yet trade unionists;

but encouragement may be drawn from the fact that the figure is even as large as it is; for forty years ago there were fewer men in the movement. Lack of organisation was both a result and a cause of under-payment. The poorest workers could never organise until they were better paid. She declared that sweating was far worse among the fashionable dress-makers of the West-End than under the Jews of East London. A representative of the Women's Co-operative Guild spoke subsequently of the admirable work done by the 24,000 members of its branches.

IN the course of the proceedings the evils of a "pocket money" wage were severely stigmatised by Miss Mabel Hope and others. It was justly claimed that women should receive like wages with men for like work. Many men clerks have recently written to the newspapers making a similar claim, and saying that they did not object to the employment of women if they were more capable or equally capable. What they objected to was the posts being filled by women because they would accept a lower wage.

THE difficulty seems to be that women cannot be readily induced to combine or agree to a scale of payment below which they will not accept a post. Many of them have homes with their parents, and are not entirely dependent on their wages. Their acceptance of a low wage keeps down to an inadequate amount the remuneration of their fellow women, who have to earn a livelihood perhaps for others as well as themselves, and often throws out of work men who may have families dependent upon them. It is eminently desirable that, in competing with men for employment, women should do so on the ground of equal efficiency, not by offering cheap services.

PROPOSALS have been made by the Council of the Congregational Union that in future the Chairman should be appointed by ballot through the post. In certain contingencies provision is made for a second ballot. After a considerable amount of discussion by the Assembly, the matter has been referred back to the Council.

WE learn from the *Methodist Times* that the venerable Dr. Rigg has issued a pamphlet on "The Class-Meeting Fellowship of Wesleyan Methodism," in which he says: "The Methodist Church is a contexture, a web of such class-meetings; do away with these classes and the whole web, the whole vital growth and structure of Wesleyan Methodism, is destroyed. As a Church system it would no longer exist. The

class-meeting is the matrix within which every element characteristic of Methodism is nurtured in vital union with the whole growth and development of its Church life." Such an utterance from so high an authority is bound to have its effect on the proposed reforms in the basis of Church membership to which we referred last week. Unquestionably, the religion of experience is the only religion of real value, but inasmuch as some good Methodists shrink from the public experiential note, it should be possible, without sacrificing the vital characteristics of Methodism, to open a wider door to those who wish to enter by it.

THERE was a notable assembly of delegates from municipalities and associations interested in good housing at the Guildhall on Friday of last week. The subject of conference was Town Planning, for which all present were heartily agreed there is urgent need. One speaker after another, mayors of provincial towns, members of housing societies and committees, architects, medical officers and sociologists, spoke of the barriers to the progress of their work due to legal inability to enforce any large and wisely conceived general plan for the districts into which their towns were extending, or in new urban districts, as in South Wales, now being rapidly covered with incongruous rows of houses destined to become slums in the course of time. The promised legislation of the Government by a Bill, already drafted, was welcomed, and the need for the preservation of a belt of agricultural land around or in the neighbourhood of any new suburb or town that may be built was especially dwelt upon. Mr. Rider Haggard spoke in favour of this, and held that Government intervention was necessary to obtain decent housing in rural districts.

MR. T. C. HORSFALL, of Manchester, who has made himself a thoroughly well informed authority on the housing and town planning methods of other countries, declared that, of civilised countries, only England, France, and the United States are without laws empowering local authorities to determine the general plan of the growth of their towns, and in the United States much is done by voluntary enterprise and the lavish generosity of wealthy men in the desired direction. The different attitude of the central authorities in Germany from that which has hitherto prevailed in England, was exemplified by the fact that recently in two instances the Government had brought pressure to bear on local authorities to induce them to acquire considerable tracts of land in their own neighbourhood for the public good.

THE presence on a recent Thursday evening of Mrs. Annie Besant in the pulpit of the City Temple is a proof of the broadening influence at work in that progressive centre. For an hour Mrs. Besant discoursed on "Spiritual Life for the Man of the World." This remarkable lecture, of which we can give but a single extract, may be obtained post free for 1½d., from the Christian Commonwealth Co., Ltd., 133, Salisbury-square, E.C. She said:—

"For there is one thing greater even

than duty, and that is when all action is done as sacrifice. Now, what does that mean? There would be no world, no you, no I, if there had not been a primary sacrifice by which a fragment of the Divine thought sheathed itself in matter, limited itself in order that you and I might become self-consciously divine. There is a profound truth in that great Christian teaching of a lamb slain—When? On Calvary? No, 'from the foundation of the world.' That is the great truth of sacrifice. No divine sacrifice, no universe. No divine self-limitations, none of the worlds which fill the realms of space. It is all a sacrifice, the sacrifice of love that limits itself that others may gain self-conscious being and rejoice in the perfection of their own ultimate divinity. And, inasmuch as the life of the world is based on sacrifice, all true life is also sacrificial; and when every action is done as sacrifice, then the man becomes the perfect, spiritual man."

THE death of Gerald Massey recalls the bad old times when children of tender years were forced into the mills. He was one of a bargeman's family of thirteen. At the age of eight he began work in a silk factory, where his "happy day of childhood" lasted from five in the morning till half-past six in the evening. It is one of the romances, as people say, of literature, that a poor boy so placed should win for himself an honourable place in the company of poets. The "Cry of the Children" is heard again to-day, more than sixty years after Elizabeth Barrett Browning voiced it, and so long as greed and drink are rampant the piteous tale will have to be told anew of privation, cruelty, and degradation. But at least our laws are better than they were, and we hope the people are.

"THE Cult of the Rifle and the Cult of Peace" (cloth 1s. net), which Messrs. T. Sealey Clark & Co., Ltd., 1, Racquet-court, Fleet-street, E.C., has just published, is a new work on the Peace Movement from the pen of Mr. H. S. Perris, M.A. The author gives special attention to recent phases of militarist propaganda, such as that of Lord Roberts and the National Service League, and suggests a further organisation of the Peace Movement in this country in view of the new and more favourable conditions. The book contains a brief Bibliography of Peace, charts of naval and military expenditure, and a section on the proposed adoption of the Swiss militia system. The volume will form a useful handbook for those interested in the movement toward international peace. Mr. Stephen Reid, R.B.A., contributes an original frontispiece, and there is a prefatory note by Dr. Rendel Harris, President of the National Free Church Council.

THE Rev. W. H. Drummond, of Belfast, whose initials are familiar to readers of our literary notes, will set out towards the end of the month on a rest tour of several months in and about the Mediterranean. A host of friends will wish him a prosperous journey, and a return in full vigour.

LAYMEN'S CLUB.

ON Friday, October 25, a largely attended Conference (preceded by dinner), was held at the Inns of Court Hotel, Mr. A. Savage-Cooper, president, in the chair. A welcome was given to Mr. H. B. Lawford on his return from Boston, and in reply he gave some account of his experiences as representative of the Club, by whose efforts the fund, initiated by Dr. G. Herbert Smith, had been raised, so as to enable a large number of ministers to attend the Boston Conference.

The following resolution was passed:—

1. That a sub-committee be formed, entitled the Advisory Sub-Committee on Boys' Clubs; the objects being:—

(a) To encourage athletics.

(b) To collect and distribute information as to the working of boys' clubs and similar institutions.

(c) To encourage competitions among such clubs, and to supervise or assist in conducting existing competitions, including the gymnastic competition for the Laymen's Club Shield.

2. That the following members be invited to act on the sub-committee:—R. N. Ballantyne (Convener and Secretary), A. Barnes, R. Bartram, W. J. Clark, Rev. G. Cooper, H. Gimson, R. P. Jones, W. R. Marshall, H. Oakeshott, W. T. Pritchard, S. Talbot, and other members who may be specially interested in the work of the sub-committee.

MR. H. G. CHANCELLOR read a paper on the subject "What can the Laymen's Club do to further the interests of Liberal Religious Thought?" He said the tie that bound the members together was one of spiritual affinity. They belonged to that Club because they were religious freethinkers. That being so, he held that the Club, as a club, ought to count in the great liberalising movement which is permeating all the churches. He thought no good would come of trying to turn the Club into a denominational organisation, or into anything that would overlap existing bodies of workers. The most practical way of serving the outside world, he said, was by kindling the zeal, confirming the faith, encouraging the hope, and widening the charity of its own members. Those who had been "born in the faith" were not so likely, he feared, to value it as those who had only attained to it through struggle and pain. After delineating his own experience as typical of that of others, he made an earnest appeal to members to help in bringing light to such minds. In particular, could they not furnish aid as lay preachers? He believed that "if ever our glorious Gospel is to have free course amongst the masses we shall have to cease our dependence on the professional ministry, or the stated services in church they will not attend, and as laymen take up and help in carrying the burden of our message."

There were present a large number of the London ministers, who had been specially invited, and several took part in the discussion that followed, including Revs. W. G. Tarrant, Dr. Cressey, A. A. Charlesworth, H. Rawlings, and F. K. Freeston. Interesting speeches were also made by some of the lay members, the general feeling appearing to be one of warm appreciation of Mr. Chancellor's address, and of hope that it may add to our staff of lay preachers,

REPORT OF EXECUTIVE COMMITTEE, B. & F.U.A.

THE varied work of the Association can only be efficiently carried on by the appointment of sub-committees to whom all matters requiring detailed consideration are first referred. The following are the chairmen for the current year:—Finance, Mr. Ion Pritchard; Home Mission, Rev. Charles Roper; Publications, Rev. James Harwood; Foreign Mission, Rev. V. D. Davis; Scottish Work, Mr. Percy Preston; Civil Rights and Trusts, Dr. W. Blake Odgers; Anniversary and General Purposes, Mr. H. B. Lawford.

Finance.

The financial position of the Association has occupied the serious attention of the committee. Although nearly ten months of the year have passed, the anonymous subscription of £1,000 cannot yet be claimed. The treasurer requires £350 additional subscriptions before the £1,000 can be applied for. The income from all sources, for the nine months ending September 30, has been £6,185, and the expenditure £5,930. The accounts in the office and the grants that are payable have already converted the balance of £255 into a deficit of £270. In connection with the Unitarian Van work the sum of £732 has been received and £959 expended. The donations amounted to £217, and a legacy of £500 has been received from the executors of the late Mr. W. Colfox, and a like amount from the estate of the late Mrs. Grundy of Bury. The claims upon the funds of the Association are increasing at home and from abroad; and the committee earnestly desire to respond to every reasonable and well-considered appeal for aid. A large increase in the number of subscribers is therefore required. The Association Sunday collections on November 17 will afford the members of our congregations an opportunity of contributing to the funds of the Association. The office and other expenses are more than met by the income from investments, so that the money received in collections and subscriptions is expended in actual missionary work.

Publications.

In the publication department, several new books have been issued, including "The Sources of our Knowledge of the Life of Jesus," by Professor Wernle, and "Paul," by Dr. Wrede, both translated from the German by the Rev. E. W. Lummis; these volumes have had a very large circulation in Germany, and it is hoped that they will find many readers in England. A little book by the late Mr. Herbert Rix, "Jesus as Rabbi, Messiah, Martyr," will be prized because of its great merits and as a memorial of a thoughtful and devoted student of the life and religion of Jesus. The second series of Dr. Martineau's "Endeavours after the Christian Life" has been issued in paper covers, and in cloth binding with a portrait. A new edition of the lectures on "Religious Ideas" by the late William Johnson Fox, M.P., with a brief biographical sketch, has recently been published.

The American Unitarian Association has been very active of late in publishing new books, and the committee have issued

editions of the following at a price which ought to command a large sale in this country:—"The Understanding Heart," by Dr. S. M. Crothers; "Four American Leaders," by President C. W. Eliot; "Daughters of the Puritans," by Seth Curtis Beach; and "Father Taylor," by Dr. Robert Collyer.

Suggestions were received from a large number of ministers and laymen concerning the preparation of a volume of readings from the Bible for use in the church and the home. While the committee were considering what had better be done, they learned that the Rev. U. G. B. Pierce, of Washington, U.S.A., had compiled such a volume under the title of "The Soul of the Bible." Sheets have been purchased from the American Unitarian Association, and copies will be on sale at Essex Hall within a few weeks. There is also in preparation a volume containing a selection of Dr. Robert Collyer's sermons, with an introduction by the Rev. Charles Hargrove. The committee have much pleasure in reporting to the Council that an important book covering practically the whole field of Christian theology, by Dr. James Drummond, former Principal of Manchester College, is now in the press and will probably be published by the end of November.

Additions have been made to the series of Unitarian Tracts, and several of the more popular ones have been reprinted. The Pocket Almanac and the Year Book for 1908 are in course of preparation. Corrections and suggestions should be forwarded to the Editor without delay.

The grants of Unitarian tracts since the last meeting of the Council reached a total of 55,000—about 40,000 were circulated in connection with the work of the four vans. Upwards of 2,000 books were presented to public libraries, ministers, and lay-preachers. No less than 73 orthodox ministers applied on their own initiative for a grant of books by Unitarian writers. The value of these grants of books and tracts at home and abroad since the last meeting of the Council amounted to £286. The Book-room sales for the nine months ending September 30 exceed £1,000, but this amount might be double if the members of the Association and the public were made better acquainted with the publications as they are issued.

Home Mission Work.

In addition to the grants voted for the year 1907, reported to the Council in March, the following congregations have been assisted:—Ashton-under-Lyne, Blackburn, Crediton, Newport (Mon.), Portsmouth (High-street), South Shields, and Sunderland. Grants have been made for special services and lectures at Bath, Braintree, Ipswich, and Norwich; for summer services at Douglas, Harrogate, Hollymount, and Windermere; for repairs to buildings at Derby, Newcastle (Staffs.), Shrewsbury, Sidmouth, and South Shields; for a new building at Ilford. The total amount of these various grants was nearly £600. Visits to congregations have been made by members of the committee, by the secretary, and by special preachers. The Rev. John Page Hopps has recently completed a series of missionary meetings and services at Ansdell, Blackburn, Blackpool, Chorley, Kendal, Lancaster, and

Preston, where large and interested congregations have attended, both on week-days and Sundays.

The Rev. E. W. Sealy, M.A., formerly of the Church of England, is settled as minister of the newly formed congregation at Blackburn, and the Rev. Arthur Golland M.A., at Newport (Mon.). At Cambridge the Sunday morning services for students and others have been continued, the attendance remaining about the same as in previous terms. The expense is considerable, but the committee are convinced that the work is well worth doing.

The committee were invited by the National Triennial Conference to give their views concerning advisory committees and a ministerial settlements board. They are of opinion that one advisory committee for the South of England, another for the North of England, with special arrangements for Wales, Scotland, and Ireland, would be quite sufficient to deal with the limited and occasional work required. These committees, in the opinion of the executive committee, should be constituted of persons representing the various district societies. Neither a central board nor a small central committee is advisable or necessary. The advisory committees could exchange information and arrange to work on similar lines. While it would probably be impracticable to impose an educational standard, it is important that every possible means should be adopted to ensure educational efficiency. It is highly desirable to continue calling the attention of congregations to the risk incurred in inviting unknown men to occupy pulpits.

With regard to the settlement of ministers, the committee pointed out that the Association and the district societies deal from time to time with a considerable number of ministerial settlements. In regard to the general question, the experiments now being made by the ministerial fellowship should be left undisturbed until sufficient time has elapsed to test and weigh the results, before devising any new plans.

Work in Scotland.

One of the Unitarian vans was placed at the disposal of the Scottish Unitarian Association during the months of June, July, August, and September. Ninety meetings for adults were held, besides a number of children's meetings. The attendances averaged 358; at Renfrew about 2,000 were present. Nearly 16,000 Unitarian tracts were distributed. Interviews were held with a large number of inquirers. The Rev. E. T. Russell is of opinion that seventy-five per cent. of the people were in sympathy with the teachings of the missionaries.

Special lectures and services were held at Aberdeen, Dundee, Edinburgh, and Glasgow. The Rev. Frank Walters is engaged in lecturing and preaching at various places in Scotland from October to December. Religious services, following courses of week-evening lectures, have been held at Govan by the Rev. E. T. Russell; congregations of working men have attended. Lectures at Coatbridge and other centres have been arranged. Large numbers of Unitarian books and tracts have been circulated among religious inquirers in Scotland, and grants have been made to public libraries

Foreign Mission Work.

It is now eighteen months since Dr. Tudor Jones commenced his ministry at Wellington, New Zealand, and the evening attendance has never flagged. At the first of a series of sermons on "New Investigations of Scholars concerning Jesus and Christianity" the hall was crowded to the doors with about 400 people, including the Mayor and other prominent men in the city. While on a visit to Wellington, President Dr. Starr Jordan, of Leland Stanford University, conducted the service at the Unitarian Church; hundreds were present and numbers could not gain admission. A bazaar has been held in aid of the building fund and £250 realised, bringing the fund up to £600.

Acting for the Association, Dr. Tudor Jones, accompanied by Mrs. Jones, visited Dunedin and Christchurch, where he lectured and conducted Unitarian services. Much enthusiasm was shown, especially at Dunedin. There were 200 present at the first lecture, and 250 at the second, although the weather was very stormy. Several University students were present and expressed sympathy with the work. Pamphlets for free distribution were placed on a table and 400 copies disappeared in a few minutes. Sympathisers and those ready to help in the movement were asked to give in their names, and a large number of men and women did so. Mrs. Jones is starting Postal Mission work at Dunedin.

Sunday services were held at Christchurch in the afternoon, when 200 were present, and in the evening the hall was crowded. Lectures were given on the three following evenings; as the weather was bad the attendances were smaller but included several ministers.

The Rev. F. Sinclair, M.A., who studied at Manchester College, Oxford, has settled as minister at Melbourne. It is hoped to send a Unitarian minister to Adelaide shortly, where there is an excellent opportunity for work.

A grant of £10 has been made towards the expenses of a series of special services to be conducted by Mr. M. Jochumsson in Iceland. A small grant has been made towards the expenses of Unitarian services in Hamburg which Rev. Gardner Preston proposes to hold.

Mr. Shinde, of Bombay, reports that the past year has been the most successful since the Postal Mission work was started. The number of readers had very largely increased. He had lately engaged in a missionary effort to reach the depraved and neglected classes, a work he had been inspired to undertake by what he had seen of domestic missionary work in England. Mr. Chakrabarti reports that good work is being done by Rev. D. Edwards and others at the Khasi Hills Mission stations, in spite of difficulties caused by the attitude of Mr. Kissor Singh.

Mr. Toyosaki, of Tokio, reports that his Japanese translation of Dr. Herford's tract, "Main Lines of Unitarianism," has been published and circulated throughout the country with good results, several letters of inquiry in regard to it having been received.

Deceased Members.

Since the last meeting of the Council the committee deeply regret to report

that death has removed from the list of its members Mr. William Wallace Bruce, Rev. Walter Lloyd, Rev. F. W. Stanley, and Mr. A. W. Worthington. The Association has lost in the death of Mrs. E. J. Nettlefold, of Birmingham, one of its most generous and steadfast supporters. Other valued supporters have died, including Mrs. H. C. Briggs of Windermere, Mrs. W. H. Herford of Paignton, Miss Pinnock of Newport, I.W., Miss Catherine Smith of Eccles, and Rev. W. W. Robinson of Gainsborough. To the relatives and friends of the deceased the committee would tender, through the Council, their respectful sympathy.

[At the close of the meeting news of the death of the Rev. William James reached the members, too late to bear testimony to the great services he had rendered to Unitarianism in South Wales.]

The Co-operative News prints the following correspondence (some years old) between Samuel Laycock, the Lancashire poet, and Robert Collyer:—

To the once Yorkshire blacksmith, now parson, I send
This book through a hint dropped by Elliott, our friend,
Who ventures to hope you may find in these rhymes
Some thought that may wake up old scenes and old times.

You began at the anvil, and I at the loom—

Our pathway in those days was shrouded with gloom;
But we toiled on in patience, kept pegging along,
Till our pathway to-day gleams with sunshine and song.

In due time Robert Collyer sent Laycock a copy of "Talks to Young Men" and the following lines ("I enclose a screed of rhyme tha may like to see"):

Dear Sammy, we heerd o' thee mony a time

As a man wi' a gift for a bit of good rhyme,

But I never expected a book fra' thy hand

Full of gooid things like these, about t'owd motherland.

Wi' ta tak' in return this poor thing fra' my pen,

For no reason but this, that I did it mesen'?

It's prose, to be sewer, but it's honest and trew:

Nay, I'm not sewer I made it; I reckon it grew

Same as thine, that's so full o' fine natural things,

Nobbut I mun just talk while tha muses and sings,

And sets folks a'laughin' and cryin' e' one,

And then stoppin' to wonder how i' t' warld it were done.

May owd Lancashire thank thee, and Yorkshire be jollier

As tha sings, is the wish o' thy friend,

ROBERT COLLYER.

Done on t' Isle of Manhattan, this 14th o' March,

When t' buds are just swelling on t' maple and larch.

OBITUARY.

THE LATE WILLIAM WALLACE BRUCE.

THE deeply lamented death of Mr. Bruce removes one of our most respected laymen from our midst, and calls for a brief obituary notice.

William Wallace Bruce was born at Hampstead on January 18, 1846, and had reached, therefore, his sixty-second year. He was the third and youngest son of Henry and Mary Bruce, his father being a man of high moral courage, and his mother a woman of fine thought, a sister of Anna Swanwick. Coming from an ancient and historic family, he was proud of his Scotch descent and name, and could claim an inherited sympathy with the cause of civil and religious liberty, since his ancestors were banished from Scotland for opposing the reintroduction of Episcopacy. More than one divine has nobly distinguished the annals of his family, and many others of its members have been known both to political and religious history. He loved Scotland intensely, knew its romantic story thoroughly, and could recite from Ossian and Scott freely, and with keen enthusiasm. He was educated at University College School, and later at University College, where a memorial tablet to his elder brother Alexander tells of a brilliant medical career cut short by an early death. Of University Hall he was a life member, and the removal of his name from its distinguished list will be sadly missed by his living contemporaries. Our churches owe more than they can tell to the high-minded and finely trained laymen who have passed on the noble traditions so well which they learned at University College and University Hall.

His father died in 1864, and in 1865 he left home to study at Lausanne for a year prior to entering upon a business career. Here he imbibed his first love for Switzerland, which was henceforward to provide for many years his delightful summer holidays. Being always a keen and intimate lover of nature, and also an untiring walker, he took with friends many knapsack tours, traversing the passes and wandering among the heights of the Swiss and Italian Alps. But he preferred the cloud panoramas of Scotland to the harder blue skies of Switzerland.

On leaving Lausanne, he first entered the office of a Calcutta merchant in the City, then gained some shipping experience with Lamport & Holt, and ultimately became a partner in an old-established firm of Mediterranean merchants. Twenty-five years of business gave him an intimate acquaintance with finance, together with a command of business methods, which he was to turn afterwards to public use; it also gave him sufficient success to enable him to retire from business and devote himself to the public service.

It had long been his wish to study at close quarters the economic and social conditions of the Metropolis, and his first social work was with Canon and Mrs. Barnett, when he helped to organise at Toynbee Hall one of the earliest of the long series of picture exhibitions. This connection with East London led to his standing for the second London County Council, and he was elected in 1892 as a Progressive member for

Bow and Bromley, the most easterly constituency. Thus a new and great work now became the object of his life, and absorbed an ever-increasing amount of his time and thought; for he took his position seriously and was interested warmly in the welfare of his constituency, no less than in the general amelioration of London. This is no place either to praise or abuse the work of the London County Council, but no work is in nearer contact with the life of the people, and no work can exact more unremitting mental toil.

This toil Mr. Bruce did not shirk, but took a very active part in London Government, giving his best labours to two important committees. For fifteen years he was a member of the Finance Committee, and took a responsible part in shaping its policy, being twice chairman and for many years vice-chairman under Lord Welby. He was also, for the same period, a member of the Housing Committee, being chairman during half this time, and helping to clear away many a London slum. The largest and latest of the Council's lodging houses, Bruce House, is named after him. He also served at various times on the Parliamentary, General Purposes, Rivers, and many minor committees, and represented the Council on the Lee Conservancy Board, and Coborn Schools at Bow.

In his working-class constituency, with its population of eighty thousand, the demands upon him were many and great, but the people were loyal and enthusiastic. They returned him with large majorities at four successive elections, until March last, when the opposition of socialist candidates split the vote, so that he and his labour colleague lost the day by a small majority. That he felt this defeat deeply would be idle to deny, for it meant a complete break with the work of his life and a final severance from the Council to which he had given so much.

But, after a short holiday in Italy, he was keen to take up fresh duty, and accepted an invitation gladly to join the reconstituted Board of University College Hospital. He also became a Hibbert Trustee, and remained on the Committee of the Passmore Edwards Settlement, which he had supported from the outset. Indeed he was looking forward to a happy mingling of good work in London and recreation with his children, especially in the new Scotch home in Argyllshire, where the sea and mountains gave him inexhaustible delight.

His chief relaxation for over thirty years had been with the Volunteers, he having joined the famous Artists' Corps as a private in 1865, and thence passed through every rank to that of Lieutenant-Colonel before his retirement in 1896, with the long-service decoration. He used to recall with pleasure how he served as captain under Sir Frederic Leighton, for whom he had a warm admiration, and amongst other members of the corps were, or had been, Watts, Millais, Holiday, Richmond, Poynter, Severn, and Long. He put into his volunteer work the same thoroughness which marked all he did. No trouble was too great, and no detail too insignificant; he never went to a drill, as captain or field officer, without a carefully thought-out idea for making the best possible use of the time for the men under him.

His holidays in later years were spent almost entirely with his family, riding with his daughters, cycling, walking, boating. He never needed amusement other than the delights of scenery or the associations of local history.

His practical interest in our churches in London should here need no mention. In 1905, despite his arduous Council duty, he accepted the presidency of the Provincial Assembly and attended regularly every committee. On his re-election he brought forward suggestions for the consolidation of the Assembly's efforts, and he was at all times ready, with Mrs. Bruce, to attend meetings of the churches. He will be missed sorely. To his own congregation, Essex Church, his death is a simply irreparable loss, for he was not only the chairman of its committee, but the trusted friend of everybody. On the last Sunday in London before his vacation he took a class in the afternoon Sunday-school, although his health had already begun to fail, and rest was needful. He was also a member of the National Conference Committee, and our movement of liberal thought has lost a strong adherent.

In a wider circle he was respected by all, and he treated all equally in the same kindly way, for he knew the secret of true courtesy. His loss to his friends is too keen to be soon forgotten; the loss in his home is greater than words can convey or mind imagine. In 1885, he married a daughter of Mr. T. Fielding Johnson, of Leicester, and he leaves a family of six daughters. He died at his house, 9, Airlie-gardens, at noon on Sunday, October 20.

A memorial service took place at Essex Church on the following Thursday, October 24, when a large and deeply moved congregation filled the building. Many representatives were present from the Council, the Artists' Corps, political associations, and other public bodies, together with private relations and friends.

Two hymns were sung, "O God, our Help," and "Lead, Kindly Light."

The Rev. Frank K. Freeston spoke as follows:—

"When God calls good men back to Himself, we know not quite whether to speak, or be silent. Speech seems so powerless to express our deepest feelings; silence seems so cold and callous. Yet there are some things which can only be said truly when the hush of death stills all reply. We take men for granted when living, or do not fully realise to ourselves our hidden admiration; but when they are gone and with too sudden warning, we find then that we have owed to them more than we have ever known.

"We have assembled in this church to pay our last regards to a man, not of words, but of ideas and deeds, one who never courted personally either praise or publicity, but preserved before the world, and to the end, his innate modesty. It is because of this, and not otherwise, that we cannot keep quite silent to-day.

William Wallace Bruce served his time and place with a pure singleness of purpose which rebukes all praise. Setting aside the gains of business in the midday of his success, he chose as his sphere of voluntary labour a work more needed than any other, and one second to none greater. For fifteen faithful

years, and to the fulness of his powers, he gave himself without stint or reward to the London he loved, and the people whom he served. Accepting the most onerous duties and responsibilities, acting on the most important and difficult committees, he was one of those splendid, solid workers behind the scenes who came less into prominent notice than many others with lesser records. And he kept himself unspotted throughout from those temptations to self-interest which so insidiously beset the path of public life. Into the details of that work and its lasting result it is needless here to enter. Its story is written in enduring brick and stone in the better and healthier dwellings for the poor of London.

"But we are proud to remember this morning the spirit in which his work was done. Few men, if any, can have done their duty to their city and their country with more entire fidelity and more singular constancy. None can have acted from a higher motive of public trust and responsibility. And so he gained through this splendid record the fullest respect and esteem of all about him, and they came implicitly to rely on his wise judgment and his true philanthropy. He was too independent in thought and action to ever become a partisan, and the most touching tributes on his decease have been those of his opponents. He was too thorough and conscientious to be content with less than his best, and so, whilst others were taking their pleasures, he was devoting his leisure hours to the public service. He was too full of first-hand knowledge to parade it at large, but to be taken by him through any part of London was a liberal education. And hence, though denied the recognition of highest office, he gained the truer appreciation of everyone who really knew him. 'An honourable, lovable gentleman' is the perfectly simple, genuine opinion of the working men of East London. Yes, for he was never too busy to be courteous, nor too hurried to do a kindness.

"Yet we should miss the secret spring and source of all this devoted usefulness if we forgot for one moment that he was a man of faith. Religion mattered to him—mattered much. He was the honoured chairman of this Church, twice President of its Provincial Assembly, and a valued member of its National Conference committee. But he could appreciate the best in other churches, and even worship with profit at their services. Indeed he belonged to the Church Catholic. He desired no sect, and he deplored all sectarian spirit. He was a Christian in the broadest and best sense of that term.

"Of his home life—that best part, and truest test, of any man's worth—I must not here speak. But we bear tenderly on our hearts to-day one who was his most loving helpmeet in every good work, and our own poorer lives take on a deeper consecration when we think of two hearts so entirely devoted, so nobly united—and now, by death so divided. I would express in your name the respectful sympathy of this large congregation for all the family in their affliction.

"He did not live in vain, for his works do follow him.

"We thank God and praise His holy

name for all good men, and for our hope in the Life Everlasting.

“O strong soul, by what shore
Tariest thou now? For that force
Surely has not been left vain!
Somewhere, surely, afar
In the sounding labour house vast
Of being is practised that strength,
Zealous, beneficent, firm!

Fervent, heroic, and good,
Helper and friend of mankind.
And we, as we think of your life,
‘Strengthen the wavering line,
Stablish, continue, our march
On to the bound of the waste,
On to the City of God!’”

The interment was at Highgate.

A friend of Mr. Bruce's, who had known him from his boyhood, writes as follows:—

Mr. Bruce's death has brought a mass of testimony, public and private, to the high value of his public services, his integrity, his judgment, his industry, and impartiality. It is naturally by his public work that he is known, and it is of that that the public thinks. But there must still be many readers of *THE INQUIRER* whose thoughts go back to the surroundings and influences in which his conception of life and duty were formed, and to which he must doubtless have attributed much of what was best and strongest in him. His father was a man of tried courage and integrity, sagacious and successful in business, a man of few words, and not prominent in public life. Yet, in some respects, he held views which would even now be regarded as advanced, and only a few years ago would have been thought revolutionary. The whole instincts of his nature rebelled against the idea that the earth on which we stand should be the private property of any man. He had elaborated no theory of Land Nationalisation and was not a man to define or expound any elaborate social or political programme, but I have heard Miss Anna Swanwick, his sister-in-law, relate how he would speak sometimes of property and its rights, and then would stand still and strike his stick upon the ground saying, “But the land, you know, Anna, the land.” The inference seemed to him self-evident. His wife long survived him, and the generation that grew up after his death were still familiar with her gracious and beautiful presence, the freshness of her life-interests, her sympathy with new movements, even in extreme old age, and her steadfast zeal for civil and religious freedom. She shared the literary tastes and gifts of her family, and I shall never forget the privilege, when a raw boy at school, of spending an Easter holiday under her roof. William Bruce was then about fourteen. Fechter was in his first and best period, and Mrs. Bruce read and expounded “Hamlet” to us, in preparation for witnessing his wonderful embodiment of the character. It is a deathless memory, and one that in my mind will always be associated with the house (as it then was) in Albert-terrace. Miss Anna Swanwick, always in closest relations with her sister, was in the fullest sense part of the family, and all her wide range of social, political, religious, and literary enthusiasms and achievements, and her wide circle of distinguished ac-

quaintances were part of the inheritance of her nephews and nieces. It would seem impossible that the world should ever appear common-place or vulgar to those who had seen it through these channels.

There was another influence which no one who remembers the old days at all can forget. It was that of William's elder brother, Alexander, the brilliant medical student, who, after winning all the honours that his College and University had to offer, standing with completed preparation on the very threshold of his chosen career, fell stricken by fever. A medallion in University College records the sense of loss of his professors and fellow-students; a well-known volume of selected verse is his mother's “Offering” to his memory; a memorial window in Hampstead Chapel to his father, eldest sister, and himself may occasionally prompt a question from the generations that knew him not; but his rare and beautiful spirit, and the life which seemed to be cut off in its full promise, but yet was already rich in performance, have their true monument in the hearts of those whom they touched and purified, deepened, stimulated, and exalted, and not least, we may be sure, in those of his surviving elder, and just deceased younger, brothers.

A still wider circle of the readers of *THE INQUIRER* will remember William Bruce as one of the younger members of the group privileged to meet for days of thoughtless but fruitful merriment, in the summer at Barmouth or elsewhere, in the winter at the loved house at Whittington, near Chesterfield, under the genial and courteous hospitality of the late Frederick Swanwick. “Golden days,” indeed, were those. Pagets, Huttons, Swanwicks, Lup-ton, Wicksteeds, Biggs, Boyds, and I know not how many more, look back upon the merry-making over which Frederick Swanwick beamed, as amongst the most precious and permanent stores in their treasure-house of memories. It would be a curious psychological problem to inquire whether any one who had been intimate in this circle could ever, under any circumstances, become a genuine cynic. Beyond the decent and orderly Sunday progress, week by week, to the chapel at Chesterfield, there was little in the way of expressed recognition of what men call the “higher life”; but I wonder how many preachers, missionaries, agitators, or reformers have done as much to purify and beautify the lives and ideals of those whom they have influenced as Frederick Swanwick did. High and pure motives, kindly feelings, and perfect fidelity to duty, were of the very atmosphere of the house. Simplicity and abundance were the characteristics of its hospitality. And, as Wordsworth tells us that the beauties of nature amongst which he spent his heedless boyhood, though unnoticed at the time, were, nevertheless, burnt into him, as it were, for ever, by the delight of the sports with which they were associated; so the character of the host and hostess at Whittington, felt only as delightful in those almost delirious days of skating, riding, and what not, were secured by the joy with which they were associated, for the after-reflection to which they became august. William Bruce had another and yet more intimate reason for blessing

Whittington memories, for it must have been there that he was introduced to the family from which in after years he won his bride.

REV. W. W. ROBINSON.

WE regret to have to record the death on October 20, of the Rev. William Wynn Robinson, of Gainsborough. Born at Kendal, in 1833, Mr. Robinson entered the Unitarian Home Missionary College in 1854, and became minister at Merthyr Tydfil in 1858, subsequent pastorates being at Battle, Stockton-on-Tees, and Walsall. His connection with the Gainsborough congregation began in 1875 and only terminated with his death. A local writer says:—

Although he has worked in our midst for over thirty years few, if any, can realise the breadth of good deeds done by him. His ever present thought was to do something to alleviate the troubles and sufferings of those in distress. By acts of self denial and charity he has endeared himself to all with whom he came into contact. To some few it is known how frequently he has denied himself the bare necessities of life in order to feed or clothe some starving family. His purse was ever open to all who required help, and never did he refuse to extend the hand of friendship to those who were in need. Those who were privileged to enjoy his friendship can tell how his thoughts were always concentrated on the elevation and upraising of his poorer brethren. Whenever a good project was mooted in this district he was always one of the first to give it his support. He never waited to see what others would do, but at once took it up with a zeal which was one of his chief characteristics. For public approval he cared not a whit; if satisfied that a particular step was the right one, he would take it. At the bedside of many of the sick amongst us his presence will be much missed. His chief relaxation was, perhaps, music in all its branches. There was probably no musical instrument that he could not play, and yet he was almost entirely self-taught. When a boy of 14 he bought his first violin entirely out of his savings. Whilst at Walsall he formed a powerful Philharmonic Society, and got up numerous big concerts. He was always seeking out musical talent, and many a musician owes his skill to his powers of instruction. In connection with his school at Gainsborough he organised a successful orchestra, and in every way in his power encouraged the development of musical talent. For many years he played a viola in the orchestra at the Handel Festival. One of the best read men in this town, his memory respecting books and their authors was bewildering. Temperance education in all its branches and temperance work numbered him amongst their warmest supporters. Just a year ago, realising in Morton the need for a reading room for the lads of the parish, he bought a building and entirely at his own expense transformed it into a Lads' Club. Night after night throughout the winter he was to be found there playing on his violin, reading, or in many other ways contributing to the lads' pleasure. His work for the Co-operative Society is well-

known. He was one of the principal supporters of the Co-operative Women's Guild, thereby carrying on the good work inaugurated by his late wife. He was an active supporter and one of the promoters of the local branch of the Society for the Prevention of Cruelty to Children, and was formerly a member of the Board of Guardians. At the time of his death he was a member of the Morton Parish Council, and at one time he was secretary of the Allotments Committee. He educated Mr. Foster Fraser, who was the son of a brother Unitarian minister. His wife predeceased him nine years ago and he leaves four daughters, the eldest being Miss Winifred Robinson, one of the most gifted violinists of the day.

THE REV. WILLIAM JAMES, J.P., LLANDYSSUL.

A GREAT loss to our cause in South Wales results from the death of the Rev. William James, B.A., J.P., which occurred at Llandyssul on Saturday last. Although not in pulpit service himself, for many years he maintained the deepest interest in the diffusion of Unitarian thought. He was Secretary of the South Wales Association, and Editor of its monthly organ *Yr Ymofynydd*. We hope to give an account next week of his long and honourable career.

THE Rev. H. E. Dowson is to visit the West of England on Tuesday next, when he will take part in the introduction service at Bridport of the new minister, the Rev. W. L. Tucker. It is hoped that this short notice may enable many friends to attend on this important occasion.

THE MINISTERIAL FELLOWSHIP.—The Autumnal Conference was held at Essex Hall, London, on Friday, 25th ult., the President, Rev. Charles Roper, in the chair. At a preliminary meeting for members only, some discussion took place about the Settlements and Supply Bureau, and steps were taken towards representation of Southern members on the committee. An open conference followed, to which all the ministers in the Provincial Assembly of London and the S.E. Counties were invited. Various matters of interest were considered and discussed, inquiry being made about the financial basis of the society. It was explained that a quinquennial actuarial valuation was necessitated by the Constitution, and the actuary on the last occasion had reported so favourably that, on his authority, the amount of benefit to members between pastorates had been slightly increased. Seventeen members had received benefit in this way, to which, by their subscriptions they were entitled, and 13 grants had been made from the Auxiliary Benevolent Fund. The secretary, Rev. C. J. Street, made a statement as to differences and resemblances between Ministerial Societies in the United States and in England, and the greetings of the American Ministerial Union were conveyed to the meeting. Rev. Dr. J. Estlin Carpenter added a few encouraging words, in which he cordially commended the work and purposes of the Fellowship, and expressed his desire for its progress and extension.

THE CHILDREN'S COLUMN.

THE BIRD IN THE CAGE.

ON one occasion Don Esparto and I had taken a walk together until we came to the sea coast. We sat down by a bank near the edge of the cliff and gazed at the boundless Atlantic, at the great woolly clouds, and at the sea-gulls wheeling before us. The nesting period was over, the young birds were on the wing, and though scarce three months old, looked quite as big, if not bigger than their parents. The latter were beginning to moult. As one flew past a little mist of a feather was loosened from under her wing and floated out on the air. But not for long. A swallow had spied it, was down upon it like a cruiser after a prize at sea, and carried it off in its bill to add to the lining of its nest.

"What a glorious life of liberty!" I exclaimed.

"I will tell you a fable," said the Don, in his usual sedate manner.

"There are multitudes of different kinds of birds in the world, but there is not one which is not distinguished by some peculiar beauty. Here, and also in foreign countries, I have observed many of them. I have taken special note of their plumage, their modes of flight, their songs and cries, and their various habits of nesting and acquiring their food. In this respect it has been a gratifying reflection to me that He who endowed me with the spirit both of observation and of compassion, had admitted me into the fellowship of the kindest soul of whom history bears record; him, I mean, who said, 'Consider the fowls of the air.' They are comrades, and I might say, children to the traveller in every land, if he will have them so. But I am rambling. Amongst all these creatures, some so pleasing in the pattern of their dress, some engaging—may I not say entrancing in the quality of their music?—and all worthy of studious attention in their bodily structure and in the ways in which they apply their intelligence, there is one which surpasses all the rest in its beauty and its various powers. What is its native country, from which it originally came I am not able to say. The problem has baffled the keenest research. The bird may now be found anywhere between the tropics and the poles."

"What is its name?" I inquired.

"That I will tell you presently," he said, and continued:—"The bird, you must know, is not free."

"Do you mean that it is a caged bird?"

"I do," said Don Esparto, "and in connection with that are certain matters of interest to which I will refer. The cage is of singular construction. It is made of the very best materials which could be obtained or invented for the purpose, and though it is but a small domicile at first—which is as much as the fledgling requires, it can, without any damage either to the appearance or solidity of the structure, be enlarged and expanded up to a certain point. The work requires the nicest art, but, given the proper skill, it may be managed with perfect success, and the structure becomes much more capacious and stronger than in its primitive form. This interesting subject is rightly considered of vital importance to the inmate, and it has engaged the thought of the wisest minds.

Sometimes the cage is neglected and allowed to fall into a state of disrepair; or, a common fault, sufficient attention is not paid to the extension or strengthening of its parts. In other cases this is done in a clumsy and clownish fashion, so that the result is ridiculous to look upon. The bird within requires abundance of light, otherwise it cannot sing; yet I have seen cages built in so loutish a way, with such thick and ugly bars that the daylight and fresh air were almost totally excluded. In that event, the bird becomes dull and morbid, sits on its perch like an owl in a barn, and become subject to a multitude of diseases. But if a choice art be exerted continuously upon the edifice until it has reached its full dimensions, it may and often does become a creation of such marvellous beauty as to excel all other achievements of human handicraft. Such a result, too, has the most gratifying effect upon the beautiful creature it encloses, serving to impart to it its own grace and stability, and to invite the emergence of wonderful and unsuspected qualities; while, like flies that flee from the sweet odour of lavender, the evil humours which infect the inhabitant of the neglected cage leave it.

"The bird is at first, of course, like all nestlings, a frail, dependent creature, but as it grows its plumage becomes very rich and delicate. The silver heron, and the bird of paradise have not more finely woven mantles. At the same time, its darker and more general feathering are a fitting garment for a being which, when its powers are mature, surpasses the eagle in dignity, as it does in its strength and the lofty adventure of its flight. While taking so kindly to its cage, that so long as it is vigorous it will not willingly leave it, it resents imprisonment in the rooms of houses, and attains its best where it can breathe the pure air and enjoy with its amazing vision the full extent of the landscape. It is in such circumstances only that the bird may be truly known. Then is it a joy to watch and listen to, for it breaks into sweet and valorous song, and seems to recreate in its chant the elements of the world around. Indeed, one may take it that this is a prime object of its being. Is the sky blue and the mead full of flowers, and the children at play therein, it emits a melody of gentle affection which seems to mean the same thing. But if a storm is brewing, or crowds of men are hastening by to their daily toil, or soldiers marching to battle, it accompanies them with a great passion of sound. When it is the victim of disease it becomes exceeding vicious; but when it is in sound and wholesome mood its disposition is so tender that the sight of any kind of creature in pain draws from its breast notes of soothing and compassion; and this I know to my own great solace.

"Only after it has reached the full height of its powers—it is a grievous mistake if it happens before—the door of the cage is set open, or the bird will rend its own passage, and taking wing vanish at once from sight in the depths of the sky.

"Such is my fable," said Don Esparto; "and now I will tell you the name of the bird—it is the soul of man, and the cage is the body in which for awhile it dwells, at the proper season taking that flight of freedom which we call death."—H. M. L.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 8, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 2, 1907.

ALL SOULS' DAY.

It is nearly a thousand years, the chroniclers say, since the monks of Clugny set the example of assigning November 2, the day after All Saints', to intercession on behalf of All Souls. The story that a pilgrim in far lands had been shown a momentary glimpse into Purgatory and saw the writhing forms of the sufferers under discipline there, is a typical one. Good Protestants, in whom excessive imaginativeness is a fault quite unknown, have a short way of dealing with such visions. So have the Rationalists, whose reasoning stops short of the future state. Sir OLIVER LODGE has just intimated again, on behalf of students of science, the difficulty, not of believing in the persistence of the principle of life, but of conceiving its annihilation. That is about as far as the man of prudence ventures to go. The mood that results is too hesitating to permit of ardent endeavour for the good of disincarnate humanity. With a whispered echo of the prophet's "All souls are Mine," the devout mind dwells in such content as it may.

The practical mind, however, observes that while, for the purposes of the prophet's special argument, the assertion holds good, there may be a misapplication of it. If in the Beyond there is no room for activities reaching out from our Hitherside, this cannot result from the divine ownership of all souls. For GOD owns all here too, yet here at least He commits to men the power to act for good or ill upon one another. To come to lowliest particulars, it is true in a sense that "all bodies" are His; and still we know that the care of bodies is not simply entrusted to us but actually thrust upon us. Citizen Sunday has once more been celebrated in hundreds of churches in London by calling the attention of the people who sit in the light of comfort to the people who sit in the darkness of dirt and degradation. We are our brothers' keepers, as to their bodies at least. If *orare* is not our modern method, *laborare* must be, otherwise we shall all suffer from the "filth diseases" that disgrace our civilisation. It would seem that All Souls are His in the

same way—that, in fact, they are ours at the same time. Well for them and us that they are not ours only.

The value of the assurance that an Eternal Keeper claims us all, in whatever stage of being we be found, lies in the support it affords to our lowly efforts for the good of one another, or, if our efforts slacken, in the rebuke it gives. If we serve the humblest we serve the Highest, and if we sin against the humblest we sin against the Highest. Purgatory is all about us; we might be pardoned if sometimes we saw in its blackness an absolute Inferno. But since we have learned to look upon the universe as incapable of permanent schism, it being one as God is, we check our hasty despairs, and try to believe at least that all the misery of men and women and little children is disciplinary. Pilgrims going about our world's strange regions report to us in our happy valleys some of the horrors they have seen; we should be infinitely worse than the monks we ignorantly pity if a finer pity did not move us to do our best to end such pains and penalties. Some will pray, and some will work; some will do both.

In going on our way thus, one question may arise not unprofitably. Who knows whether he is more fitted to help than to be helped? The assumption that we observers, at any rate, are safe, seems to underlie much of our thinking and speaking. If this is deeply thought out, our case is a happy one. But is it so? Or while we look over the edge of the chasm and seem to see those others all but damned, is it really we who are in the worse state? There is a stony hardness of heart that wears the semblance of restful peace, and self-complacency that mistakes itself for trust in God. Through what cleansing fires must he pass whose sin is so subtly disguised that its sinfulness is hidden even from himself? Unitarians, Universalists, Liberal Christians, and the rest, are we so very certain of the ultimate fate of All Souls as to leave no room for anxiety on the immediate behalf of any? If we felt our own need more we should surely try more earnestly to lessen theirs.

MINISTER'S PENSION AND INSURANCE FUND.—The half-yearly meeting of managers was held at Essex Hall, London, on Friday, 25th ult. A further sum of £142 5s. 10d., including donations and a legacy of £100 from the late Mr. Hodgson Pratt, was invested and added to the capital fund. The annual subscriptions promised for this year amount to £271, less than the £300 per annum asked for. The interest from investments amount this year to £769 19s. 8d. Four new applications from ministers were granted, and the total number of beneficiary members now is 87. Three have died and one withdrawn, since the Fund was established. A conditional promise of assistance was also made in the case of an aged minister contemplating retirement.

AFTER THE INTERNATIONAL. A LAST LINGERER.

THIS particular remnant of the visitors to the Boston International Congress may, perhaps, be allowed now to relapse into the first person. Dr. Hunter and Professor Montet are both on the Atlantic on their way home, and one or two others, if report speaks true, sailed from Boston on Tuesday (October 15). Mr. Webster, of Aberdeen, who preached at Buffalo on Sunday, is to sail at the end of the week.

It was my happiness to spend that Sunday (October 13) with the Gannetts at Rochester, to share the morning service with Mr. Gannett, and to preach for him. His people are sorrowful now that his ministry of eighteen years with them is to come to a close, for he has resigned, and a successor is being sought. In a joint letter to the congregation with regard to this, Mr. and Mrs. Gannett write (in the September-October Calendar):—"To answer kind inquiries, our resignation does not mean any serious break in health, nor the ceasing of work, nor leaving the city, nor any lessening, we trust, of old friendships—in many cases as old as the full eighteen years of our residence with you. You have long known that this thought was in mind, with only the right moment waited for. It seemed to us in the summer that that moment had come. The last year or two it has been increasingly hard to give full measure of work, and you ought to have the fresh inspiration that would come with a new face, a new voice, a new mind, and new methods, wisely chosen." And in some closing words of counsel as to the choice of a new minister, they add: "Choose by religiousness, by assurance of character, by desire for communal service—by attractiveness only if that be added to these. Choose the man whom you want for the best that is in you, and one you would want by your side in home-stress."

Mr. Gannett has felt the burden of his serious deafness, which has naturally made an active ministry more difficult, but no minister could be more beloved than he, or more revered in the city, where his public services and his personality have made a deep impression. For us in the old country, who have delighted in his hymns and poems for twenty years, and to whom his ministry has come through "Blessed by Drudgery," "A Cup of Cold Water," "I had a Friend," "The House Beautiful," and other golden words out of his rich store, whatever concerns him must be a matter of sincere and affectionate interest, and what we shall hope from this retirement will be that out of the leisure thus gained Mr. Gannett will soon be able to give us other books which will carry the gracious and quickening influence of his ministry further still, for the enrichment of many lives.

To see Mr. Gannett was one of the chief hopes with which I came to America. Another, that I might also see Mr. Hosmer, has not been fulfilled, for he did not come East for the International, but in his home at Berkeley in far away California, is busily engaged in the preparation of a course of lectures on Hymnology, to be delivered at Harvard next spring. To receive a message of greeting from him

under Mr. Gannett's roof was a great pleasure. In former years, in the work of the Western Conference, of which Chicago is the centre, Hosmer, Gannett, and Jones were drawn very near to one another, as joint publications of theirs remain to testify, and it was no common privilege, first in Chicago and then in Rochester, to be allowed to come within the still unbroken circle of their friendship.

To Rochester I came from Meadville, by way of Niagara, and that seems already a long way off, though, as I write, it is less than a week since my two wonderful days there. I shall not commit the rashness of attempting to write about Niagara. The impression, especially as one stood close by the great fall on the Canadian side, was overwhelming. Apart from this and the glorious tumult of the rapids, both above and below the falls, what I like best now to recall are the autumn colours in the woods on Goat Island and the quiet sunshine there, even with that stupendous torrent close at hand, and the distant glimpse of the blue waters of Ontario as we came down the splendid Gorge route and saw the winding course of the Niagara river ending at last in the lake. At Rochester also there are falls by no means to be despised, in the Genesee river, which flows right through the city, and just below the city a fine gorge, where the river runs northward towards Ontario, with beautiful parks on either side. Rochester, in the heart of the best fruit-growing country of the Eastern States, has many charming roads, and Mr. Gannett's home is in a quiet nook of one of the most beautiful of them, amid gardens rich in singing birds. The city is fortunate in having a variety of industries, among the chief being that of the Eastman Kodak Company, while in matters of education it stands in the foremost rank.

Monday night (October 14) I came away from Rochester, and was to have been in Boston well before seven on Tuesday morning; but the train was just three hours late. The fact is that the goods traffic from West to East has increased to such an enormous extent, and so rapidly, that the railway companies just now seem quite unequal to the task of keeping time with their passenger trains. This once I did not seriously grudge the lateness, for, when I looked out of my berth long before sunrise, we were just entering the beautiful country of the Berkshire hills, in Western Massachusetts, and were not far from Lenox, where Channing died, though that was not on our railway line. The lateness, however, meant that on Tuesday afternoon I had another solitary journey of four hours and a half, northward, into New Hampshire, for my host and hostess, Dr. and Mrs. Crothers, had to take the morning train to their summer home (in the woods, right out of the world) so as to have time to settle in comfortably for the night.

That is where these lines are written. We three are here alone under the woodland roof for two or three rare days amid a perfect glory of autumn weather and clear moonlight at night, with gold and flaming red upon the maples, the shumac, the beech and birch, and other autumn trees, such as I have never seen before. Madison is the station, and Silverlake the post-office, but neither is where we are.

Chocorua is our great mountain (over 3,500 feet in height), upon which we look over the tree-tops of our wood, with other hills beyond, while to the left, still over the trees, is the range of the Ossipees, Whittier's favourite tramping ground. The whole district is just south of the White Mountains proper. It is a country which the westward tide of agricultural prosperity has left somewhat bare of people, irresponsible to the farmer, but glorious for the simple lover of Nature in her solitudes. Here seven years ago Dr. Crothers acquired acres upon acres of wild woodland, close to where Edward Cummings, who is co-pastor with Dr. Hale in Boston, had the year before bought an old farmhouse and more acres of the woodland. Not far off are other summer homes, Professor William James, of Harvard, being among the happy settlers; but each is really in solitude among its own trees, and within sight of Chocorua. Here Dr. Crothers built a little house, to which he and the members of his family have since been constantly adding, with true woodland skill and great ingenuity. The white columns of the silver birch, which abound, are used with much effect on the balconies and for interior decoration, and both ingenuity and poetic feeling have gone to make a very charming nest among the trees. The balconies in summer serve as dormitories, and even the open ground beneath the trees. Close by they have built an ideal guest-house, in the upper chamber of which there is inscribed, "Unto the pilgrim they gave a large upper chamber whose window opened towards the sunrise," while over the balcony, which looks out towards Chocorua and the other hills, one reads: "Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains." These October days have been clear indeed, and of indescribable beauty—ideal days for resting after much travelling and speech. And here our friend of "The Gentle Reader" and "The Pardoner's Wallet," the minister of the First Church in Cambridge, appears under a new aspect—as a keen back-woodsman, with a passion for the wild country and the simple things of life. Would that I might transfer to this place a picture of the "happy warrior" of many an eager spiritual battle, at leisure here in the open country, in the frank enjoyment of labour and of idleness, in field or wood or about the house, digging, building, clearing the ground of stones, making a great fire at night to burn up the waste underwood, carrying water from the well, or tramping far afield. Just now, as I was writing outside, a pert little chipmunk, smaller than a squirrel, with its bright black eyes, and quaintly marked back, came out from among the stones and sat looking, almost within reach of my feet, but then darted off into shelter. It is the perfect solitude, and all the charm of the unspoiled woods, and the great sweep of the mountains, and the splendid air (here at the house, about 1,000 feet above sea-level)—and the clear lakes, embosomed among the trees, when one comes out along the shore, or looks down upon them from a height—the sense of being out of reach of anything but Nature, unless one tramps

two miles down to the railway track—that make this settlement just what it is, with the people who have made it! And he is happy who comes to see.

This letter I suppose I shall chase on its way home; but first I must be in Cambridge and Concord again, and make a pilgrimage to the Whittier country on the way thither; and then a day in New York before I sail. The rest I will tell, if it seems worth while, when I get back.

V. D. D.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Council Meeting.

THE Council met on Tuesday afternoon at Essex Hall, Mr. C. F. Pearson presiding, in the unavoidable absence of the President, Sir William Bowring. Those present included:—Rev. F. Allen, Mrs. Bartram, Miss Burkitt, Mr. E. Capleton, Rev. G. Carter, Mr. T. A. Colfox, Rev. F. K. Freeston, Mr. J. Harrison, Rev. J. Harwood, Mr. H. B. Lawford, Mr. G. H. Leigh, Mr. I. S. Lister, Miss Lister, Mr. J. Nield, Rev. J. A. Pearson, Rev. H. W. Perris, Mr. F. Pinnock, Rev. W. W. C. Pope, Miss Preston, Mr. Percy Preston, Mr. S. W. Preston, Mr. Ion Pritchard, Rev. H. Rawlings, Rev. C. Roper, Miss E. Sharpe, Rev. T. P. Spedding, Mr. W. Spiller, Mr. Hugh Stanus, Rev. W. G. Tarrant, Miss Tayler, Mr. S. S. Tayler, Rev. W. Wooding, Mrs. Wooding, and Rev. N. Jozan (Budapest).

The minutes of the meeting of March 26 were read and signed.

The SECRETARY reported the election of the new President and Council at the annual meeting in Whit-week, and then read the report of the Executive Committee (see p. 691).

A vote of condolence with the families of deceased members was passed in silence on the motion of the CHAIRMAN.

The Rev. T. P. SPEDDING reported on the Van Mission. He said there was reasonable ground for congratulation, as the figures would show. The four vans had held 423 evening meetings, besides midday and children's meetings, and, though the weather had greatly hindered at first, the average attendance was 290, or a total of over 122,000. The cost had not exceeded the estimate, but, in fact, the cost of supplying the pulpits of ministers taking part had been borne largely by the ministers themselves.

In the course of the discussion on the report which followed, the Rev. J. A. PEARSON (Oldham) asked if "theatre services" would be assisted this season; and the Rev. C. ROPEE (chairman of the Home Mission Committee) replied favourably. The Rev. N. JOZAN (Budapest) expressed his pleasure at being permitted to attend the Council and to exchange fraternal greetings. The SECRETARY, replying to a question by Miss SHARPE, said that grants of books had been liberally made to lay preachers, and it was intended to carry on this branch of the work.

The American Meetings.

The reports having been received, the Rev. J. HARWOOD welcomed home the British and Foreign Unitarian Association delegates to Canada and Boston; and moved a resolution expressing appreciation of the great services rendered to Liberal

religious thought and work by the meetings of the International Council in Boston in September, and of gratitude for the generous hospitality extended to the delegates of the Association and to the visitors from Great Britain and Ireland.

Mr. PERCY PRESTON, in seconding the resolution, expressed his regret that he had not been able to attend on what he was sure was a most inspiring occasion.

The SECRETARY, in responding, said: It is impossible in a few words to convey any idea, to those who were not there, of the magnitude, variety, interest, and enthusiasm of the great meetings of the International Council at Boston. The preparations made by Dr. Eliot and Mr. Wendte, assisted by an eager band of helpers, were on a scale of generosity which surpassed anything "Unitarian" ever attempted on this side of the Atlantic. The illustrated literature, the guide books, the programmes—even the badges—were produced in such excellent form that few will desire to part with their possession. Upwards of 2,500 persons were enrolled as members, each paying the dollar fee.

The attendance at the various meetings, at some of which there were long papers and longer sermons, was a constant surprise. There were many instructive and valuable essays read; and it was noteworthy how very near men of different nationalities and church connections came to each other, not only in sympathy but also in thought, and even in expression. It was a further evidence that it is freedom alone that will lead to any real unity. In and about Boston there was no need to apologise for being a Unitarian; one was rather in danger of becoming too self-satisfied and proud of the fact. The session at Harvard, the visits to Concord and Plymouth, to Hingham and Fairhaven, were full of interest; and all the arrangements were carried out in the most delightful and generous way.

The delegates of the Association were received in public and in private with a kindness and hospitality which they are not likely soon to forget. We owe to the fact that we were delegates many special opportunities of social intercourse and friendship in which others were unable to participate, but it is a pleasure to report that those who were simply Unitarian visitors from England were delighted beyond measure at the courtesy shown them in America. About forty of our ministers had opportunities of preaching in Unitarian churches in America.

The delegation of Unitarians from Great Britain and Ireland was the largest that had ever crossed the Atlantic. Nearly all have now returned to their homes and their work. I believe we have been uplifted and cheered by our experiences; and, let us hope, inspired to do more and better work in our own land for the furtherance of pure religion in a spirit of perfect freedom.

The Rev. W. G. TARRANT replied as to the visit to the churches in Canada. Nothing could exceed the kindness and warmth of the welcome they had received, and he believed that the congregations (whose history and condition he briefly sketched) would be stimulated by this token of interest and sympathy from the "old country."

Mr. H. B. LAWFORD and the Rev. W. W. CHYNOWETH POPE also responded, the latter

stating that he had ventured to convey the greetings of British Unitarianism to churches in the Far West as well as to the friends at Winnipeg.

On the motion of the Rev. J. HARWOOD, seconded by Mr. S. S. TAYLER, it was resolved to send a letter of greeting to each of the Canadian churches.

The Rev. C. ROPER then read the following memorandum on the

Grouping of Churches.

At the Conference of representatives of the various District Societies, held in London during Whit-week, the question of the grouping of various small congregations under one or two ministers was discussed. The general opinion of those present seemed to be that such a scheme was necessary in order to preserve several of our smaller congregations from extinction, and to provide larger and more varied fields of work for some of our ministers. Certain districts, owing to the wide distance apart of the congregations, render the adoption of a workable scheme extremely difficult. There are also, in some cases, local difficulties which are by no means easy to overcome.

The experience of many years' work has impressed upon the Committee the conviction that the policy of providing each little congregation with a minister all to itself is wasteful of resources and unnecessary. The committee have under consideration the preparation of a draft scheme showing how some of the smaller congregations might be linked up with larger congregations, and how others might be grouped under one or two ministers.

The district ministers and the committees of the various District Societies have been invited to submit practical suggestions towards the preparation of a draft scheme of the grouping of churches. Many interesting and valuable proposals have already been received; the committee will welcome the views of members of the Council on this difficult but very important question.

The Rev. J. HARWOOD expressed the opinion that the ministry would grow in efficiency if ministers had the stimulus of more work to do in connection with several small congregations instead of one.

Mr. F. PINNOCK said the Southern Association felt unable to apply the principle at present, owing, chiefly, to the large distances between their churches.

Mr. T. A. COLFOX said where grouping was possible it ought to be effected, and he held that the Association would be perfectly justified in laying down conditions, if thought advisable, before making their grants in aid.

The Revs. W. WOODING, W. W. C. POPE, H. RAWLINGS, and J. A. PEARSON also spoke in general support of the proposal, and the discussion ended with a few words of thanks by the Rev. W. G. TARRANT, on behalf of the Committee.

This concluded the business.

In *Scribner's Magazine* we find this Quatrain by W. F. Schmitz:—

"What then—your little candle-flame
blown out,
And all the world in darkness for a minute?
Why even so? The stars still shine, no
doubt,
Enough to strike a match by—and God's
in it."

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THE Assembly met on Thursday last week at Hampstead. The annual service took place in Rosslyn Hill Chapel, which was well filled. The Rev. W. J. JUPP, of Croydon, conducted the devotional portion of the service, and the preacher was the Rev. Professor L. P. JACKS, of Manchester College, Oxford. His sermon dealt with the situation brought about by the critical and philosophical tendencies of our age in the field of religion. Many minds felt that they had been "carried captive" into a "strange land" where they could no longer sing "the songs of Zion." His argument tended to show that, despite many necessary changes in religious thought and expression—changes that could only be postponed at the cost of reality in our worship—the essential verities of religion remained. In particular, there were forms of utterance in prayers and hymns still in use in our churches which presented a mood of anxiety for the safety of the individual worshipper to a degree no longer natural. A deep sense of solidarity had come into men's minds, and those antique types should be discarded in favour of others more in keeping with the newer thought. In conclusion, Professor Jacks said:—

"And now, may I ask, have I satisfied you that prevailing fears in this matter are groundless? That, perhaps, is too much to expect. I am aware that the whole attitude I have taken up is suspect in the eyes of many religious persons. Some of you may utterly disbelieve that the decay of religious emotion can be arrested by any mere idea, whether of Divine Immanence or anything else. What religion needs to-day is not more ideas, nor better ideas, but more simple piety and more of its spirit. Only thus can the heart maintain its life. As for all these vaunted ideas you press upon us, they are only so many fresh stumbling-blocks for faith. They complicate what is otherwise perfectly simple and make it harder for plain souls to find their way to God. What, therefore, you offer us as a safeguard for religious feeling is nothing but a new danger to that which you profess to guard.

"Will you be patient with me, then, if I offer yet another plea? All true piety is simple, but it is by no means the simplest thing of all. Impiety is simpler, and it is more common. For every simple soul whom you might find at this moment engaged in a humble act of prayer to God, it would be easy to find ten far simpler souls engaged in some less commendable occupation. These simplest souls of all, who seldom reflect, and who resist nothing so much as being compelled to reflect, will agree with you entirely when you pour contempt on the value of mere ideas. And if you go further, if you taunt the thinkers with having broken down in their task, if you tell them that the result of all their labour is that they have to leave the problems of religion just where they were, again these simplest souls will be on your side. That is just what they want to be on. Any reflection you may cast on the value of the thinker's work plays straight into the hands of those multitudes who are leading the most worthless and frivolous

kind of life. May I beg you, then, not to plead the cause of simple piety in such a way as to leave all the advantage of your plea to simple impiety. Believe me that simple piety gains nothing from such pleadings. Simple impiety gains everything.

"And then I would ask you to remember something that is easily forgotten, and especially so in the hour of quiet communion with God. As you kneel in the quiet security of your inner chamber, give a thought, I pray you, to those distant and dangerous frontiers of the religious life where hordes of Goths and Huns, armed with the keenest weapons of the intellect, and marching under all the banners of irreligion, are continually seeking to effect an entry. Think kindly of the men who, in the midst of continual strife and peril, are guarding those frontiers on your behalf. Let the deepest utterance of your simple piety be just a prayer for them. Do not send them taunting messages that their warfare is a vain thing. Pray for them, for they need your prayers. O ye of the simple, trusting heart, it would be an evil day for you if those men were to desert their posts. The forces they are trying to beat off would not leave you alone if once they were suffered to enter in. They would not respect your simple piety. They would trample your shrines and desecrate the inmost altar of your heart; they would sweep you off to their Agnostic Babylons, and then indeed you would learn what it means to sing the Lord's songs in a strange land. Some of you, perhaps, do not need such a warning. There have been times, even in the history of your simple piety, when you have come to very close contact with the forces of which I speak. You, too, can remember the day when the enemy somehow managed to pass the guard; when he sailed his warships up your rivers and drowned your devotions with the thunder of his guns. Think kindly, I beg again, of the men to whom you owe it that this dreadful battery on your dearest faith has not been more frequently heard. Don't think of them as bursting with intellectual pride; their work is far too dangerous for that. There is not one of them who would not gladly exchange lots with you if he might. There is not one of them but knows that all you may go into the kingdom of heaven before he comes even in sight of the gates.

"If anything more were needed to strengthen my plea, there remains one final reason. All this talk about the breakdown of thought in the quest for God is simply and monstrosly false. It is my firm conviction, which I can only state now for what it is worth, but which I must state, that since religious thought began there has been no single movement of that thought which has failed in the long run to deepen the intimacy between man and God. This is the faith of the men who guard the frontiers, and pray God it may never weaken in their hearts! Their confidence in it was never greater than it is to-day. Those men are in good spirits, and if you of the simple heart could receive a message from them to-day, it would be to tell you that the things you love most and honour highest are safe. All is going well with them, and they know whom they serve. The great dangers lie nearer home. They lie not with those who

think the most, but with those vast multitudes of simplest souls who are most averse to think."

BUSINESS MEETING.

After luncheon, which was numerously attended, the annual business meeting was held in the chapel, the President (Rev. F. H. Jones) in the chair. There was a large attendance of members and friends.

The roll of the assembly having been called by the Secretary, the PRESIDENT moved a resolution of regret and sympathy in connection with the death of Mr. William Wallace Bruce, president of the assembly 1904 to 1906. Mr. Bruce's services to the assembly, he said, were of the highest importance, but a far wider circle had benefited by his arduous and intelligent labours for the community as a member of the London County Council. The resolution was carried in silence, the whole assembly standing.

On the nomination of the PRESIDENT, the names of the Revs. W. Wooding and Lindsey T. Badcock were added to the roll of the assembly. The newly organised congregation at Ilford, having applied for enrolment, was formally admitted to membership.

The TREASURER (Mr. J. Harrison) then presented his statement of accounts. An examination of the balance sheets for the past five years showed that the amount raised by subscriptions was practically stationary; there had been a falling off in the collections. So far as the funds of the assembly were concerned the dependent congregations at Walthamstow and Brompton had not been a serious burden.

In the course of the discussion that ensued, attention was called to the supplementary aid by which alone the assembly's resources had been saved from serious deficit on account of these congregations, and it was resolved that the financial position be carefully considered and reported upon by the committee, with a view to bringing about a more satisfactory state of affairs.

The reports of the committee, the South-Western Sunday School Union, the Minister of the Assembly and the advisory committee, were presented and formally received.

The officers were re-elected as follows: President, Rev. F. H. Jones; treasurer, Mr. J. Harrison; auditor, Mr. J. S. Lister; secretary, Rev. F. Allen. The various committees were appointed.

In connection with the public questions committee, from which no report was presented this year in consequence of the lamented death of the secretary, the Rev. B. Kirkman Gray, some dissatisfaction was expressed. The PRESIDENT, in reply to several speakers, said that the committee had not been idle, but it was considered better to mature the work in hand among the congregations and report next year.

It was decided to accept the invitation of the Maidstone congregation to hold the Assembly there next year; the Rev. W. J. Jupp was elected Preacher, and the Rev. J. P. Hopps was elected Supporter, for 1908.

The Rev. J. HARWOOD, responding for "Kindred Societies," the representatives of which were welcomed by the PRESIDENT, spoke of the remarkable interest evoked by the visits of the Rev. J. Wood, presi-

dent of the National Conference, to churches in different parts of the country, and commended the example of Mr. Wood's congregation in consenting to his undertaking this work. Mr. Harwood also emphasised the need for linking smaller congregations together, and trusted such steps as might be taken in this direction would meet with general approval.

The Rev. T. E. M. EDWARDS, minister of the Assembly, in an interesting address, described the nature of the work committed to his charge. The smaller congregations in the province suffered much from isolation, and welcomed his visits with evident appreciation. He had charge of seven such congregations, in addition to general work for the province, and he bore testimony to the value of the services of lay preachers. But why did not the larger London churches supply recruits to their lay-preaching staff? He had taken share in the mission work of the Unitarian Van, at Ilford and Walthamstow, and he was glad to report that not only did the Van evoke enthusiasm on the part of those already attached, it had undoubtedly yielded no inconsiderable ingathering already. He thought the van work had been regarded with suspicion in some quarters, but he was convinced that it should be heartily welcomed as an agency for good.

Presidential Address.

The PRESIDENT then delivered an address on "Our Churches and Social Service," as follows:—

In addressing the provincial assembly of London and the South-Eastern counties, it is almost impossible for me to abstain entirely from a distinctly personal note, and I will therefore boldly begin with myself and my personal relation to the province and interest in it, so that I may the sooner dismiss myself and come to some of the larger aspects of our mission and work. It was in London and the South-Eastern counties, though there was then no Provincial Assembly, that my own ministry began, for though my settlements in the ministry were first in the Midland counties and then in Lancashire, it was in the old chapel at Bow that I preached my first sermon, and in Ditchling, Bessel's Green, Battle, and other congregations of the province that I continued to practice my unformed eloquence on patient country congregations, and at Little Portland-street that I had my first experience of superintending a Sunday school. All that was in my college days, but it was none the less the work of the ministry. When I returned to London, now 22 years ago, it was not to come among churches where I was a stranger, but to reconnect interrupted communion, and to take up again to some extent the same work. It fell to me to take up again for a time the superintendence of the same Sunday school, and I found myself at liberty to serve the same congregations. When the project of uniting the various congregations as constituent members of a Provincial Assembly was brought forward I was able to join it with enthusiasm, and whatever part I have had in the life and work of the Assembly has been a great privilege.

When, therefore, the assembly did me the honour, twelve months ago, to elect me President, that was in a sense the cli-

max of a long series of steps, the first of which was taken when I preached my first and very immature sermon in the little chapel at Bow 42 years ago; and I was brought into special relations with the same group of churches in which I had worshipped and ministered at that time. But it imposed upon me new duties, and conferred upon me a new privilege.

In the exercise of the duties which you have imposed upon me, and the privilege which you have given me, I have, during the past year, visited 22 of the congregations of the assembly, sometimes preaching, sometimes speaking at a week evening meeting, sometimes merely joining in the ordinary Sunday service as a fellow worshipper, never with any intention of "inspecting," counting heads, or reporting to the committee or any one else, but always with the paramount desire to come into closer touch with the congregation, to converse with the minister, and to strengthen the links that unite us together in our common aims, and deepen the sense of unity and co-operation of spiritual life.

Religious communion is, as I understand it, itself the supreme purpose of an assembly of churches. Their organisation exists for the sake of the spiritual life. The exercise of the sense of fellowship in religion, the sense of universal brotherhood, and the impression and expression of a common religious life, and a common devotion to the supreme righteousness and love, are not a means to some material end, but are themselves the end and goal. So that when we have worshipped together in spirit and in truth we do not ask what good will this do us, for this is itself good. This I have felt in visiting the churches of our assembly. But, at the same time, I could not but be conscious of many defects and weaknesses. The smallness of our numbers in many places is itself a sign of weakness. Not that a small number of persons associated together for any purpose religious or otherwise is necessarily weak; but that if they be really strong, enthusiastic, with faith in their own principles and devotion to them, believing in God and in one another with all their hearts, and justifying one another's faith, really caring about the things they profess, and not letting other things take precedence and distract them and turn them away, then, because *they* are strong, their church will be strong and healthy, and being strong and healthy it will grow, and though small to begin with it will become large as well as strong, not by the passing attraction of some popular eloquence or startling philosophy or theology, but by the permanent attraction of character and life.

But a church, however strong, cannot, any more than an individual, live to itself alone. The men and women who sing together and pray together on the Sunday, are the same who work together and laugh together and weep together during the week, and so the church is concerned with all that goes on in the week, and awakens to the great duty of social service.

Even when the church despised the world she still desired to save the people, and now with a full recognition of the grandeur and glory of the world, and the possibilities of the triumphs of science

in a world that is worthy of unlimited effort, comes a new wave of desire to save the people, so that in all sections of the universal church there are springing up guilds and societies and unions for social service. They will have to deal with all the problems of humanity, with all that affects the moral and spiritual life of man—and what is there that does not affect it? No guild or society can discharge to the full the duties of the service of man, that ignores the question of the training of the young or the care of the old and infirm, the treatment of the sick or the treatment of the criminal, the tenure of land or the relations of commerce, national or international, the question of temperance, or of social purity, or of commercial morality, our dealings with our fellow-men or our dealings with the dumb animals.

Looking back upon the past year, we cannot fail to be impressed by the number of Societies and Meetings, and Organisations throughout the country for the purpose of the careful study of these matters with a view to practical work of all kinds, from the saving of human life to the providing of window-boxes and flowers to brighten humble city homes.

It is to my mind one of the signs of the inexhaustible vitality of religion that in so many quarters the organisations for social service have sprung up in direct connection with church life and institutions.

I trust that our churches will not be found slothful or backward in any of the movements for the amelioration of the life of man; but I trust also that they will not lose sight of the end in pursuing the means, and that they will bear in mind that no amelioration of conditions and environment can avail anything for the life of man unless there be in man the life itself, the life of the mind and the spirit, the life of righteousness and love.

The question is raised from time to time, and especially in these days of organising and machinery—"With whom does the future lie?" Where are we to look among the churches for effective work? We are told that there is a coming great uprising and revival of the Anglican Church, that the Congregationalists have the future in their hands, that a great movement of the Ancient Catholic Church, with its headquarters in Rome, is to widen its doors and admit all shades of opinion in our great religious life, that our day as a small group of free churches is passing away.

My friends, the future lies with truth and righteousness and love, with faith and hope and charity. If we have these in our midst we shall have our share in the coming of the kingdom, and we will grudge no other church, or groups of churches, their share, but will rejoice with them in every good work, and hope that they also will rejoice with us.

EVENING MEETING.

This year it was decided that the evening meeting should not be, as usual, a public meeting appealing to the locality, but a Conference on some subject of interest to the churches of the Assembly. The Rev. JOSEPH WOOD kindly consented to read a paper on "Congregational Independence in a Co-operative Age." The President of the Provincial Assembly, Rev. F. JONES,

took the chair at 6 p.m. in the Rosslyn Hill School-room, which was practically full.

Rev. J. WOOD said ours was an age of organised effort in many directions—commercial, industrial, social, and political. It was not to be expected that religious work would thrive in isolated endeavours. His recent visits to many of our churches made him painfully aware of their extremely weak condition, and, unless an organisation took shape among them similar to that which characterised modern life in so many directions, they must inevitably languish and die out. He had opposed Dr. Martineau's scheme twenty years ago, but experience and observation had since then convinced him, that if that scheme were not acceptable for various reasons, some scheme was imperatively needed. He did not wish, however, to be precipitate in bringing forward fresh proposals. What was first necessary was to create a public opinion favourable to such developments, and so make the way ready for a real step forward.

Mr. CHITTY (Dover) followed Mr. Wood, and gave an interesting speech expressing sympathy with much that Mr. Wood had said.

The Rev. A. A. CHARLESWORTH then spoke, saying that he was in favour of closer union among churches with a common aim and in general agreement. He denied that there was any real agreement among the various Churches of the National Conference. The "democratic movement" was the movement of the age, and if our churches could unite in sympathy with that he would welcome the union.

Mr. SMITH, of Brighton, agreed with Mr. Charlesworth, and wished it were possible for that Conference to move a resolution in connection with the threatened railway strike.

The Rev. H. GOW thought, if the "democratic movement" meant Socialism, that it could not and ought not to be the bond of union among the Liberal Christian Churches. He believed there was a bond of union, however difficult it may be to express, in the ideal of the Christ life.

Rev. P. PRIME pointed out that something was being done in uniting the churches of the Provincial Assemblies by arrangements which enabled ministers to exchange with one another without cost.

Rev. H. RAWLINGS spoke of the "Van Mission," and urged all ministers and lay preachers to unite in this work.

Mr. EDGAR WORTHINGTON and others also spoke.

Mr. Wood replied in a few words, and, having been heartily thanked by the President for the paper, the meeting dispersed.

SPEAKING recently to the members of the Eastleigh Co-operative Society, Mr. Philip Snowden, M.P., declared that under present conditions the only way to avoid the encouragement of sweating, and to be reasonably certain that one was purchasing goods made under equitable industrial conditions, was to become a loyal co-operator. For himself, he bought everything he needed at the Co-operative stores. If all connected with the stores business are not "loyal co-operators," they should be!

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

AMERICAN PHOTOGRAPHS.

SIR,—On behalf of a small committee, I write to beg, through you, that copies of photographs taken by visitors to Canada and the States this year may be sent as early as possible to me at Essex Hall. It is hoped to make a tolerably complete set of lantern slides for this season's lectures; and, by prompt co-operation, much needless overlapping may be saved. The slides would be available in turn to anyone applying for their use.—Yours, &c.,

Oct. 29, 1907. W. G. TARRANT.

COTTON MATHER.

SIR,—I think your readers may be glad to read a letter of Mather's, in my possession, which appears to follow that printed in your valuable paper in which he promises to write again "when the shippe comes back." "*Master Huxett*" was wrong in "feeling so hopeful."—Your obedient servant,

JOHN BARCROFT.

Longwood, Tunbridge Wells.

[COPY.]

Boston, December ye 20th, 1682.

To MASTER JOHN HUTCHINSON.

DERE BROTHER IN CHRISTE,—In much tribulacyon do I penne ye sad newes of ye ill lucke that hath befallen *Master Malachi Huxett*, whom ye General Courte did order, as I wrote, to waylaye ye "*Welcome*" with W. Pen aboarde. Trulie ye dealings of Providence towarde his Elect people bee hid in thicke darknesse and ye shadowe of a cloude. To bee briefe, *Master Huxett* tooke ye "*Welcome*" with ye said W. Pen: sending ye shippe with sondrie of his own men for sale at *Boston*, while hee in ye "*Propasse*" did make saile for *Barbadoes* for to sell ye Quakers thereat. But alacke! ye "*Welcome*" with all aboarde was lost in a verie great tempest, and during ye saide tempest ye Quakers imprisoned on ye "*Propasse*" did most wyckedlie arise and overcome good *Master Huxett* and his men, and clapped them under ye hatches till ye shippe came to ye Barbadoes, where W. Pen did sell them for ye plantations: where, as I heare, *Master Huxett* is quicklie deade of a fever. He was a goode man and a faithfulle, a verie tower in Zion. I heare that ye "*Propasse*" with W. Pen aboarde is safelie come to harbour, with good store of rumme and sugar in ye holde. I doubt not it is for our sinnes, and all in this toun shall spend ye season of ye Newe Yeare in much humiliation of hearte insted of gladness. So you may perceive, goode *Master Hutchinson*, that I have no power to sende you ye rumme and parcel of tobacco ye did desyre: but I doe sende you a book of verie godlie and frutefull sermons newlie come from ye presse, and writt by my owne hande. The Lorde grant them as a consolacyon to your hearte in ye marvellous calamities Hee hath sent to rebuke ye sinnes of His poor people in Newe England, and may Hee graunt to them delights spirituall, when carnall things are minishead for a season at His goode pleasure.

Thine in griefe and humiliation,

(Signed) COTTON MATHER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bedfield.—The fifteenth anniversary of the Bedfield and Monk Soham Chapel was held last Sunday, the preacher being Rev. J. Bellamy Higham, B.A., of Park-lane, Wigan. A good congregation attended from the villages to hear Mr. Higham discourse on "Books: The Telescope of the Imagination," in which was given some sound advice and real Christian teaching about the higher life of mind and soul. Miss Bredall, from Croydon, contributed solos during the afternoon and evening, and special hymns were sung. The annual tea meeting was held on the following evening, the pastor, Rev. R. Newell presiding. Miss Tagart and Miss Hill, from the Central Postal Mission, were present, and addressed the audience, conveying greetings and congratulations from the committee. Miss Tagart also declared the new men's club-room open as a reading-room, place of meeting for social purposes and entertainment, and satisfaction was expressed that the room could be thus opened and furnished free of debt. The other speakers were the Revs. J. B. Higham and William Birks, of Diss, and Messrs. Horace Taverner (Ipswich) and C. P. Dowsing (Framlingham). Miss Bredall sang and recited, also Misses A. and F. Newell, Jay, Shulver, Smith, and Mrs. B. Curtis, Mr. William Smith (organist), and Messrs. J. Warne and H. Girling contributed items of music. A lecture, with lantern views, on the "Life of Miners and Navvies," was given on the Tuesday evening as the first lecture of the season for the men's club, by the Rev. J. Bellamy Higham, at which there was a good attendance, and great interest manifested throughout the lecture.

Belfast, York-st.—On October 20 harvest services were held, the pulpit being occupied by the Rev. J. Rosenzweig, Rabbi of the Belfast Hebrew congregation. There were large attendances, and the sermons were followed with deep interest, the preacher emphasising the Jewish conception of the unity of God as the solid foundation for an uplifting religion.

Chatham (Resignation).—The minister of Hamond Hill Church, the Rev. J. Tyssul Davis, having accepted the post of President of the Ananda College, Colombo, has resigned his pastoral charge, and therefore the pulpit will be vacant in January. Mr. Davis intends to initiate liberal religious services in the Sinhalese capital, and will be pleased to receive addresses of Europeans and natives likely to be sympathetic. Last Sunday evening the congregation bade farewell to our late secretary, who is emigrating to Canada, and on their behalf Mrs. Crawshaw presented to Mr. and Mrs. Sullivan a purse of gold, as a token of esteem and good wishes for their future prosperity and happiness.

Colne (Appointment).—At a meeting of the congregation held this week, it was unanimously resolved to invite Mr. H. Warnock, a late student of the Home Missionary College, to fill the pulpit vacant by the removal of the Rev. J. Evans to Rochdale.

Dob Lane, Failsforth.—The harvest festival, celebrated on Sunday and Monday last, was the most successful for many years, notwithstanding that it is the third special service within seven weeks. The pastor, the Rev. Albert Thornhill, M.A., preached to appreciative congregations, that in the evening being uncomfortably crowded. Record collections were taken, A united choir of old and present members has rendered great service in recent weeks, and on Sunday last its contributions were appropriate and reverently given. The school anniversary services, held a fortnight ago, were also very successful, the Rev. Wm. C. Hall, M.A., being the preacher. All the church organisations are in full activity, and last week a public meeting on underpaid labour was successfully organised by the chapel committee, acting in conjunction with the Social Questions Committee of the Manchester District Association of Presbyterian and Unitarian Churches.

Framlingham.—The 247th anniversary of the Old Meeting House took place last Sunday. The arrangement was made for the Rev. J. Bellamy Higham, B.A., to drive over from Bedfield for the evening service here, whilst

Mr. Newell took his place at Bedfield. The subject at Framlingham was "Sword and Trowel," and the lecture on the "Life of Miners and Navvies" was also given here on Wednesday evening. A good congregation was present on both occasions.

Halifax: Northgate-end Sunday-school.—The 49th annual tea-party of the Band of Hope was held on Saturday, October 26, and there was a good attendance. Following the tea, came the meeting, with Mr. G. C. Parkin in the chair, the secretary's report, showing an increase in membership, was read, the prizes were distributed, and music and a children's entertainment closed the proceedings.

Halstead: Jubilee Service.—On Sunday last Mr. Fred. Maddison, M.P., was the preacher at both afternoon and evening services. The attendance in the afternoon was augmented by friends from Braintree. At both services special soloists from Sudbury kindly assisted, Mrs. Arnold by singing "Light in Darkness" and "Angels ever Bright and Fair," and Mr. French "Calvary" and "Eternal Rest." The noted church band played "By the Fountain," "Flight of Ages," "Zauberflöte," &c. It was pleasing to see several who through advanced years are seldom able to attend, and others who received their early liberal training here, but had left Halstead, returned specially to be present at the 50th anniversary. There was a large congregation at both services.

Hinckley.—The congregation and friends here have been greatly delighted by a visit from the Rev. N. Jozan, who stayed with them, on his way home from America, on Sunday last. In the kindest and most generous manner Mr. Jozan occupied the pulpit both morning and evening. His eloquent sermons—helpful and inspiring—gave inexpressible pleasure to the many listeners, as did also his fine readings from the Bible. This kindly action on the part of Mr. Jozan was greatly appreciated by his friends in Hinckley, and will remain a pleasant remembrance in years to come.

London: Acton.—In spite of the rain which fell persistently last Tuesday evening, a fair number of people assembled in the Acton Unitarian Church, in Cressfield-road, to hear Mr. H. B. Lawford's lecture on "Venice and Verona," and to see his illustrative lantern slides, most of them from photographs taken by himself. The Rev. Arthur Hurn presided. The lecture and pictures were alike enjoyable, and at the close the audience was able to appreciate a reading by Mr. Lawford of one of Ruskin's enthusiastic passages from "The Stones of Venice." Mr. A. Barnes moved a vote of thanks to Mr. Lawford and to the lanternist, Mr. S. Prior.

London: Brixton.—The Rev. G. C. Cressey, D.D. (formerly of Salem, Mass., U.S.A.), who has conducted the services since the beginning of October, has accepted an invitation to become the minister of this church. Dr. Cressey will commence his regular ministry on the morning of Sunday, November 3, when his subject will be his "Interpretation of Liberal Christianity" and the respective "Duties of Minister and Congregation."

London: Stoke Newington Green.—The anniversary services of the Sunday-school were celebrated on Sunday last, and the interest was displayed in largely augmented congregations, both morning and evening. The morning service was conducted and the sermon preached by the Rev. Gordon Cooper, Mansford-street, Bethnal Green, and in the evening by the minister of Newington Green, Dr. Foat, M.A., who, responding to the appeal of the "Citizen Sunday Committee," had consented to preach on "The Cry of the Children," with a glimpse at its relation to Sunday-school work. In an eloquent and moving discourse, of some 40 minutes' duration, Dr. Foat said that, if the indictment of the committee "the daily sacrifice of the bodies and souls of little children," was in any large sense a true indictment, it behoved the Christian Church to remove from its borders at least "the dark stain" of so awful an impeachment, and this could never be done till the church felt, in all its relations, as an intolerable personal wrong, this needless sacrifice and slaughter of the innocents.

Manchester (Upper Brook-street).—A largely attended meeting was held on Saturday last to welcome the Rev. C. Peach on his return from the Boston Conference. The chair

was taken by Councillor Marsden, J.P., and addresses were delivered by Mr. Hans Renold and Mr. W. N. Green, to which Mr. Peach responded. The special services on the following day were combined with the harvest festival, and they were all well attended.

Moneyrea.—On Tuesday week foundation stones were laid of the "Richard Lyttle Memorial National School." It will be remembered that a striking demonstration was given at the funeral of the Rev. Richard Lyttle, two years ago, of the deep impression made by his work and character upon all sections of the community. A fund of £950 has been raised through the generosity of friends belonging to different creeds, and, although somewhat more will be required to complete the scheme, the work of erecting the building of a school in his memory is now proceeding. The day chosen for the ceremony was the second anniversary of Mr. Lyttle's death. There was a large and representative attendance. Mr. A. K. Stewart presided; Mrs. Keightley, of Lisburn, and Mr. A. Spence, of Newtownbreda, laid the stones; and addresses were given by Mr. W. Gibson, J.P., Revs. G. J. Slipper, R. M. King, W. H. Drummond, J. B. Thomson, the Right Hon. Thos. Andrews, Mr. A. Spence, and Mr. Keightley. The building will provide a large school-room with supplementary class-rooms and appointments.

Mossley.—Just now the congregation are making every endeavour to raise funds for the annual sale of work. Last Saturday Mr. Charles Darnay, of Glossop, gave his recital, Dickens' "Nicholas Nickleby." For nearly two hours he kept the attention of his audience. At the close a hearty vote of thanks was accorded.

Oldbury.—A sale of work took place on Monday and Tuesday week to raise funds to liquidate a debt of about £70 on the new organ fund, &c. Mr. W. Morgan presided at the opening ceremony, when Miss Helen Caddick opened the sale; on the second day Mr. Alfred Burgess presided, and Mrs. W. G. Topping, the minister's wife, officiated. The sale proved successful, and thanks are tendered to all helpers.

Oldham-road, Manchester.—A dull day with fog haunting many places did not succeed in damping the enthusiasm nor apparently reducing the numbers of a successful gathering of past and present members and of friends on Saturday, Oct. 26, to celebrate the jubilee of the Oldham-road Unitarian Free Church and School, Manchester. Small was the beginning of the school in 1857, an offshoot from the Domestic Mission, Rochdale-road. Three years later, services on Sunday evenings were begun, and in 1863 the building in Varley-street, in which the jubilee meeting was held, was erected. There was an animated scene in the schoolroom, and much renewing of old-time friendships. Tea was served at 5 o'clock, and at 6.30 the more serious business of the evening began. Mr. Sydney Higham (choirmaster since 1881) was in the chair, and performed his duties admirably, introducing each speaker and singer with a brief statement of their services and connection with the cause at Miles Platting. Between the speeches, songs were sung by various past and present members of the choir. Mr. J. R. Hill (organist since 1888) was the accompanist. On the platform with the chairman were the Revs. Principal Gordon, M.A., W. G. Cadman, S. Thompson, and W. Griffiths, Ph.D., B.D. (minister of the church); Col. Jesse Pilcher, and Messrs. W. Robinson, H. Eardley, and J. E. Horsfield. The hymn "Life of ages richly poured" was sung, and various letters of apology for absence were read. The chairman gave a cordial and heart-felt welcome to the assembled members and friends, and hoped that when the centenary was celebrated, continued progress would be still apparent. He recalled the founders and their struggles to our grateful remembrance. The Rev. W. G. Cadman (minister of the church, 1872 to 1893) met with a hearty reception. He referred to the past history of the congregation, and pointed out that by the former presence of the Domestic Mission in that district there was Unitarianism in Miles Platting so far back as 1832. He paid high tribute to the workers he had around him during his ministry, and appealed for hearty support for the new minister, Dr. Griffiths, congratulating the church on such an appointment. Colonel Jesse Pilcher, in his speech, said he was afraid that the habit of worship was not so general as formerly. The prime and essential

work of a Christian church was to inculcate that habit, and other good would follow. Principal Gordon, M.A., hoped that the jubilee would not be a mark of stagnation, but one of growth; not, however, an increase of mere pew-sitters, with no faith in themselves or the cause. We must not be afraid of teaching our faith. The Unitarian religion would never do anybody any spiritual harm, though its profession might sometimes result in material difficulty, but we need an increase of the martyr spirit. Mr. George Rayner Wood, J.P., in the unavoidable absence of the Rev. Chas. Peach, conveyed the congratulations of the Manchester and District Association of Presbyterian and Unitarian Churches. Mr. Wm. Robinson, the only surviving founder present, also spoke. Dr. Griffiths made an eloquent appeal for personal help and service, and pointed out that nothing taught in our schools would require unlearning with painful effort in after years. He made a feeling reference to the late Rev. Arthur Harvie, minister of the church from 1894-1897. On the proposition of Mr. J. R. Hill (organist since 1888), seconded by Mr. J. R. Lancashire, J.P., a hearty vote of thanks and appreciation of arduous services was passed to the Jubilee Committee, and especially to the secretaries (Messrs. J. C. Horsfield and E. Jones), to which Mr. Horsfield replied. A feature of special interest, which brought the meeting into contact with the larger life of the city, was the short visit of the Lord Mayor of Manchester (Councillor J. Harrop), who addressed the meeting, and met with a cordial reception. He congratulated the congregation on the celebration and the progress recorded, and said that when in office the Lord Mayor was of no sect, but wherever the work of the Master was being carried on there his sympathies should be. What would Manchester or any other place be, if for only twelve months the churches and chapels were closed? He liked to think of places of worship as lighthouses guiding to safety. A hearty vote of thanks, moved by Dr. Griffiths, seconded by Mr. Elliot Lord, and supported by Councillor Kemp, was passed to his Lordship for his presence and encouraging speech. The meeting was in every way a success, and should result in increased interest and renewed inspiration. The celebration was continued on the Sunday (October 27), when the Rev. W. E. Atack, preached in the morning and Dr. Griffiths in the evening.

South Shields.—On Wednesday, Oct. 23, a conversazione was held to welcome the Rev. W. Lindsay, our newly appointed minister. Sir J. Baxter Ellis, of Newcastle, occupied the chair, and reminded Mr. Lindsay that the ablest preachers had not always the most successful churches, but rather the man who visited and sympathised and took a keen and active interest in the welfare of his congregation would have the strongest and most successful church. He hoped God would prosper him in his labours, and that his sojourn in South Shields would be filled with blessing and prosperity. A welcome on behalf of the Northumberland and Durham U.C. Association, was given by the President, Rev. W. H. Lambelle, in a most inspiring address. A welcome on behalf of the church was given by Mr. A. Robinson, and on behalf of Sunday-school, by Mr. T. F. Bolam. Words of welcome were also spoken by Mr. F. Robson, secretary, and others. Rev. W. Lindsay suitably responded.

TO CORRESPONDENTS:—Communications have been received from A.A.C., C.E.H., J.H., J.L., W.L., N.M., J.A.S., T.S., E.W.,

THE best will is our Father's will,
And we may rest there calm and still:
Oh! make it hour by hour thine own,
And wish for naught but that alone
Which pleaseth God.

Paul Gerhardt.

MAN's love ascends
To finer and diviner ends
Than man's mere thought e'er comprehends,
Sidney Lanier.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 3.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPEESON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hamstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. DELTA EVANS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. GEORGE WARD.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11 and 6.30, Mr. E. B. ATHAWES.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worpole Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

Established  50 Years.

Gallard & Bowers
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. W. WHITAKER.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Student H.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. J. EDWIN ODGERS, D.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. FLETCHER DODD.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM FORTH.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, W.C.

IN Buying IRISH LINEN CAMBRIC HANDKERCHIEFS from HUTTON'S, 5, Larne, Ireland, you can get the pick of Ireland's linen craftsmanship direct from "Linenland" at wholesale prices. Very interesting samples free.

MARRIAGES.

OSLER—SIDDONS.—On October 24, at St. Peter's Church, Bayswater, W., by the Rev. Dr. Rosedale, George Percy Watson Osler, only son of the late Frank Osler and Mrs. Osler, of Bournemouth, to Winifred May, only daughter of George Siddons, of 89, Linden-gardens, Bayswater, W.

JONES—WARREN.—On October 26, at the Unitarian Church, Lewisham, by the Rev. W. W. Chynoweth Pope, Alfred, youngest son of Charles Edwin Jones, of Crews, to Margaret Grayston, elder daughter of Alexander Grayston Warren, of Berlin-road, Catford.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste." *Manchester City News*: "Health and comfort carefully considered." *Millgate Monthly*: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food. Send to WARDEN for Prospectus."

OXFORD (near).—SUNNINGWELL HALL, BOAR'S HILL.—Ideal for winter. Dry, sunny climate. House well warmed and ventilated. Beautiful country. Golf, billiards, &c.; concerts, lectures, Debates. Ordinary and Vegetarian cuisine. University connection. Omnibus service to Oxford. Terms from £2 2s. weekly; 7s. daily. Illustrated booklet free.

Schools, etc.

CHANNINGHOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANO-FORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

BESTREBEN HIGH SCHOOL, 197, Willesden Lane, London, N.W.

Recognised by the Board of Education.

Principals:

Miss Cogswell and Miss Macdougall.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed
2 First Class Honours were gained.
6 Third Class Honours were gained.
12 Distinctions were gained.
R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.

One girl first in England, in German.
One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

BARGAIN.—"Coming Day," 11 Vols. Clean, good condition. 1s. per vol., 10s. the lot.—THOMPSON, Stationer, Stump Cross, Norwich.

JUST PUBLISHED.

JESUS OF NAZARETH

An Historical and Critical Survey of His Life and Teaching.

By ETIENNE GIRAN,

Pastor of the Old Walloon Church, Amsterdam.

Translated by E. L. H. THOMAS, B.A.

Unity says: "A remarkable and intensely interesting book. In a marvellously clear and graphic manner the author, through his translator, lays bare the results of the work of New Testament critical scholarship, takes his readers through simple analytical processes, enabling them to dissect the gospel records for themselves and to judge what is unhistorical and what is true. With this little volume in his hand, the intelligent reader who has also the ability to write is able to compile from the New Testament an approximately accurate account of the life and teaching of Jesus."

Crown 8vo. Cloth, 2/- net. Postage 3d.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

MIDDLE-AGED LADY desires Re-engagement as USEFUL COMPANION to Lady. Good references.—Miss K., 12, Eldon-street, Bury, Lancashire.

WORKING HOUSEKEEPER wanted.—Must be trustworthy, capable, clean. Good cook. Wages £24.—Write G., 197, Willesden-lane, London, N.W.

HOUSEMAID, where Man-servant or Parlourmaid is kept, or take charge of house; personal references.—H. W., 57, Flask-walk, Hampstead, N.W.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

RELIGIOUS SERVICE and PUBLIC MEETING to inaugurate the Winter's Work, Saturday, November 2, 1907.

3.30 p.m.—Service in Cross-street Chapel, conducted by Rev. HENRY DAWTREY, B.A.
Sermon by Rev. NEANDER ANDERTON, B.A.
5.0 p.m.—Tea in Lower Mosley-street Schools, 6d. each.

6.0 p.m.—Evening Meeting in the Memorial Hall, Albert-square. Chairman, Rev. CHARLES PEACH, President of the Association. Speakers: Mrs. MANNING, Rev. DENDY AGATE, B.A., Rev. T. P. SPEDDING, and Mr. ALFRED DUGDALE.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss OSCIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARCADALE, | RENEE.
F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

MR. R. B. HALDANE AND "PUBLIC OPINION."

The Right Hon. R. B. Haldane, M.P.,
Secretary for War, has addressed the follow-
ing letter to the Editor of PUBLIC OPINION:—

WAR OFFICE, 1st October, 1907.

Dear Mr. Parker,

I think that in the new form of "Public Opinion" under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed on men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.

Yours faithfully,

R. B. HALDANE.

Percy L. Parker, Esq.,
Office of "Public Opinion,"
Temple House, Tallis Street, E.C.

PUBLIC OPINION.

A Weekly Review of Current Thought
and Activity.

TWO PENCE WEEKLY.

Post free to any part of the World, 13/-
Yearly, or 10/10 for the United Kingdom.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for NOVEMBER.

Little Portland Street Discourses:—

I. The Nourishment of the Liberal Soul.

II. Why did Jesus come?

Fooling with the Bible.

Christianity not Responsible for the Old

Testament.

"The Spectator" a Spectacle.

Awaking India.

Sectarian Divisions and Church Order.

Smoking Ministers.

Thoughts for To-day and Notes by the

War.

Gems of Purest Ray Serene.

A. C. FIFIELD, 44, Fleet-street,
and all Booksellers.

BOOKS WANTED. 25/- each offered.

2 Vols. 1884. Je-se's George Selwyn. 4 vols. 1843.
Tennyson's Lover's Tale, 1843. Keats' Poems, 1817,
1818, or 1820. Desperate Remedies, 3 vols. 1871. Strange
Gentleman, by Baz. 1887. Rosamund Gray, 1798.
Curzon's Persia, 2 vols. 1892. Symonds' Italian Lit.,
2 vols. 1881. Jane Eyre, 3 vols. 1847. Poems by Two
Brothers, 1827. Alice's Adventures, 1885 or 86. Chaucer,
8 vols. 1845. Churchill's Poems, 3 vols. 1844. Books
bought in any quantity for prompt cash.—HOLLAND
BROS., 21, John Bright Street, Birmingham.

"THE UNITY."—Magazine for
Unitarian Propaganda. Adopted by
churches with or without local page. Issued
for last Sunday in each previous month.
One copy post free, 14d.—1s. 6d. a year; 9d.
per dozen; 3s. 6d. per 100; extra charge local
page.—Address to EDITOR, The Parsonage,
Mottam, Manchester.

NOW READY

A cheap edition of the Cambridge

INTERLINEAR BIBLE

printed in the same clear type as the
India Paper edition published last year

BOUND IN CLOTH, 7s. 6d. net. IN LEATHER, from 10s. net

THE INTERLINEAR BIBLE is so printed that both Authorised and Revised Versions may be read with ease from one text. It displays at a glance the position, extent and nature of the differences between the Versions. The simple plan adopted is shown in the accompanying passage, which, read along the upper line throughout, gives the Revised Version, and, along the lower, the Authorised. "Since the publication of the Revised Version," says the Westminster Gazette, "several attempts have been made to produce Bibles in which the different readings of the two Versions would be clearly seen. By far the most successful effort in this direction is The Interlinear Bible."

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE
London, Fetter Lane: C. F. Clay, Manager

EVERYONE who wants to be well informed on Current Affairs, including the
Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a
concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel
has passenger Lift; Electric Light in all Rooms;
Bathrooms on every Floor; Spacious Dining,
Drawing, Writing, Reading, Smoking and Billiard
Rooms; All Floors Fireproof; Perfect Sanitation;
Night Porter, Telephone. Bedrooms (including
attendance) from 3s. 6d. to 6s. per night.
Inclusive charge for Bedroom, Attendance, Table
d'Hôte Breakfast and Dinner, from 8s. 6d. to
10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.

FOR PULPIT SUPPLY, address
UNITARIAN MINISTER, 46, Wray-crescent,
Tollington-park, London, N.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	8	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the
Proprietors by E. KENNEDY, at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 28, Lamb Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deana-
gate.—Saturday, November 2, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3411.
NEW SERIES, No. 515.]

LONDON, SATURDAY, NOVEMBER 9, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	...	...	705
LEADER:—			
Before the Opening	...	...	712
ARTICLES:—			
Bishop Baynes on the Drink Evil	...	...	706
After the International—Home Again	...	...	707
British and Foreign Unitarian Association...	...	...	712
The Fall of the Leaf	...	...	712
MEETINGS:—			
North Midland Association	...	...	713
The Euston Theatre Services	...	...	715
CORRESPONDENCE:—			
Is there Life to Organise...	...	...	715
Cotton Mather	...	...	715
Southend Holiday Home...	...	...	715
LITERATURE:—			
Elements of Psychology	...	...	708
The Resurrection of Jesus Christ	...	...	709
Jesus of Nazareth	...	...	709
OBITUARY:—			
Algernon Sydney Field	...	...	710
The Rev. William James, J.P.	...	...	710
POETRY:—			
Hymns	...	...	710, 711
THE CHILDREN'S COLUMN...	...	...	711
NEWS FROM THE CHURCHES	...	...	716

NOTES OF THE WEEK.

THE Martineau Memorial Buildings at the Octagon Chapel, Norwich, are to be opened by Sir John Brunner on Thursday next. The opening service in the old chapel is at half-past two, so that friends who go down from London by the ten o'clock train from Liverpool-street, due at Norwich 1.15, will be in plenty of time; and for those who are obliged to return the same day there is a good train back at 6.22, due at Liverpool-street, 9.25. On the following Sunday morning Dr. Carpenter is to preach at the Octagon. In our leader column a statement as to the financial position will be found.

THE attention of the members of churches in the Province of London and the South-Eastern Counties is directed to the series of meetings to be addressed by the Rev. Joseph Wood, president of the National Conference, as advertised in another column. The first meeting is at Richmond, on Tuesday, and the last at Dr. Williams's Library, on Wednesday evening, November 20. The members of the churches within reach of each of these meetings will avail themselves, we trust, of this opportunity for stimulus and mutual encouragement.

THE bicentenary of the congregation of Hope-street Church, Liverpool—that is to say, the 200th anniversary of the granting of a licence to the New Meeting House in Kay-street, in 1707, of which the Paradise-street Chapel was the successor, and after it the present Hope-street Church—is

to be celebrated on Sunday, November 24, by special services, and by a social meeting on the following evening, at which an address is to be given by the Rev. Philip H. Wicksteed.

MANY of our brethren in America manifested a keen interest in the experiences of the Van Mission, and were eager to obtain information from those who had taken practical part in the work. Thus the Revs. T. P. Spedding and Charles Peach, on their arrival in Boston, were at once beset by questioners, and had many more invitations to speak in public on the subject than they could possibly accept. They did, however, find several opportunities, and we may be sure they made good use of them. Thus, after the International week, they attended the Connecticut Valley Conference at Greenfield, at which Miss von Petzold was the preacher, and on the following day, the Worcester Conference at Winchendon, at which the Rev. Alexander Webster preached. Mr. Spedding spoke more particularly of the Van Mission, and Mr. Peach of other Unitarian matters, especially in the Manchester district. They had previously addressed a meeting in Dr. Hale's church in Boston, who himself expressed great interest in the Mission, and finally they addressed the Ministers' Fraternal in New York. Mr. Spedding fully anticipates that a similar mission will be undertaken in the Eastern States next year. In the November number of the *New York Unitarian* we are promised an article on Van Missions by the Editor.

THE country heard with great relief and thankfulness on Thursday morning that the threatened disaster of a great railway strike had been averted, and that through the intervention of the President of the Board of Trade the Railway Companies and the men's Societies had agreed to a comprehensive scheme of conciliation and arbitration. The agreement is definitely for six years, with good hope for a permanent settlement of the relations between employers and employed on a sound basis of peace. Mr. Lloyd-George has done a great thing in this successful work of mediation.

A LONG-STANDING disagreement between two Baptist bodies in Hungary has led to the appointment, by the Baptist World Alliance, of a committee of arbitration. With the hope of bringing about a better understanding between the parties, and of combining them in one strong union, the committee will proceed to Budapesth at the end of this month. The

members are Dr. Clifford, Dr. Newton H. Marshall, Rev. Claus Peters, of Hamburg, and Rev. J. H. Shakespeare, Secretary of the Baptist Union. The Baptist cause is reported to have made remarkable headway in Hungary during the last decade.

HIS brother ministers having severely taken him to task for saying that the Pharisees were the Nonconformists of their day, Mr. Campbell, of the City Temple, has found a defender in the Rev. T. Rhondda Williams, of Bradford, who recently referred to Mr. Campbell's teaching and treatment in terms wanting neither in vigour nor logic. He maintained that the statement was historically accurate, but that Mr. Campbell's teaching by no means implied that all Nonconformists were hypocrites. His point was that they had the defects of their qualities. A great fault of modern Nonconformity, Mr. Williams maintained, was spiritual pride, unconscious in them as in the Pharisees of old. They were setting up an exclusive standard and judging all men by it. "I will show you," said Mr. Williams, "some of the things that put a good deal of truth into the indictment. When Free Church Councils were formed, they decided to exclude Unitarians. Was not that thanking God that they were not as other men were, and not as the Unitarians? The very theory of Church membership in Nonconformist bodies is precisely a Pharisaic theory, that the Church consists of people who are not as other men are—converted people, saints."

MR. WILLIAMS then went on to say that owing to the publication of his alleged heretical book, Mr. Campbell had been dismissed from the executive of the Free Church Council, and further "Official Nonconformity would put Mr. Campbell out of the City Temple to-morrow if only it could. Official religion boycotts him as the Pharisees did Jesus, and if these officials were living in the Pharisees' time and had their power, they would do with him what the Pharisees did with Jesus. If Nonconformists resent being told these things, the remedy is quite simple—let them cease to do these things. Of course there are thousands of Nonconformists who don't share that spirit at all; but Mr. Campbell was indicting official Nonconformity, and the indictment was true to the syllable."

AT the instance of the Manchester District Social Questions Committee a successful public meeting on "Sweated Industries" was organised by the Fails-

worth congregation, and held in the Co-operative Hall on October 25. A powerful address was given by Miss Clementina Black, after a resolution had been moved by the Rev. A. Thornhill and seconded by Mr. Upham, president of the Co-operative Society, calling the Government's attention to the urgency of the question; other speakers followed and the resolution was carried.

A VERY pleasant ceremony took place in Manchester Town Hall on Monday, when a portrait of the veteran town clerk, Sir W. H. Talbot, was presented to the city, to be hung in the Town Hall, and a replica of the portrait to Lady Talbot. Sir James Hoy, in unveiling the portrait, and the Lord Mayor, in accepting the gift, spoke in the highest terms of Sir William's services to the city and of his high character. The honour recently conferred upon him by the King had been warmly appreciated in the city.

THE newspapers have recorded the death of Mr. Algernon Sydney Field, of Leamington, as that of "the oldest solicitor in England." To many of our readers the event is of more significance. The late Mr. Field, who was born in 1813, was the seventh of the thirteen children of the Rev. William Field, and through him a grandson of Ann Cromwell, great-great-granddaughter of Oliver Cromwell. The Rev. William Field was in 1789 ordained by Dr. Priestley and the Rev. Thomas Belsham to the pastorate of Warwick, which he retained till 1843, eight years before his death. His eldest son, Mr. Edwin Wilkins Field, is famous in our history in connection with the Dissenters' Chapels Bill, which became law chiefly through his skilful and arduous labours. A memorial notice of Mr. Field will be found in another column.

THE Rev. Sydney H. Street, whose serious breakdown in health necessitated his resignation of the charge of Bell-street Domestic Mission, London, is making a steady recovery. He and his family are staying at Engelberg, in Switzerland, for the winter; and he has good hopes that when he returns to England in the spring he will be fully restored to health, and able to take another charge.

THE Royal Institute of British Architects is preparing a plan of the suburbs of London showing the manner in which, in their judgment, the whole area should be laid out on a comprehensive system for the general good. When ready, they propose to distribute copies, especially among the governing bodies of London, to stimulate interest in the effort to make greater London healthy and beautiful.

WE regret that a letter purporting to be from the pen of Cotton Mather, with reference to William Penn, should have appeared in these columns. It is described by Mr. Gilbert Cope, a Pennsylvanian Friend, as a hoax which was first exposed some 40 years ago. We were misled by its insertion in a usually well-informed contemporary, with some particulars of its so-called discovery.

BISHOP BAYNES ON THE DRINK EVIL AT THE HIGH PAVEMENT CHAPEL TEMPERANCE SOCIETY.

WE take the following extracts from the *Nottingham Guardian* of October 18 :—

Last night Bishop Hamilton Baynes addressed the first of this winter's periodical meetings of the Nottingham High Pavement Temperance Society, when Mr. F. Robinson presided over a fairly good attendance of members.

The Bishop remarked that he knew that he was looked upon with a certain amount of suspicion by some of his temperance friends; but he held certain views on the subject of temperance which he hoped might not be out of accord with those of his hearers when they met on the common basis of their union, a common spirit and a common work. He was not content either in that or other matters with mere negations, with the attitude which led people to turn their backs upon everything that might contaminate them, or might be an inducement to evil, because it simply created a form of religious priggishness. Beside, the logical outcome of the ascetic principle that evil was to be met by giving it up, or avoiding it, was that of the Buddhist, who held that he must not only mortify the body, but give up the soul and life, which was the *reductio ad absurdum* of the whole system. The Christian idea was not the ascetic or the negative view. It was that they should go out into the world and take into it something much more powerful and omnipotent than evil; something which would overcome the evil, something which would give people a stronger, fuller, larger, happier life. The true spirit of their religion was that they conquered evil things by good things, the bad life by the holy life, lust by true love, and the craving of their flesh by the hunger and thirst of their souls. The only really hopeful way of combating the drink evil was to make the life of their tempted brethren so interesting, so absorbing by other and higher pursuits that they had no longer any time or leisure for the temptations of drink and the lower forms of evil. Personally he welcomed everything that made for that larger life, and for that reason he welcomed the Labour Party, which would make men feel that they had a real share in the most noble and dignified work of organising society. He also welcomed all the other things, such as institutes, clubs, games, recreations, which helped towards that which was the fullest life—the life of love. Passing on to consider the legislative side of the question, Bishop Baynes looked forward to the passing of a new Act which, if it would not enable them to make people sober, would, at all events, make it more difficult for people to get drunk. He recognised that they had a strong body to oppose in those who set it forth that their trade was their politics, which, to his mind, constituted it a dangerous trade in the sense that its own private interests were put before those of the whole community. The question of compensation and a time limit blocked the way, but they must continue to tell those who accused them of confiscation that there never was any freehold in the matter, and that it was merely by accident that their expectations had been created. He also anticipated the day

when the trade would be subject to greater restrictions, when Sunday trading would be abolished, when earlier closing would put an end to the orgies which constantly disturbed the late hours in Nottingham, especially on Saturday nights; when there would be later opening in a morning; when there would be fewer facilities at holiday times; when public-houses would be closed on election days; and, if possible, the stoppage of the barmaid system, because he did not think it was a trade that was desirable for young girls. He also hoped that the problem of clubs, which was becoming more and more pressing, as there were so many bogus clubs that were really drinking saloons, would be met boldly. With regard to the question of total prohibition, he said he would be glad when the country thought it could do without the trade altogether, but he was of opinion that they must be sensible and face the probabilities of the situation. It was no good them running their heads against a stone wall, which was rather what the local vetoists were doing, and until the proportion of total abstainers, at present one-tenth of the community, increased, they must seek in every way to curtail the traffic and see that it was carried on in the least objectionable way. For that reason he believed in the greater spread of disinterested management, as one of the curses of the trade was the craze for making money out of it, and he would like to see the public-house partake more of the character of the continental restaurant. At the same time, he looked for more reform to come from personal effort and from the opening out of the fuller life for the people, than from legislative enactment.

In thanking Bishop Hamilton Baynes for his address, the Rev. J. Lloyd Thomas remarked that he believed in total abstinence, not from any ascetic principle, but from the test of social utility and spiritual fruitfulness, and looking broadly over human society, he believed abstinence to be the proper attitude. At the same time, he agreed that mere negation was fruitless, and that in their striving after the realisation of a larger and nobler life for the community they would have to combat the causes which led to drunkenness, as, after all, drink was, in many cases, a refuge against the misery and monotony of existence, and the wretchedness of social conditions.

WE are glad to see the announcement of a new volume of Dent's Temple Biographies, "Abraham Lincoln," by Mr. Henry Bryan Binns, whose "Life of Walt Whitman" has an established place as a work of the highest value.

THAT interesting body of Russian non-conformists in Canada, the Dukhobors, is making steady industrial progress. At Yorktown, they have established one of the largest brick-making plants in the Dominion capable of producing 50,000 bricks per diem. It need hardly be added that it is a communal enterprise, and is managed by the leaders of the Yorktown community. The little bands of somewhat fantastic pilgrims whose errands have bulked so largely in the public mind, constitute the merest fraction, hardly more than 1 per cent., of a large body of sensible and industrious people.

AFTER THE INTERNATIONAL. HOME AGAIN.

It is difficult, when one is home again, getting one's neck back into the editorial collar, amid mountains of accumulated work, to keep hold of the final memories of a delightful journey with sufficient clearness and quietness of mind, to be able to write anything about them; and yet one is unwilling to let them slip away altogether.

First, however, a word of very cordial thanks to the friends who have taken such good care of the *INQUIRER* during these past weeks.

And now, is it possible to get back to that Saturday morning (October 19), when we came away from the New Hampshire woods and the vision of snow upon the distant hills? There had been a keen frost that night, and it was just a morning to stay in the glorious sunshine and roam over the hills; but if we had to go it was good to have it so beautiful, and to watch, as our train travelled southward, how the great height of Mount Washington appeared over the distant hills to the north, and how our own Chocorua looked up again and again, when we thought we had had the last glimpse, through fresh vistas of the woodland bordering the hills, as though loath to say good-bye. But the parson had set his face to Cambridge and his mind to the sermon that was to be next day. So it was the early morning train we took, and the traveller was bent upon a Whittier pilgrimage.

There are two roads by which one can return from Madison and the Ossipees to Boston—either by Portsmouth and Newburyport and the coast line, or by Exeter and Haverhill, somewhat further inland. Either would serve for the Whittier country, for a line of electric cars now runs from Haverhill down the valley of the Merrimac to Amesbury, and thence to Newburyport and the coast; but as it was natural to prefer to begin with the birthplace, my friends kindly took the westward road home and I dropped off at Haverhill, to make my pilgrimage, and so get back to Cambridge from Newburyport at night.

Baedeker says that Whittier's birthplace is only a mile from Haverhill, but when I set out from the streets of the busy town to make my way there on foot, I found the road stretch out further and further, and it is in fact just three miles, and then some eight miles further on to Amesbury; so for the rest of the way it was pleasant to have the half-hourly electric car for a conveyance. It is pleasant country, with broad spaces, and low wooded hills, and the Merrimac is a noble river, for which one can well understand Whittier's love.

From the house where he was born (December 17, 1807) the river is not seen, and is more than a mile away; nor was the straight high road there a hundred years ago, which now passes close by. From the corner where it crosses the old road one sees the little old house, a couple of fields away, on the hillside just across the brook, and there is still no other house in sight. The barn, which stands on the other side of the road, in the field opposite the gate, is twice the size it was when Whittier grew up there. The old house is now preserved with pious care, and held in trust as a memorial of the poet. There one can sit in

the quaint old kitchen, and realise the scene immortalised in "Snow-bound," and go through other rooms of the house, and see many relics of his boyhood and later life. Some of the old books are there, sent back from Amesbury when the house was acquired from other hands into which it had passed, among them a copy of the two-volume edition of the *Journal of George Fox*, published in London in 1709. But even more than the house itself is the scene amid which it stands to one who loves the spirit of Whittier's verse and the man himself. It is just a simple, quiet, country scene, the homely garden, with orchard ground at the back, and the sloping meadows, with a wooded hill-side overhanging the brook, which comes down the slope, where the mill once stood, and so drops down past the house, and is crossed immediately afterwards by a little bridge on the old road. Fernside brook, by which the house is built, flows eastward into the larger Country brook, and so there is a wider view across the meadows of its valley to more distant wooded hills beyond, and within a circle of about two miles from the house there are at least three little lakes, including that which Whittier renamed Kenoza, close by Haverhill, as well as the great river. Thus there was food enough for the boy's growing love of Nature, and it was hardly more than ten miles down to the coast, crossing the Merrimac at the Rocks Bridge (or by ferry, if there was no bridge then) and so by the direct road to Newburyport, the road by which, no doubt the young Lloyd Garrison came, when he walked out to find the youth whose verses he had printed in the *Newburyport Free Press*.

At Amesbury I had the same feeling as at Haverhill. What I cared for most was just to be in the place, to walk quietly along the road with its pleasant trees (Friend-street), in which the house stands, which was for so many years, and to the end, Whittier's home. Further up the road is the Meeting House to which he was accustomed to go. It was built in 1851, from plans which he himself made, and took the place of an earlier Meeting House, which used to stand just opposite his own door, and which the family attended even when they lived eight miles away, at Haverhill.

It was, of course, very interesting to go into the Whittier house itself, where visitors are courteously received by Mr. Pickard, the poet's biographer, husband of the niece to whom the house was left. There one sees the rooms which Whittier habitually occupied, with his books and the pictures on the walls, just as they were, when he left them fifteen years ago; and from the study, on the ground floor, one looks out into the garden, which meant so much to him. There it was that the gathering of many friends took place for the quiet service at his funeral.

Most welcome in this centenary year is the cheaper one-volume edition of his "Life and Letters of John Greenleaf Whittier" which Mr. Pickard has just brought out, and those who like to have pictures of the poet's two homes and of people and places connected with them, together with many stories and personal touches associated with his life, will find them in the smaller book from the same loyal pen, "Whittier-Land,"

which was first published three years ago. This little book (it costs a dollar) has a chapter on "Whittier's Sense of Humor," which contains some good stories, and among other things of the kind, some nonsense verses on "How they Climbed Chocorua."

From Amesbury it is perhaps four miles by electric car to Newburyport, crossing the Merrimac by a double bridge at Deer Island. Before leaving Amesbury the line passes at the foot of the Union Cemetery, in the upper part of which Whittier is buried. The grave is simplicity itself, with a plain head-stone standing in a line with eight other smaller stones, marking the graves of a niece, and of all the other members of the family commemorated in "Snow-bound." The little plot of ground is surrounded by a well-kept hedge of arbor vitæ, guarded by two tall cedars.

When I reached Newburyport the evening was already closing in, and there was only time to walk through one or two streets in the little seaport town, and find the house where William Lloyd Garrison was born, a plain little house, just at the back of the Old South Church, in which George Whitefield was buried (1770). Before the train for Boston came in from the north across the long bridge which spans the mouth of the Merrimac, the moon was already gleaming on the waters of the estuary.

But there must be an end of these lingering memories. Sunday also was a day of pilgrimage, from Cambridge, by electric car, over Arlington Heights to Lexington, and then after a quiet half-hour on the green—where is the stone marking the line of the Minute men, April 19, 1775, with the memorable words of the Captain, Theodore Parker's grandfather—on by another car to Concord. I had hoped for a sunny day there, to make amends for the deluge which greeted us on the Monday of the International week; but it was not to be, and during morning service the rain came down again and persisted for the rest of the day. Yet sunshine I did find in abundance with Miss Ellen Emerson, through happy hours under the hospitable shelter of the old house.

Monday brought the last farewells in Boston, with happy pledges of old and new friendships, and then the night journey by the Fall River route to New York. At six o'clock next morning we were in the broad waters approaching the great city from the north, and the sun and moon both were up, looking one another full in the face from opposite sides of the heavens.

There remained a long day for a first glimpse of New York, and mid-day a delightful interlude of lunch with Robert Collyer, safely home from his triumphs in old Yorkshire, delighted with all that had befallen him there. The finest thing I saw in New York was, I think, Saint Gauden's statue of Admiral Farragut in Maddison-square, and after that the great Washington Arch, opening upon Fifth-avenue, with its inscription, in the President's own words, "Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God." The *Oceanic* sailed from New York at half-past six on Wednesday morning, October 23, and was at Southampton before noon on the following Wednesday

V. D. D.

ELEMENTS OF PSYCHOLOGY.*

THE aim of the writers who have here collaborated was to produce a text-book which should be helpful in the teaching of psychology, and which should meet the needs and difficulties of those who are beginning this branch of study. There can be no question, we think, that this book does attain this important end more completely than any other existing treatise on the subject. Professor William James's "Text-Book," and Dr. Stout's "Manual" go rather more fully into some of the abstruser departments of psychology, but they are by no means so well adapted to meet the requirements of those who are newly entering upon this difficult subject. There is one most valuable feature in the present volume which is lacking in the other works. At the end of each of its sixteen chapters full references are given to passages in the works of leading psychologists, where students will find the subject still further elaborated. Though the book modestly bears upon its title-page the word "Elements" it really omits few, if any, of the more important of the questions which are now being discussed by psychological experts. Hence not only beginners but advanced students also will be interested in a work which derives its value not only from the original ideas of its authors, but also from striking quotations from the writings of Sully, James Ward, William James, Stout, Höfding, &c., and from the most important articles in *Mind* and in Baldwin's "Dictionary of Psychology and Philosophy."

The chapters which appear to us most valuable and suggestive are Chapter V. on "Mind and Brain"; Chapters VI. and VII. on "Mental Activity," Chapter IX. on "The Emotions," and the very interesting final chapter on "The Self."

The authors show sound judgment in the prominence and importance which they give to the subject of "Mental Activity." In their treatment of this they agree in the main with the views of Dr. Stout, and dissent entirely from Mr. F. H. Bradley's doctrine that the active will plays no part in the all-important experience of "Attention." In the chapter on "Mind and Brain" the question is considered whether consciousness exerts any causal power over cerebral and muscular changes; a question on which Huxley and Martineau had most interesting encounters in the old days of the "Metaphysical Society." Much amusement was caused at one of the meetings of this society, at which Huxley read a paper on "Has the frog a soul?" by Lord Selborne, stating that on that morning he was walking along Oxford-street intending to go straight to the Marble Arch, when he happened to glance at his boots, and that glance suggested an idea which was followed by his deviating from his intended route and turning down Regent-street where his bootmaker lived. "Do you really mean to say, Professor Huxley," asked Lord Selborne, "that this idea about the boots had no causal connection with the change in the direction of my walk?" "Not the

slightest," replied the Professor. Most of the members, however, looked incredulous, and agreed with Dr. Martineau, who took the opposite view. We are interested to see that the able authors of this treatise go entirely with Dr. Martineau here. As they lucidly express it, "On Huxley's view consciousness would come into being whenever molecular motion attained a certain degree of complexity, as it does in the cortex of the brain. But the whole physical series being absolutely determined in its course, consciousness has no power whatever to change the course of events; it becomes a mere 'epi-phenomenon,' a spark thrown out as the wheels clash on the rails. What we call the freedom of the will becomes 'a pure dogma, based on an illusion, and has no real existence.' The train of thought which results in 'In Memoriam,' the heroism of a Grace Darling, the philanthropy of a Howard, can all be expressed in terms of a mere mechanical sequence. . . . To us, on the other hand, the essence of consciousness appears to lie in the fact that it is purposive; we believe that we have the power of dwelling on some motives and excluding others, and so selecting our own course of action. Our conduct is self-determined. This belief is set down by the mechanicians as an illusion. But why such an illusion should have arisen is wholly unintelligible."

There follows a searching examination of the respective claims of the double aspect theory of the relation between body and mind, and of the antagonistic theory of the Interaction of the two. If we correctly understand our authors, they incline to the Interaction theory which is stoutly maintained by Professors Ward and James (and which is in our view undoubtedly the true one), rather than to the theory of Psycho-physical Parallelism which Dr. Stout appears to accept.

As one among many instances in this book of acute and original psychological analysis, we may mention the very important distinction which is made between two modes of choice—an intellectual choice and a volitional one:—"It is important to be clear about those two modes of choice, for the difference is a momentous one. A volitional choice means a change, or at least a distinct step, in the growth of character; an intellectual choice is a confirmation of the character already won. When Satan exclaims, 'Evil, be thou my good,' it is a volitional choice; and in thus accepting evil as his avowed end he makes a definite advance in the evolution of his character. When Coriolanus bends his proud revenge to his natural love for his mother, he makes a volitional choice which so alters his character that our sympathy goes forth to the arrogant man whose motive force had hitherto been a low ambition. When Macbeth resolves on Duncan's murder, and so slays his honour on ambition's altar, he makes a volitional choice; when he decrees that Banquo too must perish, it is because his intellect decrees that only so can he retain his crown."

The long and excellent section on the "Feeling of Effort," and on the physiological processes connected with it, will well repay careful study. It is in the feeling of effort that we have the most

convincing experience of ourselves as agents. Our life often flows on without our guidance or interference, but in the case of effort we are essentially actors—we take the stream and turn it into the direction we desire. The analysis of this feeling is intimately connected with the question of the freedom of the will; for if we really possess such freedom, the exercise of it is, we think, most marked in determining the amount of effort we put forth in the act of attention. Our authors decline the discussion of the problem of free-will, and content themselves with briefly describing the three typical opinions on this subject, as held by Bain, Martineau, and Green. Probably many of their readers will wish as we do, that they had explicitly stated their own view and their reasons for it. Many passages in the volume, however, appear clearly to imply that the writers are on the libertarian side.

The chapter on "The Emotions" is particularly good; and students of Ethics will find the analysis of the moral sentiments very helpful. Sympathy and the feeling of Reverence appear to be the essential factors in the development of the ethical consciousness:—"When a community has developed the capacity of disinterested sympathy, and of appreciating the results of actions on the common welfare, a system of customary rules of conduct begins to take shape. We must add that in this regard for the *common good* as more worthy, or as having higher claims than momentary or individual inclinations and passions, the action of the purely ethical sentiment of Reverence is to be found." Here we recognise the influence of Dr. Martineau's ethical theory.

The concluding chapter on "The Self," deals somewhat elaborately with some very difficult problems; and gives interesting accounts of those psychological puzzles called "alternations of personality." The authors regard the soul as of "infinite complexity," and say that with the abandonment of the old idea of the soul as a simple substance "many of the traditional difficulties of philosophy vanish." "Personal identity" with them means a continuity of what they term successive selves; "each self passing imperceptibly into the next; the change being so gradual that it is rarely detected at the time."

We feel a difficulty in understanding how each "self" as it vanishes manages to hand over its properties and its responsibilities to its successor. We should prefer to speak, not of successive selves, but of successive phenomenal states of one and the same metaphysical self.

Professor James maintains that for the psychologist the supposition that there exist individual selves *having continuous existence through time* is altogether unnecessary. The present writers call this in question, and we think, successfully. They contend that if consciousness coincided in extent with the self, and if there were no time-gaps as in sleep, and other periods of unconsciousness, James's theory might present a certain plausibility. As things are, each time we 'rack our brains' for a piece of information which is not now in consciousness, but which we know we can bring there, we demonstrate its inadequacy."

C. B. U.

* "Elements of Psychology." By Sidney H. Mellone, M.A., D.Sc., and Margaret Drummond, M.A. (W. Blackwood & Sons, Edinburgh and London, 1907.)

THE RESURRECTION OF JESUS CHRIST.*

THE University of Leiden has done honour to the scholarship and impartiality of the Oxford School of Theology by the election of the most eminent of its younger representatives to the Chair of New Testament and Early Christian Literature. Professor Lake was a few years ago curate of St. Mary the Virgin, and afterwards, with the aid of the Hibbert and other similar trusts, travelled among the monasteries of Mount Athos in search of early Greek manuscripts and published the results of his work in more than one learned volume. Now he appears, we believe, for the first time as a writer on a subject which concerns all, and in a style which all thoughtful readers will understand.

Such a book as this was, indeed, much needed, for though the subject is necessarily treated of one way or another in every Life of Christ, there is, so far as we know, no English book in which it is discussed by itself as an insulated narrative or fact, and without prejudice one way or the other. Without prejudice, but not without the greatest concern, for if any man approaches the question indifferent as to what the answer will be, he proves himself already prejudiced against the truth of the story. "He was crucified, dead and buried, the third day he rose again from the dead," says the most ancient creed of Christendom, and thousands of millions have lived and died in assured conviction that it was even so. Until our own day the doubters have been individuals who scarce count at all against the multitude of devout believers of every church from the Roman to the Unitarian. But now they are increased who trouble the ancient security of belief; and while Unitarians have, for the most part, given up the position they maintained of old with so much confidence and determination, the more orthodox churches have become conscious of the peril in which they stand while they ground their faith on this article and have to deplore the falling away of many of their own adherents.

Was Jesus really dead, and did he come to life again thirty-six hours after he died? Such is the question, and perhaps no more important one in respect of matters of human history could be framed. If he did, then he stands apart from all other men who have ever lived or died—apart even from such, if ever such there were, as have been raised again after dying, for their resurrection is told of as having taken place through another, an Elijah or a Christ, and they rose only to continue a mortal life. This man rose at no human call, and rose to die no more. If it really were so, it is easy to believe, it is almost rational to be credulous, about all else told of him. In the light of the Resurrection the Virgin birth seems natural, the greatest of the Gospel miracles things to be expected. If, on the other hand, it did not so happen, if it be true, as the poet sang, while with burning heart he walks the sinful streets of Christian Naples that Easter Sunday sixty years ago:—

"Christ is not risen, no—
He lies and moulders low;

* "The Historical Evidence for the Resurrection of Jesus Christ." By Kirsopp Lake, M.A. (Oxon). Crown Theological Library, vol. xxi. (Williams and Norgate. 6s.)

Christ is not risen!
What though the stone were rolled away,
and though
The grave found empty there?—
If not there then elsewhere;
If not where Joseph laid him first, why
then
Where other men
Translaid him after, in some humbler clay."
If so, then, Jesus was man even like us, son of human father and mother, a brother, a teacher, by no means our God.

But how is the true answer to be found? There is no other way except the one adopted by our author of "historical research." Spiritual experience may suffice to convince the person, whoever is the subject of it, that Jesus is now in communion with him and therefore now living and not dead; it cannot legitimately be pressed to cover the Gospel narratives. No fact of history can be attested except by historical evidence. In this respect the assertions that Jesus "was crucified under Pontius Pilate" and that "he rose from the dead, ascended into heaven" are on the same level. Possible witnesses of the facts are no more, there is left us only the documents more or less originating out of their convictions and reports.

It is this Documentary Evidence which the writer of the small book before us examines with dispassionate carefulness. The whole of it might be put in a very few pages. There is, first and earliest, the account given by St. Paul how Jesus, after his death, "appeared" to the apostles and to five hundred brethren at once, and last of all to himself. Of the subjective reality of this appearance to himself he was, of course, the only and entirely reliable witness, but the mention of it suggests that the other appearances he reports were of the same kind, and, as such, however real, no evidence for the quickening of a dead body. Next in order of time is the narrative which ends so abruptly with the eighth verse of the last chapter of Mark, a narrative which may tentatively be reconstructed out of the probably parallel passages in Matthew and Luke. Then come the stories as told in these two later Gospels and implied in the Acts, the very ancient conclusion of Mark which we read in our Bibles, the narrative of the Fourth Gospel and those of the Apocryphal Gospels of Peter and the Hebrews.

It is a comparatively easy task to examine and compare these various statements. It is in his seventh and last chapter that our author attacks the great—perhaps we should say the insoluble—problem. What are the facts which lie behind this variously rendered tradition? The story of the women about their finding of the tomb open and empty cannot be admitted as one of these facts, for it is probable that they did not attach serious importance to it until after the appearances in Galilee had given rise to the belief in the Resurrection. Nor is the insistence on the third day of much account, "for from the beginning it was regarded as the day of the resurrection on theological rather than on historical grounds." These two particulars in which all the narratives agree being thus put aside there remains only "the convincing evidence that the disciples believed that the Lord had appeared to Peter and to others," and so our research seems

to lead us at last only into a land of dim shadows. Of what kind were these "appearances"—delusions of vision? true spirit forms? or due, as came later to be believed, to the actual presence of "a resuscitated corpse"?

Space does not allow of our following Professor Lake through his able discussion of these alternatives. Frequent and anxious meditation of the subject long ago compelled the present writer to the conclusion which he was reluctant to admit "that the appearances were independent of the belief or feelings of the disciples. In other words, the disciples saw what they saw because there really was a spiritual being which had an existence independent of them and produced the appearances. This view explains all the facts and agrees with the undoubted belief of the disciples." But what is a spiritual being?

C. H.

JESUS OF NAZARETH.*

THERE are plenty of people who want a book of this sort. Its writer is interested in the man Jesus and his message; not in any theological transformations of them. He tells his story briefly and clearly, as a critical but reverent historian. After a short sketch of the political and social condition of Palestine at the birth of Jesus, he gives us an account of the documents of the case, indicating the origins of our Gospels, their underlying sources and their relative authority. This account is particularly well done, and the eager students who want the whole results of Gospel-criticism explained in ten minutes will find it useful. Then follows the actual survey: twenty odd pages on the childhood, ending in a rejection of the Virgin birth and the Bethlehem origin of Jesus; fifteen pages on the "Period before the Ministry," twenty-seven on "Jesus in Galilee," nineteen on "The Messiah," and twenty-seven on "The Last Days." Follows in twelve pages an examination of the accounts of the Resurrection, with four pages of suggestions towards understanding the central teaching of Jesus.

The special excellence of the book is its compression in small space of matter which mostly has to be drawn together from different sources. History, religious ideas, social customs, geographical information are all neatly combined with an account of the journeyings and teachings of Jesus; and the result is a narrative which, in spite of the brevity of a survey, is instructive and vivid. Sunday-school teachers will find it helpful for elder-class work; especially if they read it themselves beforehand.

Of course, any life of Jesus at present must be regarded as experimental and provisional. Some of the things we are most anxious to know we shall probably never know with any certainty. But since the weight of tradition has broken we are all the while getting nearer to the probabilities; and M. Giran is a reliable guide to an estimate of Jesus which

* "Jesus of Nazareth: An Historical and Critical Survey of his Life and Teaching." By Etienne Giran. Translated by E. L. H. Thomas. (London: Sunday School Association, 1907. 2s. net.)

has been formed by some trustworthy scholars. He expresses his acknowledgments to such writers as A. Réville, J. E. Carpenter, Loisy, Stapfer and Harnack. Yet even this list has limitations, which are reflected in M. Giran's volume. He betrays no consciousness of the great significance of the researches into the mother-language of Jesus. The historical critics, after all, are more bound by tradition than they sometimes realise. The old habit of taking the document as final survives in much newer criticism; and, as the journalists say, some of them think all is over except the shouting if they get back to the earliest possible Greek source of our present Gospels. But that earliest Greek source is still a long way from the Aramaic thoughts of Jesus.

Nothing has brought this more plainly to view than the discussions on the Messiahship of Jesus. The relation of Jesus to the Messianic idea is a cardinal point in any attempt to write his life; and the question what Jesus meant when he used the expression "Son of Man" is one of the most important to answer before one begins. M. Giran is evidently content with the view he takes from his authorities about the Messiahship—a view which depends chiefly on the Gospel of Mark. So he represents Jesus as visited in his youth by dreams of the regeneration of his people; attracted by the mission of John the Baptist, he is baptized by him, but a feeling that gentler means than those of John are needed sends him into the wilderness to meditate. The clue to the Temptation legend is found in the conflict in the soul of Jesus as to the Messianic mission and methods; the whole of the subsequent ministry is agitated by the urgency of this same idea; its appropriation at length to his own personality is the occasion of the catastrophe which ends in his crucifixion. The view is psychologically possible, and there is much in the literary evidence of Mark's Gospel to support it. But, on the other hand, the differences between Mark and the other Gospels on this question are profound. From Mark's account we can explain the evolution of the Messianic claims advanced, as from the very birth, in Matthew and Luke, and from the Baptism, in John. But if we can disabuse our minds of their prepossession about the finality of the document, we are prepared for the question whether Mark's authority is on this point any better than the other Gospels. It is true that the identification of Jesus with a spiritualised doctrine of Messiah lies at the heart of the preaching of Paul and the apostles; but this does not prove that Jesus himself had anything to do with the Messianic idea. In that dark interval between the Aramaic preaching of Jesus and the appearance of our earliest Greek record lies the answer to this and to many another problem of the life of Jesus. Whether Jesus did appropriate the idea at all, or whether the representing of Jesus as Messiah was, in Dr. Martineau's phrase, the "first act of Christian mythology," is an open question. Schmidt's tenth chapter of his *Prophet of Nazareth* is an example how the life of Jesus may be written without reference to an idea which we are accustomed to regard as one of the indisputable starting points. The next

point for consideration in the discussion is whether after all the expectation of a national deliverer was so widespread and influential in general, and particularly in Palestine in the time of Jesus, as we have taken for granted. The literary sources of the expectation we know, and of the sporadic ebullition of it we have evidence. But that the idea was so widespread and influential that every new teacher of religion must concern himself with it and fashion his gospel by it—this requires demonstration. And so, for the present, every study of Jesus must be provisional.

If the publishers can succeed in bringing this volume to the notice of the many who, we are sure, would be glad of it, a second edition will soon be wanted. Then the following slips can be corrected. The map of Palestine (it is a good one, but not coloured), which p. 20 tells us is at the end of the book, is at the beginning of our copy. On p. 22 the statement that "son-of-man" is found for the first time in Daniel vii. 14 overlooks its common occurrence in Ezekiel; we will not suppose that M. Giran puts Daniel before Ezekiel. On p. 24 the date of Josephus is given as 37 B.C.; it should be A.D., and the year of his death should be added. On p. 33 the word "idem" refers to a passage which is not cited till p. 34. And in the footnote on p. 35 a "not" has crept into the third line to make nonsense.

J. H. WEATHERALL.

HYMN.

(Written for the Boston International.)

From many lands, afar and near,
We come, O God, to sing Thy praise,
The Sacred Presence to revere,
The anthem of the truth to raise.

That truth in differing phrase is taught,
As, gathered under various skies,
The seekers after Thee have caught
The messages of paradise.

May myriad voices still proclaim
The word which sets Thy children free,
Uniting creeds of every name
To seek Thy glorious liberty.

Come, Pentecostal Spirit, come,
Touch prayer and utterance with Thy
That every heart may feel at home, [flame,
And catch the accents of Thy name.

BENJAMIN REYNOLDS BULKELEY.

WHAT does the American Unitarian Association mean by announcing in its autumn list "The Life Superlative" as "the last book that will ever be issued, in all probability, over the name of Stopford A. Brooke"? And, again, in an advertisement of the book in the *Christian Register*, of October 24, "the last volume to bear this gifted preacher and author's name"? "The Life Superlative" was published last year, a book for which Mr. Stopford Brooke was only indirectly responsible, but now in the "Studies in Poetry," just issued by Messrs. Duckworth & Co., we have already another substantial volume from his pen, and there is every reason to hope that Mr. Brooke has still further volumes of Shakespeare and other literary studies in store for us.

OBITUARY.

ALGERNON SYDNEY FIELD.

MR. ALGERNON SYDNEY FIELD, who died at his residence, Blackdown Hill, Leamington, on October 31, aged 94 years, was the fourth and last surviving son of the Rev. William Field, Unitarian Minister at Warwick. Educated by his father, whose school at Leam, near Warwick, attracted many subsequently prominent members of the Unitarian body, Mr. Field was articled to his eldest brother, the late Edwin Wilkins Field, of Hampstead and Lincoln's Inn Fields.

Admitted a solicitor in 1834, Mr. Field commenced, and has ever since carried on professional practice at Leamington, for the latter portion of his life in partnership with his two sons. His high character, sound judgment, and honourable professional career earned universal respect, and in 1874 he was appointed by the late Lord Leigh to be Clerk of the Peace for Warwickshire, to which office the Local Government Act, of 1888, added that of Clerk of the County Council. The esteem and regard in which Mr. Field was held found expression in a presentation made to him in 1896 on the occasion of his golden wedding, by the magistrates and County Councillors.

Through his paternal grandmother, Ann Cromwell, Mr. Field traced direct descent from the Protector. He married in 1846 Sarah, daughter of John Martin, of Birmingham, and leaves a surviving family of two sons and two daughters, bound to him by the closest ties of love and reverence. Mrs. Field died in 1900.

THE REV. WILLIAM JAMES, J.P.

WE recorded last week the great loss sustained by our churches in South Wales through the death of the Rev. William James, of Llandyssul. To the general public the notice of the sad event came very unexpectedly, but ever since the exertions involved in his attendance at the Welsh Church Commission, in February last, Mr. James's strength had been steadily failing. After that trying experience he was never the same man again, and the end came on Saturday, October 26, at his residence at Brynhyfryd, Llandyssul.

William James was the son of the late John and Elizabeth James, and was born April 13, 1848, at Camnantfach, Llandyssul, which was the scene of one of the tragedies of the political struggles of 1868-76, when Mr. James and his family were evicted because he recorded his vote according to the dictates of his conscience, instead of at the bidding of his landlord. It is significant of the changes which have since taken place in the district that our friend's son-in-law is now resident owner of Camnant.

Mr. James received his education at the Rhydown Grammar School under the Rev. T. Thomas; became a student at the Presbyterian College, Carmarthen, 1863-6, at Manchester New College, in London, 1866-9. After a year at Edinburgh, 1869-70, he took his London B.A. degree in 1871. Having taught for a short time in the Rev. George Heaviside's school at Coventry, and then, until the end of 1872,

at the Rhydown Grammar School, he spent seven happy, useful years in charge of the Old Meeting House congregation and school at Aberdare. His first sermon was preached January 19, 1873, and his last October 5, 1879. From Aberdare he went to take the joint charge of the churches of Llwynrhydown, Bwlch-y-fadfa and Graig, Llandyssul, and of the school, in succession to the Rev. William Thomas (Gwilym Marles), who had been compelled to resign his charge owing to failing health, brought on by anxiety in connection with the eviction of himself and congregation from Llwynrhydown in 1876. The heavy work in connection with his many duties proved too much for Mr. James, so that after four years he had to give up his school, and in 1888 his pulpits also. This enforced retirement was very much against his wish and inclination, and it implied no slackening of the deep interest he felt in the welfare of the denomination. With more time on his hands he was able to pay more attention to the public good.

He was for several years from 1882 examiner in science and mathematics at the Presbyterian College; secretary of the South Wales Unitarian Association, 1894-1907, and president, 1901-2; he became a manager of the Ministers' Sustentation Fund in succession to Rev. T. Thomas in 1904; J.P. of the county of Cardigan, 1895; member of the Llandysul School Board, 1894, also of the County School, and chairman in 1900.

Mr. James was always anxious to further the advancement of true religion. After his retirement from the ministry he preached from time to time both at home and elsewhere, and frequently with all the energy and vigour that characterised his earlier life. He was always a favourite at quarterly meetings, and his business qualifications made him a valuable acquisition as secretary of the Association. He was a great reader, and had a splendid memory. This served him in good stead when he undertook the editorship of *Yr Ymofynydd* (1904-7). In the pages of that popular little magazine he chatted month by month, in a delightfully entertaining fashion, in a column bearing the title of "The Crow's Nest." He was familiar with the results of recent Biblical criticism and put his knowledge to good use. His sermon on "The Future of Religion in Wales," preached before the Welsh Association in 1895, was published twice; and his lessons on Mark and Luke, for the use of Sunday-schools, are the best of their kind in the Welsh language.

Mr. James entered keenly into politics. He was from deep conviction a strong supporter of the Liberal party in Wales. His clear grasp of the political situation, his power and influence as an orator and a man, and his readiness to help, made him invaluable in such public service. He was a man of strong and attractive personality. He roused interest by his conversation, which was a charming mixture of intellect, wit, kindly criticism, and varied knowledge; he appealed to the affections by his deep and wide sympathies and his own warm heart. He will long be remembered for his high ideals, pure integrity and the influence of his beautiful character, his boundless charity, and deep-rooted faith in God and goodness.

On July, 1877, Mr. James married Sarah, the elder daughter of the Rev. Owen Evans of Cefncoed, a sister of the Rev. E. D. Priestley Evans, of Bury. With her and their son and two daughters (one of whom is the wife of the Rev. T. A. Thomas, of Llandyssul) the keenest sympathy is felt.

On Wednesday, October 30, after a short service in the house, conducted by the Rev. R. C. Jones, a great gathering of relatives and friends left Brynhyfryd for Pantyde-faid, a distance of three or four miles, in a continuous downpour of rain. At the chapel the Rev. J. H. Davies took the first part of the funeral service, and the Rev. R. J. Jones, of Aberdare, gave a short address. At the graveside the Rev. John Davies, the venerable friend and fellow-student of the deceased, spoke the words of faith and comfort.

THE CHILDREN'S COLUMN.

THE LITTLE CRIPPLE.

THE children were in the bay window with their mother, looking out at the sunset glow on the heather and ferns that carpeted the common beyond the garden.

"See," said Mrs. Weldon, "how pink the heather looks and how bright the green of the ferns is! They like the evening kiss of the sun, when he says good-night before he goes to bed."

"That's like us, mummy; we like you to come up and kiss us good-night before we go to sleep," said Lilian.

"Look," cried Tommy, "at that jolly little chap jumping about over the heather, isn't he just happy! There—now he is standing still and laughing back at his daddy. Now he is running on again; I think he is playing horses."

"Yes, that's it," said Lilian. "Now he is pretending he is stopping at a house; now he is tossing his head and going on again; and now he is round the corner, out of sight."

"I should like to play with him," said Tommy.

For a minute or two there was silence. Then Lilian cried out:

"Here comes another little boy. Oh, look, mummy; he is going on crutches, he has only got one leg!"

Mrs. Weldon looked up, and saw a little fellow not more than five or six years old hopping down the steep path that led across the common to the road below. His mother walked on rapidly, wheeling his little wicker mail-cart, and he was trying hard to keep by her side. His little crutches flashed in the sunlight like the oars of a boat, as he worked them to and fro, with his one poor little leg hopping between them, a little bit of it bare and gleaming between the knicker and the sock. But it was such a short little leg, there wasn't much of it to show, and it was pitiful to see how hard it worked.

"How his shoulders must ache," said Mrs. Weldon; "and see, the crutches push them up so high that his white blouse and the rim of his sailor hat almost touch. Poor little boy, how manfully he works along!"

"I should call it 'boyfully,' mummy," said Tom.

"Well, that's rather a good word, for

boys can be every bit as brave as men. There! Now he has stopped to rest, and his mother looks round, stops a second, and then goes quickly on again. She is cruel, but she doesn't mean it, she doesn't know how hard it is to go on crutches downhill on rough ground."

"Now he is hurrying after her, but he can't quite catch her up. Poor little boy, she isn't kind!" said Lilian.

Mrs. Weldon did not speak at once, for there were tears in her eyes and a lump in her throat, and she couldn't.

Then she said: "I think that little boy's mother is vexed that he has not got two legs, like other little boys—I do not think she feels enough for him. He will want all his bravery through life. He will never be able to play games and run and jump like the other little boy we saw, and when he is a man he will find it hard to earn his living. He will never be like other people."

"Oh, mummy," said Tom, "how glad I am that we are not like that."

"Yes, dear, but be thankful to God as well as glad. It might easily have been you, and it may be you some day. Once upon a time a great and good man stood watching a wretched thief going to prison with a crowd around him. 'But for the grace of God,' said the good man, 'there go I!' He meant that he might have been in that man's place. And so, dears, when we see anyone ill or hurt or lame, let us try to think what it feels like, and remember it might, but for the grace of God, have been ourselves. And then we shall want to do what we can to help them and make them happy."

"I think," said Lilian, "I should like to make friends with that poor little boy, and give him—what shall I give him? My ball?"

"No," said Tommy, "he couldn't play at ball."

"Well, then, my dominoes."

And Lilian did.

VIOLET SOLLY.

HYMN.

(Written for the Boston International.)

Kingdom of God! the day how blest
When to Thy fold as to their home,
From north and south, from east and west,
Thine own of every name shall come!

Day of the Lord! thine hour draws nigh,
We see the radiant dawn afar;
The light of truth illumines the sky,
Resplendent as the morning star.

Not ours the noon, but ours the dawn,
The prelude to the full-orbed day;
And ours to bid the clouds be gone,
And give the light unhindered way.

All glory, gracious God, to Thee!
We lift our eyes unto the hills,
And lo! the blessed prophecy,
By Thy strong arm, its course fulfils.

SETH C. BEACH.

TO CORRESPONDENTS:—Communications have been received from H. B. B., R. B., G. St. C., J. M. C., M. C., F. H. D., A. H., M. H., L. R. J., W. L., F. B. M., G. F. M., J. S. M., P. P.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 9, 1907.

BEFORE THE OPENING

LAST April, on the eve of the hundred and second anniversary of Dr. MARTINEAU's birth, the foundation-stone of the Martineau Memorial buildings in connection with the Octagon Chapel at Norwich was laid by his daughter. Next Thursday the buildings are to be opened by Sir JOHN BRUNNER. What we have to ask, at the moment, of those who rejoice that fitting honour should be done to a great name, and a worthy memorial of a revered and beloved teacher be raised in the city of his birth, is this: Are these buildings to be opened free from debt, or not? Mrs. MOTTRAM, the devoted hon. secretary of the Memorial Fund, made a statement in these columns on October 12, and a very earnest appeal for the final £400, which with the further £500 undertaken by the Octagon congregation, would complete the fund. In response to that appeal the following are the promises of further donations which have been received; most of them, if not all, from friends who have already given once or more than once before to the fund:—

	£	s.	d.
Sir Alfred Wills	25	0	0
Mr. P. J. Worsley	25	0	0
Miss S. S. Dowson	10	0	0
Miss M. C. Martineau	10	0	0
Miss L. S. Leigh	10	0	0
Miss Edith Gittins	3	3	0
Miss Catherine Scott	3	0	0
Mrs. Marriott	2	2	0
Miss H. R. Greg	2	2	0
Miss Ruth Nettlefold	2	2	0
Miss Worsley	2	0	0
Mr. S. Gilfillan	1	1	0
Mr. A. S. Thew	1	1	0
Mrs. Enfield	1	1	0
Mrs. Shannon	1	1	0
Miss Constance Bolingbroke	1	1	0
Mr. G. W. Chitty	1	0	0
Miss E. Higginson	1	0	0
Miss Jane Higinbotham	0	10	6
Miss Fullagar	0	10	0
Miss Toulmin Smith	0	7	6
Miss S. Maughan	0	5	0
A Friend	0	5	0

That is £103 12s., leaving £296 8s. still to be given. We simply state the fact, and ask: Ought not the Martineau Memorial to be opened free from debt

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

LETTER OF GREETING TO THE UNITARIANS OF CANADA.

IN our report of the Council meeting of this Association last week we recorded the resolution to send a letter of greeting to each of the Canadian churches, after the recent visit of representatives of the Association, in connection with the International meetings in Boston. The following is the text of the letter:—

"To the Unitarians of Canada.

"DEAR BRETHREN,—Our representatives, the Revs. W. Copeland Bowie, C. J. Street, W. G. Tarrant, W. W. C. Pope, and Mr. H. B. Lawford, have reported to us, with grateful unanimity, the deep impressions received by them during their recent visit to your country. To dwellers in our crowded cities the spectacle of a vast and generous land like yours, and the stirring life of your vigorous national youth, could not fail to be greatly stimulating; and we take this opportunity, as citizens of the Home Country, to greet you, our brethren across the sea, and to congratulate you on the magnificent progress already made in developing the rich resources of the soil, and in rearing healthful and beautiful homes where human life may reach its best.

"To you, who are one with us in the desire and the effort to infuse the spirit of a free religion into the minds and hearts of men, we look with special gladness and yearning. You who are pioneers of civilisation are also, we believe, pioneers of a new day in the history of Christendom, a day which will bring more and more glory on its name as the shadows of ignorance, fear, and superstition are lifted away from the souls of men. Already, during two generations, you, our brethren in Montreal and Toronto, have verified in no small degree the hopes of the brave men and women who founded your congregational life. You, our brethren in Ottawa, Hamilton, London, and Winnipeg, cannot but feel fresh impulse to your own vigorous enthusiasm as you observe the achievements of these elder sister churches. With all of you we earnestly hope and believe that, as with your great country, so with the great faith we share, there awaits a nobly fruitful future if only they who enjoy its blessings are faithful in its service.

"In the name of the British and Foreign Unitarian Association we beg you to accept our warmest thanks for the abounding cordiality of your welcome to its representatives and to the other Unitarians from these shores who had the privilege of meeting you face to face. You may be assured that their memory of this delightful experience will long endure, and that through them our whole fellowship on this side will be bound henceforth in intimate sympathy and friendship with yours. We trust that the tie so happily knit will be a source of strength and inspiration to us and to you for many years to come.

"Wishing you sincerely 'God-speed,' we are, on behalf of the Association,—Yours fraternally,

WILLIAM B. BOWRING,

President.

HOWARD CHATFIELD CLARK,

Treasurer.

W. COPELAND BOWIE,

Secretary."

THE FALL OF THE LEAF.

AMONG the sad and pensive sentences in the Bible, confessions of human impotence and sin, and bewailings over the transitoriness of life, are some that we cherish surely for something besides their candour. Is it because a faithful observation is expressed through an image that is beautiful? The despondent gloom of the last chapter of Ecclesiastes haunts the memory with a sense of the solace of grey shadows rather than with any apparition of terror of desolation. The mention of sun and moon and stars projects a beam of light across the sky, although they are doomed to be darkened. The clouds of portent are approaching, we are told; but they come in majesty and with glistening shoulders. We are awed, not horrified. Though summoned to express sadness, we cannot hear the voice of a bird or of the daughters of music, or behold the almond tree in blossom, without mingling joy with our melancholy; and though the silver cord be loosed, and the golden bowl be broken, the cord is of silver, we bear in mind, and the bowl is of gold; and the pitcher which is destined to be broken is the symbol of homely life, and the wheel is the wheel of earnest industry. These are things dear to memory, and which chasten the heart. Even the dust of mortality that falls back upon the earth in due time will yield its fragrance to the skies, and so the very language of melancholy is antidote to the message it conveys. We, children of nature, are forbidden to think far away from the habits of thought which nature herself has adopted, and these are gracious and beautiful. Thus, though the autumn branches, growing daily more transparent, remind us that "we all do fade as a leaf," we are comforted and cheered rather than otherwise by the reminder. It is true. It is also beautifully true. What words other than goodly and "comfortable" words could leaves ever utter. Like Lowell, we love to hear the rustling of those that have fallen. They are still so full of movement and music. Do they remind us of our mortality? It is pleasant to think upon. Their ruddy visage puts health into our pallid thoughts. Do we indeed fade like the leaves? What more could we desire? If thus we accomplish our dissolution there shall be nothing in it but glory and honour; a goal to look forward to rather than a fate to fear.

Look at the whinberry laid now like a rich carpet over the moors; at the bramble blazing crimson along the wayside; at the bracken breaking away from the feet of the solemn pine trees and pouring like a fiery cataract down the hill. In no measured splendour does the green leaf depart, but to its rest it goes with the royal purple and gold of a king.

It were no unwholesome ambition to desire to fade as a leaf, for this cannot be done save first we have lived as a leaf. For the leaf that fades gloriously is the healthy leaf on the healthy tree that withers and falls at its proper season. Break off a green branch. The leaves will shrivel. They will not fade in nature's fine and gradual way. They will not even fall. Let a tree in full foliage be smitten by lightning, or let it

die either by the worm or the fungus, and you shall see no splendour. The leaf dies as it has lived, and fairly at its proper season. It is not otherwise with man. "Our people die well," said Wesley, in defence of the Methodists. It was a solid apology, for none can die finely who live not finely, who think to slip away carrying no credentials of service faithfully rendered.

Here is a brown, dry, wrinkled elm-leaf. What a cope of saffron samite it lately hung over the shoulders of the great elm-tree. I see at a glance that now it is aged and tanned, horny and wrinkled with work, like an honest old weather-beaten face that has stood the gales of winter and is scarred by many a care. These lines and stains are a record of how quietly and orderly this leaf has done what it has done. It has only seemed to be playing all the while it was so seriously industrious. It has been beguiling us and making us fancy that its sole concern was to be at once the green flag waving and a cymbal tinkling in the wind,—a creature of pleasure casting a comfortable shade. After all, that is no bad style in which to work, provided one be such a master of his actions that he can lightly accomplish them,—to labour sternly while hiding every semblance of toil, keeping face bright and tongue merry so that folk shall take it as a matter of play.

The function of a leaf is manifold. It is the mouth, the lungs, and the stomach of the tree. Wonderful is its structure of cells and veins, nerves and pores, stretched on a framework of tough, elastic fibres. Its envelope is pierced with numerous minute apertures, the stomata or mouths.

It is the filter and purifier of the atmosphere. The tainted air that we exhale with every breath it inhales, and by help of that great chemist the sun, decomposes it in its laboratory of green cells, taking from it its poisonous load of carbon dioxide, and giving us back the vital oxygen. And with the carbon thus extracted it makes the wood and the bark of the tree. Through cell and channel it is passed, down the leaf-stalk into the branch, and thence some will go on descending into the trunk and be deposited immediately beneath the bark to harden into timber. Another current will pass to the growing fruit and help to make the seed and the wholesome pulp that covers it. All this is effected not by the leaves alone, but by co-operation with the roots, which, drawing up moisture from the soil, send it up to combine with the materials collected by the leaves from the atmosphere. Yet nearly half the weight of wood in trees is made up of the carbon thus obtained by the leaves, and which, if left in the atmosphere, would be poison to us. Is it hard to believe that they with their microscopic mouths can take in and digest all the solid material which is needed for the building of the trees of the forest? We fail to realise how many leaves a tree may have. It may be only as they are fluttering down covering garden and road and meadow that we begin to conceive how many they are, and what a surface they would cover if laid together side by side. It has been estimated that

one large elm-tree contained five acres of leaves; five acres of lip and mouth incessantly at work. Another kind of industry which these now tired and fallen leaves have been performing has been to moisten the atmosphere; a service most vigorously rendered during the hot, dry weather when it is most needed. The sap that enters through the rootlets and rises up the trunk and branches would not rise at all were it not for the open lips of the leaves which let it escape in vapour like the breath that escapes from between our own lips.

The moist atmosphere of a woodland country is thus easily accounted for, where over every acre of woodland the trees are pumping up from the soil and transpiring from their foliage no less than 800 barrels of water every twenty-four hours.

And now we are getting the bare boughs exposed we have nought to complain of or to regret. Next to the beauty of the trees in spring and autumn is their beauty in the winter. Look at that network of branch and twig on the oak or the plane tree, as ingenious in variety as it is delicate in design. It is the industrial exhibit of the handiwork of the tree, for a score or two, it may be, or, perhaps, for centuries of summers. All this is the work which if the leaves had not effected they would not have faded or fallen in the manner they have done. They have sacrificed to the future, and their sacrifice has been the means of handsomely celebrating their exit. For owing to their contribution to the substance of the tree there have been formed buds which next year will be the leaves in their places; and it is none other than this slowly swelling, advancing bud which the leaf has been building at the base of its own stalk which at length tilts off its parent and predecessor. The leaf has by now grown ready for the change—it declares the fact by its radiant and sanguine colour, gained, as one has suggested, by borrowing of late "less from the earth and more from heaven." Thus, these leaves now falling around us, so decorative and playful, have, under their fine colours, and in spite of their gleeful flutter, been doing invaluable service, cleansing the atmosphere, moistening it with vapour and manufacturing timber. Types of the cheerful, unsuspected, genuine workers among mankind, the loving hearts and busy hands whose labours are none the less beautiful for being commonplace or less practical by reason of their gentle ways and rhythmic order. Upon such it is that the real glory of the autumn leaf descends, enriching them with no false praise or clattering applause, but burnishing their spirits with the glory of the faith and the love and the duty that is in them. It is they who, like the leaves, do purify the atmosphere of the world; who give us our best, most constant stimulus to growth and progress, and who help to form within us, yet without advertisement, the fibres of character—that timber of life of which all noble achievements are built.

Would we fade as the leaf? We must live as the leaf. Fade? It fades not, but is lit up with the ineffaceable impression of things well and rightly done, and

with the beauty that comes of hope of which it has already formed the bud, a hope, the gentle exertion of which is the instrument of its own release.

H. M. L.

NORTH MIDLAND ASSOCIATION.

ANNUAL MEETING.

IN the beautiful and commodious premises of Kettering-road Church, Northampton, the North Midland Presbyterian and Unitarian Association held its annual meetings on Wednesday and Thursday, October 30 and 31. The gatherings were remarkable for their enthusiasm and interest. On Wednesday evening the Northampton friends had arranged a delightful reception for the ministers and delegates. All the arrangements were admirable, and a very happy evening was spent, brightened by excellent music and encouraging speeches.

On Thursday morning the annual business meeting, attended by a good muster of ministers and delegates, was held.

The treasurer's financial statement showed a deficit of over £50, and a strong appeal was made to wipe off this debt. The retiring president, Mr. Wm. Moss, of Loughborough, handed over £10 as a donation, and it is hoped that his generous example will be followed by others, so that the new financial year may open, not with a deficit, but with a balance in hand. The secretary's report complained of the lack of effective enthusiasm. "With too few exceptions, the churches are content to foster their own separate interests and to labour for their own individual prosperity, without evident concern for the welfare of the sister churches, and without much tribulation of soul over that great and ever-increasing number of men who have deserted the churches and ignored the claims of religious institutions to be reckoned as serious factors in the moral and material elevation of the multitude.

... There is great reason to fear that this is mainly due to a spirit of indifference towards our aims and objects, to the lack of any imaginative or inspiring vision of the corporate life and function of our churches, and to the failure to realise in any vital way the unique opportunities now presented for a vigorous missionary enterprise."

"*Van Mission*.—A glimpse of the wider outlook and the nobler zeal was disclosed by the Van Mission, which has aroused so much public attention in many parts of the country, and which paid welcome visits to the North Midlands. . . . The unanimous opinion appears to be that the mission reaches a class of men (the overwhelming majority of the people) that our organised churches, by their regular worship and preaching, are incapable of touching. The mission brings our ministers and laymen face to face, and heart to heart with a new audience eager and hungry for some word of life. The Van Mission not only delivers a message to the labouring classes, but receives from the labouring classes a quickening revelation of the actual needs and interests of the democracy."

The report referred sympathetically to the deaths of Mr. E. Clephan, of Leicester, one of its vice-presidents, and of the Rev.

W. W. Robinson, of Gainborough, and offered a welcome to the Rev. Charles Sneddon, of Christ Church, Nottingham. After an appreciative and grateful reference to the work of the Rev. W. H. Burgess, at Loughborough, it is reported that the friends at Coalville continue to form an enthusiastic fellowship, and that the movement has now been formally affiliated with the association. Burton disappears from the list of churches. "The friends at Burton have failed to win new allies, and now report that the class of people with whom they are associated. . . . are more strongly attracted by the Labour Church, which appears to be very vigorous and flourishing. Although Burton thus falls out of our list, the movement must not be regarded as vain, if it has in any way contributed to the forces that make for the moral uplifting of the town."

After paying a warm tribute of thanks to the Lay Preachers' Union, the report concludes thus:—

"Although it has been necessary to open this report with a note of grave misgiving, the committee feel they cannot close without striking a more resonant and hopeful chord. In looking abroad over the religious world and estimating the opportunities before our churches, the committee are profoundly encouraged by the rapid development of progressive thought in every direction. Since the last annual report was presented there has been an extraordinary quickening of vitality in the Liberal Christian Movement. Early in the spring the sensational advocacy of the 'New Theology' caused much salutary agitation in the ranks of Protestant orthodoxy and held for some time the attention of the whole country. A movement similarly significant in character, and even more portentous for the future of Christian theology, has stirred the traditional Church of Rome to the depths. The emergence of 'Modernism' among Roman Catholics has caused nothing less than consternation in the Vatican, and given rise to reprisals in the most violent Papal denunciation, and the most rigorous ecclesiastical coercion of recent times. The Pope's encyclical, as Father Tyrrell, one of the Modernists thus severely censured, says, bears reluctant testimony to the astounding energy, versatility and diffusion of the new thought. But the victorious advance of Truth cannot be stayed by any ecclesiastical methods, however harsh and mediæval, and the liberal influence will continue to leaven all the churches until in the general break-up of orthodoxy the necessity for a full and frank reconstruction of doctrine is honestly faced. This universal disintegration of dogma closely and vitally affects the life of our churches and opens to them a wider field of action. Nor can the committee overlook the significance of the meetings of the 'International Council of Unitarian and other Liberal Religious Thinkers and Workers' recently held in Boston, U.S.A. These meetings were attended by a number of ministers and laymen from the North Midland district. At these gatherings they had the privilege of meeting brethren of like intellectual and spiritual affinities from communions varying from the Roman Catholic Church to churches of recognised liberal sympathies. Such signs of the

times must confirm and encourage us in our Free Christian principles and urge us powerfully to a deepened devotion to 'Truth, to Liberty, to Religion.' The outlook inspires us to realise that instead of being a defeated and negligible body, we are already in the forefront of a triumphant and world-wide movement. Our comrades and well-wishers are more numerous and influential than we know. The freedom for which others are still fighting so strenuously is even now our assured and priceless inheritance. The call to us, therefore, is to be more faithful in labour, more abounding in self-sacrifice, more constant in prayer and worship. We may look upwards and onwards, believing that our long night's vigil is all but over, that the dawn of a new day is breaking, and that we may enter joyfully and bravely into the greatness of the promise, 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.'"

The new president, Mr. A. H. Paget, of Leicester, and the officers and committee were then elected.

In the afternoon the Rev. F. Heming Vaughan, of Mansfield, read an extremely fine and forcible paper on "Our opportunity," which caused something approaching a sensation, and was reported and commented on in some of the London papers. We can only give here a short summary, but it was suggested that the paper should be published by the Social Questions Sub-Committee, in which case our readers will be able to read it in full.

Our Opportunity.

England, said Mr. Vaughan, is in the throes of a Titanic industrial struggle. The nation is gathering into two armed camps of capital and labour. The evils of wealth and poverty are sapping the life of our people. Thousands are destroying their souls in luxury, and millions are living starved and stunted lives. The work in shop and factory is soul-killing. It deadens the higher faculties. The unity of family life is threatened.

These are not statements made by a red-hot agitator, but the observations of sober writers like Marshall. What is the position of the Christian Church? She is a derelict. "The great masses," says Mr. C. Booth, "remain apart from all forms of religious communion." The people are busy outside organising themselves to break the chains of economic slavery. The church gave them no assistance during the inhuman establishment of the factory system, and they no longer look to her for help and guidance. A prominent Socialist writer, Mr. R. Blatchford, has fiercely repudiated Christianity on the ground that it is in the way of humanity, and his writings are eagerly bought. The churches have gravely replied to his theological objections, whereas the book, "God and My Neighbour," is a moral indictment of organised Christianity for bowing the knee to Mammon. The book can only be answered by deeds. The real failure of the churches is not a theological but a moral failure—it sheds no light on the moral issues of the day. Men are busy preaching salvation through economic machinery. Socialism comes, like the Pied Piper, piping the way to a joyous life, and harassed workers, unable

to find hope elsewhere, follow gladly. But many clear-sighted reformers see that moral force alone can compel an economic improvement. They are appealing to the churches of Christ for help. What help can the churches bring? Not economic wisdom, but moral courage. They have this moral force in Christ if they will let his conscience move them. Then they will see their duty. It is not the duty of the churches to ally themselves with Socialism nor anti-Socialism. Their duty is to take up in the name of Christ the demand of justice behind the Socialist movement—that every man shall have the material conditions of a complete life, and burn that demand of brotherhood and divine sonship into the consciences of politicians and citizens. Leaving the other churches to the conscience of their Master, we must inquire how we are facing this crisis. Our official report fills one with dismay. The executive committee of the British and Foreign Unitarian Association, in this time of sheer indifference to any organised religion, talk about "the need of protesting against theological doctrines which have not ceased to affect the minds and hearts of men." But in our recent Van experience there was no such suffering. On the contrary, the few who believed in anything rejoiced in their doctrines—some found great comfort in the devil. The time has come, not for protesting, but witnessing to any definite religious faith with power to mould the consciences of men.

Our National Conference offers no better help. They apparently (*vide* reply to Boston International Congress letter) stand for nothing and rejoice "in the spontaneous development of religious thought and life"! It is difficult to understand how anyone can interpret the interference of the Christ life through the centuries as "spontaneous." Weeds may grow spontaneously, but the fair product of Christian character needs intensive culture. This fallacy of spontaneous development survives in our midst from the nineteenth century, and is blighting our churches. Our religion is frankly individualistic, and each man's conscience is the law divine. Our sittings are taken, but the seats are unoccupied. We are riddled with scepticism and indifference. There is no help for the redemption of the world along this line. And yet we possess in Unitarian Christianity a unique power if we could only be converted to its truth and combine in its power. The future lies with organised effort, as the secular world is proving. Our future lies in a church, an organised body, in that corporate life for which Mr. Lloyd Thomas pleads in his "Free Catholic Church." But such a union can only come through the uniting power of a definite religious belief. We cannot organise round abstractions as we have hitherto tried to do. We must use our freedom to combine round "the main features of Christian doctrine as well as the essentials of Christian life." We must abandon our superstitious dread of doctrine and authority and be dogmatic and obedient over the essence instead of the circumference of Christianity. We have found that essence in the two doctrines of Divine Fatherhood and human brotherhood. But as Dr. Mellone shows, these truths are powerless apart from Christ, in whom they were

embodied, and in those who have been moulded by his conscience. Their power "is not logical and abstract, but comes through human life—the minds that have held them, the souls they have subdued"—in brief, the church. Our force will come not in seeking to emphasise our *separateness* from the Christian church, but in preserving our organic connection and in the power of that Catholic life welding ourselves into living obedience to Christ our Head, and showing in our lives the truth of the doctrines we parade. The world does not doubt our gospel, it is only sceptical of its realisation in human life—and the state of our churches helps its scepticism.

The need is great to present the life of Christ as the realisation of our gleaming ideal, and by its very humanity binding on us. Then through our altered lives we should have gained moral power to hold aloft the "objective conscience" of Christ as the standard for every man. The individual is powerless, however, to do this. It can only be done through the church.

In this church of Unitarian Christians, of men baptised in the Master's spirit, educating their consciences by what is divine and authoritative in his conscience, there would be such a moral force as to compel attention. It would draw the hearts of men and move their wills to establish the conditions of a complete life for each man, which would be the advent of the Kingdom. Woe unto us if we are too selfish and cowardly to accept this opportunity.

This was followed by an interesting discussion which went with striking unanimity in support of the paper.

In the evening a religious service was held, conducted by the Rev. A. Hermann Thomas, of Leicester, and the annual sermon was preached by Principal J. Estlin Carpenter, of Manchester College, Oxford. "Fellow citizens with the saints and of the household of God" was the text.

The greatest praise and thanks are due to the Northampton friends for the great warmth and unstinted generosity of their welcome.

THE EUSTON THEATRE SERVICES.

Two of the announced series of services at the Euston Theatre, conducted by the Rev. J. Page Hopps, have been held, each attended by nearly one thousand persons. On the first Sunday everything was simply perfect (so says our eager correspondent): a radiantly happy and intently interested audience, good music, ardent singing, and searching but winsome teaching. On the second occasion a cluster of lads created a slight disturbance, but this was soon overcome, and all went well. Enough has happened to make it once more certain that the multitude beyond the pale of church and chapel only wait for a brotherly and rational lead in order to come within the larger lines of humanitarian religion.

On the second Sunday, without being combative, Mr. Page Hopps spoke very plainly about certain dominant settings forth of religion which ought long ago to have been dropped. We wanted, he said, a religion for common life, a religion related to common things, without puzzles,

without priests, and without fear. Religion was simply the outreaching after the highest and the best, or might even be sufficiently present in a life that was given up to patient and faithful service, though on a very homely plane. In that way, religion was possible for every one, and it was arguable that a willing girl who, in a poor shop, served food to working men, was as clearly acting out a religion as the priest who fumbled with bread and wine at the altar.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

IS THERE LIFE TO ORGANISE?

SIR,—Some remarks which I made at the evening meeting of the Provincial Assembly at Hampstead were misunderstood. That in itself is of no account. I have no importance that I should think it necessary to point out such a fact publicly. I only do so because what I wished to say is, I venture to believe, important. The position was that the Rev. Joseph Wood had, in his paper, urged organisation as a remedy for many of the ills from which we are suffering. In reply to that I raised the question whether there is anything to organise. Organisation is the means which a strongly self-conscious movement takes of expressing itself and effecting its purposes. Is there among us such a unitary self-consciousness needing utterance? I submit that there is not. Our loyalty to a principle of freedom is in itself abstract and negative. What the application of the principle leads to is the vital matter. One thing is certain, it issues in very considerable intellectual differences, which are not indeed to be exaggerated, any more than they are to be minimised. We stand, it is said, for spiritual things, for worship, for brotherhood, for love. That is all well and good, but it is vague, and needs to be given a fuller content. Indeed, it is just in giving precision to the ideas of brotherhood and love that what hope there is for us lies. My point, in fact, was this:—There is a notable movement on foot in the world for the fuller realisation of life on the part, I believe, of all sections of the community. The thought of the poor rushes to mind at once. But I include the rich. It is the significant factor in the life of our time. And it seems to me obvious that the fate of any church, which is the world's self-expression in its reverence for and reaching after the ideal, is bound up inevitably with its attitude to this struggle towards light and freedom. Its opportunity is the prophets', first to penetrate with a divine sympathy to the heart of the movement, to seize its meaning, and then to interpret it to itself. If we are God's self-revelation to the world, the actual world of this present day, there is no doubt as to our future. If we, on the other hand, are deaf to the call of the time, if we are blind to what is most significant in it, if party and class interests, prejudices, and passions keep us out of the main stream, then we may have private chapels and

private chaplaincies in odd corners of the world, but we have no mission to the great mass of men who want to know what the divine spirit means in the passion for a universal perfection which more and more strongly moves within them. It is no relevant criticism to cry that this is Socialism, and that religion cannot split itself up into parties with social programmes. I was understood to be asking that Unitarian and Socialist should be convertible terms. I meant nothing of the kind. I don't even know that I am a Socialist. Certainly I am not according to some definitions of that badly-abused word. I do say that to be a brother, to love our neighbour as ourself is to desire for him, and to labour that he may have, to penetrate society with the loving will, in order to make possible to him the best that we wish and seek for ourselves. It should be an outrage on the Christian conscience that any man should fall short of the possibilities God has locked up in his soul through any selfishness of ours or of society. The realisation that the utmost fullness of life is God's will for everyone seems to me to be the essence of democracy, and the taking that up into the teaching and life of the Church, as God's revelation, the paramount necessity of the present age. This is the spiritual element with which religion may do much to saturate the minds of all classes, and which seems to me to be essential to any form of religion that is to influence and lead the modern man Godward. My belief is that our churches have not felt this, that we are not as one man moved by it, and that, therefore, split up as we are into differences on all hands except the negative point of liberty, there is no such passion of the self-conscious life of the whole as brings the panacea of organisation within the realm of practical politics. Life will speedily organise itself. And life, the divine life of our time, we lack. Such at least is my diagnosis when I think of our churches as a whole, a judgment, needless to say, not true by any means of all our churches, or probably of some individuals in every church.

ADDISON A. CHARLESWORTH.

COTTON MATHER.

SIR,—Two letters, ascribed to Cotton Mather, have lately appeared in your columns. While we cannot but smile at the clever roguery of their wording, and admire the grave face with which the jest is carried through, it still seems well to protest against such liberties being taken with the name of a worthy divine, who is no longer able to defend himself against practical jokes.

E. W. LUMMIS.

Fuldera, Nov. 4, 1907.

SOUTHEND HOLIDAY HOME.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—Mrs. Bayle Bernard's little cottage home by the sea has again during the year received its many visitors, scholars and teachers, from the London Sunday Schools, and good reports have been received from several telling of their improved health, and of the comfort and happiness enjoyed during their stay.

Some necessary exceptional expenses have been incurred for painting and repairs, and a charge has been made by the

Town Council for share of cost of making up the road, meaning a call upon the treasurer of £24 beyond the ordinary outgoings.

Will friends of the London schools help the treasurer to meet this extra claim?

ION PRITCHARD,
Treasurer.

Essex Hall, Essex-street.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—Anniversary services were conducted on Sunday, October 26, by the Rev. F. Walters, and on November 3 by the Rev. Walter Walsh, of Dundee. On Monday evening the annual soiree was held in the Church Hall, which was crowded. The chair was taken by Rev. A. Webster, and he was accompanied on the platform by the Rev. A. Brown, St. Paul-street Congregational Church, Rev. C. Mackie, Drumoak, Mr. G. Bissett, and the leading officials of the congregation. After tea, the Chairman expressed his pleasure in being back to his sphere of work after an absence of eleven Sundays. He was glad to find that the life of the church had been actively maintained. Reviewing the past year, he said:—"The building of our church has been amply justified. It has regenerated the congregation, renewed its energies, and added greatly to its membership. The church is the only one in the city which originated, and is maintained on free, rational, and progressive lines. I would all other churches were such. All others are tending that way, emerging slowly from the bondage of tradition and dogmatic dictation. Ours, however, has the distinction of being the pioneer church, and it must continue its witness-bearing to unfettered thought and a religion true to the highest knowledge and the holiest faith." With reference to the International Congress of Liberal Religious Thinkers and Workers, which he attended in Boston, U.S.A., in September, Mr. Webster said it was significant of a new life for religion and theology, a life of spiritual freedom, earnestness, sincerity, and development. It was remarkable in its comprehensiveness. Addresses were also given by the Revs. A. Brown, C. Mackie, and others.

Ainsworth (Farewell).—A party was held on Saturday, October 26, to bid farewell to the Rev. M. R. Scott, on his removal to Southport. After tea Dr. Nuttall, of Little Lever, presided, supported by the Wardens and representatives of the various institutions connected with the chapel and Sunday-school. In an admirable speech the chairman referred to the happy eight years which they had been privileged to enjoy, and to the universal esteem and regard in which Mr. Scott was held by the whole district, while deeply regretting their loss, wished him every success in his new sphere of work. Short speeches were also given by Mr. W. H. Brooks representing the congregation, Mr. W. Sellars (for the Sunday-school), and Messrs. W. Y. Greenhalgh and J. Lord (for the teachers and scholars). The chairman then asked Mr. Peter Greenhalgh, one of the oldest members of the congregation, and Mr. R. Bolton (superintendent of the Sunday-school), to present Mr. Scott some 65 volumes of the works of Ruskin, Thoreau, Lowell, Montaigne, and other authors, as a token of their high esteem from the congregation and Sunday-school respectively. In an eloquent and deeply interesting speech, Mr. Scott acknowledged the gift, reviewing his work and connection with Ainsworth, and paying a high tribute to the congregation as a whole for their co-operation and assistance during his ministry. Mr. Scott concluded his ministry at Ainsworth next day. The old chapel was quite filled with friends from all denominations, testifying to the high esteem in which he is held in the district.

Atherton.—At the re-opening of the Guild, on Thursday evening, October 31, notwithstanding very inclement weather, upwards of sixty young people, over sixteen years of age, met Rev. J. J. Wright to inaugurate the winter's work. Various committees and officers

to work the several institutions were appointed. In the study department it was agreed this season to take Longfellow's "Miles Standish," as lending itself to some instruction about religion in America. The Guild rejoiced in having a newly-furnished and well-equipped room to meet in.

Birmingham.—The National Conference Guilds Union held its autumnal meeting at the Old Meeting Church on Saturday, November 2. Representatives from the Guilds at Kidderminster, Leicester, Oldbury, and Birmingham, assembled to the number of about 100. The chair was taken by the President, Rev. F. K. Freeston, who spoke of the Guild work and the desirability of affiliation. He called attention to the different objects the Union had in view—the essay scheme and the reading circle—and emphasised the advantages of co-operation. During the afternoon and evening most interesting papers were read by the Rev. J. E. Stronge, Mr. Highfield (Kidderminster), Miss Gittins (Leicester), and Miss M. Twist (Birmingham). A vote of thanks to the Old Meeting Guild members for their hospitality was proposed by the Rev. E. A. Voysey, and a successful gathering was brought to a close.

Bolton: Halliwell-road.—A "Cake and Apron" sale, in aid of the church funds, was opened on Saturday, October 26, by Mrs. Cropper, of Eagley, and realised the satisfactory sum of £20.

Bridport (Welcome Meeting).—In connection with the settlement of the Rev. William Lyddon Tucker, M.A., as minister of East-street Chapel, a special service was held on Tuesday evening, conducted by the Rev. H. Enfield Dowson, of Gee Cross. A large congregation listened with deep interest to Mr. Dowson's eloquent words of advice and exhortation to minister and people. Afterwards a soiree and welcome meeting took place in the schools, which had been tastefully decorated for the occasion. Tea and coffee having been served, Mr. H. S. Suttill took the chair, and was supported on the platform by the Revs. H. Enfield Dowson, Rudolf Davis, A. Sutcliffe, R. Finnerty, Major Colfox, Messrs. J. Sutcliffe and Rendell, and Mr. and Mrs. Tucker. Letters of apology were read from the Revs. Dr. Carpenter, W. Copeland Bowie, A. N. Blatchford, and J. Dempsey (Congregationalist), regretting their inability to be present, and offering their best wishes for the future. Mr. Suttill spoke of the general regret felt at the absence of Mr. Thomas Male, senior warden, on account of ill-health, but was glad to be able to give a favourable report of his progress towards complete recovery. He moved a vote of hearty thanks to Mr. Dowson for his presence and address, which was seconded by Major Colfox and Mr. Edward Randall, and carried with acclamation. Mr. Dowson's reply was full of most interesting reminiscences of his visits to Bridport whilst still a student at Manchester College, London, from 1861-3, and of his early friendship with the late Mr. and Mrs. Wm. Colfox, Mr. and Mrs. Thomas Colfox, the Messrs. Hounsell, and others, whose names are held in honoured memory. He also spoke very kindly of the work of Mr. and Mrs. Tucker during their eight years' residence in Flowery Field, Hyde. The Revs. Rudolf Davis (Bridgwater) and A. Sutcliffe (Crewkerne) joined in welcome on behalf of the ministers of the district. Mr. and Mrs. Tucker responded with sincere thanks for the cordial welcome given on all sides. Mr. Tucker said he felt deeply the honour and responsibility of being called upon to succeed such scholarly Christian gentlemen as the Revs. Russel Lant Carpenter and H. S. Solly. He asked those present for their continual sympathy and co-operation in work and worship.

Chorley.—On Wednesday, Oct. 30, and Saturday, Nov. 2, a bazaar was held in the schoolroom in order to clear a debt of £50 remaining upon the building. The efforts of the congregation and friends, the latter numbering many orthodox Nonconformists, resulted in the sum of £64. The chair was taken on the first day by Mr. William Brown, and the opener was Mr. Kellet Aston, both Congregationalists, while on Saturday Mr. J. Karfoot, also a Congregationalist, presided, and the opening ceremony was performed by Councillor James Crabtree, of Todmorden.

Dover.—The annual sale of useful clothing

for the poor took place in the New Lecture Hall on Oct. 30 and 31. A good assortment of well-made garments were on view, but owing to the rough weather the attendance was not so good as usual. The surplus goods will be disposed of at the sewing meetings held each week.

Liverpool: Hope-street.—The annual congregational soiree, on Thursday evening, October 24, was an occasion not only for the welcoming of the Rev. H. D. and Mrs. Roberts, on their return from America, but for rejoicing over the beauty of the renovated church, which has been redecorated with great effect, according to the designs of Mr. Arnold Thornely. Mr. Fred Robinson presided, and expressed the feeling of the congregation in both of these matters. He proposed a vote of thanks to Mr. Thornely, which was seconded by Mr. Cooper, supported by Mr. Harold Armstrong, and carried with acclamation. The Rev. H. D. Roberts then gave an address, in the course of which he referred to the coming celebration of the bi-centenary of their church, and the history he was preparing. In conclusion he said: "And now, as we begin our church-life together again, let us keep these two leading thoughts in our minds: first, that our church is, must be, a place for the continual baptism of each individual spirit—a continual bathing afresh in the life of God. Then, second, it must take its place in the great effort for social righteousness. Those are the two grand meanings of church-life. Leave either out, and we starve and atrophy. Let us take the motto over our chancel to heart: 'Glory to God in the Highest, on Earth Peace, Goodwill among Men.'"

London: Mansford Street.—The fortieth annual meeting of past and present scholars, teachers, and workers of Spicer-street and Mansford Street was held on Wednesday, November 6. A good programme of music was carried through under the direction of Mr. W. J. Clark. There was a large attendance, and a most enjoyable evening was spent.

Manchester (Service of Self-Consecration).—An interesting and significant new departure has been made by the Manchester District Association of Presbyterian and Unitarian Churches. It has been the custom of the Association for many years past to hold the usual annual service and public meeting to gather up the results of the year's work, and to take note of the general position. This year it was suggested that it was even more important that a collective meeting should be held at the beginning of the winter for self-consecration and mutual encouragement. The absence of a number of men at the Boston Conference rather delayed the carrying out of the suggestion, but the gatherings were eventually held on Saturday last. In the afternoon a service was held in Cross-street Chapel, and there was an unusually large attendance. The devotions were conducted by the Rev. H. Dawtrey, and the sermon was preached by the Rev. N. Anderton. The preacher at once struck the hoped-for note. Avoiding matters of controversy, he pointed to the urgent needs of the hour, and to the Gospel remedies for the same. His earnest appeal came home to all his hearers, who realised that they were joining in a service of self-consecration to noble service, the fruits of which must be shown in their lives and in devotion to unselfish work. Tea was then served in the Lower Mosley-street schools, after which a large company assembled in the Memorial Hall for the evening meeting. The President of the Association, the Rev. C. Peach, presided, and the meeting was addressed by the chairman, Mrs. Manning, Rev. D. Agate, Rev. T. P. Spedding, and Mr. A. Dugdale. The speeches, which were all of an earnest devotional and practical tone, were interspersed with hearty singing of hymns. The benediction brought to a close a meeting which all had felt to be helpful and inspiring.

Northumberland and Durham Unitarian Christian Association.—The annual meetings were held on Oct. 27 and 28, at the Church of the Divine Unity, Newcastle, when the sermons were preached by the President of the Association, the Rev. W. H. Lambelle, of Middlesbrough. On the following day there took place the annual business meeting, a conference at which the Rev. W. Lindsay, of Sunderland, read a paper entitled "Duties and Privileges," a public tea in the schoolroom, and meeting in the church. At the latter

the principal speaker was the Rev. Charles Hargrove, of Leeds, the representative of the B. and F. U. A. Addresses were also delivered by Revs. W. Lindsay, S. S. Brettell, H. Cross, and G. A. Ferguson, Mr. F. Tremain and other friends. At the meeting in the afternoon resolutions were passed on Temperance and against Vivisection, copies of which to be forwarded to the Prime Minister.

Portsmouth.—The widow of the late Rev. Thomas Timmins entertained a number of friends at the High-street school-room on Wednesday evening, October 30, her late husband's birthday, to commemorate his work in connection with the Band of Mercy movement. Addresses were given by the Rev. James Burton and Mrs. Timmins.

Southport (Welcome Meeting).—The Rev. Matthew R. Scott was welcomed on Wednesday evening, Oct. 30, as minister of the Portland-street Unitarian Church at a congregational reception held in the schoolroom, when there was a very large attendance of members and friends. Among those present were the Rev. A. J. Lauria, vicar of Emmanuel Church, Bolton, a near neighbour and friend of Mr. Scott's at Ainsworth; Dr Nuttall, of Little Lever, and Mr. Stott, secretary of the Ainsworth congregation. Mr. W. J. Warden, who presided, offered on behalf of the congregation the most cordial welcome to Mr. Scott. The Rev. A. J. Lauria said he esteemed it an honour to be there to offer his congratulations. He was sure they had made a wise choice, for Mr. Scott was one of his nearest and oldest friends. They had lived close together and worked together for the good of the people in the parish in which they lived; they had done their best to raise and purify the atmosphere of the parish for many happy years, and he testified to the affection in which Mr. Scott was held. Dr. Nuttall also spoke in terms of warm friendship of Mr. Scott, and wished him a happy and useful time at Southport. The Rev. J. E. Manning added his good wishes. He thought Mr. Scott would find there a very sympathetic people, an earnest people, and a generous people; a people who could appreciate what was being done for them. He did not see why that congregation should not take a greater, a more important position than it had done in the past, and be the centre of light. It ought to be a centre of social energy for the amelioration of the sufferings of the poor. The outlook was very bright, and they could look forward to a time of great usefulness in Southport and, he trusted, of great happiness. As a church they stood for precisely the same object as all the other churches stood for—the worship and service of God, and for the help and service of man; to bring God down to this world of man, and show that God was in their midst and with them. He could conceive no nobler mission for a church or for the leader of a church than to be able to convince men that God was in their midst. It should be the object of all the churches to spread goodness, righteousness, truth, and all that made for the good of society. It was delightful to hear Mr. Lauria speak as he had done, and if they could only come together in that spirit the Kingdom of God would be here in their midst. The Rev. J. C. Odgers and Mr. A. S. Thew having joined cordially in the welcome, Mr. Scott replied, and expressed warm gratitude for the way in which he had been received in Southport. Of those who had spoken he wished specially to thank Mr. Manning, who had done much kind service to that church during the interregnum. He wished also to thank his good friend whom he used to call the vicar. Those were good days they had had together, but it took two to make them. As soon as he entered the village the vicar was there to greet him, not as a matter of ceremony, but to show the hearty comradeship to a brother minister. There were some who did not look with pleasure on those amenities, but as he regarded every truth taught by the Church of England as essentially religious, and Mr. Lauria regarded every truth they held as religious, how could they be divided? They might look at many things from different points of view, but they made friendship and sympathy all the warmer and the closer. He also thanked Mr. Odgers, of Liverpool, and Dr. Nuttall, and the other friends from Ainsworth for their attendance. Mr. Manning struck the right note when he said the innermost meaning of the Christian Church

was to make God real; to bring Him down into the world of men. Men were bound to take an interest in the city or the town or village or where they lived if they really believed that God was in it. Sometimes men got impatient because they did not see the church doing what they called practical work, but that he believed was a very narrow and near-sighted way to look at church work. He liked to think of the church not as a noisy instrument, but rather like the light, the means by which we saw and yet itself remaining unseen. He expressed the belief that their opportunity at that church was exceedingly great. He hoped they might take advantage of it. On Sunday Mr. Scott entered on his ministerial duties, preaching morning and evening to large congregations, in the morning on "Beauty in Religion and in Life," and in the evening on "God's Reasoning with Men."

Stockport.—On the return of the Rev. B. C. Constable from the International Conference at Boston, a pleasant surprise awaited him in the form of a new Geneva gown, presented to him by the ladies of the congregation. On Thursday, October 24, a Welcome Soirée was held in the schoolroom, at which he gave an interesting address on his American experiences, and exhibited about 350 picture post-cards of American views mounted on white cardboard displayed round the room. On Sunday, October 20, the anniversary of the Sunday-school was held, when the Rev. Joseph Wood, of Birmingham, was the morning preacher. The Rev. H. Fisher Short, of Crews, preached in the evening. There were fairly good attendances, and the collections amounted to about £13. On Thursday, October 31, the School Dramatic Society organised a pleasant social evening in the schoolroom, consisting of songs, a dramatic sketch, dancing, and refreshments. There was quite a large attendance of young people, and the evening was much enjoyed.

Trebanos: Swansea Valley.—Some half dozen members of the congregation living at Wauncaeurgurwen, some miles away, thought it desirable to try the experiment of holding a Unitarian service there. So, on Tuesday night, the 29th ult., between thirty and forty went thither, their minister with them. They had a congregation of 500 in the public hall. The Baptists gave up a service in order to enable all who wished to attend. The Rev. J. Hathren Davies was the preacher.

Wolverhampton.—On Oct. 29 and 30 a highly successful sale of work was held in connection with All Souls' Church. On the first day the proceedings were opened by Mr. W. Byng Kenrick, President of the Midland Christian Union, Mr. F. Gaskell being in the chair. Mrs. Byng Kenrick, Mrs. Gaskell, the Rev. J. C. and Mrs. Street were also present. In the course of his remarks Mr. Gaskell said that the Unitarians of Wolverhampton desired to remove the impression that they were lodgers in the town by securing a permanent home. In addition to £100 already promised by the chairman to the Building Fund, that gentleman handed a further cheque of £100 to the minister as a contribution from his father, Mr. Holbrook Gaskell, of Liverpool. It may also be mentioned that the President of the Union has promised £100 when the first £100 has been raised. The sale of work on the second day was opened by Alderman Berrington (Church of England); Chairman, Rev. J. A. Shaw. The Revs. W. Dobson Bainbridge and W. Challenger (Methodist New Connexion), were present, and expressed their hearty goodwill. As on the first day the proceedings were marked by much enthusiasm. A sum exceeding £200 including donations was realised. It is necessary to state that this effort is part of a much more important project. The members of the congregation and the trustees, with the full approval of the Midland Christian Union, have decided to accept an offer from the Queen Victoria Nursing Institution to buy the present site and temporary buildings. A site equally well—or perhaps better—situated than the present one, and measuring 1,600 square yards, is to be conveyed to the congregation in exchange, with a substantial payment in cash, by means of which it is hoped to reach £1,000, and thus launch the larger scheme. The late Brooke Herford once said: "It is sometimes easier to do a big thing than it is to do a little one." The time has come to do a big thing in Wolverhampton.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 10.

Acton, Creefield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. W. COPELAND BOWIE; 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. J. BRUCE WALLACE, M.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS; and 7. At the Euston Theatre (Chapel closed).
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. DAVIS.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Mr. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. R. W. PETTINGER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worpole Hall, 7.
 Wood Green, Unity Church, 11, Rev. DR. MUMERY; 7, Rev. GEORGE CRITCHLEY, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. CHARLES HARGROVE, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

Established  50 Years.

Callard & Bowser
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, w.c.

CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Dr. G. DAWES HICKS.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGEES, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. CHARLES CRADDOCK.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Supply.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

DEATH.

BOYS.—On November 6, at 59, Grand Parade, Brighton, Gertrude Mary, younger daughter of the late Jacob Boys, Esq., of Ashcomb, Lewes, and of Mrs. Boys, Brighton.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have **VACANCIES** in their Commercial Departments for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

MIDDLE-AGED LADY desires Re-engagement as **USEFUL COMPANION** to Lady. Good references.—Miss K., 12, Eldon-street, Bury, Lancashire.

WORKING HOUSEKEEPER wanted.—Must be trustworthy, capable, clean. Good cook. Wages £24.—Write C., 197, Willesden-lane, London, N.W.

LADY WANTS EMPLOYMENT. Would do anything she could that was suitable.—Address. MIRIAM MILLER, 32, Spring-road, Bedford.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives **PIANO FORTE LESSONS.** Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

WILLASTON SCHOOL, NANTWICH.—The next Entrance Examination will be held at the School on December 3rd and 4th.—For particulars of admission on the Foundation apply to the HEAD MASTER.

BESTREBEN HIGH SCHOOL, 197, Willesden Lane, London, N.W.
 Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A **HIGH STANDARD** of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed

2 First Class Honours were gained.

6 Third Class Honours were gained.

12 Distinctions were gained.

R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.

One girl first in England, in German.

One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD and RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, W.C.

DUKINFIELD OLD CHAPEL and **SUNDAY-SCHOOL.**—A Grand Bazaar will be held on Thursday, Friday, and Saturday, Dec. 5, 6, and 7, 1907.

LONDON MINISTER, Experienced in Teaching, will undertake private tuition and special "coaching."—Apply M. INQUIRER Office, 3, Essex-street, W.C.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

Services and Conferences to be conducted by the Rev. JOSEPH WOOD, President of the National Conference.

Nov. 12—Tuesday, 8 p.m., Richmond. The Free Church, Ormond-road.

Nov. 13—Wednesday, 7 p.m., Horsham. Free Christian Church, Worthing-road.

Nov. 14—Thursday, 7 p.m., Brighton. Christ Church, New-road.

Nov. 15—Friday, 7 p.m., Maidstone. Earl-street Chapel.

Nov. 16—Saturday, 7.30 p.m., Stratford. Unitarian Church, West Ham-lane.

Nov. 17—Sunday, 11 a.m., Essex Church. The Mall, Kensington.

Nov. 17—Sunday, 7 p.m., Mansford-street Church, Bethnal Green-road.

Nov. 18—Monday, 8 p.m., Kentish Town. Free Christian Church, Clarence-road.

Nov. 19—Tuesday, 8 p.m., Dover. Free Christian Church, Adrian-street.

Nov. 20—Wednesday, 8 p.m., Final Conference at Dr. Williams's Library, Gordon-square, W.C.

NOTE.—The names of the churches given above indicate the most convenient centre for each group (as given on the large bills), but members of any Church of the Assembly will be welcome at any of the Services and Conferences. *FREDERIC ALLEN, Hon Secretary.*

LONDON DISTRICT UNITARIAN SOCIETY.

THE

AUTUMN MEETING

WILL BE HELD AT

ESSEX HALL,

ON

TUESDAY, Nov. 19, at 7.30.

JOHN HARRISON, Esq., in the Chair.

Addresses will be delivered by

REV. W. G. TARRANT, B.A.

REV. G. C. CRESSEY, D.D.

JOHN HARRISON, ESQ.,

and others.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.

TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bed-rooms (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central, Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

MR. R. B. HALDANE AND "PUBLIC OPINION"

The Right Hon. R. B. Haldane, M.P., Secretary for War, has addressed the following letter to the Editor of PUBLIC OPINION:—

WAR OFFICE, 1st October, 1907.

Dear Mr. Parker,

I think that in the new form of "Public Opinion" under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed on men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.

Yours faithfully,

R. B. HALDANE.

Percy L. Parker, Esq.,

Office of "Public Opinion,"

Temple House, Tallis Street, E.C.

PUBLIC OPINION.

A Weekly Review of Current Thought and Activity.

TWOPENCE WEEKLY.

Post free to any part of the World, 13/- Yearly, or 10/10 for the United Kingdom.

Patron—HIS MAJESTY THE KING.

THE

SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN, P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

36,474 Appliances given year ending September, 1906.
Average of 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co. Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

"THE SPADE AND THE SICKLE."

Monthly Sermons by Rev. Edgar I. Fripp, B.A.

No. 3 (November)—"God a Person."

Annual Subscription, 1s. 6d. 36, Manor Park, Bristol.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

EVERYONE who wants to be well informed on Current Affairs, including the Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

PREWETT'S
OLD ENGLISH
TRADE MARK
MILLSTONE FLOUR
TOWN MILLS,
HORSHAM, SUSSEX.

ALSO
SELF-RAISING FLOUR AND WHOLE MEAL.
Supplied in various sized bags.
AS SHOWN AT THE
MANSION HOUSE, JUNE 26TH 1907.
BY INVITATION OF THE
BREAD AND FOOD REFORM LEAGUE,
who recommend Household Flour, containing
80 % of the Wheat and Whole Meal in
preference to White Flour
Agents names on application.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW,
F. H. A. HARDCASTLE, RENEE,
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED at 3 and 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

ONE WITH THE ETERNAL.

ONE SHILLING NET.

FIRST NOTICE.

"Mr. Daplyn's book proves him to be an expositor of no ordinary insight and ability, and he clothes his exposition and commentary with a power of allusion plainly betokening the scholar."—*The Bookman*.

"These studies are certainly suggestive and the conclusion of the whole matter is eminently sound."—*Christian Register*, Boston, Mass.

THE PRIORY PRESS, High Street, Hampstead.

Pp. 776. Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

"* Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth Encyclopedia, 8 vols., 28/- (cost 45/- net). Maclaren's Life of the Master, 25/- net, for 8/6. Cassell's Family Physician, 4 vols., (30/- net), 12/6. Burton's Arabian Nights, 17 vols., £13 13/-. Julian's Hymnology, 21/- Encyclopedia Britannica, 1st Edition, 35 vols., half-morocco, in revolving polished oak bookcase, £16 16/-, pub. £65. Many other bargains. Everything that's a book supplied; no matter when published. State wants. Catalogue free. Books bought to any amount. HOLLAND BROS., Book Merchants, 21, John Bright Street, Birmingham.

VERY PRETTY AFTERNOON TEA

CLOTHS, pure Irish Linen, perfect texture, hemstitched and hand embroidered, 32 in. square, only 3s. 9d.—Write to HUTTON'S, 5, Larne, Ireland. Send for very interesting free samples.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

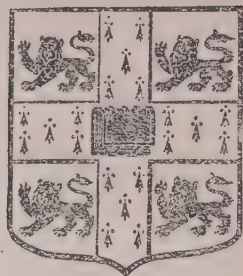
as follows:—	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.



CAMBRIDGE UNIVERSITY PRESS

8 November 1907

The Syndics of the Cambridge University Press, believing that many readers would be glad to have an opportunity of acquiring The Cambridge Modern History by small periodical payments, have made arrangements to supply it for a time on the instalment system.

The Cambridge Modern History is a general history of Europe and her colonies, and of America, from the Middle Ages to the present day. It was planned by the late Lord Acton, Regius Professor of Modern History; is edited by A. W. Ward, Litt.D., G. W. Prothero, Litt.D., and Stanley Leathes, M.A.; written by the most eminent historians of England, the Continent and America; and published by the Cambridge University Press.

An illustrated pamphlet has been prepared, giving an account of the origin, authorship and production of the History. This contains Lord Acton's original scheme, an important document never before published, long extracts from the work itself and particulars of the special terms on which, for a limited time, it can now be obtained. The pamphlet will be sent free of charge to any address on receipt of a postcard addressed 11, H. Department, Cambridge University Press Warehouse, Fetter-lane, London, E.C.

The Sunday School Association.

Just Published.] Cloth, 1s. 6d. net. Postage 3d.

THE PRACTICAL TEACHING OF JESUS OF NAZARETH.

As Found in the Gospel According to Matthew.

Thirty-four Lessons compiled by ARTHUR W. FOX, M.A.

The substance of these Lessons was given to a Bible Class held in connection with the Todmorden Sunday School Union, at which representatives of six Nonconformist denominations were present. The notes were found helpful by these; hence it is the compiler's wish to help other Sunday School Teachers, as far as he can. The main purpose of this little book is to bring out the practical teaching of the Christ, so that it may have its mighty influence in the formation of the character of the taught.

Ready.] Cloth, 2s. net. Postage 3d.

JESUS OF NAZARETH.

An Historical and Critical Survey of His Life and Teaching.

By ETIENNE GIRAN, Pastor of the Old Walloon Church, Amsterdam. Translated by E. L. H. THOMAS, B.A.

Unity says: "A remarkable and intensely interesting book. In a marvellously clear and graphic manner the author, through his translator, lays bare the results of the work of New Testament critical scholarship, takes his readers through simple analytical processes, enabling them to dissect the gospel records for themselves and to judge what is unhistorical and what is true. With this little volume in his hand, the intelligent reader who has also the ability to write is able to compile from the New Testament an approximately accurate account of the life and teaching of Jesus."

Ready.] Cloth, 2s. 6d. net. Postage 4d.

MANUALS OF EARLY CHRISTIAN HISTORY.

Edited by J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

THE EARLY CHURCH:

Its Orders and Institutions.

By A. HERMANN THOMAS, M.A.

This little volume is a sequel to the manual entitled *Christianity and the Roman Empire*, by the Rev. W. Addis, M.A. (1893). Assuming the relations to the State described in that book, it endeavours to delineate in simple terms the complicated phases of the internal growth and organisation of the Church.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, ESSEX HALL, ESSEX STREET, STRAND, W.C.

NEW PUBLICATIONS.

PAUL. By Prof. Dr. W. WREDE. With Preface by J. ESTLIN CARPENTER, M.A., D.Litt. Translated by E. W. LUMMIS, M.A. Crown 8vo, cloth, 184 pp., 2s. net, postage 3d.

"The book is written with vivacity and force, and the two chapters which deal with 'The Man' and 'His Life Work' help one to a clearer conception of the Apostle"—*Expository Times*.

RABBI, MESSIAH, MARTYR. A Modern Picture of the Story of Jesus By HERBERT RIX, B.A. Foolscape 8vo, cloth, gilt top, 80 pp., 1s. net, postage 2d.

The author of these short sketches of the life of Jesus here sets forth, as clearly and definitely as possible, a picture of the great Life as it emerges in our day, freed from the dust and distortions of tradition.

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS. By PAUL WERNLE, D.Theol. Translated by E. W. LUMMIS, M.A. Crown 8vo, cloth, 164 pp., 2s. net, postage 3d.

DAUGHTERS OF THE PURITANS. A Group of Brief Biographies. By SETH CURTIS BEACH. Crown 8vo, cloth, gilt top, 286 pp., 3s. 6d. net, postage 4d.

FOUR AMERICAN LEADERS. Essays on Franklin, Washington, Channing, and Emerson. By CHARLES W. ELIOT. Crown 8vo, cloth, gilt top, 126 pp., 2s. net, postage 3d.

FATHER TAYLOR. By ROBERT COLLYER, D.Litt. Foolscape 8vo, cloth, gilt top, 58 pp., 2s. net.

Father Taylor was the founder of the Seamen's Bethel in the Port of Boston, whose story is here briefly told by Rev. Robert Collyer with a fund of incident and anecdote that well illustrates the peculiar genius and unusual personality of the man.

THE UNDERSTANDING HEART. By S. M. CROTHERS, D.D. Crown 8vo, cloth, 186 pp., 2s. 6d. net, postage 3d.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3412.
NEW SERIES, No. 516.]

LONDON, SATURDAY, NOVEMBER 16, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	721
LEADER :—	
Association Sunday	
ARTICLES :—	
The International Sermon	728
The Unitarian Movement in England	730
MEETINGS :—	
Manchester College, Oxford	723
The National Conference	732
The Protestantenbond	733
CORRESPONDENCE :—	
Life and Organisation	726
Association Sunday	726
Mr. Vaughan's Criticism	726
A Protest	727
Presentation Portrait to Professor Upton	727
LITERATURE :—	
The Best of the New Theology	724
Articles in the Reviews	725
THE CHILDREN'S COLUMN	727
NEWS FROM THE CHURCHES	733
OUR CALENDAR	733
ADVERTISEMENTS	734

NOTES OF THE WEEK.

THE Martineau Memorial Buildings at the Octagon Chapel, Norwich, were opened on Thursday afternoon by Sir W. B. Bowring, Bart., of Liverpool, President of the British and Foreign Unitarian Association, in place of Sir John Brunner, who was unfortunately prevented by illness from being present. A brief service was first held in the chapel, at which a prayer of dedication was offered by the Rev. H. Enfield Dowson, and then, after the opening ceremony at the chief door of the new buildings, a meeting was held in the Memorial Hall, when addresses were given by the Mayor of Norwich, Miss Gertrude Martineau, and others. Mrs. Mottram announced that £200 had been received, and the collection amounted to £30. A full report of the proceedings will appear in next week's INQUIRER.

A WORD of very cordial welcome to the Rev. Eugene R. Shippen, of Dorchester, Mass., who landed in Liverpool last Saturday from the Leyland s.s. *Bohemian*, with Mrs. Shippen and the children. They have come to this country for a time on account of their boy's health, and we shall be delighted to have Mr. Shippen in the fellowship of our ministry. After graduating from the Harvard Divinity School in June, 1893, he came to Manchester College, and studied there during the first session in the new buildings at Oxford. Since then, from December,

1894, he has been minister of the First Parish of Dorchester, Mass., which is a suburb of Boston, and it is a grief to his people that he has felt obliged to relinquish that charge. Warm testimony was borne at his departure to the place Mr. Shippen holds in their affections and in the esteem of the whole community. Tribute was paid to his power as a preacher, his scholarship, his broad, catholic spirit, the high standard of his citizenship, his devotion to the welfare of his church and parish, and above all to his power of winning and holding affection. Mr. Shippen is looking forward in the first instance to something of the nature of a Sabbatical year in this country, but he will be glad to preach as occasion offers.

WE are publishing this week the first part of Dr. Hunter's International Sermon, preached in Arlington-street Church, Boston, Mass., at the recent Congress of Religious Liberals. Those who were present in the church will remember that the sermon took eighty minutes to deliver, and it will fill eighteen INQUIRER columns, so that it is not possible to publish the whole at once. The sermon, which is a noble and searching plea for greater depth of religious life—"De Profundis Clamavi"—is divided into three parts: (i) The Depths of Life; (ii) The Cry for God out of the Depths; (iii) The Divine Answer to the Cry. The three parts will appear from week to week in these columns.

THE many friends of Professor Upton will heartily welcome the announcement made in our columns this week by his colleagues in Manchester College. No teacher has won warmer affection from his old students than Professor Upton, and they will certainly rejoice with other friends and admirers in this opportunity of showing their regard for one of the most unselfish and modest of men.

THIS week we have "Association Sunday" (November 17), and next week "Temperance Sunday" (November 24), when the religious bearings of Temperance and Total Abstinence will be considered from many pulpits.

SIR LEWIS MORRIS, author of "Songs of Two Worlds," "The Epic of Hades," and other poems, died at Carmarthen on Tuesday morning, being seventy-four years of age. We notice that in *Who's Who* he is modestly described at a "Writer of Verse." A native of Carmarthen he was an ardent Welshman, and did excellent work for higher education in the Principality.

THE United Methodist Church, which must be getting used to its new name and its triune nature by this time showed itself to the world by way of a bazaar in Sheffield last week. The Master Cutler, who acted as chairman, referred to the union of the three Methodist denominations as a very important event, and said the union must be very encouraging to every broad-minded man. They were all making for one end. It was not too much to ask all professed Christian men to sink their preferences in regard to Church organisation, for the immense benefits which would accrue from union. Frankly he would like to see union carried much further. He would like to see every Protestant denomination united into one huge solid church, and, they would excuse him for saying it, he would like that church to be the Church of England!

"EXAGGERATED Independency" is the theme of the Rev. G. C. Britton in an article in the last issue of the *British Congregationalist*. Mr. Britton, who, by the way, has recently been installed as assistant to Mr. Silvester Horne, at Whitefield's Central Mission, has some terse and practical things to say on the subject. He sees significance in the use of the expression in a paper with which is incorporated the *Independent*. The term has had its day, and must go. Independence is too near of kin to isolation and indifference. "As soon as you admit any kind of union or interaction or co-operation, you must destroy the independent character. The fact is that in all useful work in the world, and especially in distinctly Christian work, there is no independence. Independency is admittedly not a good thing." Mr. Britton is quite willing to dismiss Independency, and in its place to have a strong Congregationalism, a linking up of strong and weak churches in their several districts and towns in a comprehensive Congregational Church. He recognises that such a change would necessitate sacrifices, but he believes most of the ministers would welcome it, and that deacons and congregations might be educated to it.

Is restatement of doctrine denial? Obviously not necessarily so. Yet, as obviously, some restatement is denial. By delicate gradations the one may pass into the other, though to determine the precise point at which it does so may require no inconsiderable skill and judgment. Much also depends on the mental habits of the judge. He who, in restating the doctrines of the Atonement and Resurrection, shall repudiate the substitutional view of the one and the physical view of the other,

shall be deemed by many who hold these views to have denied the doctrines altogether. For to them, it is their view or none. This distinction is peculiarly interesting at the present moment in view of the action of the governors of Montreal Methodist Theological College, who have called for the resignation of Professor Workman, on the ground that he has denied the fundamental doctrines of Christianity. And Dr. Workman's defence is, "I have not denied any essential doctrine of the Church, nor repudiated any fundamental principle, but have simply tried to give a re-statement of certain doctrines in accordance with the critical interpretation of the New Testament." But, whether justified by the facts or not, a majority of those who sat in judgment on Dr. Workman has decided that his re-statements have carried him over from the sphere of affirmation into that of denial.

It would be doubtfully fair in any sectarian controversy to quote the confessions of a church against itself, or to wound it with the rebukes of its own leading men. But for the purpose of this paragraph, it is lawful to cite the statement of the Rev. E. Lloyd Jones that in Liverpool "the net result of twenty years' work, with an increased ministry and a larger number of churches, was that there were not more than fifty-nine persons in the Wesleyan Methodist churches of Liverpool to-day to one hundred twenty years ago." And that in Manchester, within living memory, "there were more people in Oxford-road Chapel on any given Sunday morning than are to be found in the whole of the Oxford-road circuit on any Sunday morning to-day." As every reader of this paper will know, the lament is quoted in a spirit of sympathy. We have had repeatedly to deplore a similar lack of success. When Mr. Jones says that "the permanent cause is that the natural mind is enmity against God," he uses language, scriptural though it be, which somewhat repels us. Yet if ever we have admitted that, the element of selfish fear being eliminated from men's minds, they become less eager to know God's will, less forward to do it, less disposed to confer with themselves, and with one another about it, we have by implication admitted a state of things much like that alleged by Mr. Jones. The conclusion, after all, need not be disheartening. The "permanent" evil is not eternal. When a group of people are found who trust God and do not hold aloof from Him, who manifestly take delight in learning and doing God's will, even now they attract others to join them. The mere appearance of devotion and heavenly joy, though transient and superficial, has often a temporary effect for good. Deep and heartfelt religion tends to arouse men to repentance as the dawn tends to awaken the sleeper. If we could obey the prophet's admonition to arise and shine, men would begin to awake and wonder that they had overslept.

THE Committee of the London Centre of the Methodist Union for Social Service passed a resolution the other day as follows:—

"The committee, in view of the demoralising tendencies manifested in the

Press, expresses its sympathy with all journalists and newspaper proprietors who are trying to maintain the high tradition of English journalism, and are co-operating in mitigating the evil. It urges Churches to exert the utmost influence to discourage journals which have left, or are leaving, those honourable traditions, and it protests against newspapers and magazines prompting circulation by competitions which are in the nature of a lottery. It further appeals to the police authorities to take action in repressing papers of obviously immoral tendencies, and recommends all who value the purity of the young to be more vigilant in preventing and protesting against the evil, and in arousing public opinion on the subject."

As far as it goes the resolution is timely and sensible. Meantime there are one or two kindred evils that might make matter for supplementary resolutions. Why do avowedly Christian papers by advertisements sometimes broad and sprawling, at other times sneakily small and hypocritical, encourage ignorant people to spend their money on quack pills and syrups? Why encourage methods of trading that are manifestly demoralising, as when foolish and short-sighted people are invited to avail themselves of an offer of many pounds' worth of goods by paying two and sixpence down? Christian admonition to be good is nullified by these emphatic invitations to practical folly.

THE "Baynton" who contributes to the current number of the *Hibbert Journal* a discussion of the ideal of Mr. Lloyd Thomas's "Free Catholic Church," is our friend the Rev. R. W. Boynton, of St. Paul, Minnesota, who represented the American Unitarian Association at our anniversary meetings last Whitsuntide. Mr. Boynton stands up for the virtues of a strenuous Protestantism, and distinguishes between *Catholicism*, which he distrusts, and *Catholicity*, which he welcomes, as "an inner grace of appreciation that can belong only to a free spirit."

MR. A. C. BENSON's contribution "At Large" to *Cornhill* this month is on "Travel." It is as usual a charming essay. "As I grow older," says Mr. Benson, "I tend to travel less and less, and I do not care if I never cross the Channel again." One reason is that there is so much that is beautiful at home—things perfectly beautiful close at hand. Then people so often travel to be kept from thinking, and that is not what Mr. Benson wants. "I am quite as much at a loss as anyone else to say what is the object of life, but I do not feel any doubt that we are not sent into the world to be in a fuss. Like the lobster in *The Water-Babies*, I cry, 'Let me alone; I want to think!' because I believe that that occupation is at least as profitable as many others."

"NOTHING, it is true," says Mr. Benson, at the conclusion of his essay, "can give us peace; but we get nearer it by loving the familiar scene, the old homestead, the tiny valley, the wayside copse, than we do by racing over Europe on the track of Giorgione, or over Asia in pursuit of local colour. After all, everything has

its appointed time. It is good to range in youth, to rub elbows with humanity, and then, as the days go on, to take stock, to remember, to wonder, 'To be content with little, to serve beauty well.'"

WE are informed that in consequence of the arrangements made for the visit of the Rev. Joseph Wood to Stratford this Saturday evening, the "At Home" to be given by the Laymen's and Women's Social Clubs has been postponed until Saturday, January 25 next.

WORKERS' AID SOCIETY.—The secretary begs to remind members that their contributions are due at the end of the present month or very early in December. She has the pleasure of thanking the members of the society for their constant and generous help, and for the good quality and usefulness of their contributions. The Workers' Aid Society was founded in 1891. Its object is to help to provide suitable clothing for the little children in the Winifred House Nursing Home, and its members are required to contribute two garments and a subscription of sixpence yearly. A second object of the society is to send any garments not quite suitable for invalid children to the various London missions in poor districts, which object, during the late hard winters, has become increasingly popular with the members. The sixpenny subscription being more than is needed for the expenses, has helped to provide more garments for this latter purpose. Although in the sixteen years of the society's existence new members have always stepped into the places left vacant from various causes, the membership itself has increased very little, and it has been suggested that a short account of the work of the society might lead others to join it. In the second year the number of members was 32. Since that time it has occasionally risen above 40, and it is now 37. It would be a great pleasure to double that number. The object is a good one, the effort required is not very great, and the contributors may have the pleasant consciousness that their gifts are well applied and much needed, and that they are really aiding the workers in their arduous and devoted work. Any further information will be gladly supplied by Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

To put the intellectual danger of mysticism into the language of philosophy, we shall have to say that the danger is lest the distinction between subject and object should be lost. The union of man with God must be like a marriage. The more perfect the union of will and feeling between man and woman in marriage, the more perfect is the marriage. But the very essence of marriage consists in the separate personalities of the two thus joined together. It is the sense of union, not with self, but with another than self, that constitutes all the beauty and solemnity of marriage. And in like manner it is the sense of union with Another, even with God, always other than self, however self be penetrated by God, that constitutes all the truth and holiness of religion.

R. A. Armstrong,

MANCHESTER COLLEGE, OXFORD.

PUBLIC MEETING IN BIRMINGHAM.

WHEN it was decided by the Trustees of Manchester College last January to hold in future only one annual business meeting (instead of two as heretofore), and to hold it in June, at Oxford, it was urged that another new departure also should be made and that every year a public meeting on behalf of the College should be held in some great centre of population, that so renewed interest in the work and the ideals of the college might be wakened in all parts of the country in succession. Birmingham, as the centre of the Midlands, and the home of the President, was chosen for the first of these meetings, and on Thursday evening, November 7, the meeting was held, in the Temperance Hall, Temple-street.

The President, the Right Hon. WILLIAM KENRICK, took the chair, and was supported by Principal Carpenter, Professor Jacks, the Rev. H. Enfield Dowson, Chairman of the College Committee, and the Rev. Joseph Wood. The treasurer, Mr. Charles W. Jones, was also to have been present, but was prevented by indisposition. The churches of the district were well represented in the audience of about three hundred.

THE PRESIDENT, in opening the proceedings said they had been sorry to hear from Mr. Charles Jones that he was unable to be present. The object of that meeting was to make the claims of the College on all free and non-subscribing churches better known and appreciated, and to gain the support of all who desired to aid in the spread of religious truth. It could not be said that Birmingham, up to the present time, had taken its share in the work in any way commensurate with its population and importance, and with what, he ventured to think, was the intelligence and public spirit of the inhabitants. Referring to the list of subscribers in the last annual report, he found that apart from London, there were five cities and towns which headed the list. Manchester with 50 subscribers, contributed £108 8s.; Liverpool, with 41 subscribers, £187 2s.; Leeds, with 26 subscribers, £58 19s. 6d.; Bolton, with 18 subscribers, £34 17s.; and Birmingham, with 15 subscribers, £33 12s. Thus Birmingham, was fifth on the list, but ought, in his opinion, at least to be third. He quoted figures to show how urgent was the need for more support, there being an annual deficiency of some £500, and the inevitable steady loss through death of annual subscribers. Urging the claim of the College on their support, the President quoted from the last annual address of the committee, an expression of their desire, in connection with the appointment of Professor Henry Jones, "that the College should be recognised by earnest minds as a place where the best and highest thought is engaged in dealing with the ultimate problems of religion in a free and reverent spirit"; and this concluding passage of the address:—"They see a desire for freedom of thought growing in most of the Christian churches. They see a growing dislike of denominational names, and creeds and barriers in many religious teachers and thinkers. They see the principles of Manchester College, con-

sciously or unconsciously, accepted by men who, while they may be divided in opinion, are united in spirit. It is with a great hope that they see the larger liberal movement in Christian thought to-day. They feel that Manchester College by its complete freedom, by its love of veracity, by its reverence for whatever is good and true in all the creeds, has an ever-increasing opportunity of doing work on behalf of truth and unity in religion."

Belief which was formulated in the articles of a creed, the President said in conclusion, must become, sooner or later, a dead belief. A living belief must grow and expand untrammelled by creed. That was recognised by their non-subscribing churches, and it was the very foundation of Manchester College.

The Rev. H. ENFIELD DOWSON, referring to the reasons which had led to the holding of that meeting, spoke with warm affection of Birmingham, and of the president, who bore a name highly honoured in that college. He spoke with enthusiasm of his *Alma Mater*, of the principle of non-subscription, the unpledged spirit and the holy quest for truth, by which their churches also had been inspired. They were glad of the freer movement of the "New Theology" in other churches, and hoped it would prosper, but that was no reason why they should now sing a *Nunc dimittis*. If their cause was now about to triumph, they must be in at the triumph. They gained a new confidence through the work Mr. Jacks was doing, in the *Hibbert Journal*, one of the finest works a minister could undertake. It was a great day in which they lived, and if the promised land was opening before them, their feet must not be the last to enter in. His prayer was that Manchester College, in the coming time, might be the home of culture and the shrine of liberty, as it had been in the past, and so be a model to all the churches.

The Rev. L. P. JACKS, speaking of the ideals of the ministry, said there were certain essentials on which he should not dwell, because no one was likely to overlook them. He need not argue that the ideal minister must be a religious and a good man; but there were other aspects of the ideal more likely to be forgotten. The ideal minister was one who had an intelligent understanding of the deepest needs of the age in which he lived, and profound sympathy with those needs. The ideal minister was simply a Christian gentleman. He defined it in that way, because that was the ideal for every man, and the minister could not make a greater mistake than to assume to himself any kind of professional character, which he could not share with all men and women. The ministry which should win back the respect of mankind in the present day must be based not on the professional ideal, but the human. When he spoke of the Christian gentleman he used the term, not in any corrupt sense, but as it might be used of any man, whether born in a cottage or a palace. He was one who was keenly alive to all the needs of those about him, and regarded it as his highest duty and greatest pleasure to help others in satisfying those needs. He was one who, by thinking of the needs of others and doing his best to satisfy them, had learnt the art of

forgetting himself. And there was no occupation so well fitted to the character of the gentleman as that of the ministry. That was the ideal occupation for him. In no other calling could so much be learnt of the needs of others. In no other calling would they find so many opportunities of satisfying the needs of others, or find it so easy to acquire the art of forgetting themselves through devotion to the interests of their neighbours. The gentleman was wanted everywhere, but nowhere so much as in the ministry. The working classes, it was said, liked a gentleman. So they did, but with a very fastidious taste. They knew the real sort from the spurious. Proceeding to ask what a theological college could do towards realising that ideal, in the furnishing of Christian gentlemen for the ministry, Mr. Jacks pointed out that the churches must first furnish the material. The way to make a Christian gentleman, he added, was to treat him as one, and that was how they tried to treat their students at Manchester College. It was not treating a man as a gentleman, to try and force your opinions down his throat, or to penalise him if he refused to accept your opinions. In ordinary life that was recognised as a breach of good manners, but there had been curiously little recognition of it in the realm of theology. What they aimed at in Manchester College was to bring before their students the widest possible range of facts, and then to leave them to form their own opinions, and respect them when formed. They were happy in the effort to impart knowledge. They did not neglect the old traditional subjects, but no longer laid exclusive emphasis on the Bible. They went beyond the Bible for the range of studies proper for an ideal minister; they took the great subject of human character, the principles on which human character was based, and those deeper truths of philosophy on which they rested in their turn. Nor did they confine their attention to the character of the individual man, but studied human society. Manchester College, he believed, was ahead of all other theological colleges in the country, in the thorough manner in which the study of sociology, the nature and structure of human society, was carried out, and that it was so was largely owing to the efforts of Principal Carpenter. They were making an honest attempt to turn out Christian gentlemen, to send them forth to the work of the ministry, but the possibility of their success must depend on their having the right material. Send us some of your raw gold, he said in conclusion, and give us the chance of showing what we can do.

The Rev. JOSEPH WOOD, who followed, said that the supply of students for the ministry, their maintenance and education, was very much a layman's question. They had a very high ideal of the qualities they wanted in a minister; but if that was so they must take the proper means for getting what they wanted. It came very largely by training, by education, and noble influences at college. They must provide adequately for the training and the maintenance of the students at College. Preaching power was the great thing wanted in their churches, and the power of the pulpit nowadays must depend on the force of the man in it. They must get the right kind of man and then train him for the work. Bishop

Gore had recently said that the Church in future would have to draw more and more from the artisan and cottage class for its ministry, and there was advantage in that, for such men would best understand the needs of the people. So it was with them also, Mr. Wood added. Among the working classes there was plenty of moral enthusiasm, but it must be trained. The very rise and strength of the Socialist movement was a tribute to the moral feeling in the hearts of a great many people. They could turn that moral feeling into a religious channel if they only went about it in the right way. They could get the men, he believed; but they would have to be maintained, as well as trained, at College.

The Rev. Dr. CARPENTER gave the last address, and having told of the cordial reception given to the college on its opening at Oxford, fourteen years ago by a distinguished group of academic teachers, as proof of the breaking down of the old division between Anglican and Nonconformist, proceeded to speak of the nature of their studies at Manchester College. The growth of knowledge in theology, as in other subjects, had led to a great extension of the need for specialised teaching. It was no longer possible for one or two men to be masters of the field of knowledge needed for the equipment of the minister. For the right understanding of the Bible itself, there was need of the freest interpretation, the widest knowledge and the most careful criticism; and so with philosophy, and with the history of the church, and the history of religion, which were all related to one another and far beyond the power of any single mind to master or to teach. The college required a group of teachers for the several branches; and so with social ethics, applied to modern needs, and the relation of the ministry to these.

By planting the college at Oxford they had given a kind of challenge to the University, and they must have as full an equipment as possible. It was the sole representative there of the principle that liberty was the only basis for the scientific study of theology. Oxford accepted that principle in other fields; but when would its doors be open in the same way to free theological teaching? As a welcome sign of progress in that direction he mentioned the fact that in the programme of the Summer Extension meetings the unofficial theological lectures at Manchester College were announced equally with the lectures of the Dean of Christ Church; and at those lectures they had had large attendances. That was one example of the way in which at Oxford they had opportunities of teaching which extended their influence far beyond the little group of their own students; and of their own students he found, on comparing the lists, that they had fifty per cent. more in the college at Oxford than in an equal period immediately before the removal. You have planted us, said Dr. Carpenter, in the face of the University, given us a most beautiful building, an extremely valuable library (but with extraordinary gaps), and a chapel;—one of the most precious influences of the college; but it has all to be maintained. As to the financial maintenance of the students, that, he said, was a very serious burden, which no college ought to have to bear. They needed a

different kind of organisation to bring up the students; the right course, he held, was for the churches, through their National Conference, to establish a College Board which should be charged with the care of students for the ministry. On the future maintenance of the college at Oxford there depended something more than the welfare of the group of churches with which they were intimately connected, the hope of the gradual widening of theological co-operation, and the recognition, which the future was certain to bring, that however the old theologies might crumble, and the institutions of the Church be modified, religion was a permanent possession of the human heart, and could never be taken out of their lives.

The PRESIDENT, in bringing the meeting to a close, moved a vote of thanks to the speakers, which was carried by acclamation. This was acknowledged by Mr. Dowson, who made one more appeal, with humour, earnestness, and good hope, for a larger measure of support.

THE BEST OF THE NEW THEOLOGY.*

THE clearest head and the most human outlook among the New Theology writers have combined to give us, in these Bradford addresses, all that is most vital and permanent in the movement. It would have been pleasant, and more than pleasant, to be one of the increasing crowd that listened to them—the manner is so direct, the treatment is (for the purpose) so sufficient and full, and there is the apt and forceful way of putting before untrained minds just the essentials of the controversy, which are as fateful and momentous to them as to others. The simple call it simplicity. If our Association wanted a new pamphlet they could scarcely do better than take this one and scatter it broadcast. The dangerous pitfalls of the New Theology road are, for the most part, fairly well avoided. "Immanence" has not engulfed Mr. Williams' Theism. "We are of Him, but we are not He. *The identity of God and man is a contradiction in terms; the oneness of God and man is a necessity of life.* [Italics ours.] If God were not other than man He could not be God to man. Yet if God were not in man, man could never grow Godlike, and religion would be impossible." Mr. Williams' presentation of this subject will do much to counteract the exaggerated stress laid upon Immanence—natural enough to men anxious to come to terms with Science, but harmful in the long run to properly religious considerations. Perhaps Mr. Williams himself scarcely realises how little of novelty there is in the Immanence idea. It certainly is novel as set against prevalent notions of the early nineteenth and the eighteenth centuries. But *all* religious men, when not absorbed in mere theory, have cherished the kernel of the Immanence truth, for the teaching of God's near presence in the world meant this, whether in the storm and earthquake, or in the life of moral societies, or in holy places. The attack of the prophets upon idolatry may be regarded as an ancient reaction from

Immanence to Transcendence. "Have ye not heard? To whom will ye liken God? A graven image? Lift up your eyes on high and see who hath created these. There is no searching of his understanding." Paul's address to the Athenians, again, is a strong blending of the two aspects of the one truth. "He dwelleth not in temples made with hands; yet he is not far from each one of us, for in him we live." Mr. Inge, in his Paddock Lectures, has tried to show that "the doctrine of the Divine Immanence in the human heart never became quite the central truth of theology till the time of the mediæval mystics," and quotes the elder Eckhart: "God is nigh unto us but we are far from Him; God is within, we are without," &c. But this can be paralleled in all ages. Even Miracle was a more or less clumsy way of bringing out the same thing; and it is curious to observe that, whereas the whole trend of the New Theology is supposed to be away from the miraculous because of its Immanence teaching, it often uses the Immanence idea to support a view about Jesus which is nothing but the miraculous revived (God being *so much* immanent in Jesus that Jesus can be put apart and called God). But there is no confusion of that kind in Mr. Williams' work. His treatment of the Virgin Birth is a model of rapid, convincing exposition. Another example of the same art is the address on "The Character of Jesus: Was he Sinless?" In his chapter on "The Authority of Jesus" we could wish that Mr. Williams had gone a little deeper. He begins by disposing of the ordinary notions of an external authority, in a trenchant manner that leaves nothing to be desired. If the authority of Jesus is to be maintained as external in its nature, then an examination of the gospels shows how fragmentary, how conflicting, of what very different values are the "authoritative" records. And if we accept certain sayings of Jesus as securely authentic, the larger number of questions on which a modern man desires guidance do not even faintly enter within the horizon of the Master's interests. If, then, authority is really within ourselves and moral, the question arises, Is every man to be his own authority? The answer is, "No man is a mere individual; the content of his individuality is a social content; he is rooted in society and in history. He must think for himself, but he cannot think at all without the help of others. . . . So far from the man being his own authority, he feels that he is only one interpreter of an authority which is much greater than any individual property. He gets to feel that he is greater than he can comprehend. . . . This is the experience that has led men to believe in God, and it is this same experience that has brought them into societies that they might help one another to know him. . . . The richest personalities are the greatest helpers. . . . *Like us, yet above us*—that is the condition of mastery." Never was so lucid a statement of a great *crux* in theology and social philosophy. What the whole tradition of Benthamism, with its allied schools, was dead to, what the Idealisms of the Chair have been striving to formulate for a century, is here baked into common bread! Yet it seems

* "The New Theology: an Exposition." By Rev. T. Rhondda Williams. (Lund Humphries & Co., 1907.) 1s. net.

to us to be capable of still further application. On the question *how* can the influence of Jesus be so potent and so necessary to us, Mr. Williams sets us well on the right road; but on the question *what* is his influence, there is a want of fulness and definiteness in the statement. There is too much of the tendency to explain the influence of Jesus (following Professor Peabody's article) as that of a "strong man," a "magnetic personality," the kind of remarkable person who might head a chapter of "The World's Striking Figures," and whom a romanticist poet might take for a subject. After Romanticism generally comes Decadence. Mr. Williams regards the exalted estimation in which Jesus came to be held after his death, as the result of "a process of idealisation." And he justifies and rejoices in the fact. "It is only through idealisation, after all, that you get at the deeper fact. You cannot do justice to historical worth until you recognise its symbolical worth; you cannot do justice to a good character until you have idealised it." So the Christ-Ideal sprang up. This Christ-Ideal "has shown its capacity to widen with life, to stand for more and more. Every enrichment of life becomes a further enrichment of the Christ-Ideal which keeps ever ahead of us, urging us on." Assuredly we can have no quarrel with what Mr. Williams means here. It is only the word "idealisation" that does not run quite smoothly. Mr. Williams believes that the "ideal" did actually reproduce and symbolise "the main qualities of the historical Jesus"; so that no mere imaginative figment is intended. Still, what we are in need of, and what the New Theology men do not give us, is a new picture and a new interpretation of Jesus: a view of him that shall not merely accompany, but shall be the unique and proper result of whatever clearer spiritual perceptions the New Theology may have brought into the world. We want, that is, a truer religious view of Jesus, not only a truer sociological explanation of him. We want to know how he *saves* men; for he does. Men need an Ideal; but they need other things.

This brings us to the deepest issue of the movement. Mr. Williams loyally supports his comrades when they say that "Sin is selfishness"—even "only selfishness" (p. 27). It is true that he does his best to take off the awkward implications of this crudity. But the statement is to stand. We can see that it is necessitated by the idea that individuals form part of a great Whole. "Living for the self at the expense of the whole," in Mr. Campbell's words, is sin. Now, it is true that sin is always selfish. But this does not justify us in defining sin as selfishness. Sin is always un-useful, but the Utilitarians were not therefore justified in defining sin as disutility. There is a deeper depth in this matter. Sin is against God. You cannot feel selfish towards God. You cannot wrong or injure God. You can only wrong or injure and be selfish towards your fellows. Sin always does entail the breach of our social relationships, but it involves more than this. And, if we think not of the social whole but of the cosmic whole, it is obvious that we do not feel selfish towards it. Mr. Inge quotes from

the Stoics that a selfish man is a cancer in the universe. But on the theory we are considering a selfish man is as much an organic part of the universe as a loving man, for sin is regarded as a necessary stage of our progress. It is plain, then, that this notion of whole and part, and sin as selfishness, explains nothing. Sin is a breach of a quite special personal obligation; it is disobedience to God, not merely injury to men. The New Theologians, in fact, have missed the point of the modern difficulty in this matter. Tired of the morbid emphasis laid upon the "sense of sin," they reply, "The higher man is not now worrying about his sins," and they devolve upon a merely sociological view, and lose altogether the religious view, of sin. The modern point to be seized is not that men have lost the sense of sin, but they have lost what the sense of sin did successfully conserve for a former time, the sense of personal obligation, of direct moral relationship, to God. Mr. Wicksteed, in his Leicester Conference address, rather seems to assume that they have not lost this. But the New Theology movement comes as a symptom showing the contrary, and as a defence of it; for it does not keep clear the distinction, which Mr. Wicksteed maintains, between religious and social relations. And just for that reason it cannot return upon our social relations and show their deeper significance, their religious implications—the vision of God which they mediate for us; the invisible Church they prefigure; in fact, the whole power of "atonement" and solidary Redemption from Sin, implicit in humanity and gathered up in Christ.

W. WHITAKER.

ARTICLES IN THE REVIEWS.

The *Contemporary* this month has two articles of very special interest. To the first of these, Mr. Addis's article on "The Pope's Encyclical and the Crisis in the Roman Church," we have already briefly referred. Having spoken of the liberal Catholic movement, and especially of M. Loisy and Father Tyrrell, Mr. Addis concludes that for the Roman Church the proud boast *semper eadem* is for the present gone, and the semblance of unity has vanished also." The Pope, indeed, thinks to crush out all error by the weight of his authority, but the Pope, says Mr. Addis in conclusion, "forgets that he is not in the Middle Ages, that the wounds of criticism must be healed by criticism, that error cannot be refuted by denunciation and espionage. He has done his best to make Romanism an impossible creed for educated men. He may succeed in expelling 'modernists' from the Church, though they are spread in many lands, represent the utmost variety of interests, philosophic, critical, and social, and possess learning, ability, and personal influence in a church which has none of these precious qualities to spare. The Popes have won such victories in the past, but they have been Pyrrhic victories. They drove out Luther and lost the allegiance of the most progressive nations in Europe. They crushed Jansenism, and the result may be seen in the France of the Revolution and the

France of to-day. The Church of England has faults of her own. But she has not proclaimed war against knowledge; she has not lost faith in candour, and truth, and justice."

The other article to which we refer is the first part of a vigorous polemic on "Idealism and Politics" by Professor Henry Jones, The crucial matter, in which Professor Jones, replying to Mr. Hobhouse, proposes to deal with the charges brought against the idealist philosophy as being socially retrograde and fatal to a sound morality, will come in the second part; but in this first article there is a refreshing defence of the English people from the indictment of Mr. Hobhouse's little book on "Democracy and Reaction." That book, says Professor Jones, contains a picture of this nation drawn by passion, a passionate indignation kindled at the time of the South African war. He himself evidently shared that passion, for he says: "Those events have left a stain upon the national honour and nothing can quite remove it; not even the unexampled magnanimity shown by British statesmanship in restoring freedom to the conquered people. The blatant imperialism and reckless greed which helped to bring about the conflict and the sane and far-sighted imperialism which, so far as possible, has removed its evil effects, will stand upon the pages of our history in a contrast which nothing can mitigate." But both must be taken into account in any judgment of our people, and Professor Jones's criticism is that Mr. Hobhouse has played too exclusively the part of the denunciatory prophet, blind to the more hopeful signs in the nation's life. "Beneath, beyond, all around the frothy foam of moral scepticism and intellectual sophistry there are the deep waters of the wide, swinging ocean making eternal music beneath the stars. England is not sceptic. England is not indifferent to the issues of right and wrong. Our country is not hardened to all pity, nor is it deaf to the cries of the wronged and oppressed, whether within or without its gates. . . Can it be that our modern prophet has dwelt too long amongst the politicians, the journalists, and the financiers, and mistaken the green-room for the stage on which is veritably acted the great drama of our national life."

The article in the *Albany Review* to which we would draw special attention is that on "Peace and War" by Mr. G. Lowes Dickinson. He examines the chief arguments in favour of war, as ultimately a benefit to the race, and shows how fallacious they are, and effectually disposes of the pretence that war is inevitable in the life of nations, by a kind of law of Nature. "If we do not know the 'laws' of history, we can at least observe that its process has involved, so far as our knowledge extends, a gradual enlargement of the areas within which peace is maintained, and a gradual substitution of judicial for military methods. The development which has led to the disappearance of the blood feud and the duel, and to the substitution of a few great empires for a larger number of warring communities may, quite conceivably, end in the creation, first in the west, and ultimately throughout the world, of a federal unity. . . . If anyone wants soberly to interpret history, he can at least

as plausibly interpret it in the sense of peace, as in the sense of war."

The *Nineteenth Century and After* has an article on "The Portent of Yarmouth" by Mr. G. W. E. Russell, the portent being that at the recent Church Congress the Bishop of Norwich brought forward the subject of disestablishment as matter for serious consideration, within the sphere of practical politics. There is also an interesting article by Mr. H. W. Horwill on "The Anglican Church in America." The Bishop of Hereford writes on "An Experiment in Rural Libraries for School and Home"; and Miss Edith Sellers makes one of her interesting contributions on "Foreign Remedies for English Poor Law Defects." She pleads strongly, among other things, for discrimination among the aged poor.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LIFE AND ORGANISATION.

SIR,—May I voice the feeling of some amongst us who are pulled in two opposite directions by Mr. Wood's paper on "Organisation," and Mr. Charlesworth's letter in your issue of November 9? When Mr. Charlesworth argues that organisation is the outcome of life but that there is not among us life to organise, it would seem to be a sufficient answer to point to Mr. Wood and many others, in whom "life" has been urgently calling out, these many years, in unmistakable tones, for organisation. We remember how at Liverpool, in 1903, the whole Conference rose to Mr. Wood's declaration that "Our very discontent is a sign of life. . . . A dead church does not cry out for fuller life any more than a corpse." The maxim "Only look after the 'life' and the organisation will take care of itself," is just the most useless kind of *laissez faire* brought back again. May it not be, indeed is it not generally the case, that the very attempt to organise is just the most splendid manifestation of the desiderated "life"? On the other hand, there is this much of force in Mr. Charlesworth's contention, that the hoped-for organisation ought to be the expression of the deepest life in our churches, and not merely a more efficient manipulation of our associations and funds, or a more business-like method of co-operating in the routine of our work. Mr. Wood has eloquently stated the case for combination. But, really, this is not the case that needs to be argued. We are all collectivists nowadays, and even the Tory party, as the *Saturday Review* said last week, cannot afford to be individualist. People are rather disposed to ask, "What further kind of combination is it that you propose as an extension of the combination that already exists among us? What is to be the principle of it? Mr. Wood's fiery and moving evangel of combination is plainly concerned with something far profounder than business re-arrangements or a representative scheme. It is *this* we want to hear about, to set us all crying aloud for his ideal; we want his interpretation of

that "life" which calls for organisation. Now Mr. Charlesworth has given us one interpretation of it as it might be, and I think he has got hold of the gist of the matter, but he expresses it in certain terms which, it seems to me, are inadequate to the fullness of his own conception. With him it is the democratic principle; and a man must be very dull, both in heart and head, who cannot see the religious implications and the spiritual beauty of that principle. As Mr. Lloyd Thomas so forcibly set forth in his letter of October 26, there is no need to commit the Church to Socialism in the party sense, and yet we can recognise the vast moral issues that are involved in the present state of politics, and throw all our weight on the right side in that struggle in which the Church and Socialism are, in different ways respectively, fighting for the same end. Still, the social question is not the whole of the religious question. There are larger interests at stake than those of material social progress. And while we agree with Mr. Charlesworth that organisation is not worth troubling about unless it is the outcome of a great religious development of man's nature, we think that our community has it within its latent spiritual energies to voice, not a partial need, but the deepest insight of our time. Now the deepest need of our time is a Church. The Church ideal is too noble and entrancing to be relinquished to the obscurantists. Shall we not set about developing our *denomination* into a *Church*? Our community ought to aim at being in little an image of what it thinks the whole Church of Christ should be. We want an organised expression of our religious life even more than we want more business-like methods of denominational work. We want an embodied ideal to which we can give ourselves with loving surrender and childlike trust and unquestioning obedience. We want a mass of men and women organised into a distinct body for fulfilling the thoughts of Christ and perpetuating his communion with God. What details of wise visitations (Mr. Wood's visits have set the example), of tender remonstrance, of stimulating "combinations," of merged prayers and submerged dogmatisms, does all this suggest. As a Socialist I am convinced that Socialism's battle is, in principle, already won. But this other is the ideal that future men will care for.

W. WHITAKER.

ASSOCIATION SUNDAY.

SIR,—As the recently appointed treasurer, may I be allowed the courtesy of your columns to direct the attention of your readers to the collections on behalf of the Association which will be made in a large number of churches on Sunday next, November 17? The Annual Sunday Collections give the members of our churches an opportunity of rendering aid in carrying on the missionary work of the Association.

The work which the Association is now doing is large and varied, and opportunities for additional work are constantly presenting themselves, especially in connection with the Van Mission movement. The executive committee are very grateful for the generous support of subscribers, whose number they hope will soon be largely increased. If Unitarians residing at a dis-

tance from any church, whose names are not already on the list of subscribers, will send their subscriptions to me at Essex Hall, I shall be pleased to acknowledge them, and to add them to the sum required to secure the anonymous subscription of £1,000 for the present year.

HOWARD CHATFIELD CLARKE,
Treasurer.

Essex Hall, London, Nov. 12.

MR. VAUGHANS' CRITICISMS.

SIR,—Your report of the annual meeting of the North Midland Presbyterian and Unitarian Association contains "a short summary" of a paper on "Our Opportunity" by the Rev. F. Heming Vaughan. I do not know how far the summary adequately and accurately represents Mr. Vaughan's position, which we are told was supported in the following discussion "with striking unanimity." But the report, as given, seems to me seriously misleading and unjust to our two principal organisations.

(1) Mr. Vaughan is reported to have said "Our official report fills one with dismay. The executive committee of the British and Foreign Unitarian Association, in this time of sheer indifference to any organised religion, talk about 'the need of protesting against theological doctrines which have not ceased to affect the minds and hearts of men.'" There is room, no doubt, for a difference of opinion as to the relative need and importance of "protest" against doctrines from which we dissent. A good many of those who have taken part in the Van Mission work (which, by the way, is carried on by the British and Foreign Unitarian Association), have been surprised to find how much still remains to be done in the way of clearing the ground before the more important work of religious re-construction can go forward. But be this as it may, I find it difficult to imagine how anyone, who has made himself acquainted with the work of the Association at home and abroad, with its financial and other help to more than 80 of our congregations, with the lectures and visits specially intended to foster definite religious life which it provides, with the literature which it publishes and distributes, can, on the ground alleged, feel "dismay" at its report. Anyone so afflicted might well be referred to acknowledgments of positive help which are frequently being received even from "Orthodox" ministers.

(2) Mr. Vaughan (or his summariser) then proceeds, "Our National Conference offers no better help. They apparently (*vide* reply to Boston International Congress letter) stand for nothing and rejoice 'in the spontaneous development of religious thought and life!'" The suggestion seems to be that the Conference sits with folded hands, complacently trusting that all will go well without any trouble on its part. If so, one might well ask, why join Association, Conference, or even congregation? But now, what was the occasion of the letter of which use is made in the above quotation. In anticipation of the recent meetings in Boston of the International Council, its committee applied to the National Conference to

contribute to a collection of "creeds, confessions, declarations of belief, &c.," which it had been instructed to prepare. It was in answer to this request that the reply was sent, as a mere matter of information asked for, that "our National Conference which consists of about 350 churches, has no creed, confession, declaration of belief, or obligatory ceremony of any kind, and particularly rejoices in its freedom from such fetters on the spontaneous development of religious thought and life." Is the truth of that statement denied? If not, what is the ground of complaint?

Mr. Vaughan (or his summariser) makes much play with the word "spontaneous." Well, it is not worth while to haggle over a word; but, *taken in its context, and in antithesis to the regulating and restrictive action of creeds*, "Spontaneous development of religious thought and life" does seem to me, at least, to express the desire and the aim of those who are free to seek, and to love truth, and truth alone.

JAMES HARWOOD.

London, November 12.

A PROTEST.

SIR,—I for one must protest against the language used by Mr. Page Hopps in the concluding sentence of his address at the Euston Theatre, as reported in your issue of last week. The words will be felt by many to be an outrage upon decency, to say nothing of charity. Whatever the doctrine of the Mass may be to Mr. Hopps, it is to countless thousands who hold it, as dear as life itself. Surely the attempt to turn it into ridicule is a method of warfare that in these days can only be described as "barbarous"!

EDWIN P. BARROW.

November 11, 1907.

PRESENTATION PORTRAIT TO PROFESSOR UPTON.

SIR,—In token of our unbounded esteem for Professor Upton, and in recognition of his great services to Manchester College, and to the cause of Religious Philosophy, we are making arrangements to present him with his portrait in oils. A commission to paint the portrait has been given to Mr. Leslie Brooke. We think that many of Professor Upton's friends, students and admirers will desire to be associated with us in this gift. Subscriptions of any amount not exceeding two guineas will be received by Mr. Jacks, 28, Holywell, Oxford, who will furnish any further information that may be desired.

JAMES DRUMMOND.

J. ESTLIN CARPENTER.

J. E. ODGERS.

W. E. ADDIS.

L. P. JACKS.

HENRY JONES.

THE region of man's life is a spiritual region. God, his friends, his neighbours, his brothers all, is the wide world in which alone his spirit can find room. Himself is his dungeon. His life is not in knowing that he lives, but in loving all forms of life.—George MacDonald.

THE CHILDREN'S COLUMN.

ENGLISH LITERATURE:

I.—SIR JOSHUA REYNOLDS.

THE famous portrait of "Admiral Keppel" in the National Gallery, which was painted nearly one hundred and thirty years ago by Sir Joshua Reynolds, is a picture that every British boy ought to be proud of. Equally famous is the painting of "Lord Heathfield," the hero who defended Gibraltar; he holds the key of the fortress in his hand, and looks out from the picture with a pleasant smile on his face, as though disclaiming any praise, but holding his head erect with the Englishman's conscious pride in having done his duty.

A portrait of Theo Gwatkin, the artist's lovely little great-niece, better known to us as "The Age of Innocence," is also in the National Gallery, as well as many other paintings by the same master.

Reynolds was our first great portrait painter, and the first president of the Royal Academy. He was born at Plympton, in Devonshire, in 1723. His father was master of the Plympton Grammar School, and educated his boy with his other pupils. Even when quite a little boy, Joshua spent his playtime in drawing on odds and ends of paper instead of playing games; he would have spent his lesson time in the same way had not his father insisted on his work being properly done.

There is a story told of Titian, the great Venetian painter, that as a child he made a picture on a white wall, using the juices of different flowers in place of colours; and this boy also, the little Joshua Reynolds, used to draw with a burnt stick on the white-washed wall of a passage in his home, as he had no money for spending on pencils and paints. At seven years old he made a drawing in perspective on the back of his Latin exercise, and one can picture the little boy's delight in producing the drawing, even though he risked reproof for idling in school time. The story does not say if he was punished, but his father wrote across the paper, "This is drawn by Joshua in pure idleness." A lady connected with the Reynolds family has this drawing still in her possession, and another one of a perch; perhaps the father felt proud of the latter, as he wrote this note upon it: "A perch, drawn not from another picture but from life."

Reynolds' first portrait was painted when he was about twelve years old, Parson Smart, a tutor, having sat to him. The boy, apparently, still had to use such materials as he could find, as this portrait, a life-size head, was painted in shipwright's colours on a rough piece of sail canvas.

At seventeen he was sent to London to study under a portrait-painter, Hudson, who, though far from being a clever artist, was the best master to be found for the boy at that time. No doubt, Reynolds was very pleased to be allowed to give all his attention to drawing and painting, as some time after going into Hudson's studio he wrote to his father, "While I am doing this I am the happiest creature alive"; but instead of serving his four years of apprenticeship he fell out with his master and left at the end of two years, returning to his father's home in Devonshire. From that time (1743) he began to paint portraits as his profession.

After the father's death, he made his home with two of his sisters until he was about twenty-six years old, when an event took place which brought about a great change in his hitherto quiet life. This was an introduction to the young Keppel, then Commodore of the English Fleet in the Mediterranean. The acquaintance between the naval officer and the artist fast ripened into friendship, and in 1749 Keppel invited Reynolds to go with him on his flag-ship to the Mediterranean, a trip of much less common occurrence for the landsman then, in the eighteenth century, than in our days.

After some time passed in cruising about, and in visiting Lisbon and other places of interest, Reynolds made his way to Rome, where he spent two years in studying the works of the great Italian masters, especially those of Michael Angelo. He then visited Florence, Venice, and other towns in Italy, returned to Devonshire in 1752, and shortly afterwards decided to settle in London.

Here he very soon had plenty of work. A beautiful painting of Commodore Keppel brought him into notice, and made him from that time the first portrait painter in England. The picture of Keppel, as admiral, which belongs to the National Gallery was painted many years later, when Lord Keppel was between fifty and sixty years of age.

Soon after coming to live in London, Reynolds met the great Dr. Samuel Johnson, and the two men formed a friendship which lasted as long as Dr. Johnson lived. He also counted amongst his chosen friends, David Garrick, Edmund Burke, and Oliver Goldsmith, and left portraits of all these celebrated men, but the only one in the National Gallery is that of Dr. Johnson. It is a life-like picture; the wise man seems to sit before us, frowning a little, with lips slightly apart, as if he had just made some witty or critical remark. Besides the portraits of famous men and women of his time, Reynolds' pictures of children are as lovely as any that have been painted. What can be sweeter than the little girl in "The Age of Innocence," in her white frock, her bare feet just showing, and her pretty baby hands folded together as she looks dreamily away over the fields where perhaps she has been playing! There are three other well-known pictures of children in the National Gallery, "The Infant Samuel," a little boy kneeling, with his hands lifted in prayer; a group called "Heads of Angels," all five fair little faces being in reality studies from one child, the daughter of Lord William Gordon; and "Robinetta," a young girl with a robin on her shoulder.

The first exhibition of the Royal Academy of London was opened in April, 1769, and Reynolds was chosen as president, and in the same year was knighted. He lived till 1792. Except for increasing blindness during his last years, Sir Joshua's life was a happy and prosperous one. As an artist he was successful from early manhood, and he owed this success as much to his industry as to his talents, as he never began any portrait without being determined that it should be the best he had yet produced.

KATHARINE F. LAWFORD.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 16, 1907.

ASSOCIATION SUNDAY.

COLLECTIONS in support of the work of the British and Foreign Unitarian Association are to be made to-morrow, which is Association Sunday, in many of our congregations, and Mr. HOWARD CHATFIELD CLARKE, who has succeeded Mr. OSWALD NETTLEFOLD as treasurer, makes his appeal for an ample response, which is fully justified by the work which the Association is doing for the cause of liberal religious thought and life. If any one interested in the matter doubts this, let him procure from Essex Hall a copy of the last annual report of the Association, and consider what is implied by the £3,000 granted to congregations in all parts of the country for the strengthening of their ministry and the extension of their work, and by the sending out of special preachers and lecturers, and the wide circulation of the printed word. Let him consider what is implied in the new impulse of the Van Mission, and the constantly increasing value of the publications of the Association, and what is done beyond the borders of our own country for the good cause. There is no branch of the work where any slackening of energy can be contemplated; it is a work that grows, and the more one sees of it the more clear does it become that this is a greatly needed contribution to the forces of enlightenment and moral and religious progress in our common life.

As regards Association Sunday, it affords a welcome opportunity to many to make their offerings for the support of this good work. Last year collections were made in 234 congregations—an increase of eight on the previous year, though the total amount collected—£549 7s. 7d.—was not quite so much. The highest amount ever reached in this united effort was in 1902, when the total was £613 12s. Tokens of interest and good-will are heartily welcomed from many congregations, which can only send quite small amounts. The standard of giving in the strongest churches may be gathered from the following items from last year's list:—Ullet-road, Liverpool, £25 16s. 7d.; Mill Hill, Leeds, £22 11s.; Great Meeting, Leicester, £15 18s. 4d.; Hope-street, Liverpool, £15 17s. 11d.; Hampstead,

£15 16s. 7d.; Bank-street, Bolton, £14 13s. 3d.; Brixton, £14 1s. 3d.; Church of the Messiah, Birmingham, £12 11s. 2d.; Chowbent, £10 1s. 3d. That list is, of course, by no means stereotyped. It may well mark an aim, which with hearty and united effort might easily be far outstripped.

These congregational collections furnish a ready means of enlisting fresh sympathy, and Association Sunday affords a special opportunity for a timely word on missionary effort and the happiness of comradeship in such earnest, self-forgetting work. But there will be many friends to-morrow unable to be present in any of the churches where these collections are being made. To them we commend the suggestion of the Treasurer's letter. The back-bone of the work of the Association must always be the list of annual subscribers, and in this connection there is one very serious consideration to be borne in mind. The helpful power of the Association has been, as our readers are aware, greatly strengthened by the unknown friend who subscribes £1,000 annually to the funds; but this most generous gift depends on the maintenance of further subscriptions amounting to £2,000, and for the present year, as was stated in the report to the recent meeting of the Council, £350 still remain to be given before that £1,000 can be paid. Thus considerably more than a fifth of the total income from subscriptions (last year £4,478 17s. 6d.) is in grave peril, and there is need of a determined effort during the next six weeks to avert the disaster which failure to complete that amount would involve.

Let all friends of the Association and its good work bear this in mind. It is annual subscriptions, to be paid before the end of the present year, which are urgently required. There are, we venture to say, hundreds of friends up and down the country who are not subscribers to the Association, and yet at heart are believers in its cause, who, if they realised the situation, and considered what the ample maintenance of the work of this Association signifies, would be glad to come in at once and lend a hand. The constant effort of the Association is to help and strengthen positive, constructive religious work, to furnish wise guidance to darkened and troubled minds, to further the cause of truth, to nurture genuine devotion and religious fellowship in the freedom of the Spirit, to work in brotherly co-operation with all those who are striving, according to their light, for the establishment of the Kingdom of God on earth. No difference of opinion as to an inherited name or as to church polity ought to hinder union and the heartiest co-operation in this practical work of progressive religion. We have in the Association an effective instrument for helpful service. It deserves and should receive from our people unstinted support.

THE INTERNATIONAL SERMON. DE PROFUNDIS CLAMAVI.*

BY THE REV. JOHN HUNTER, D.D.,
GLASGOW.

"Out of the depths have I cried unto Thee O Lord. Lord, hear my voice. O Israel, hope in the Lord; for with the Lord there is mercy, and plenteous redemption."—Psalm cxxx. 1, 2, 7.

I.

THE DEPTHS OF LIFE.

The ancient maxim, "Self-knowledge is the beginning of all knowledge," has a nobler significance than that which it often bears. It is true, in the sense of St. Augustine's memorable words, "If thou sinkest deep enough into the human, thou wilt find the Divine." Not only around us, but within us, there is all the mystery and wonder of the universe. Mind and heart and soul are deeper than we know. They draw their life from infinite sources.

Thomas Carlyle, whose "gospel" has been the inspiration of much of the best thinking and best striving of two generations, made a commonplace of the fact that every great man is a miracle. But one need not be "great" in order to be a miracle. There is a Divine marvel in every common man. Our heroes and saints are not exceptional, but representative men. They reveal and interpret us to ourselves, disclose the depths of our being, the appetencies of our nature, and the possibilities of our life; their greatness is a promise and a prophecy—the justification, not the condemnation, of our aspirations and hopes.

Our human nature and human life have their depths, and not in anything are they less understood than in the depths which belong to them. Their superficial aspects are for ever hiding from us their deeper realities. What calls itself knowledge of men—acquaintance with their ordinary thoughts, passions, motives, and ways, with their various humours, caprices, follies, and weaknesses—is not knowledge of man, of the inner and real man which the outer man as often conceals as reveals. We speak at times of "a shallow man." But is there any such man anywhere? There are only too many men everywhere who are living on the surface of their nature, keenly alive to their earth-born wants and to the capacities of human existence for work and pleasure, and whose days are largely the record of mean ambitions and strivings. But to judge by appearances is nearly always misleading. The acutest judges of character are often at fault, and none go more frequently and lamentably astray in their reckoning than those who boast most confidently of their knowledge of men. In the so-called shallow man we may perceive, if we look intently and sympathetically enough, what is not shallow, and find, especially in those revealing hours when the tragic forces of existence sweep into his life, some suggestion of the latent power which needs the fiery storm to throw it up to the surface. We are often only passing judgment upon ourselves, upon our want of thought,

* The Sermon preached in Arlington-street Church, Boston, Mass., at the International Congress of Religious Liberals, Tuesday evening, Sept. 24.

imagination, and insight, when we proclaim our fellows to be lacking in those elements to which the great and deep things of life make their appeal. In the circle in which we live and move there would be many rich discoveries for anyone with fine imaginative power, skilled to see into

"The depths of human souls—

[Souls that appear to have no depth at all
To careless eyes."

There is a well-known poem by Matthew Arnold entitled, "The Buried Life"—a poem full of haunting music and rare introspective power. It is a picture of many a soul, and it is not difficult to fill in from experience the outline which it supplies. We all have the power of living so completely upon the surface of our souls as to be ignorant of what is hidden in their depths. It is, indeed, a large part of the pathos and tragedy of life that we are so disobedient to the oracle which bids us know ourselves. We either do not care for self-knowledge, or imagine we have it in such abundance that we can swear by it at times—"as well as I know myself!" But there are moments when we have glimpses of what we are and may be, of hitherto unknown capacities and powers, and from beneath our conscious life there rise the murmuring voices of a deeper—a buried life.

"Yet still from time to time, vague
and forlorn,

From the soul's subterranean depth
upborne

As from an infinitely distant land,
Come airs, and floating echoes, and
convey

A melancholy into our day :

A bolt is shot back somewhere in
our breast,

And a lost pulse of feeling stirs again,
The eye sinks inward, and the heart lies
plain."

It is, nevertheless, true that many people here and everywhere are living superficial and shallow lives. They have either not come to themselves, they are still crude, undeveloped beings, to the great human powers and affections their vital progress has not yet advanced; or they have fallen away from their true life after it had been once and well awake, and it is now deeply buried beneath passion and pride, concealed under the thick crust of a selfish and worldly nature. But in them all slumber the powers which make of the sons of men the sons of God, and the education of their being is the unforgetting care of Him from whom they come and to whom they go. In vain do they seek to escape from His discipline, and in vain do they seek peace elsewhere than in His will. In the natural movement of their days and quietly as the night dawns upon a sleeping world, or swiftly and sharply in one of those

"strong, rushing hours
That do the work of tempests in their
might,"

they will be awakened out of their vulgar ways of living, be made aware of the depths of their souls, and pass into a new world of experience and knowledge.

St. Augustine complained of the people of his day: "No man cares to descend into himself." It is a complaint which

some of our wisest teachers are repeating in our day. Few there be who care to go down to the depths, to have their self-complacency disturbed, and be made to feel deeply and think deeply. Most men have no inwardness. They live altogether in the outward. The brooding, meditative gift is not in them. In past times men suffered from excess of introspective thought, but the disease which is brought on by too much self-reflection is not in our day a widespread epidemic. Too much looking within is not a temptation of the modern man. There is no country less known to him than his own soul. "After years of life together," he might often confess, "my soul and I are strangers yet." He is afraid of deeper experiences, and reluctant to be on terms of close intimacy with himself. He is quite at home in the visible and temporal order of things, but he is a pilgrim and a stranger in what the Scottish seer called "the Eternities." From the message of the spiritual life he turns away as if it touched no secret spring in his heart. It is the voices without, not the voices within, to which he cares to listen. Even in religion, though interested, and perhaps keenly interested, in the problems of its external life, in its ecclesiastical and theological controversies, in its sectarian developments and in its social and philanthropic activities, he is unmoved by its inward and spiritual power.

It is often a sorrowful surprise to the earnest religious teacher to discover how slightly interested many professedly religious people are in religion, and what a trifling portion of their time they give to its serious study. Thorough, perhaps, in everything else, they are content to be superficial in all their knowledge of the verities upon which rest the world that now is and that which is to come. Hence their readiness to run after crazes and phantasies, and the little it costs them when brought into contact with aggressive unbelief to give up altogether their religious faith. They are carried away for the most part by scraps of knowledge which have come to them from newspapers, magazines, and popular novels. They have "outgrown" what they had never really grown into, and abandoned what they never truly possessed. There is a saying of Renan's which ought to be well pondered—"In reality, few persons have a right to be unbelievers." There can be little doubt that much of the fading interest in spiritual and eternal things which has marked the days that are passing over us, much of our religious indifference, and much also of our scepticism and unbelief, are due to the want of inwardness, to the slight knowledge men in general have of the depths of their life, and to atrophy of the spiritual senses through neglect. There can be little doubt, also, that this neglect of the inner life is the explanation of the falling back of many in recent years upon traditional ecclesiasticism—the reverting to a lower type of religion which we once supposed had been left behind. Men want a certain amount of assured religious belief, but they want it without any high and prolonged spiritual effort on their part. But as long as they remain strangers to their own souls and are content to let others feel, think, and believe for them,

they must be more or less ignorant of the reality of religion. We are so made that we cannot believe with a real believing anything which does not answer in some measure to our consciousness and experience. The ultimate appeal of religion is to the soul. Outside of the soul, the surest and most convincing evidence of the realities of faith can never be found. The divinity within us must be awake to discern the divinity that descends out of heaven and is revealed in the world and life. Without the personal assurance which flows out of experience, and which is the result of the actual satisfaction of our spiritual needs and yearnings, we are not able to appreciate the great testimony to God and to the things of God borne by the religious experience of mankind—the collective experience which is named "authority"—a natural and genuine authority by which our spiritual life is enriched and we are freed from the limitation and narrowness of the mere individual standpoint. Also, we can never outside of the soul find the true, and permanent ground and bond of religious sympathy and fellowship. On the surface we are divided, often to all appearance hopelessly divided, but in the depths we are one. Debate and argument, views and opinions, drive and keep us apart, but in the depths we find not only ourselves but our brethren—brethren breathing out the same aspirations and prayers, having the same passion for God, the same need of God, and the same joy in God. It is true of religion even in its intellectual aspect and expression, that those who are able to go beneath the surface and have the power of insight discover unities underlying apparently serious differences, but this is still more true of religion as an experience. Spiritual experience—the experience of the life of God in the soul—is the highest liberalising influence, and the most effective and satisfying. It gives one the power to understand and interpret many religious dialects, and to discern here and now beneath diversities of temperament and training, cult and creed, the communion of saints, the universal church of God—the Church of the Spirit.

It seems to me what we most need to bestir ourselves about in these passing days is not so much the broadening as the deepening of religion, its deepening in our own souls and in the souls of our fellows. In its thoughts of God and His ways with man, religion has expanded wonderfully everywhere since the middle of the last century; but religion must have depth as well as breadth. The breadth that does not proceed from depth is hardly worth having—it is certainly not worth crossing the Atlantic to recognise and honour. The intensive movement is more vital to progressive religion than any expansive or forward movement. The course of true religion is, indeed, most outward and onward when it is most inward. Great religious reformations ever date from the quickening and deepening of faith in the souls of men. Their inspiration and energy are drawn from deeper depths than the lower faculties of the mind. It is perhaps the most serious defect of the liberal movement in religion that it is so much more an intellectual than a spiritual movement. It is the constant approach

to the things of God primarily through the intellect which sterilises much of liberal religion everywhere, makes of the churches lecture halls rather than temples of the Spirit, and their pulpit a rabbinised platform for the exposition of philosophical ideas and doctrines rather than a place for the delivery of a message from God to man. We must go deeper. Out of and to the depths of lifewe must speak. Mere affinity of opinion and belief is far too outward and contracted for the sympathy of men who speak so much of universal religion and hope and pray and work for the Universal Church. Our great facts, the things which in our hearts we all most care for, are in the depths, not on the surface. We are religious, not because the credentials of this or that form of religion bears the strain of critical inquiry and satisfies our critical reason, but because we have great moral and spiritual needs and experiences to which we believe our religion is a full and perfect counterpart, corresponding in a deep and manifold way with what we know of ourselves and of life.

To the soul, then, we must return. Out of its depths have come religions, bibles, prayers, liturgies, psalms, hymns, and spiritual songs, and it is still full of the elements of revelation. It is an unexhausted and inexhaustible world. The outward universe, the star-sown abysses of space, have none of those mysterious and unsearchable depths which we find in our spiritual being. When we gaze on all "The splendour of the morning sky,

And all the stars in the company,
And think, How beautiful it is!
Our soul says, There is more than this."

And there is more than this. God is, indeed, immanent in the world of nature and in the order of life, but He is still more intimately present in the soul of man. Our spiritual being relates us immediately to the Infinite and Eternal Spirit, and it is this Divine depth of root and resource which is the explanation of all our aspirations and the justification of the most daring hopes we can cherish of illimitable development.

(To be continued.)

THE UNITARIAN MOVEMENT IN ENGLAND.*

BY THE REV. W. COPELAND BOWIE.

THE Rev. Alex. Gordon, our most learned historian, observes that "the history of the Unitarian movement is the key to its meaning." He has outlined the history, making the year 1198 his first chronological landmark, and indicating three distinct historical stages: (1) sporadic anti-trinitarianism, native and exotic, dating from 1548; (2) a theological school of thought, making use of the Unitarian name, bent on promulgating the doctrine of the unipersonality of the Godhead, dating from 1682; (3) the stage of Unitarian church life, in which worship is decisively limited to God, the Father, dating from the opening of Essex-street Chapel, London, by Theophilus Lindsey, in 1774.

Professor Bonet-Maury finds the sources of English Unitarianism in the theological

teachings of certain Spanish and Italian Protestants who, about the middle of the sixteenth century, found their way to the "Strangers' Church" in London. A fusion was afterwards effected between Socinianism and the more liberal and rational elements of Anglo-Saxon Christianity. The writings of John Bidle, the publication of Unitarian tracts, aided by the broad and enlightened views of Milton, Locke, and Newton, gave a great impetus to the movement in the seventeenth century. The writings of Lardner, Lindsey, and Priestley in the eighteenth century prepared the way for a fuller and deeper expression of Unitarianism as a theology, as seen in the discourses of Channing and the works of Martineau in the nineteenth century. Mr. Gordon has shown, however, that anti-trinitarianism existed in England prior to the organisation of the Foreign Congregations in London in 1550.

There are also Unitarians who leap the centuries, and claim Moses and the prophets as the real founders of their faith; while "Jesus a Unitarian" and "Paul a Unitarian" have been the titles of not a few ably written tracts and eloquent sermons. If the stricter discipline of modern schools of history has chastened and subdued these imaginative flights, we may still say that while there might be some sense of fitness in calling Moses and the prophets Unitarians, it would be grotesque to label them as Trinitarians, and an orthodox apologist would hardly venture to claim that Jesus or Paul would have subscribed to the Athanasian Creed.

In his introduction to Professor Bonet-Maury's valuable book, Dr. Martineau leans to the view that the Unitarian movement cannot be traced to any single teacher or specific date. It had its sources in the thoughts of many minds in many lands.

The word "Unitarian," as employed by Unitarians themselves, does not always mean the same thing. In England it is sometimes used (generally by those who dislike it and would rejoice to be rid of it) to indicate a somewhat narrow, dogmatic theology of an unorthodox type, which probably no living Unitarian would recognise as descriptive of his religious position. Sometimes it is used (especially by those who are attached to the name and who wish to retain it) to indicate a certain attitude of mind and temper in approaching religious problems, with the emphasis placed upon the idea of "unity"—the unity of nature, the unity of mankind, the unity of religion, and the unity of all in God. I am not concerned to-day in discussing which of these interpretations is the more correct or whether both are wrong. Etymology is an interesting and instructive branch of study, but it has its obvious limitations. It can tell you what a word once upon a time meant, and what, according to its derivation, it ought to mean; but, if you wish to discover its real meaning, it is necessary to learn what it stands for in the minds of the men who use it as descriptive of their thought and feeling at the present time. In England, as in America, the tendency is to make the name "Unitarian" cover the largest and best religious faith which man has attained, with a public notice to the effect that any larger or better faith which the

future may have in store for man will receive cordial welcome.

In what may be called its unorganised form, the Unitarian movement in England is very much alive. It would, of course, be easy to quote examples of bigotry, superstition, ignorance, and intolerance. The rule of the priest and the social pressure of the Established Church are active, potent forces throughout the land, and they make the task of the religious reformer, and especially of the outspoken heretic, arduous and heart-breaking at times. Yet, in spite of all difficulties and drawbacks, freedom of inquiry, frankness of expression, largeness of outlook, eagerness to attain a truer theology and a better religion, are receiving in England to-day fuller and wider recognition among all classes of the community than ever before. The evidences of this are more apparent in centres of active thought and life than in ancient cathedral cities or remote villages, though "voices" even from these latter are becoming more and more frequent. The publication of Dr. Hastings's Dictionary of the Bible, with its mildly rationalistic evangelical Christianity, and of the "Encyclopædia Biblica," with its relentless overthrow of the Scriptural citadels reared with such labour by orthodox divines—these two great and notable works show to what lengths scholarship has travelled on the way to perfect freedom.

At various periods in the history of the Established Church in England the charge has been freely made that the theology of not a few of its clergy and many of its laity was honey-combed by Unitarianism.

The late Mr. C. H. Spurgeon charged his fellow Baptist ministers in the "Down-grade" controversy with being tainted with Unitarianism.

Quite recently the "New Theology" of Mr. R. J. Campbell has been labelled (too precipitately, I think) by its friends and foes alike as "Unitarian." It may, however, be said with perfect fairness that the Unitarian movement in larger or smaller measure may be discovered within the borders of almost every church and sect in England, not excluding the Salvation Army. The more extreme clerical party, in fighting for the retention of denominational religious teaching in public schools, frequently declare that "unsectarianism" is only another name for Unitarianism. In this they are not so well informed, for much of the so-called "unsectarian" teaching in public schools in England consists of a very narrow and antiquated orthodoxy. They are, however, right in proclaiming that an "unsectarian" system cannot exclude Unitarianism.

Probably the majority of the people in England to-day stand outside all the churches. The bulk of them are not anti-religious. Only a small number are avowed secularists. They are mostly indifferent to the sayings and doings of churches. These men are not without their dim visions of the eternal. They have their unspoken thoughts and feelings concerning God, and life here and hereafter. When you get into conversation with the more intelligent of them, and give an outline of what Unitarians believe and teach, many are ready to exclaim; "Why that is what I think, that is how I feel. I, too, have

* A paper read at the International Congress of Religious Liberals in the Tremont Temple, Boston, Mass., Sept. 23, 1907.

been a Unitarian without knowing it."

Legally, Unitarians in England are Nonconformists. They are outside the State Church. Theologically, they are often described as dissenters of the dissenters. But the Unitarian movement in England is not, and never has been, in organic communion with Nonconformity. In its earlier days the movement found its home, to a larger extent, inside than outside the Established Church. John Bidle (1616-62), whom Joshua Toulmin calls the "father of the English Unitarians," had no quarrel on principle either with episcopacy or a State Church. Thomas Firmin (1632-97), Bidle's friend and benefactor, a member of the little society of Unitarian worshippers formed in 1651, was well known to the Archbishop of Canterbury, and reckoned among his personal friends several bishops and many of the leading clergy of his day. Queen Mary, who approved of Firmin's benevolence, but was shocked by his heresies, besought Tillotson to put him right in his theology, but the archbishop excused himself by saying that Socinianism had become so firmly planted in the London merchant's mind that he was not now capable of a contrary impression. If Tillotson was disposed to be friendly, there were others who took a different view. The learned and eloquent Robert South called these early Unitarians "impious blasphemers," and traced their pedigree "back in a direct line to the devil himself."

From time to time various attempts were made to obtain a foothold for Unitarianism within the Established Church, and it was with extreme reluctance that several able men severed their connection with the State Church in the latter part of the eighteenth century. William Frend (1757-1841), writing from Jesus College, Cambridge, September 10, 1788, issued "An Address to the Members of the Church of England, and to Protestant Trinitarians in general, exhorting them to turn from the false worship of Three Persons to the worship of One True God." He published a second address a few months later, and an edition was also issued to the inhabitants of Cambridge and neighbourhood. Frend contended that the doctrine of the Trinity was "a libel on the Scriptures, and an insult to the understanding of mankind."

Because some of the older chapels bear the designation "Presbyterian," there has been a tendency among Unitarians to credit Presbyterianism in England with a breadth and tolerance in religion which are not easy to discover. As a matter of fact, the Presbyterian system has never, in any country, been particularly favourable to free inquiry in religion. Joshua Toulmin, writing in 1789, regarded it as "a ground of devout thankfulness" that Presbyterianism had no existence amongst the English Protestant dissenters of his day, and that those of them who were improperly called by that name were genuine advocates of liberty. "To walk in all the ways which God had made known, or shall make known to them," was the fine phrase of an Independent, not of a Presbyterian. To the Baptist denomination belongs the honour of having consistently repudiated throughout its history all coercive power over the minds and consciences of men in reference

to their religious beliefs. The Unitarian movement owes a deep debt of gratitude, not to Presbyterianism, but to many of those to whom the name Presbyterian was given. The meeting-houses which they erected, after the passing of the Toleration Act of 1689, were not "Unitarian," for Unitarianism and Roman Catholicism were alike excluded from "toleration." Happily, the older trust deeds of dissenters rarely set out in detail schemes of doctrine. Without realising what it would lead to, they were content to found their chapels simply for the worship of God. The love of freedom took root in their minds, and by slow degrees they passed from stage to stage of Arminianism, of Arianism, and of Unitarianism. The late Mr. Gladstone, during the debates on the Dissenters' Chapels Bill of 1844, grasped the position and the principle at issue with wonderful clearness. "Here," he said, "were certain persons, who founded these chapels entertaining one creed; and the present possessors of these chapels profess another creed. I admit that that sounds startling. But, if you take the pains to follow the course of events from year to year, it is impossible to say that, at any given period, the transition from one doctrine to another was made. It was a gradual and imperceptible transition. . . . The parties who effected it made a different use of the principle of inquiry by private judgment than those who had preceded them, but they acted on a principle fundamentally the same, and, though I may lament the result, I do not see how their title is vitiated because they used it to one effect, and others to another."

About one hundred and fifty existing Unitarian chapels in England were founded by people who did not hold what would now be called Unitarian opinions. Several of them were the direct outcome of the labours of clergymen "ejected" from the Established Church in consequence of the passing of the Act of Uniformity in 1662. Only a few of these men were Presbyterians. They were not so much opposed to episcopacy, as to enforced conformity to ceremonies and doctrines concerning the value of which they were in doubt. "It is impossible to read any nonconformist clerical diary of that age," writes Mr. Gordon, "without admiring the faith of men who had to plod their way from shilling to shilling, from bag of corn to bag of peas, the wolf always at one door, the constable at the other, the brave resolution ever choking down despair and stimulating new trust in God." "If we turn," he adds, "from perceptions of truth which are variable to the formative principles of judgment and conduct which stand fast in the fidelity of conscience and the paramount obligations of religious sincerity, then I think that modern liberals of whatever school may gratefully own the spirit of the Ejected as a salt of our English history which has not lost its savour."

The secession of Theophilus Lindsey from the Established Church and the opening of a chapel in London for Unitarian worship, and the powerful, vivid advocacy of Dr. Priestley, gave a fresh impetus to the Unitarian movement in England. There was considerable missionary zeal for a time. Tracts were published in 1791 by

the Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue. The Unitarian Fund, founded in 1806, assisted missionary preachers; half-deserted chapels were filled by eager congregations, and new movements were started. The Trinity Act of 1813 made it legal publicly to profess Unitarian opinions and to worship in Unitarian chapels.

The literature in which the Unitarianism of a century ago expressed itself is seldom read nowadays. Naturally, it is out of touch with modern thought. Colenso on the date and authorship of the Pentateuch, Darwin on the "Origin of Species," and many another writer, have changed the mental outlook, especially of those who were unhampered by traditional creeds or by ecclesiastical authority. The tracts published by the American Unitarian Association in 1827 are not unlike those issued in England some years earlier. The first American tract bears the title, "The Faith Once Delivered to the Saints." After setting forth in an interesting and instructive way what the writer conceived to be the true Christian faith, he adds, "It is obviously a plain, simple, intelligible statement, with nothing in it to perplex the understanding, to contradict the judgment of sound reason, or to oppose the kind affections which God has planted within us." Those in our day who have felt

"... the heavy and the weary weight
Of all this unintelligible world"

press upon their souls are hardly likely to have "the burden of the mystery" lightened by anything quite so simple as "the faith once delivered to the saints."

In the second tract, "One Hundred Scriptural Arguments for the Unitarian Faith," Jesus is "exalted far above all other created intelligencies, he is a being distinct from, inferior to, and dependent upon the Father Almighty." "The supremacy of the Father and the inferiority of the Son is the simple, unembarrassed, and current doctrine of the Bible." The "supremacy" of the Father and the "inferiority" of the Son—this kind of terminology has passed out of use. It has no meaning or application to current Unitarian conceptions of God or Jesus, or of their relation to each other.

Tract number XI. bears the title "Unitarianism Vindicated against the Charge of not going far enough." The writer says, "The true and only reason why, as Christians, we do not go any further is our solemn, firm, and deliberate conviction that the Scriptures do not go any further." The Bible is "an authority from which there is no appeal." How very remote from present-day Unitarianism such sentiments as these appear! Try to imagine the dean of the Divinity School at Harvard or the principal of Manchester College, Oxford, giving utterance to such a dictum! How admirably these references support the thesis that Unitarianism is a "movement," not a denomination, a sect, or a creed.

The Unitarian theology of a century ago, or indeed of a half or a quarter of a century ago, is no longer descriptive of the beliefs of Unitarians to-day. And yet all the way along there has been an allegiance to principles which explain and justify the

divergences. The older, like the modern, writers invariably put in a plea for mental freedom, and insist on the supreme importance of the good life. The Unitarian is called upon to "evince the excellence of his faith by its influence over his own life and conversation." Theodore Parker, sixty-five years ago (1842), said: "We look around us, and all seems to change. The theology of our fathers is unreadable. The soul of man remains the same. God still speaks in reason, conscience, faith—is still immanent in his children." James Martineau, writing a year later, gave utterance to a similar thought: "Our very progress, which is our peculiar glory, consists in at once losing and learning the past, in gaining fresh stations from which to take a wise retrospect, and become more deeply aware of the treasures we have used."

Concerning the position, work, and outlook of the churches in Great Britain and Ireland in which Unitarian worship is regularly held, I must confine myself to a few words. There are two hundred and ninety-one places of worship in England, thirty-five in Wales, six in Scotland, and thirty-nine in Ireland—three hundred and seventy-one in all. The total membership of these churches at the present time probably does not exceed forty thousand. On an average, perhaps not more than twenty-five thousand persons assemble for worship at all the churches combined at any one Sunday service. There are said to be large numbers of Unitarians in attendance at so-called orthodox churches. There are probably still larger numbers who, if they are anything, are Unitarian rather than Trinitarian, but who do not attend, except on rare occasions, any place of worship. There are certainly not a few avowed Unitarians who are seldom seen at the Sunday services. We have to confess that our religious services often fail to interest people who are intellectually in accord with us, and our imitations of the ritual of other churches do not seem to prove very helpful, except to a few. Many of the older Unitarian families leave no descendants. Their sons and daughters often become indifferent, and allow social and other very mundane considerations to prevail. There are, of course, splendid exceptions. I do not hesitate to say that some of the noblest and sweetest types of religious men and women any one could find in the British Isles have been nurtured in the Unitarian faith. But we have to admit that, were it not for the incoming of people from other churches and from "outside," many of our older congregations would long since have become extinct; and it is doubtful, were it not for the missionary zeal of converts, aided by a comparatively small number of ardent Unitarians, whether any new congregations would have been founded. If the missionary spirit were to die out, if the British and Foreign Unitarian Association, and the more active district societies were to cease their operations, the Unitarian movement, in its organised form in England, would probably decline rapidly and finally disappear, to the grievous detriment of freedom and progress in religion.*

* I do not myself believe that the missionary spirit will die out. Our recent experiments

Our catholic ideals are often in danger of becoming mere toys of the intellect or of the imagination, with no bearing upon character and conduct. To the listener, if not to the preacher, they become stale by vain repetition, and rapidly lose the compelling charm of their first revelation. Like the theological dogmas against which they are intended to be a protest, they are "less of a gospel than an opinion, less a faith than a creed." Dr. Jowett very truly remarked that "a church which is liberal may also be indifferent, and, having attained the form of truth, may have lost the power of it." The faith in God and immortality which we have been struggling to rid of superstition, as the late Professor Henry Sidgwick reminds us, "suddenly seems to be *in the air*"; and in seeking for a firm basis for this faith we find ourselves in the midst of 'the fight with death' which *In Memoriam* so powerfully presents."

The pew and the pulpit in Unitarian churches not infrequently serve as "temporary resting-places for theological waifs and anti-theological strays." But if there are some experiences which disappoint and depress us, there are many more which inspire us with confidence and hope. The joy and peace which come to converts to Unitarianism, the eagerness with which large numbers of the common people listen to its message when spoken by men to whom it is a gospel of life, show clearly that there are harvest fields in abundance waiting for the Unitarian who can reap. The cure for ineffectiveness, for useless beating of the air, lies in getting close and keeping close to life as it is and to men as they are.

To help men most effectually in our day, we need not only a "Free" church, but a church intelligently and enthusiastically pledged to the service of truth and love—a church which will not be content with repeating a few attenuated phrases rescued from a decaying orthodoxy. How best to combine faith with freedom, to quicken the souls of men with reverence and trust, while they remain fearless in the pursuit of truth and stalwart in the warfare against sin and wrong, is a problem which confronts Unitarian and other liberal religious thinkers and workers, not only in England, but all over the world. Perhaps when we learn to lose ourselves more completely in the ministry of religion, and give ourselves more unreservedly to the redemption of mankind from whatever hinders or hurts, and to the service of whatever ennobles and sanctifies, we may be able to do more and better work in winning men over to the side of a rational and reverent faith, and linking their lives and ours with the life of God.

As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all; so neither wait thou for applause, and shouts, and eulogies, that thou mayest do well, but be a spontaneous benefactor, and thou shalt be beloved like the sun.—*Epictetus*.

with the Unitarian vans will doubtless revive a consciousness of need and opportunity which the work in many of our chapels is apt to hide from us.

THE NATIONAL CONFERENCE PRESIDENT'S ITINERARY.

THE first of the series of meetings to be addressed by the Rev. Joseph Wood, President of the National Conference, in the province of London and the South Eastern Countries, was held at Richmond on Tuesday evening. There was service in the Ormond-road Free Church at eight o'clock conducted by Mr. Wood, whose sermon was on the subject: "Does the Modern Man need a Church?" At the close of the service the Rev. Felix Taylor took the chair, and conference was invited on various important subjects affecting the welfare of the churches, but there was no time for any real discussion. In London, at any rate, with its great distances, it seems to us a mistake to attempt the two things in one evening. A full service of inspiration, with the appeal of a sermon, is one thing, helpful and adequate conference on vital subjects is another, and each requires a whole evening to itself. On Tuesday it was a united meeting of the congregations of Richmond, Wandsworth, Acton, and Wimbledon, that was aimed at, and they were all represented in the congregation of about sixty. Wandsworth sent a considerable contingent. The Revs. W. G. Tarrant, A. Hurn, F. Allen (secretary of the Provincial Assembly) and J. Harwood (secretary of the National Conference) were among those present. The service was certainly helpful, and showed what might be done and enjoyed by fuller co-operation.

Mr. Wood's sermon was an appeal to thoughtful earnest men, really of religious temper, who have ceased to feel any need for church fellowship. Its plea was, that since they believed in nature, in reason, and in conscience, they should recognise that the church was the greatest institution for the promotion of goodness; and if they did not realise that they would get any good from association with a church (though they certainly would be the better for it), they ought to remember that they had good to give, and the help of their presence was needed.

In the after conference Mr. Wood spoke of the Guild movement, which the National Conference Guild's Union was founded to promote, and the question of the supply of students for the ministry, which the churches ought to feel as their own very practical concern. The Rev. W. G. Tarrant expressed the gratitude of those present to Mr. Wood for his helpful visit.

Horsham, Maidstone and Brighton are the place on Mr. Wood's list for the three following evenings this week, while this (Saturday) evening he is to speak at Stratford, in the West Ham-lane Church,* and to-morrow (Sunday) morning he is announced to preach at Essex Church, Kensington, and at Mansford-street, Bethnal Green, in the evening; then on Monday at the Free Christian Church, Kentish Town; Tuesday at Dover; and on Wednesday evening the final conference of the series is to be held at Dr. Williams's Library, Gordon-square. That should secure a large gathering of ministers and members of our London congregations.

ONE gift well given is as good as a thousand.—A. P. Stanley.

THE PROTESTANTENBOND.

At the recent annual meeting of the Protestantenbond of Holland held at Nijmegen, the American Unitarian Association and the International Council were represented by the Rev. Dr. G. C. Cressey, who has just settled as minister at Effra-road, Brixton. Dr. Cressey was good enough to present at the same time the greetings of the British and Foreign Unitarian Association at the public meeting on the last evening, when he spoke on the general topic of liberal religion. In a brief report, giving his impressions of the meetings, Dr. Cressey writes:—

Outside of conversations in English and German, I had abundant opportunity to test the possibility of the apprehension of thought by means other than intelligible articulate language. Next to the unbounded and solicitous hospitality extended to us the fact which at once impressed one—perhaps because we, in America at least, might so often follow the example with profit—was the under rather than over-filling of the time in the conference programme; two regular business sessions, one service of public worship, one public, or as it is sometimes called, platform meeting, several private sessions of committees, doubtless, but the remainder of the time devoted to social meetings and intercourse. This seems to me a distinct advantage. The sermon on Tuesday evening in St. Stephen's church was preached by Ds. Stenfort Kruse, of Rotterdam, who spoke in a manner eloquent in its simplicity and sincerity of the need of following the spirit of Jesus. The division of the discourse into two parts by the singing of a hymn, a custom in Dutch churches, was novel and almost startling. Unacquainted with the language, however, one was unable to judge of its effect on the integrity and impressiveness of the address.

In Holland we have apparently an example of liberalism in religion not to any extent distinct in its own organisations except in general conferences and associations, but forming a part of the churches which include many shades of belief, with ministers selected according to the predominance of orthodoxy or of liberalism in the congregation. If I may judge from conversation with several of the prominent liberals this is not altogether satisfactory. A greater measure of autonomy and distinctiveness would bring, as they thought, an enlarged sphere of influence. As one remarked, "The hand of the past is too heavy on us." We find here, too, a rule which works only one way. When the liberals have a majority in churches employing several pastors the orthodox element is usually allowed, in due proportion, a minister or ministers of that type of thought. When the case is reversed—according to my informant—no such equity obtains. This may be excellent as an example, from a liberal point of view, but it must be sometimes irksome in practice.

I can hardly speak too appreciatively of the cordiality of our reception or of the sympathy of our friends in Holland with the principles and beliefs of Unitarianism,—I might better say, indeed of the identity of their thought and spirit with ours,

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford: Mill-street Free Church.—On Sunday last, a special musical service was held in the above church, to commemorate the fourteenth year of the movement at Bradford. The Rev. W. E. Atack gave a capital address. The orchestral band of 35 performers, under the conductorship of Mr. F. Whittaker, gave selections, and Miss Canning, who kindly came over from Urmston, sang two solos excellently. There was a large gathering, the church being crowded.

Bradford: West Bowling.—A successful sale of work was held last week to raise £100 to buy a piano, tea tables, crockery, &c., for the Unitarian Church. The sale was opened on Wednesday afternoon, November 6, by Mr. Henry Lupton, Mr. R. W. Silson presiding. The Rev. W. Rosling explained the purpose of the sale. The second day's sale was opened by Mrs. Ceredig Jones, Mr. Edmund Lee presiding and the total receipts amounted to £100 6s. 6d.

Croydon.—For the second time Mr. H. Keatley Moore has been elected Mayor by a unanimous vote of his colleagues. Mr. Moore is amongst the oldest members of the Free Christian Church, and last Sunday, by his invitation, the aldermen and members of the council, together with the recorder, magistrates, and town clerk, attended morning service there. An excellent musical service was rendered, led by the choir which in earlier times has owed much to the skilled assistance of the present mayor of the borough. This was followed by an eloquent and stirring discussion by the Rev. W. J. Jupp, who took for his subject "The Nobility of Service," urging in a most effective manner the lesson taught by Jesus, "He that would be greatest amongst you, let him be the servant of all." Amongst those invited by the Mayor, two or three only (out of about sixty) are members of the Free Christian Church, but the impression produced, judged by remarks heard afterwards, was highly favourable to the simple, reverent service.

Exeter (Appointment).—On Sunday evening last a most hearty invitation was given to the Rev. R. H. U. Bloor, B.A., to become the minister of George's Chapel. He has been preaching at the chapel for the past five Sundays to very large congregations. Mr. Bloor has accepted the invitation, and will begin his ministry on the first Sunday in December, removing to Exeter after Christmas.

Glossop.—The Mayor of Glossop, Mr. Herbert Partington, J.P., accompanied by members of the Town Council and officials of the borough, attended Fitzalan Church last Sunday evening. The church was crowded on the occasion, and the minister, the Rev. Jenkyn Thomas, officiated. Mr. Partington is the son of Captain Partington, J.P., who was mayor of Glossop for two consecutive years. The mayor's brother is Mr. Oswald Partington, M.P. for the Peak Division of Derbyshire.

Ilford.—A "welcome home" meeting was held at the Assembly Room last Saturday evening. Mr. E. R. Fyson, who presided over a good attendance, said Ilford was the youngest church in the South-Eastern Province, but its members yielded to none in their devotion to the minister of the assembly, the Rev. T. E. M. Edwards, who had pastoral oversight of their church. In their name he extended a hearty welcome home to Mr. Edwards from America, and hoped he would be spared to labour for them and the cause they had loved for many years to come. Mr. Edwards, who had an enthusiastic reception, acknowledged the greeting, and gave a graphic description of his personal experiences in the great Republic of the West. Thanks were voted on the motion of Mr. W. D. Welford, seconded by Mr. John Kinsman. During the evening donations amounting to a little over £30, chiefly in small sums, were handed to the treasurer in aid of the Church Building Fund.

Norwich (Resignation).—The Rev. Alfred Hall, M.A., having accepted an invitation to the Church of the Divine Unity, Newcastle-on-Tyne, has resigned the pulpit of the Octagon Chapel, where he has ministered since 1900. The resignation has been received with great regret and with expressions of high regard and good wishes on behalf of the Octagon congregation.

Scottish Unitarian Association.—The annual meeting of this Association was held on Saturday, Nov. 2, in the St. Vincent-street Unitarian Church, Glasgow. There was a good attendance of members. The Rev. J. Forrest, president, was in the chair. The secretary, the Rev. E. T. Russell, read the annual report, which showed that during the year the committee had spent money in advertising Unitarian literature, and had made the following grants: £25 for Van work, £15 towards the expense of sending a representative to the Boston Conference, £10 to the Ross-street Church, and £5 to Dundee. Reports from most of the Scottish churches were read. The retiring officers were all re-elected, so that for the present year the Rev. J. Forrest is the president; Mr. E. Johnson is the treasurer; and the Rev. E. T. Russell is secretary. After tea the Rev. F. Walters, who is working in Scotland for three months under the auspices of the McQuaker Trustees, gave a very helpful and inspiring address.

South Cheshire and District Association of Sunday Schools and Congregations.—The Autumnal Meetings of the above were held at the Church of Our Father, Whitechurch, Salop, on Wednesday, Nov. 6. Representatives and friends were present from Chester, Crewe, Shrewsbury, Newcastle (Staffs.), Nantwich, and Whitechurch. The following ministers attended—Revs. D. Jenkin Evans, J. C. Street, J. Howard, W. J. Pond, G. Pegler, B.A., and H. Fisher Short, hon. sec. The proceedings commenced with a business meeting, the President, T. H. Hill, Esq., of Nantwich, being in the chair. The principal items considered were the advisability of starting mission work at Wrexham, and the preparation of a scheme of lessons for the Sunday-schools of the Association. The meeting authorised the Rev. D. Jenkin Evans to visit Wrexham with a view to arranging for a series of mission services. The lesson-scheme was intrusted to the secretary. Divine service was conducted by the Rev. George Pegler, B.A., who preached an excellent sermon. After tea a conference was held, the Rev. D. Jenkin Evans opening an interesting discussion on the subject, "Some suggestions for a musical festival." The Executive Committee were instructed to meet at an early date to make all arrangements for a musical festival to be held next summer. It was noted with satisfaction, that under the leadership of the Rev. W. J. Pond the Whitechurch congregation was making progress.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 17.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DARLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. JOSEPH WOOD; 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. E. B. ATHAWES.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS; and 7. At the Euston Theatre (Chapel closed).
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOSEPH WOODS.
 Peckham, Avondale-road, 11, Rev. D. BALSILLIE; and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. G. W. EAMES; 6.30, Mr. E. C. HIGGINS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. D. BALSILLIE.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, D. RICHARD DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Miss H. M. JOHNSON.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS; 6.30, Rev. Dr. MELLONE.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. S. H. MELLONE, M.A., D.Sc.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTHS.

HARDING.—On November 11th, at the residence of her parents, Meadowside, Chester-road, Macclesfield, Dora, wife of Frederick C. Harding (New York), of a daughter.
 MARTINEAU.—On November 6th, at Roughdown End, Boxmoor, the wife of Howard Martineau, of a son.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LONDON DISTRICT UNITARIAN SOCIETY.

THE
AUTUMN MEETING
 WILL BE HELD AT
ESSEX HALL,
 ON
TUESDAY, Nov. 19, at 7.30.

JOHN HARRISON, Esq., in the Chair.

Addresses will be delivered by

REV. W. G. TARRANT, B.A.
 REV. G. C. CRESSEY, D.D.
 JOHN HARRISON, ESQ.,
 and others.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

REV. R. T. HERFORD wishes to make known that he is no longer the Acting Secretary of the above, and that all correspondence relating to Mission business should be sent to the Rev. E. D. PRIESTLEY EVANS, West Royd, Manchester-road, Bury.

KILBURN UNITARIAN CHURCH.

—A SALE OF WORK will be held in the Church Hall, Quex-road, N.W., on Friday and Saturday, November 29 and 30, commencing at 3 p.m. each day. Admission Free. To be opened on Friday by Mrs. BLAKE ODGERS.—A CONCERT will be given on Saturday at 8 p.m., at which Mrs. GRANVILLE, Mr. HERBERT LAWFORD and the Misses LAWFORD, Miss ADELAIDE DRESSER, and Miss W. STANLEY will kindly assist. Tickets of admission, 1s. 6d.

LONDON MINISTER, Experienced in Teaching, will undertake private tuition and special "coaching."—Apply M. INQUIRER Office, 3, Essex-street, W.C.

DUKINFIELD OLD CHAPEL and SUNDAY-SCHOOL.—A Grand Bazaar will be held on Thursday, Friday, and Saturday, Dec. 5, 6, and 7, 1907.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

WILLASTON SCHOOL, NANTWICH.—The next Entrance Examination will be held at the School on December 3rd and 4th.—For particulars of admission on the Foundation apply to the HEAD MASTER.

SOMERVILLE SCHOOL, ABERYSTWYTH. Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

BESTREBEN HIGH SCHOOL, 197, Willesden Lane, London, N.W.

Recognised by the Board of Education.

Principals:

MISS COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed

2 First Class Honours were gained.

6 Third Class Honours were gained.

12 Distinctions were gained.

R.A.M. and R.O. Pianoforte, Local Schools: 2 entered; 2 passed.

One girl first in England, in German.

One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade-Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. PORTER.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, Strand, W.C.

Established 50 Years.

**Callard & Bowser's
Butter-Scotch**

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, w.c.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

DAUGHTERS OF THE PURITANS.

A Group of Brief Biographies. By SETH CURTIS BEACH. Cloth, gilt top, 3s. 6d. net, postage 4d.

CONTENTS:—Catherine Maria Sedgwick, Mary Lovell Ware, Lydia Maria Child, Dorothea Lynde Dix, Sarah Margaret Fuller Ossoli, Harriet Beecher Stowe, Louisa May Alcott.

FOUR AMERICAN LEADERS.

Essays on Franklin, Washington, Channing, and Emerson. By CHARLES W. ELIOT. Cloth, gilt top, 2s. net, postage 3d.

FATHER TAYLOR.

By ROBERT COLLYER, D.Litt. Cloth, gilt top, 2s. net, postage 3d.

Father Taylor was the founder of the Seamen's Bethel in the Port of Boston, whose story is here briefly told by Rev. Robert Collyer with a fund of incident and anecdote that well illustrates the peculiar genius and unusual personality of the man.

THE UNDERSTANDING HEART.

By S. M. CROTHERS, D.D. Cloth, 2s. 6d. net, postage 3d.

BOOK ROOM, ESSEX HALL,
 ESSEX STREET, STRAND, W.C.

MR. R. B. HALDANE AND
"PUBLIC OPINION."

The Right Hon. R. B. Haldane, M.P., Secretary for War, has addressed the following letter to the Editor of PUBLIC OPINION:—

WAR OFFICE, 1st October, 1907.

Dear Mr. Parker,

I think that in the new form of "Public Opinion" under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed on men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.

Yours faithfully,

R. B. HALDANE.

Percy L. Parker, Esq.,

Office of "Public Opinion,"

Temple House, Tallis Street, E.C.

PUBLIC OPINION.
A Weekly Review of Current Thought
and Activity.

TWOPENCE WEEKLY.

Post free to any part of the World, **13/-**
Yearly, or **10/10** for the United Kingdom.

BOOKS WANTED.

25/- each offered.
 Brewer's Henry VIII., 2 vols., 1844. Jesse's George Selwyn, 4 vols., 1843. Tennyson's Lover's Tale, 1833. Keats' Poems, 1817, 1818, or 1820. Desperate Remedies, 3 vols., 1871. Strange Gentleman, by Boz, 1837. Rosamund Gray, 1793. Curzon's Persia, 2 vols., 1892. Symonds' Italian Lit., 2 vols., 1891. Jane Eyre, 3 vols., 1847. Poems by Two Brothers, 1827. Alice's Adventures, 1865 or 66. Chaucer, 6 vols., 1845. Churchill's Poems, 3 vols., 1844. Books bought in any quantity for prompt cash.—HOLLAND BROS., 21, John Bright Street, Birmingham.

VERY PRETTY AFTERNOON TEA
 CLOTHS, pure Irish Linen, perfect texture, hemstitched and hand embroidered 32 in. square, only 3s. 9d.—Write to HUTTON'S, 5, Larne, Ireland. Send for very interesting free samples.

EVERYONE who wants to be well informed on Current Affairs, including the Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

ILFORD UNITARIAN CHRISTIAN CHURCH.

TWO DAYS' SALE OF WORK at the Central Hall, Seven Kings, on Thursday, December 5th, at 4.15 p.m., and following day. Gifts for the stalls should be sent to Miss DARLISON, 26, Pembroke-road, Seven Kings, Ilford, or Mr. A. BEECROFT, 13, Ranelagh-gardens, Ilford. Donations to Rev. T. E. M. EDWARDS, 1, Valley-road, Streatham, S.W., or Mr. E. R. FYSON, 16, Airlie-gardens, Ilford, E.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.
 Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms** (including attendance) **from 3s. 6d. to 6s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d. per day.**

Full Tariff and Testimonials on application.
 Telegraphic Address "Bookcraft," London.

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENEE,
 F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER,

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

The SUNDAY SCHOOL ASSOCIATION

Just Published.] Cloth, 1s. 6d. net. Postage 3d.

The Practical Teaching of Jesus of Nazareth.

As Found in the Gospel According to Matthew.

Thirty-four Lessons compiled by
 ARTHUR W. FOX, M.A.

The substance of these Lessons was given to a Bible Class held in connection with the Todmorden Sunday School Union, at which representatives of six Non-conformist denominations were present. The notes were found helpful by these; hence it is the compiler's wish to help other Sunday School Teachers, as far as he can. The main purpose of this little book is to bring out the practical teaching of the Christ, so that it may have its mighty influence in the formation of the character of the taught.

THE SUNDAY SCHOOL ASSOCIATION,
 ESSEX HALL, ESSEX STREET, STRAND, W.C.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Situations Vacant and Wanted,

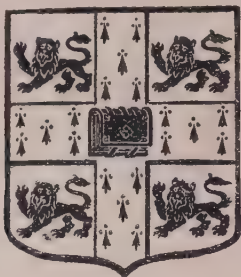
20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.



UNIVERSITY PRESS
CAMBRIDGE

15 November 1907

In connection with the sale of The Cambridge Modern History on the instalment system, a book has been prepared giving an account of the origin, authorship and production of the work. Its contents are as follows:

- Chapter I.—Lord Acton and the Planning of The Cambridge Modern History.
II.—The Editors and Writers of the History.
III.—The Value of the History.

Extracts from The Cambridge Modern History:

- | | |
|---|--|
| The Trial of Savonarola. | The Impeachment of Strafford. |
| The New World and its Gold. | The Overthrow of the French Directory. |
| Martin Luther and the Diet of Worms. | Napoleon at St. Helena. |
| The Spanish Armada. | The Assassination of Abraham Lincoln. |
| Richelieu. | |
| The Last Campaign of Gustavus Adolphus. | |

- Chapter IV.—The Cambridge University Press and the Production of the History.
V.—Terms on which the History may now be obtained.

Illustrations:

John Emerich Edward, first Lord Acton; A Sixteenth Century Press; The University Press in the time of Charles I.; The Pitt Building, Cambridge University Press; A Corner of the large Machine-room, Cambridge University Press; Bookcase designed for The Cambridge Modern History.

This book will be sent free of charge to any address on receipt of a post-card addressed, 12, H. Department, Cambridge University Press Warehouse, Fetter Lane, London, E.C.

WILLIAMS & NORGATE.

READY. Crown 8vo, cloth, 1s. 6d. net; 1s. 8d. post free.

A FREE CATHOLIC CHURCH.

By J. M. LLOYD THOMAS.

FROM THE EARLY REVIEWS.

MANCHESTER GUARDIAN.—“It is the book of an idealist, with the idealist's confidence in the fairer day and the larger faith, which is always welcome. Its vigour of style and the spiritual beauty of its dream should commend it to many readers.”

THE CHRISTIAN WORLD.—“Not often, however, has the dream inspired so sane and interesting a book, representing so much that is best in modern thought, and those who have, with excuse, become a little weary of discussions of this kind, will find Mr. Lloyd Thomas a stimulating exception.”

THE COMMONWEALTH (edited by Canon Scott Holland).—“His clear style, his power of making us reflect, and his wide charity . . . make the book a precious contribution to that far-off restatement of Doctrine for which many a true heart yearns.”

PROF. FRANK GRANGER, D.Litt., in the *Nottingham Daily Express*.—“It is the statement of an ideal which hovers before the minds of men like Harnack in Germany, Loisy in France, and of many in England. . . The originality, the freshness, the eloquence and the lofty spirit of Mr. Thomas's volume will commend it to every reader. If the many persons who, as partisans, praise or condemn the religious thought of to-day, would acquaint themselves at first hand with such books as this, the gain would indeed be great.”

MR. G. K. CHESTERTON in the *Daily News*.—“If the men of the New Theology desire a clear and intelligent book, a book maintaining much of their position, but maintaining it with an almost antiquated clarity and courage, they could get nothing better than this book. With much of the ultimate drift of it I cannot myself agree; but differences from its matter are almost swallowed up in my primary approval of its manner. . . Mr. Lloyd Thomas has certainly all the dignity and manly mental lucidity of the school of Martineau.”

Please send for List of Announcements in Modern Theology.

WILLIAMS & NORGATE, 14, Henrietta Street, Covent Garden, London, W.C.

READY TO-DAY. One Vol. demy 8vo, cloth, 7s. 6d. net.

NATIONAL IDEALISM AND A STATE CHURCH.

By STANTON COIT, Ph.D.

JUST READY. 320 pp., large crown 8vo, 6s.

NEW THEOLOGY SERMONS.

By the Rev. R. J. CAMPBELL, M.A., City Temple, London.

“Most important of all, if anyone still harbours the idea that progressive religion has no ‘message,’ no ‘gospel,’ no fine preaching-fibre, a perusal of these sermons should disillusion him.”—*Christian World*.

JUST READY. Large crown 8vo, cloth, 6s.

THE SOUL OF PROGRESS.

By the Right Rev. J. EDWARD MERCER, D.D., Bishop of Tasmania.

Being the Moorhouse Lectures for 1907. The First Series delivered under this Lectureship.

CROWN THEOLOGICAL LIBRARY.

NEW VOLUMES.

Harnack's N.T. Studies:

Vol. I. READY. Crown 8vo, 6s.

LUKE, THE PHYSICIAN.

By ADOLF HARNACK, D.D.

JUST READY. Crown 8vo, cloth, 5s.

THE HISTORICAL EVIDENCE FOR THE RESURRECTION OF JESUS CHRIST.

By KIRSOPP LAKE, M.A. (Oxon.),
Professor of N.T. Exegesis in University of Leiden.

NOW READY. Crown 8vo, cloth, 5s.

THE APOLOGETIC OF THE NEW TESTAMENT.

By Rev. E. F. SCOTT, M.A., of Prestwick,
Author of “The Fourth Gospel: Its Purpose and Theology.”

READY. Crown 8vo, cloth, 4s. 6d.

THE RELIGION OF THE OLD TESTAMENT.

By KARL MARTI.
Translated by Rev. G. A. BIENEMANN, M.A.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3413.
NEW SERIES, No. 517.]

LONDON, SATURDAY, NOVEMBER 23, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	737
LEADERS :—	
The Heart of It	744
The Drama and the Censorship...	744
ARTICLE :—	
The International Sermon—II.	745
MEETINGS :—	
Martineau Memorial at Norwich	739
The National Conference...	742
London District Unitarian Society	748
CORRESPONDENCE :—	
The "John Pounds" Cottage Home for Girls	741
Churches in Greater London	748
LITERATURE :—	
Dr. Moncreux Conway's Teachings	741
Short Notices	741
OBITUARY :—	
Dr. Moncreux D. Conway	742
The Rev. Frederic Thomas	743
POETRY :—	
The Religion of Common Consent	747
THE CHILDREN'S COLUMN	743
NEWS FROM THE CHURCHES	748
OUR CALENDAR	749
ADVERTISEMENTS	750

NOTES OF THE WEEK.

THE second part of Dr. Hunter's International Sermon appears in our present issue, and it will be completed next week. The sermon as a whole will, of course, appear in the volume of Proceedings of the Boston Congress, and we are glad to hear that it will also form part of a volume of sermons by Dr. Hunter, to be issued shortly by Messrs. Williams & Norgate.

THE *Eastern Daily Press* of Nov. 15, published at Norwich, had the two following editorial notes:—"The Martineau Memorial Hall, which was opened yesterday, will serve to remind generations of Norwich folk yet to come of their heritage of fellow citizenship with a great man. A great city, as Whitman in his most widely known poem has said, is not the place of piled merchandise and of great material wealth alone. No city can have a more glorious form of real wealth than its intimate association with the great intellectual and spiritual influences of the world; and a city begins to exhibit a real quality of greatness when it knows how to honour and esteem the memory of those who bring this form of wealth to it. The name of James Martineau stands high in the associations of the city of his birth and training. His influence was a world wide influence upon the thought of his age; and, what is even more important, upon the spiritual temper and the disposition of men who came under its sway.

Most of the speakers yesterday dwelt upon the fact of the peculiar appropriateness of the memorial; for what form of memorial could be better chosen to do honour to a great teacher than one which sets up in our midst a centre of teaching and of helpfulness such as this Memorial Hall is to be devoted to? The best tribute that can be paid to any man, and the honour that any worthy man would care most for, is that men should work under the inspiration of his influence. A merely decorative memorial counts for but little in comparison with a memorial that means such earnest and vigorous work."

"APART from its appropriateness as a Martineau memorial, the point which Sir George White emphasised in his speech will impress itself upon the minds of most people on the occasion of such an opening ceremony. Sir George made a strong plea that our churches generally should realise the importance of institutional church work. We venture to extend that plea even more widely. The importance of such institutes in the general life of the city can hardly be overrated; and one of the most welcome incidents recently occurring in our civic life was the sympathetic hearing giving at a meeting of the Town Council a month or two ago to the proposal for establishing such an institute in one of the poorer quarters of the city. We believe that before long the city will come to realise the vital connection between its educational work and the work of such institutes. We spend an enormous amount on elementary education. The value of that endeavour is not, we venture to think, simply in the knowledge which is imparted to the children. Its chief value should be in its introduction of the children to habits of life and thought worthy of high-minded men and women. And in that respect, the work of our elementary schools can only be introductory,—the laying of foundations. And the unhappy thing is that in a vast number of cases it is the laying of foundations upon which no edifice is ever raised. The boys and girls leave school at an early age, and, for want of such adequate provision as these institutes might largely help to provide, they drop back again into the deplorable habits of life and thought which it is the business of education to supersede; and much of our expenditure in the schools is lost and wasted and our preliminary work reduced to nought because it is not properly followed up. There is a great deal yet remaining to be done for the

life of the city in this respect; and such institutions as that opened yesterday are of untold value to the life of the city on these lines."

THE Rev. Wilfred Harris, M.A., of Bolton, has accepted the pulpit of the Unitarian Church in Adelaide, South Australia, and will be leaving this country probably in February. The earnest good wishes of many friends will go with Mr. and Mrs. Harris to this new charge. We do not willingly part with a friend and a minister of such high gifts as Mr. Harris possesses, but we recognise the importance of the work to which he is going, and are glad that the church in Adelaide should gain so capable a representative of the Liberal Faith. Mr. Harris, who is only 41, is a graduate of Durham University, and studied for the ministry at Manchester College, Oxford. As a Hibbert scholar he kept terms at Leipsic and Heidelberg, and then at Harvard Divinity School. In 1895 he became minister of the Longsight Free Christian Church, Manchester, and for the past seven years has been at Unity Church, Bolton. He has written frequently in *THE INQUIRER*, and has contributed book reviews to the *Hibbert Journal*. We do not mean to bid farewell to him from the columns of *THE INQUIRER*.

WE have already noticed on the appearance of the American editions, the several volumes now advertised by the British and Foreign Unitarian Association, in a fresh issue in this country. The British title page carries with it also a welcome reduction in price, and we should expect that many of our readers would at once send for Dr. Robert Collyer's delightful sketch of Father Taylor, and the volume of sermons by Dr. Crothers, "The Understanding Heart." President Eliot's addresses on "Four American Leaders," and Mr. Beach's biographical sketches of seven "Daughters of the Puritans," all well-known American women, should also command attention.

In an interesting leader, the *Christian World* asks, Is the Pulpit Free? It appears that Dr. W. J. Dawson in his story, "A Prophet in Babylon," introduces the following dialogue between two ministers:—First Minister: "My church has always given me the fullest liberty of speech." Second Minister: "Don't you know that this boasted liberty of speech means nothing more than liberty to say things your people like you to say? Begin to say the things they don't want you to say, and you'll soon discover how little your liberty is worth." To

this Dr. Lyman Abbott replies in the New York *Outlook* that "there is no public platform in America quite as free as the American pulpit."

DR. ABBOTT proceeds to give instances from his pastoral experience in a succession of churches, showing that he had taken on many occasions a strong stand on great public questions, frequently in face of very opposite opinions on the part of his congregations. Yet on none of these occasions did any officer, or member of the church, either directly or indirectly, interfere with his liberty. His conviction is that the manner of reception of hard blows depends entirely on the way in which they are delivered. "People greatly resent the preacher who demands respect for his own sacred convictions and refuses respect to the equally sacred convictions of others. . . . Perhaps if I had attacked the traditional faith instead of frankly stating my own, I might have been attacked in turn. . . . Generally one can have a fight for the asking, and quite as quickly in the church as out of it." Our contemporary considers that it is as true of the English as of the American pulpit—"There is no freer institution."

SOME of the discussions recorded in Methodist papers concerning the future of the class meeting make reading which can only be described as pathetic by one who knows something of what the class meeting has been at its best, and who feels as he reads how difficult, if not impossible, it is for the class meeting to be again all that it has been. When some one sets forth the blessedness of true spiritual communion between soul and soul; the advantage of true co-operation in the things of the spiritual life; the helpfulness of that quiet rest from the sordid cares of life which was the peculiar distinction of the class meeting, more than of any other means of grace; the sense of the presence of the spirit of Christ at those moments when a group of his disciples are met for the express purpose of looking into his pure and gracious countenance or listening from afar to that language of his the like of which man never spake—it is all so true, and, as one may add, so timely that it ought not to need utterance. In thinking of such things a Methodist, or a man who knows Methodism, might well suppose that any Christians who had never heard of a class meeting might be very well expected to re-invent it. We who belong to the great un-classed have many a moment when we long for just that kind of meeting, for we too have souls to be saved. We cannot keep our souls alive by going everlastingly through the series of arguments which prove that religion has still a proper place in the world, that materialism and naturalism are a great deal too self-confident, and that it is not an absurd thing to worship God and to pay heed to the teaching of Christ. We would fain be with half a score of people who forget all arguments, who listen to Christ, and who are growing to be like him. If the class meeting is dead or dying, its spirit must be sent back to earth again.

No popular municipal authority yet exists at Letchworth, which is divided up

into three country parishes. A movement for uniting these, for municipal purposes, has been so far successful that the official order of the Herts County Council now only waits the confirmation of the Local Government Board. It is expected that the order will come into operation by March 31, 1908. In the meantime Letchworth has been electing, for the fourth time, its advisory Residents' Council, of which Mr. J. H. Wicksteed, M.A., is the retiring chairman. This body has done good work in keeping the directorate and other authorities informed of the needs and wishes of the inhabitants.

AMERICAN Friends have been holding their "Five Years' Meeting" at Richmond, Indiana. Of the sixteen American yearly meetings, or central organisations, fourteen were represented at this conference, while fraternal delegates attended from London and Dublin yearly meetings. In all, about 200 delegates were present, of whom some 50 were women. They discussed much matter of public interest, including the industrial condition of the negroes, work among the Indians, and the anti-saloon movement. Dealing with the position of their own society, Dr. Rufus M. Jones, of Haverford College, Pa., spoke on "The Present Opportunity of Friends," declaring that the tendency to-day was to seek a "spiritual development that comes from within—a religion of the heart, in the demonstration of the spirit. Religion must be buttressed on facts of soul experience. Our one chance of success is to meet the want of religion for an inward awakening, a warm, tender personal spirit, a God who is with us. It is the religion of reality."

DR. PRÉTLOW, of Brooklyn, speaking on "Methods of Evangelism," earnestly deprecated the sensational appeal: "To produce permanent values for the church, evangelism must not play upon the surface of the sensibilities, but present a Gospel which not only warms the heart, but satisfies the intellect and moulds the will." Sensational appeals attracted moral invertebrates, who could only be supported by men of sturdier character drawn together by quite other methods. Dr. Benjamin Trueblood urged the increased intervention of American Friends in political affairs.

It is interesting to note that the Five Years' Meeting refused to sanction a return to the English Quaker custom of "birth-right membership." By a vote of 76 to 36, it adhered to the decision that the children of members should be associates only, till they themselves applied for full membership.

The nation, as represented by the British Museum (says the *Athenæum*) has lately been enriched by the gift of several valuable literary manuscripts. The late Mrs. Slack, of Croydon, bequeathed to the Rev. C. Hargrove, the original letters between Shelley and Miss Hitchener in 1811-12 (covering the period of Shelley's first marriage), with the request that he would ultimately leave them to the British Museum. Mr. Hargrove, however, has waived his rights, and presented them to the nation without delay. The collection includes 44 letters

(many of great length) from Shelley, 5 from Mrs. Shelley, and 12 from Miss Hitchener.

MESSRS. J. M. DENT & Co. issue this month the first number of *The New Quarterly* (2s. 6d.), a review of science and literature, edited by Desmond MacCarthy. The first article is by Lord Rayleigh, on "How do we perceive the direction of sound?" The Hon. Bertram Russell writes on "The Study of Mathematics," and Mr. G. L. Strachey on "The Last Elizabethan."

OUR friends in the Manchester district are anxious to profit by the experience of the visitors to the International Congress at Boston. A preliminary meeting has been held and a public conference has been arranged for. Various speakers are to deal with the things which struck them most, and the Women's Alliance in particular will come in for prominent attention as the thing in the States which seems to have impressed all who came into contact with it.

SOME lady friends of the Unitarian Home Missionary College, to mark their high regard for the Principal have presented him with a set of academic robes and case. The ladies met at Summerville last week under the direction of Lady Talbot and Mrs. J. R. Beard, and left their gift for Principal Gordon as a pleasant surprise on his return. Mr. Gordon has since written to express his warm appreciation of the gift.

THAT beautiful sermon of Robert Collyer's, "Looking Toward Sunset," rich in the old man's sunny faith, which we were happy to publish in the *INQUIRER* of September 28, is also separately printed in the *Mill Hill Pulpit*, and may be had in that form at Essex Hall, or (for 1½d. by post) from Mr. Charles Stainer, 12, Hesse-place, Hyde Park, Leeds. Mr. Stainer can also furnish a catalogue of the last fifteen years' monthly issue of the Rev. Charles Hargrove's sermons in the *Mill Hill Pulpit*.

A LETTER from the Rev. F. H. Vaughan, of Mansfield, in response to the Rev. J. Harwood's criticism of his North Midland address, has reached us too late for publication this week.

TO CORRESPONDENTS:—Communications have been received from D. A., J. W. A., C. D. B., E. B., J. C. B., J. D., F. E., H. W. F., A. H., J. P. H., E. J., W. J. J., H. M. L., T. H. R., E. H. S., F. H. V., L. W.

THE danger run by mysticism is a moral and spiritual danger as well as an intellectual one. The strength for a noble moral life, which religion gives lies in the bestowal of a Companion, a Friend, on the lonely soul of man. But God cannot be felt as a Companion, a Friend, unless the man retain a vivid consciousness of his own individuality, a vivid consciousness that he is a separate person with a personal centre of his own capable of its own volition, its own emotion, its own personal life other than that of any other person human or divine.—R. A. Armstrong.

THE MARTINEAU MEMORIAL AT NORWICH.

OPENING CELEBRATIONS.

ON Thursday, November 14, the new Hall and Sunday Schools for the Octagon Chapel, Norwich, erected as a memorial to Dr. James Martineau in the city of his birth, were happily opened by Sir W. B. Bowring, Bart., of Liverpool, President of the British and Foreign Unitarian Association. The memorial stone was laid by Miss Gertrude Martineau in April, and the buildings, of which Mr. H. Chatfield Clarke is the architect, have been completed with great expedition and to the complete satisfaction of all concerned.

The old Octagon Chapel, which was opened in 1756, during the ministry of Dr. John Taylor, stands back some distance from the entrance-gates in Colegate-street, and the new buildings occupy the site of an old house and its garden, running along the whole of the right-hand side of the chapel yard, and coming up to the pavement of the street. The main entrance is at the corner by the chapel gates. The buildings, which have been skilfully designed to harmonise with the old chapel and the surrounding houses, look remarkably well, and are seen for some distance as one approaches from the west, past the church of St. George's, Colegate. The main entrance leads through the vestibule into a spacious passage, most convenient for large meetings, extending the whole width of the building. On one side is a large class-room and the kitchen accommodation, on the other a pleasant church-parlour and cloak-rooms. The first floor is reached by a staircase at either angle of the building, on the side facing Colegate-street. On this floor is the lecture-hall and school-room, capable of seating an audience of 350. Part of the platform can be turned into a class-room at school-time, and there are two others, on either side, while other corners of the building have been turned to a like good purpose. The number of available class-rooms is altogether eight or nine, including a minister's study and committee-room. To the front of the building a second floor provides a good sized recreation-room. Altogether, the accommodation is ample (but by no means over-large) for the good work to which the building is to be devoted, and the many friends, throughout this country and in America, who have contributed to the erection of this memorial may be glad and thankful that it has been so worthily completed. The final painting has been wisely left over till the spring, when the walls will be thoroughly dry, and the furnishing is still in process; but the friends who gathered for the opening celebrations saw the buildings complete, and have every reason to congratulate the Octagon congregation and the city of Norwich on the possession of such a memorial of Dr. Martineau, and a new set of buildings so admirably adapted to good social and educational work.

It was hoped that the last £400 to complete the Memorial Fund, for which Mrs. Mottram had appealed in these columns, would have been raised before the opening, but only about half of that amount was promised. The collection at the opening service amounted to £30 1s. 2d., and the

collections on the following Sunday have also to be added.

The proceedings began on Thursday afternoon with a brief service in the Octagon Chapel, which opened with a special hymn by the Rev. Dendy Agate, of which this is the first verse:

"Consecrate these walls, O Father,
Outcome of our prayer and toil,
Reared in memory of Thy Servant,
Who, upon this hallowed soil,
Sought his God in youth and found Him,
Learned to love Thy Holy Name,
Called his fellow-workers round him,
Called the children—and they came."

The Scripture lesson was then read by the Rev. Alfred Hall and a prayer of dedication offered by the Rev. H. Enfield Dowson, after which Sir William Bowring led the way to the main entrance of the new buildings, and, having opened the door, passed up into the Memorial Hall, where a further meeting was held.

Sir William Bowring took the chair, and was supported by the Mayor of Norwich (Mr. E. G. Buxton), Sir George White, M.P., Miss Gertrude Martineau, Miss Edith Gittins, the Revs. H. Enfield Dowson, Alfred Hall, and J. J. Brooker, Mr. and Mrs. Mottram, Mr. G. A. King (Chairman of the Octagon congregation), Mr. A. M. Stevens (Secretary), Mr. W. N. Ladell (Treasurer), and others. Among those who were present in the hall were Miss Edith Martineau, Mrs. Basil Martineau, Mr. P. M. Martineau, the Rev. P. M. Higginson, Mrs. Enfield Dowson, Miss Jevons, Miss C. Scott, Miss Shaen, the Revs. Lucking Tavener, W. Birks, and V. D. Davis.

Mr. A. M. STEVENS announced that to their great regret illness had prevented Sir John Brunner from being with them, as he had promised, to open those buildings, but they were happy in the presence amongst them of Sir W. B. Bowring.

Mrs. MOTTRAM, called on by the chairman, said that she had received a large number of letters of regret for absence, and among them letters from Lord Aire-dale, the Right Hon. W. Kenrick, Arch-deacon Pelham, Dr. Barrett, Mr. David Martineau, Mr. F. Martineau Lupton, Dr. Drummond, Professor Upton, the Rev. P. H. Wicksteed, Dr. W. Blake Odgers, Mr. Charles Hawksley, Miss S. S. Dowson, Miss A. Norton, Mrs. I. M. Wade, and of former ministers of the Octagon, the Revs. A. Gordon, H. W. Perris, H. H. Snell, C. Peach, and E. Daplyn. Also a letter from Mr. Hope Pinker, the sculptor of the noble statue of Dr. Martineau in the Library of Manchester College, Oxford, offering to give a profile medallion portrait to the Octagon. Mrs. Mottram further made a statement as to the position of the Memorial Fund, with an expression of deep gratitude to the friends who had promised £200 of the last £400 for which she had appealed to complete the Fund. "We will try," she said in conclusion, "to do the best we can with the beautiful buildings you have given us."

The CHAIRMAN, who expressed his great regret that his life-long friend, Sir John Brunner, was unable to be with them, said that, as President of the British and Foreign Unitarian Association, he felt it to be an honour as well as a pleasure to take part in those proceedings. Having paid a

warm tribute to the energy and devotion of Mrs. Mottram in the matter of that Memorial, he said that he had been reading the report of the proceedings at the stone-laying, and he thought those beautiful buildings justified in every respect the anticipations then expressed. Among his earliest recollections was that of going with his father and mother and sister to hear Dr. Martineau in Paradise-street Chapel, and although he could not then appreciate the philosophic beauty and excellence of his sermons, he still remembered, after more than sixty years, how deeply impressed he was by the beauty of Dr. Martineau's countenance and the kindly, friendly manner of his social relationships. He remembered Mrs. Martineau also in those early days, and thus had a lifelong knowledge of the wonderful character those buildings were to commemorate. In Hope-street Church, which was the successor of the Paradise-street Chapel, in Liverpool, they had a profile portrait of Dr. Martineau in the memorial tablet, and he was glad they were to have one there. But still more precious was the memorial written on the tablets of many of their hearts. Those buildings were to be devoted to the spiritual elevation of the people, the teaching of religion, and social amelioration. He hoped that hall would be of unbounded use to the community, and might help to solve some of the religious difficulties which pressed on the education question at the present time. It was well that the birthplace of Dr. Martineau should have such a memorial. But he was too great for any one city; his influence was world-wide, as they had seen during the recent international meetings in America. They were proud that Martineau was of their nationality, and the citizens of Norwich should be proud that he was born in that beautiful and ancient city. He had declared those buildings open. He hoped they would be exceedingly useful, a blessing and advantage to the spiritual health of Norwich, and to the Church with which they were identified.

Miss EDITH GITTINS, as President of the Sunday School Association, said she was glad to be there on that happy occasion to convey the congratulations and good wishes of their comrades the teachers in the Sunday Schools of their group of Liberal Churches. Those buildings were the memorial of a sweet and gracious spirit to whom children were dear, and to whom the interests of children, as beginners here of the life immortal, were constantly present. "It is right and fitting," said Miss Gittins, "that the little book which, in simple words, tells the story of the life, the character, and the services of Dr. Martineau should be written by the minister of the Octagon. He has conferred a boon on the young people of all English-speaking communities. We hear of the book being praised and prized not only in the home-land, but in lands beyond the seas. May this hall see the assembly, Sunday after Sunday, for centuries to come, of children and young people eager and affectionate, vigorous of heart and purpose, and of teachers who are their true friends and helpers, knowing a little more than can the younger lives of the lovely chances and the fearful perils of the way—knowing a little more of the wonders of the universe, its beauty and splendour; turning with

them the pages of many a book of life; being learners together with them. A large and happy freedom of choice of the material of teaching is a main characteristic of the Sunday School work of our churches. It should make the work of our teachers of special service to their generation. We need religion to be wedded to life, so that God may be seen in all and all in God." And having described various kinds of subject taken by teachers, but all in the one true spirit, Miss Gittins concluded: "The Master taught us to teach thus, not only from the Law and the Prophets, but also

'From birds and flowers he drew
Parables of God.'

Sincerity, devoutness, the earnest purpose, and the loving heart—these make teachers whose service is immeasurable blessing. Such be the teachers here! Holy will then be this house! 'Its walls will be Salvation and its gates Praise.'

The MAYOR of NORWICH congratulated the Octagon congregation on having secured such handsome and commodious rooms, and expressed the hope that for generations to come they would be used to make the lives of their fellow-citizens brighter and sweeter. He hoped those buildings would be a centre from which would be diffused that Christian culture which was so splendidly manifested in the life of the late Dr. Martineau.

Sir GEORGE WHITE said that he was glad to be there, and several reasons had made him wish to come. One had been the pleasure with which he looked forward to meeting his friend Sir John Brunner, of whose public work he spoke in terms of the highest admiration. And then, while he belonged to a different denomination, he had been closely associated in public work with many members of the Octagon congregation and its ministers. He acknowledged, not for the first time, the deep debt of gratitude he owed as a young man, when he first came to Norwich, to John Withers Dowson and Travers Madge. To know them was an inspiration to all that was highest and best in human life. Proceeding to speak of religious education, Sir George said that the churches had not yet realised to the full their responsibility to the young. He always held that a far larger proportion of their means ought to go for the equipment of the school rather than of the church, and he was therefore delighted to see such a building as that, which was not only an ornament, but would be most efficient for the purpose for which it was erected. He was sure those buildings would be well occupied, on week evenings as well as Sundays. They would supply them with an opportunity of doing a good deal of social work, and would, he hoped, form the headquarters of a large measure of work for young and old in places where it was needed. It was a great honour to the city of Norwich to place a memorial like that as a lasting token of the great reverence and respect and love in which James Martineau was held. No memorial of such a man could be more appropriate than a building that was intended mainly for the benefit of the children and young people of the city.

Miss GERTRUDE MARTINEAU congratulated the congregation upon entering on that beautiful building, and said on behalf

of the small remnant of the Martineau family how thankful they were to see so noble a memorial of their father. It was so much in accordance with what he would have approved and liked, as giving opportunities for the kind of work in connection with the dear old chapel, in which he was deeply interested. They remembered how for many years he had superintended the Sunday School connected with his own chapel. They might, perhaps, in the midst of their joy, be allowed a little shade of regretful sympathy with the old Octagon, because it was somewhat hidden and cast into the shade by its smart young descendant, pushing out to the street front. But that was the way of the world in these days, and the old folk had to learn to yield with a good grace to their more prominent children. They saw from the dear old Octagon with what dignity the elders might stand back and watch the progress of the rising generation. Meanwhile, they all knew what it was to have a good mother, to whom they could go for strength and encouragement and uplifting; and the Octagon would always be a good mother to those schools. Among the happy and thankful thoughts of that day there were some longings which could not be repressed. Some whom they had with them when the centenary was celebrated had passed on, and some again since they met to lay the first stone. One whose heart was in that work, and whom they specially hoped to see that day, they could not see, for she was gone beyond their mortal sight. Yet it was impossible but that her spirit was with them at that time for which she had worked so ardently, and to which she looked forward with such joy. God would not blame those whose hearts were full of longing to have her amongst them as of old. They knew better than she could, all that Miss Clark was and did in connection with the Octagon, in the Sunday School and the Girls' Friendly Society, and the influence which her sweet and noble character brought amongst the young people. Surely she was amongst them now, with all her love and sympathy, and those to whom she was such an inspiration would loyally bring her spirit into all their work in that building, and it would be true that "she being dead, yet speaketh."

"Through such souls alone
God stooping shows sufficient of His light
For us in the dark to rise by."

And now, friends, said Miss Martineau, in conclusion, if we listen we may hear a voice that says, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him." Shall we not now throw wide the door, that this place which you have raised may be filled and flooded with the spirit of Christ, and the love of God and man?

Mr. G. A. KING, chairman of the congregation, speaking as one of the superintendents of the Sunday-school, said that it was a great joy to them all to meet together, to signalise the accomplishment of a great and important work; but they felt it also to be a momentous occasion for those who were active workers in the various organisations of the church. They strongly believed that James Martineau would have desired no better memorial in his native city. Wealth could have reared a more

beautiful building, but in its intention and purpose not one more in harmony with the spirit and life of him whose name it bore. "Other's needs" was their motto, and the rallying cry of all their activities and those who had so generously helped them had been inspired by the same thought. He thanked the members of the Martineau family, the British and Foreign Unitarian Association, and friends of their own Household of Faith, and those liberal-minded men and women who, while differing from them theologically were of the soul of the Church Universal, and had been glad to aid their effort to help in building the city of God. To all these they offered hearty thanks.

Mr. A. M. STEVENS then proposed a vote of thanks to the architect and builders, speaking in the highest terms of the way in which the work had been carried out. They much regretted that Mr. Chatfield Clarke was unable to be with them.

Mr. H. CHATFIELD CLARKE, Jun., acknowledged the resolution on behalf of his father, and Mr. W. J. SCARLES spoke for his brother and himself, in a humorous speech, saying that the builders did not usually get such thanks, which they greatly appreciated.

The Rev. ALFRED HALL proposed, and the Rev. H. E. DOWSON seconded, a vote of thanks to the chairman, in speeches full of grateful acknowledgments and happy reminiscences respectively. The CHAIRMAN, having responded, a closing hymn was sung and the collection taken, and Mr. Dowson pronounced the Benediction.

An inspection of the buildings followed, and tea was served in the lower rooms.

In the evening a very pleasant conversation was held, which was largely attended. There were no speeches, but an admirable programme of music was rendered by a number of friends, and in the course of the evening, Mr. G. A. King gratefully acknowledged several gifts which had been received. Two of these were shown on the platform, a copy of Mrs. Basil Martineau's 1899 portrait of Dr. Martineau, which she had made for the Memorial Hall, and a water colour by Miss Gertrude Martineau of Strathspey, the beautiful valley in which is the Polchar, their summer home near Aviemore. It was also announced that Miss A. L. Browne was giving a terra-cotta reproduction of Mr. Hope Pinker's Oxford statue of Dr. Martineau.

It may be mentioned here that the upper part of the central window in the hall is filled with coloured glass, containing the inscription, "In Memoriam, Maria Clark, June 24, 1907," the date of her death.

On Sunday the morning service was conducted by the Rev. Dr. Carpenter of Manchester College, Oxford. The anthem was on the words: "And the wall of the city had twelve foundations, and in them the names of the saints who kept the word of life." Dr. Carpenter's sermon was from 1 Timothy iii. 15, "The house of God, which is the church of the living God."

In the afternoon the whole school met for the first time in the new building for a service, conducted by Mr. A. M. Stevens, Mr. G. A. King, Miss Kent, and the Rev. A. Hall. The address was given by the Rev. V. D. Davis, who also preached in the Octagon at night.

In the household of God, said Dr. Carpenter towards the close of his morning sermon, there is no room for idlers. And having dwelt upon the noble example, and inspiration of Dr. Martineau as a teacher, he concluded with the exhortation, "Be strong and of a good courage. Be steadfast and immovable, and your work shall not be in vain in the Lord."

DR. MONCURE CONWAY'S TEACHINGS.*

JUST as this volume of lectures comes to hand we hear of the death of the author, an event that imparts peculiar interest to some of the themes here discussed. There are fourteen addresses in the book (which is issued for the Rationalist Press Association), and a very brief preface, which we could have wished longer. Dr. Conway, always vivid and picturesque in style, was fully sensible, as he wrote the preface, of the readiness of "seventy-five" to run his rapier through "fifty," especially when age has been kept alert and vigorous. He seemed most anxious, however, to abstain from casting any cloud of "disillusion" on the visions of his prophetic period; excepting for corrections, dates, and footnotes, the lectures appear as they were written for his people at South-place Chapel, some twenty-five years ago. Whether, in these conditions, the title, "Lessons for Yesterday," had not better right to describe them depends on the view we take of the needs and problems of our own time.

Many readers know little more of Dr. Conway's teachings than that under his influence the services at South-place ceased to partake of the usual character of religious worship. Others, a little better informed, have seen or may even possess a copy of the "Sacred Anthology" which he published many years ago, and in which he opened up a rich vein of little-known ethical and religious literature to many. Some, no doubt, remember their mingled feelings in attending occasional services at his chapel, their sense of wonder at the personal theism of pieces sung and of negation in things said; their perception of a keen intellect in the preacher combined with a certain devout sympathy that robbed of harshness many a criticism of treasured words and ways. Above all, these persons must recall the quickening interest created as the lecturer unfolded, one by one, his stories, fables, and quaint quotations in illustration of the point of his argument. The selection of lectures before us is, in these respects, well fitted to convey an adequate notion of his method, and to explain in great degree the remarkable influence he wielded over a certain class of minds.

In going back twenty-five years with the author, we find ourselves in the midst of a battle which already seems ancient history. Should Mr. Bradlaugh sit in Parliament, might persons who published atheistic literature be punished for it—such things are important to read about chiefly as showing how close we still are to the bad old times. There are copious allusions that are equally antique, and one feels that the whole

system of thought has moved away from the general positions presupposed in these arguments. Perhaps the most suggestive feature of the book is the reflection, often brilliant and charming, of that vague "cosmic" religiousness which had then recently found its most poetic expression in the pages of Professor Tyndall.

But there are subjects treated here which are of permanent interest, and Dr. Conway's lectures may well serve to challenge the integrity of our faith and practice in some ways, whether we stand to the right or to the left of the position he took up. In what sense, if any, is *Prayer* permissible to the intelligent man? Has *Theism* any real validity as an explanation of the world and as a source of moral and spiritual force? Is there a *Future Life*? Such questions rise afresh in every generation. Dr. Conway's answers were framed in a fuller view, and, we have no doubt, after a fuller share of religious experiences than appears in the case of certain "rationalists." It is to this difference, we imagine, that out-and-out secularists will ascribe the touches of emotion that not seldom lift his arguments above the level of prosaic criticism; though the most ardent of such readers will find little to chide as weak or temporising in the frequent pages where "Orthodoxy" catches it! The teacher was a faithful one according to his light. Higher praise who can wish? He saw the faulty tendencies among the heterodox as well as among their opponents. He believed progress to be greatly possible, and tried to make it actual by imparting noble ambitions, while he sought to remove obstacles from the path. It was, to him, a "good nature," after all that pessimism could advance, in the midst of which man's lot was cast. There at least was a *ποῦ στῶ*. And in regard to the future life he said:—

"As to the duration of the individual consciousness, science has not been able to give any negative or affirmative opinion. That which is called the *Ego*, that 'I' or 'me' which lasts through our changing forms, which identifies me with a child encased in flesh of which no particle remains with me, is something unique in nature. Philosophy has not gone beyond the threshold of its mystery. It seems to be a new-born fact in nature whose future none can prognosticate. Until more is known, no one is able to affirm with certainty that it perishes at death. It may be that this conscious *Ego* is a seed destined to germinate in another existence. Who knows?"

If candour, acuteness, and versatility, added to the qualities we have mentioned, appeal to the reader, here is a book well worth his acquaintance.

W. G. T.

SHORT NOTICES.

The Religion of the Spirit, by an Unorthodox Churchman, is a well-written little book in which the more important aspects and questions of theology are dealt with from a very Broad Church point of view. The author, who is a layman, is evidently familiar with Unitarian literature, and he quotes freely from it. He does not believe in the Trinity nor in the virgin birth, nor in vicarious atonement; and he tells us that he always absents himself from

church when the Athanasian Creed is to be said. The book may be of service in introducing readers to modern conceptions of religion. [J. W. Arrowsmith, Bristol. Simpkin Marshall & Co., London. 2s. net.]

Search the Scriptures, by Emily Sharpe, consists, as the preface informs us, of notes which "have sprung out of the necessary preparations for Bible Reading Classes and Unitarian Divinity Lessons, carried on through many years." The book, which will be valued for personal reasons, by Miss Sharpe's many friends and former pupils, will be found to contain much that is interesting and helpful to readers of the Bible. [Published at 63, City-road, London, E.C.]

Health in the Home Life, by Honnor Morton, is an excellent handbook, such as ought to be in the possession of every housewife. It has chapters on "Emergencies," on "How to Nurse," on "Children," on "The Mother's Health," &c., and the advice throughout is given with admirable clearness and precision. The author, who is a certified nurse and was formerly lecturer on health under the London County Council, shows an adequate sense not only of the mental but of the moral aspects of her subject, and treats these with frankness and candour. [James Clarke & Co. 2s. 6d. net.]

Ladies' Logic, by Oswald St. Clair (a son of the Rev. G. St. Clair) is a clever brochure on women's suffrage, in the form of "a dialogue between a Suffragette and a Mere Man." The subject is treated with humour as well as force of reasoning, and Mr. St. Clair's treatment of this vexed political question is well worth consideration. [Digby, Long & Co. 1s.]

THE "JOHN POUNDS" COTTAGE HOME FOR GIRLS,

8, NETLEY-TERRACE, SOUTHSEA:

SIR,—May I make another appeal for help on behalf of the "John Pounds" Cottage, which is maintained for the training and outfitting of such poor girls as are unable to procure for themselves the necessary outfit, or to find an entry into respectable domestic service, and there are very many such in Portsmouth. Girls who are leaving school, older girls wishing for experience, free from the ill conditions of their homes, and such as have lost their parents' and friends' control, are received into and cared for in our home, and efforts are made to improve and uplift them to a decent, independent, self-respecting and useful life. Of the 45 girls assisted out last year we have sorrowfully to acknowledge a few failures, but in nearly all cases our object is fairly attained, and some have been saved from a life of degradation and vice. There can be no doubt but that the home is doing, if not a very large, at least a very good work, and I very earnestly appeal for further help to carry it on, and meet its very satisfactory growth.

It was found absolutely needful last June to take part of another small house for bedroom accommodation, and also to engage a needlewoman for making up the dresses for outfits, and taking charge of these new rooms. This arrangement has added to our expenses this year, but for

* "Lessons for the Day." By Moncure D. Conway, L.H.D. (Watts & Co. 1907. 2s. 6d.)

the ultimate success of our work it is often found necessary to keep difficult girls longer at day work under our personal supervision.

As years go on, and the number of girls in touch with us increases, more and larger rooms become a necessity.

Through death we have unfortunately lost several kind friends and subscribers, and this adds to our anxiety, as the committee are all most anxious to keep the Institution free from debt.

Its useful work is now generally acknowledged in Portsmouth; but the knowledge that it is a Unitarian work, and managed by a Unitarian committee, prevents its being largely supported here, although it has now many friends and helpers.

Donations and subscriptions will be most gratefully received, and gifts of clothing or materials for outfits by—

MRS. S. ROGERS, hon. sec.
28, Osborne-road, Southsea.

THE NATIONAL CONFERENCE PRESIDENT'S VISITATION.

THE nine days' visitation of churches in the Province of London and the South-Eastern Counties, by the Rev. Joseph Wood, President of the National Conference, which began at Richmond on Nov. 12, was concluded on Wednesday evening by a conference at Dr. Williams' Library. The Rev. F. H. Jones, President of the Provincial Assembly, was in the chair, and the handful of people who were present greatly appreciated the opportunity of hearing Mr. Wood's sympathetic and searching address on the condition of the religious life of our churches, and what is needed for more effective service. But proper means had surely not been taken to make the purpose of the meeting known, for out of the whole of London not more than twenty-five members of our churches were present. On the previous evening more than twice that number met at Dover for conference with the President. One great need of ours, Mr. Wood said, was to bear in mind that it was religion, rather than theology, with which our churches were concerned. The old doctrinal controversies must give place in our ministry to a demonstration of the deep spiritual realities of life, interpreted in the light of present conditions of thought. The churches needed a more helpful religious atmosphere, and he pleaded for some clear conditions of church membership, which went deeper than the mere payment of a subscription. A special service of welcome into the church for the reception of new members would be helpful. One point he urged on ministers was, in the old phrase, that *zeal for souls* must not be cast into the back-ground by *zeal for truth*.

The Rev. H. Gow, the Rev. J. Harwood, Mr. Capleton, Mr. Edgar Worthington, and Mr. Alfred Thompson joined in the discussion which followed, and the chairman at the close moved a very hearty vote of thanks to Mr. Wood for the service he had rendered to their churches in that series of visits, which were greatly appreciated.

OBITUARY.

DR. MONCURE D. CONWAY.

A STRENUOUS life was brought to a close by the death, on the 15th inst., at Paris, of Dr. Moncure Daniel Conway, for many years minister at South Place Chapel, Finsbury, where he succeeded the celebrated orator and politician, the Rev. W. J. Fox. Dr. Conway was in his seventy-sixth year, and few preachers of our time could claim a more romantic youth, or a life more filled with interesting associations with men of mark. His pen was ever active, and he leaves behind a large body of books and pamphlets to attest his industry and ability. In addition to this more permanent literature, he did an immense amount of work for magazines and newspapers, and his lectures ranged over a wide field of investigation and exposition.

Born in Virginia, of a well-to-do family, holding honourable position in the community, Moncure Conway was educated for the law, but soon found his calling to be the ministry. In 1850 he joined the Baltimore Methodist Conference, and at the age of eighteen or nineteen was placed by that body in charge of twelve different congregations scattered over twenty-five miles of country.

In his "Testimonies Concerning Slavery," published during the American Civil War, he shows what social life was like in the slave-holding states, such as that in which his youthful years had been spent. His eyes owed their opening on this point, first, to the example of a Quaker settlement where negroes were treated like human beings and not cattle; and, secondly, to the general awakening he felt when, in common with many another bright young spirit, he came under the influence of Emerson, then in the plenitude of his powers. His Methodism began to melt away in the new light, and in 1852 he betook himself to Boston, graduating as B.D. at Harvard in 1854. Boston was then seething with the abolitionist ferment. William Lloyd Garrison, Theodore Parker, Wendell Phillips, and the other great heroes of that warfare were fighting against the deeply entrenched "interest" of negro slavery. The youthful Emersonian drank in their inspirations, and to the horror of his family and connections returned to them not only a Unitarian, of a type, but also an out-and-out abolitionist. Those were the days that tested many men and many churches. Dr. Conway himself emphasised the fact that, even in liberty-loving Boston, there was only one place where Lloyd Garrison could get a open platform for his abolitionist propaganda—a "free-thinkers" hall. "So this highest phase of American religion began in the lowly manger of an infidel debating-room." He was himself appointed, on leaving Harvard, minister of the Unitarian church at Washington, but his tenure was a brief one, and in 1856 he was sent adrift on account of his strong utterances on the slavery question. In this connection he says, in the book referred to above, "there were not wanting a few who, having watched their flocks in the general night, at length came forward to lay their gifts at the feet of the infant cause of Humanity—chief among whom were Dr. Follen, S. J.

May, and (though later) Dr. Channing, all clergymen of high repute in the Unitarian Society; a society which should be credited for a singular fidelity in its opposition to slavery, and which has on that account never been able to sustain a church farther south than Washington, though it has in Richmond, Charleston, Mobile, and New Orleans church-buildings, whose closed doors and silent pulpits are eloquent testimonies against the wrong which could not bear discussion, and monuments to the courage of the Church which would never, except in isolated cases, bow to that Baal. I do not sympathise," adds Conway, writing in 1864, "with the ordinarily recognised Unitarian interpretation of Christianity, but feel bound to give the above credit to those to whom it is due, and to say that Southerners unanimously regard it as a radically anti-Slavery Church."

Between his resignation of the Washington pulpit and his settlement in London, Dr. Conway spent a stormful period as a journalist, in Cincinnati (where he held his second Unitarian pulpit) and Boston, and as a lecturer in many parts in the abolitionist cause. He colonised his father's slaves in Ohio, and later took up residence at Concord. The outbreak of the war, and the notorious sympathy of a certain class in this country with the slave-holding States, led him to undertake a lecturing campaign here on the subject. Thus it came about that he received and accepted an invitation to the pulpit at South Place Chapel, where he continued in active and largely influential service till 1897. As indicated above, he was a man of many-sided mind, and had the good fortune to share the friendship of men and women of different types of genius, writers, scientists, artists, politicians, and others. The intellectual fruit of such intercourse could not but be rich, and South Place audiences were always assured of receiving mental stimulus of a high character as they listened to him. He had, besides, the graceful qualities and warm sympathies that attach disciples to a teacher, and his followers gave him equal admiration and affection. As seen from the quotation already given, he was conscious, at the beginning of his South Place career, of differences between his "interpretation of Christianity" and that of Unitarians generally. Owing his intellectual rebirth and subsequent mental development to such a teacher as Emerson, and listening, at first with Methodistic horror, and later with whole-hearted sympathy, to Theodore Parker's trenchant discourses, it was impossible for him to fit his thinking into the traditional grooves of the fellowship in which he found room and opportunity to work his own work. He went his way, leading his congregation with him. Gradually they adopted the position of "Ethical Culture," a position which has been maintained and emphasised since he retired from the pulpit. This is not the time to enter upon a discussion of the propriety of such a development, or its significance as a symptom of church history; but no sketch of Dr. Conway's life, however brief, could fairly omit reference to a subject which gave rise to deep feeling in many quarters. We give elsewhere a notice of the latest of his published works, from

which some notion may be formed as to Dr. Conway's type of thought and teaching. His books include essays and tracts on many subjects, and at least one novel; but among the most interesting and valuable of his longer writings are his "Sacred Anthology" (1872) and his biographical sketches of men personally known to him, such as Emerson and Carlyle, his life of Thomas Paine and edition of Paine's works, and his own autobiography. In 1893 he published a "Centenary History of South Place Chapel," six years later a study of "Solomon and Solomonic Literature," and in 1900 a sketch in French of Paine and the Revolutionary period. This year has seen the issue of his "Lessons for To-day," lectures and addresses given in his riper period at South Place.

THE REV. FREDERIC THOMAS.

It is with deep regret that we have to record the death of the Rev. Frederic Thomas, minister for the past twenty-seven years of the Old Meeting House, Cairncastle, co. Antrim. Those who are familiar with the glorious drive round the Antrim coast will remember Ballygelly Castle, the quaint Elizabethan house, looking like a French chateau, about five miles from Larne. Cairncastle lies less than a mile inland from this spot. The Meeting House and manse stand close together, with a glorious view of the hills and the sea: It was in this retired and beautiful place that Mr. Thomas passed the whole of his active life. He finished his training at the Home Missionary College in the summer of 1880, and was ordained the following autumn. Now the whole country-side is in mourning for the loss of a singularly simple and unselfish life spent in doing good. The gathering of people at his funeral on last Saturday was an eloquent testimony to the fruitfulness of his ministry. His own congregation was there, episcopal and presbyterian clergy, and many of his colleagues in the ministry, who had travelled long distances just because they could not stop away. After a simple service in the Meeting House conducted by the Rev. James Kennedy, of Larne, he was carried to his last resting-place, as was most fitting, by four of his brother ministers. For Frederic Thomas was a stronger force than he probably ever knew himself in our common church life, and the particular place which he filled in the Non-Subscribing Presbyterian Church in Ireland belonged to him by virtue of the inherent qualities of his own character. Perhaps some sense of it came to him during the last few weeks of suffering, when he was deeply touched by the letters and messages he received. In his quiet home he preserved the studious habits of an older and less bustling generation. He was widely read in the best literature, especially in his chosen field of English poetry. Fragments of verse from his pen and graceful translations showed that he had a true lyrical gift, but these were only the recreations of a country parson, who lived first of all for his people, and has left the sweet savour of his goodness as a precious memory to his friends.

W. H. D.

THE CHILDREN'S COLUMN.

ENGLISH ARTISTS: II—GAINSBOROUGH.

WE have spoken of Sir Joshua Reynolds, as our first great portrait painter, and now let us go again to the National Gallery, and look at some pictures that were painted by our first really great landscape painter.

Thomas Gainsborough, though as great a portrait painter as Reynolds, was equally famous for his beautiful pictures of English scenery. His father, a cloth manufacturer, lived at Sudbury, in Suffolk, and Thomas was born there in 1727. The boy, as he grew up, loved to wander about in the woods and fields around his home, and as he was fond of drawing he used to carry a book and pencil with him on his rambles, and make little sketches of trees and cottages.

Tom was an idle little boy when sent to school, and was often in disgrace for inattention to his lessons. He made drawings on his book covers instead of doing his work, and his school-fellows were so delighted when he drew little sketches on their books, too, that they used to do his sums for him to shield him from being found out by the master. Besides his talent for drawing Tom could copy handwriting cleverly, a dangerous gift which he ceased to use as he grew older. He once begged for a holiday in the summer-time, as he wanted to spend a long day in the woods with his sketch book, but his request was refused. It then occurred to him to imitate his father's writing, and when a slip of paper was handed to the schoolmaster with these words on it, "Give Tom a holiday," accompanied by the father's signature, the boy was allowed to go, and it was not until later in the day that his trick was discovered. When the father heard what his boy had been doing he was horrified, and said, "Tom will one day be hanged"; but afterwards when he saw the pencil sketches which had been done by the truant from school, he exclaimed with pride, "Tom will be a genius!"

Though sketching out-of-doors was the form in which Gainsborough's love of art first showed itself, it appears that he could also draw portraits when quite young. He was drawing one day in an orchard when he caught sight of a man's face amongst the trees. The man was intending to steal pears, and Gainsborough rapidly made a sketch which was so like him that though he ran away when he saw that the boy had noticed him, he was identified by the drawing as a man living in Sudbury, who for some time had been suspected of robbing gardens and orchards. In after years Gainsborough painted a picture from this sketch and called it "Tom Peartree's portrait."

When he was fifteen his parents decided to send him to London to study art, and arrangements were made for him to be under the care of a silversmith. This man does not seem to have taught him much, and the fact would hardly be worth recording were it not for the sake of comparing it with the history of art at an earlier date. Many of the great Italian painters of the Renaissance began life as apprentices to gold and silversmiths, and in one case an apprentice immortalised the name of the master jeweller under whom he worked, by adopt-

ing it for his own, Sandro Filipepi being known as "Botticelli."

Whilst under the silversmith's care, Gainsborough studied at the school of painting in St. Martin's-lane. This school was a very second-rate one, and there was nothing in the teaching or in the society to be found there that could help or inspire the lonely country boy. He was often homesick and sad, but worked on, resolved to help himself after the effort his parents had made to send him to London. At the end of three years he went back to Sudbury, but did not remain at home long, as he loved and married Margaret Burr, a beautiful girl of eighteen, the young lover being himself still under twenty.

The couple lived in Ipswich for fifteen years, and then removed to Bath, where Gainsborough, whose fame as an artist was increasing, was at once sought after by the fashionable people who came to drink the waters, and who wished to have their portraits painted.

In 1774 he returned to London, where he spent the rest of his life, except for going into the country to sketch when he could spare time from his studio. Several of his most beautiful landscapes are in the National Gallery. Amongst these, two of the finest are "The Market Cart," a wagon with children in it coming through a woodland glade; and "The Wood Scene," a picture of Suffolk country with Cornard village church in the far distance.

Gainsborough had a faithful friend in a carrier, named Wiltshire, who took his pictures from Bath to London, and who loved and admired the artist so heartily that he refused to be paid for his work, but asked if he might have "a little picture" to keep. Gainsborough was very generous and gave the carrier more than one of his paintings. "The Parish Clerk" was given thus, and for many years it belonged to Wiltshire's descendants, but is now in the National Gallery. It is the portrait of a fine old man, with the light falling full on his face as he looks up from the great Bible which is on a stand before him.

One of the most famous of all Gainsborough's paintings is the portrait of Mrs. Siddons, the great actress. It is not only the picture of a remarkably beautiful woman, but it is a masterpiece of colouring, the clearness of the reds and blues being as wonderful as the colours in the old Italian pictures.

Gainsborough was a contented, happy man, living at home with his family, and generously giving his help to younger or less fortunate men. Yet he never willingly associated with his fellow artists, and was especially unfriendly towards his noble-minded, courtly-mannered rival, Sir Joshua Reynolds. When he was dying, however, he apparently regretted his own want of courtesy and sent a message asking Reynolds to come and see him. After taking leave, Gainsborough said as Reynolds was going away, "We are all going to Heaven, and Van Dyck is of the company." He made this dying remark no doubt because of his intense admiration for the great Flemish master.

Gainsborough died in 1788, four years before Reynolds. These two men will always be remembered as two of the greatest painters of the eighteenth century in England. KATHARINE F. LAWFORD.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 23, 1907.

THE HEART OF IT.

THE question as to the condition of our churches, and what is needed to make their ministry more effective, has found a good deal of utterance during this last week or two. The Rev. JOSEPH WOOD, who, as President of the National Conference, has just completed a most interesting series of visits to churches in the Province of London and the South-Eastern Counties, gave to a meeting at Dr. Williams's Library on Wednesday evening (ridiculously inadequate as representing our London churches) an account of the impressions he had gathered from these and similar visits in other parts of the country; and at the autumn meeting of the London District Unitarian Society on the previous evening (also poorly attended) we gathered further impressions, and particularly those arising out of experience of the Van Mission. Our own columns have also contained recently several earnest utterances, pointing to serious defects and urging new faithfulness along definite lines.

Mr. TARRANT went to the heart of the matter, at the London District meeting, when he recognised the good work done by the Van Mission in spreading the light, and giving to earnest, thoughtful people broader and more wholesome views of religious truth; but then went on to ask: When such people, with their quickened interest, make their way into one of our churches, what do they find there? How is it that the eager convert, glowing with enthusiasm in his new vision of truth, and rejoicing in the liberation of spirit which it has brought, so often is chilled when he enters the circle of one of our congregations, and fails to find there fit nourishment for his new and eager life? Do these people really care, he says to himself, for the faith which they profess? Does it fire them with zeal, and compel them into close fellowship for a common work? But if they hold it merely as an easy form of enlightenment, and the gathering for worship as a thing lightly to be set aside for the sake of some more vivid interest, what is it really worth?

On this Mr. WOOD also laid stress on Wednesday evening, giving his own experience, and that of others who had come in from orthodox evangelical circles, of the distinct difference of atmosphere prevailing among Unitarians in their places of worship from that of their old religious home. The matter might well be open to debate, whether the change of atmosphere from that of the old evangelical piety to that of the unemotional steadfastness of the earnest Unitarian was altogether to the disadvantage of the latter. There is not, we imagine, any uniformity of atmosphere either in one connection or the other. Much must depend on the spirit of the ministrations in the particular church, as also on the habit and temper and character of the particular people gathered there. And we do not propose here to attempt any analysis of the different atmospheres, or to carry any further the examination of morbid symptoms.

What we desire is rather to enforce Mr. TARRANT's plea. If we are in earnest about the life of our own church, there will be in it a healthy atmosphere, whether it is of the most stimulating kind or not. And what we have really to do, is not to think so much about ourselves, or how we compare with others, or what others think of us, but just to realise what we are called to do in the world, and how the church, if we are true to its ideal and its claim upon our service, will help us to do it; or perhaps we should say, how we can best do what we have to do, in that religious fellowship, which in itself makes of us a living Church.

We want the Church ideal, said Mr. WHITAKER the other day. We want the true spirit of worship, we want the CHRIST ideal, the compelling of his conscience in our hearts, we want to make brotherhood real among men, and show that the Church cares for that, said Mr. VAUGHAN. It all drives us back to the heart of the whole matter: we have to live our own true life, with God in the world, and acknowledge it together, in all simplicity and earnestness, always open to new revealing of His truth, attentive to His inward voice, bidding us hold fast to righteousness at all cost, and in the spirit of the purest humanity, in CHRIST's spirit, do our FATHER's will. If we do that, we are a Church, a living Church. It is not for us to ask whether we have a large or a very small place in the world, and what people say or think of us. Let them talk, if they will; let them scoff. We have to forget ourselves, and remember God, and His good purpose in our lives, and rejoice to be doing His work, in true brotherly fellowship, seeing more and more of His glory, and the

nearer coming of His kingdom on earth. That means the uplifting of our common life, social betterment, and with it the abiding joy of fellowship with the Eternal.

THE DRAMA AND THE CENSORSHIP.

RECENTLY, as our readers will be aware, a petition has been signed by a large number of literary authorities urging the abolition of the censorship of the drama. In response to their memorial, the Prime Minister has consented to receive a deputation and to consider seriously their request.

We very much hope that the censorship in some form or other will be maintained. Whether the particular official now set apart for this difficult duty is a fit and proper person we do not know. If it can be proved that he has passed immoral plays and inhibited plays which were quite harmless, by all means let him be changed. But in the present condition of the English drama, the demand that it should be set free from all restraint seems to us dangerous and unjustifiable. It would, of course, still be possible for public authorities to proceed against a theatrical manager who presented an improper play. This is, however, a very clumsy method, and it would not prevent the play being acted for several weeks. It is, further, unfair to theatrical managers and actors, who may have gone to great expense and trouble in the staging and preparation of the play. If you abolish the censorship, managers for their protection will have to become censors. They will reject many plays which now they are prepared to accept. The dramatic author will be really more completely at the mercy of chance if the censorship were abolished than he is at present. He would have first to pass the censorship of a manager, and he would, secondly, run the risk of condemnation by a County or Borough Council. He is much more likely to be judged justly and upon a principle which he can understand by a qualified man wisely chosen than by a theatrical manager and a Borough Council.

The real difficulty at the present day arises from the morbid convention which makes sex problems the chief subject of all serious plays. It is ridiculously out of proportion to the real interests of ordinary healthy life to treat the relations between the sexes as the main element for dramatic representation. No one, indeed, grows tired of beautiful love-stories. We wish there were more of them in novels and plays. Courtship is only a small part of life indeed, but it is a thrilling and delightful period, and if described by good men or women who feel the romance and splendour of it, we should never complain of its being overdone. But it is not simple love-stories which most of our serious dramatists, possessed by a sense of their Art, feel called upon to treat. They need a vicious husband or a vicious wife, or at least

a husband or wife with a vicious past, in order to reach to the height of their capacities. No other subject seems to them worth while, and they claim to be allowed to handle this painful and often unclean topic as they choose. The great need of the drama to-day is not freedom from the censorship; its great need is freedom from the obsession of the sex problem which blinds its representatives to the greatness and variety of human interests. Life is not merely made up of unhappy or wicked or martyred husbands or wives. In real life we are occasionally concerned with other things.

It is a significant fact that SHAKESPEARE'S great tragedies are rarely concerned with sex problems. "Othello" is the only one where the main interest depends on the relationship of a husband and wife. "King Lear," "Macbeth," and "Hamlet" are concerned with human interests and difficulties and sins other than those of marriage.

In SHAKESPEARE'S days women's parts were played by boys. It is possible that since women came upon the stage the tendency to dwell on sex problems has increased. Actresses have demanded exciting situations, opportunities for expressing subtle deep emotions, and these are most easily provided for them in marriage troubles. But, with the growing freedom of women, and with their larger interests, it ought to be possible to find a few tragic situations for them apart from marriage infidelity.

So long as English dramatists who wish to be taken seriously flutter like moths around the marriage torch, singeing their wings, and—what is much worse—obscuring its light, they need a censor. Each one tries to be a little more extreme, a little more daring than the last. English society looks on in a half-fascinated, half-horrified way, in something of the same spirit with which it watches the performance of a lion-tamer. The right word for these plays is, indeed, "risky." It is a more ignoble pursuit than lion-taming. The lion-tamer risks his own life amid the wild savage forces in contact with which he earns his living. The dramatist lets them loose upon society. He gives a false, exaggerated view of the relation of the sexes. He makes men imagine that the abnormal is the normal, and that wild sexual passions are the main interest in life.

We need more virility, more imagination, and wider sympathies in our dramatists. In the name of Art and Nature, as well as of Morality, they would be wise to leave sex problems alone for a little while, and to wander in that larger and more wonderful outdoor world of adventure and suffering and effort which is entirely free and open, and where no censor ever dreams of interfering.

THE INTERNATIONAL SERMON.

DE PROFUNDIS CLAMAVI.*

BY THE REV. JOHN HUNTER, D.D.,
GLASGOW.

"Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice. O Israel, hope in the Lord; for with the Lord there is mercy, and plenteous redemption."—Psalm cxxx. 1, 2, 7.

II.

THE CRY FOR GOD OUT OF THE DEPTHS.

1. The cry for God is the natural utterance of the awakened soul of man in every land and age—the cry of man whenever and wherever he freely speaks out of the depths of his nature, an aspiration which all history confesses. It may not always be an intelligent or conscious cry, but a seeker after God man has always been and must ever be, because from God he comes, begotten, not made, and with a nature so constituted that only in God can he find his full and final satisfaction and rest. The surface of his life may often appear to say one thing and its depths quite another thing, but it is the cry from the depths which reveals what he truly is and what he most needs. It is his inmost wants and desires, not his hard, cold sense and keen understanding, which read most rightly the secret of his life. It is not to the surface of his life his real spiritual needs belong, but only those poor selfish cravings which are often mistaken for them by ill-instructed minds. Outwardly he may seem to long and cry for other things more than for the presence of God, and to find his peace and joy in them; but when his soul is moved and searched, and the fountains of its great deep are broken up, in all those crises which throw light on the inner condition and movement of his being, the cry for God is seen to be fundamental, and his longing to connect his life in some way with the life of the invisible and eternal world, an irrepressible longing, which tends ever to rise into a strong and intense passion.

In the eighteenth century some clever men found an easy settlement of the religious problem by dismissing religion as the invention of priests, forgetting that it was the religious instincts and wants which made the priest and his institutions at all possible. Man is as distinctively a religious as he is a social being—religious for the same reason as he is domestic, political, intellectual, and artistic. It is his nature unfolding to divine realities and relations, seeking its corresponding objects and satisfactions. The beginnings of his religion, like the beginnings of all other things in his history, may be dim and vague and feeble, but it ought to be judged as we judge the other things, by its essential quality and most perfect expression, and not by its early and rude forms, not by the physical beginnings of spiritual instincts and the sense-conceptions and sense-language of primitive religious feelings. It is not independent of his mental and moral development, of his general condition and culture. It grows as he grows. It is not something grafted upon his nature from without but comes out of his nature—a component part of himself, which he must

train and develop. Revelation is necessary to its purifying and perfecting, but revelation does not and cannot create the religious capacity or instinct. For a revelation to be received and understood there must be that in man to which it appeals—something in the depths of his personal being akin to what is in the infinite and unsearchable depths of God. Matthew Arnold used to say that religion, if it is to continue, must be based, not on traditions and documents, but on its natural truth; and, of course, that is so, if by its natural truth we mean its correspondence with the fundamental facts of life and with the generalised experience of mankind. We need have no hesitation in affirming boldly its natural truth when we call to mind that there is nothing in the history of our race older and more universal, more central and commanding than religion. Its many and various forms, the great historical religions and the older religions out of which they grew, all have their roots struck deep in human nature. Whenever and wherever man begins to reach the truly human level, he begins to worship, and, the more human he becomes, the more do the sentiments of awe and reverence, dependence and submission, reinforced by the larger trusts which longer and wider experience give him, become natural to him. It is just because he is what he is that his spiritual attitude is that of a believer and worshipper, and had he no other Bible than his own soul, he would never be without a living witness for God. In its wonder and awe, in its fear and hope, in its sense of goodness and truth and beauty, in its aspiration after perfection, in its shame because of failure, in its joy in obedience and service and sacrifice, and in all its idealising yearnings which never in these mortal years get their right and complete command over the life, he who watches and studies wisely and patiently will discover God, and from the sympathetic observation of all such experiences have the persuasion confirmed that religion is natural to man, and that the more of God man takes into his life, the more natural he becomes. It would be easier to deny the tendency of matter to a common centre, or the tendency of man to draw to his fellows, than to deny the native tendency and movement of the human soul to God. Its only language may be a cry, but how full of meaning and prophecy is that cry!—the cry of the soul for God as it comes to us down all the ages, from every people and from every literature which utters the mind of a people, and from the noblest spirits of every race interpreting most clearly the voice of humanity as it speaks through them. "All men," said Homer, "cry after the gods." "Through all heathendom," said Saint Paul, "men seek after the Lord, if haply they may feel after Him and find Him." "The human soul," said Tertullian, "is naturally Christian. The testimonies of the soul [to God] are as true as they are simple, as simple as they are universal, as universal as they are natural, as natural as they are divine." "If we will but listen attentively," said Max Müller, "we can hear in all religions a groaning of the spirit, a struggle to utter the unutterable, a longing after the Infinite, a love of God."

* The Sermon preached in Arlington-street Church, Boston, Mass., at the International Congress of Religious Liberals, Tuesday evening, Sept. 24.

There is not, I am persuaded, even a touch of exaggeration in the statement that the greatest discovery of the nineteenth century was the discovery of the ancient religions,—of what men before Christ and before Moses, in a dim and far past and in countries like Egypt and India, thought about God and life. It has made us hear clearly, rising from every land and from every age, from men divided by leagues of space and centuries of time, ignorant and enlightened, mean and noble, the cry out of the depths of the soul for God, even the living God.

Everywhere in our own age as well as in past ages may be heard the cry for God. It is the advanced spiritual desire of humanity. To-day, as yesterday, out of the depths of his soul man cries to God, however much his noisy passions, follies, and cares, and the tumult of the world, may make inaudible the voice of his deeper mind and deeper heart. It was once said by a celebrated English lawyer of our time that the man who could not get on without religion, who could not occupy his mind with love, friendship, business, politics, science, art, literature, and travel, must be a poor kind of creature. It is, on the contrary, the man who can be wholly satisfied with outward and earthly things apart from God who is the poor kind of creature, living upon the surface of his nature, with the energies of his spirit still dormant, or so suppressed and overborne that they are in danger of dying out. To be truly a man is to have infinite capacity for God, to have desires, affections, and needs which the things of civilisation and culture cannot satisfy, which can only be satisfied in communion with the Divine. Man, be he what he may, is made to be a seeker after God; and, because he cannot escape from himself, he cannot escape from God. The cry for God is heard as soon as he comes to himself, and it becomes clearer and more persistent, more passionate and pathetic the further he goes into himself. In his more careless moods he may play with doubts, amuse himself with negative views and cheap rationalism, and treat religion as if it were merely something to be examined, pulled to pieces, and criticised; but out of the depths of his unbelief the unconscious faith of the soul never fails to make itself heard. In spite of crowds of easy livers here and everywhere and the extraordinary supply of the means of excitement, which, giving vivid interest and attractiveness to the outward life, tend to stupefy and deaden the religious sense, men cannot live utterly contented without God. The way they are caught now and again by all kinds of fanaticism proves that the promise and potency of religious faith are still there. It is also an impressive fact that behind all the surface play of the forces in modern life that tend to obscure or even to challenge and deny the fundamental religious beliefs, the religious nature of man may be seen asserting itself—and often in strange ways. The philosopher's bold statement that man becomes more and more religious is not without warrant. The religious affections may be changing, here and there, their objects and modes of expression; but they are not losing their energy. The phenomena which are

often regarded as signs and proofs of religious decay are more justly interpreted as religion passing through a process of transformation. There are movements of thought and feeling, far below the upper tides and disturbing agitations which we see and chronicle, that bear silent but strong witness to the upward-looking instincts and impulses of humanity. There is, as has often been pointed out, hardly a form of the deeper thinking and deeper living of our time which does not reveal the inherent and indestructible religiousness of man. The ideal substitutes for God upon which our more serious and cultivated unbelievers have been spending their devotion these many days prove how deep in the soul and unescapable are the religious instincts and needs. The cry for truth, for right, for justice, for love, is a cry for God. The moments in which men long and strive most purely and intensely for the triumph of truth and justice and love are moments of unconscious prayer—the prayer which includes in its sweep all our unselfish desires and yearnings and strivings. "All my springs are in thee," said the Hebrew Psalmist. God is at the root of all our ethical aspirations and purely human enthusiasms, and to Him they lead. Without Him they remain partial and fragmentary; only in Him do they find their centre and unity, their strength and stay.

2 And thus are we led to observe that the cry for God is the aspiration of the whole nature of man when he is true to it. It is not an isolated thing, the expression of one faculty, a single experience; it is in the structure and strain of our being, in its living unity of powers and tendencies and manifold needs. In all the faculties and affections of our complex nature we are created for God, and through them all we are meant to rise upward to Him.

God is a demand of the intellect as well as a longing and need of the heart. Reason seeks God as much as any other of our nobler human powers, and in the fully and symmetrically developed man it is ever seen to be a faculty of reverence. Out of the depths of all true and earnest thought on the mystery of the world and life the quickened mind aspires to God, rises instinctively to the one supreme and universal Mind which the order of things bespeaks, and in which alone it can find a satisfaction proper to its characteristic nature. Thought as it deepens confirms and justifies our own religious aspirations and trusts. We remember Shelley's line,

"O thou Immortal Deity

Whose throne is in the depth of human thought,"

and the philosopher's saying that, while a little knowledge inclineth men to atheism, depth of knowledge brings them back to God. Because in mind as well as in heart and conscience man is kindred to God, the full development of the mind must lead at last to God, and God, we may be sure, has not made the world in such a way that the honest and thorough study of it will lead men away from Himself. The complete witness of the human reason to God is yet to come, but God is its inevitable goal. The end of all deep thinking must be to put men more and more

into the mood and attitude of worship. Much of the intellectual movement of our times may indicate instability and superficiality, but in its more serious forms it is the modern spirit dissatisfied with old and familiar explanations of the material and spiritual universe, yet seeking the innermost truth and reality of things, crying in its own way with the ancient Hebrew for God and confessing with the Christian saint that it is restless until it finds rest in Him who is the truth itself.

And what has been said of deep thinking may be said of every form of deep feeling. It must render us religious, deep calling unto deep. The sense of beauty which makes poets and painters, and is more or less in all men, belongs to the image of God in man and is meant to put us in touch with the spiritual and eternal in all created things, and to raise us into communion with him to whom St. Anselm prayed as the Absolute Beauty. Admiration, the power of perceiving, appreciating, and enjoying things lovely and great and wonderful, rises into adoration. Seas and skies and mountains, the dawn of day, a night of stars, kindle in the susceptible soul the sentiments of worship. The feeling which noble music produces is of the nature of aspiration; it is a longing towards some divine good, consciously or unconsciously a longing toward Him who is the source and centre of all good and all harmony. It has been said of the highest kind of music that the hearing of it enables one to realise his immortality. It touches and awakens some inner sense which our common experience only partially satisfies; it fills the mind with those great and high feelings and with those far-reaching thoughts that pass beyond all earthly bounds and wander through eternity. And the same is true of all the deeper parts and passions of our being. Our human affections at their best have their flower and fruit in spiritual and heavenly aspirations. Our human love of goodness stirs in us the divine love, and is included in it, and opens our nature to God as the sun opens the earth in spring. Our desire of excellence—excellence of character and excellence of work—bears witness to God and is a cry after His perfection. Our moral aims and strivings are fulfilled in religion. Our religion is the fulfilment of the deepest instincts, affections, needs, and experiences of our nature. As the fire seeks the sun and the river the ocean, so does our life in all its deeper and larger aspects move towards Him who is its beginning and its end. We must have God to understand and explain our nature and life. He is the answer to all that is good and best in ourselves—to our powers of intellect, imagination, affection, conscience, to our faculties of worship, aspiration, and hope. "When I awake," said the Hebrew saint, "I shall be satisfied with God." "The life of man," said one of the fathers of the Christian Church, "is the vision of God." Out of the depths our souls, as they awake, cry for God; and only with God can they be finally satisfied—only in communion with Him, spirit with spirit, can be found the fulness of life and joy.

3. The cry for God is an importunate

cry in all the critical moments and experiences of life. What is true of the depths of our nature is true of the depths of our life as it is lived in the world. In its deep places where we come face to face with its serious realities we are taught what we truly are and are made aware of our divine relations and needs. Under the pressure of critical emergencies the most fundamental things in our life come to the surface. In our great and sore straits, if at no other time, the soul reveals its divine kinship and lifts its cry to God.

It is true that our deep experiences are not all sorrowful. Joy may be as profound as grief, and out of the depths of joy every sound-hearted man breathes forth his gratitude not merely for good found or achieved, but received. In all its supreme moments life turns inevitably to God. In all our deep experiences God has a part, and almost in spite of ourselves we recognise it.

But be glad and grateful as we may and ought to be for all that brightens and sweetens life, yet as things are now it is sorrow more than happiness that drives us to God. We have a nature endowed with infinite capacities for pain, and there is no escape but an ignoble one from some form of the pain which makes the cross the true symbol of a large part of every man's life. "Perhaps to suffer," wrote the Swiss theologian, Vinet, in one of his letters, "is nothing else than to live deeply. Love and sorrow are the conditions of a profound life." A truer word was never spoken. The tragedy in which we live is meant to educate us. There would indeed be no understanding of life at all did we not know from experience that in life's depths we receive our best teaching and training. Out of the depths have come the finest poetry, the finest music, the finest speech of the world. "The Bible owes its place in literature," said Emerson, "not to miracles, but to the fact that it comes from a profounder depth of life than any other book." Out of the depths have come the most inspired and inspiring of the psalms of faith, both ancient and modern. Out of the depths men have brought blessings which are rarely found in green pastures and by still waters. We never know how much God is the one great need of the soul till we go down to the depths.

There are depths of physical weakness and suffering out of which men cry to Him whose will concerning them they often forget in health and ease, and only remember when sickness comes in and shuts out the world.

There are worldly anxieties and losses which rudely break up all the shallow optimism that has no deeper root than the self-complacency produced by prosperity, and which take men down below the surface of life into its deep places where they learn to pray, or to pray as never before.

There is the sorrow of bereavement, common yet never commonplace, the pain that comes from broken fellowships; and in their spiritual solitude and desolation men are driven to seek higher help and comfort than any which the world can give.

There are experiences of fallibility in understanding what we ought to do; critical hours in life when serious responsi-

bilities press, and grave questions which mere acuteness cannot settle; and men, in their extremity, feel the need of a wisdom which they do not find in themselves, and of a guidance which their fellows cannot give, and they cry unto God, "Lead me and teach me."

There are depths of disappointment and failure in our best work,—sympathies imperfectly met, misplaced trusts, broken purposes, and defeated hopes; and it is especially the ministry of such noble failure to draw forth the powers latent in every human being, and to make God felt as the one supreme necessity of life.

There is the struggle with moral limitation and weakness,—the sensitive temperament, the ill-balance of a finely endowed mind, the want of will-power, the over-growth of impulses good in themselves,—inheritances which make life so tragic to many—the struggle with forces within and forces without which seem adverse to a noble development, and which make the most aspiring and faithful souls feel that they cannot do the things they would.

The Psalm from which our text is taken is familiar to many devout people as one of the seven penitential psalms. It was dear on this account to Chrysostom, Augustine, Savonarola, Luther, Hooker, Owen, Baxter, Wesley, and to many more of the elect spirits of our race. And it surely cannot be that any man capable of deep feeling can be wholly ignorant of the saddest tragedy of human life which is seen in the conflict between desire and duty, in the effort to reconcile the ideal and the actual, and to be at peace with God. Who does not know of this struggle, interpret it how he may? Who has not cried out in the agony of it, O wretched man that I am, who shall deliver me? When one passes in review before the tribunal of his heart the irrevocable years, what wonder if

"Oft his cogitations sink as low
As, through the abysses of a joyless heart,
The heaviest plummet of despair can go."

Though it is only one experience of the spiritual life and must not be allowed to overshadow all the rest, yet the sense of dissatisfaction, deepening into the sense of guilt, lies near the heart of all personal religion worthy of the name. It marks the awakening of the higher life; it is, as Carlyle once said, the beginning of all progress. The worst conscience is not the one that is most sensitive to evil and most troubled by wrong things done and good things left undone, but the conscience that is so dull as to have no experience of guilty pangs and terrors and that can make its possessor able to fit his greatest transgressions into a self-satisfied view and scheme of life, and to reconcile himself to memories of passion and shame. In men morally healthy and well developed the sense of sin, of evil done with full consent of the will, is a reality, not a shallow emotion, but a profound grief, the thought not of their weaker moments, but of their sanest hours. It is simply self-knowledge.

It is a universal law of the higher life, that, the better a man becomes, the more sensitive he is to sin, and not only to his own sin, but to the sins of his fellows, the sins of the nation, of society, of the

church, of the community in which he lives. It is the best men who feel most keenly the burden of human iniquity and confess the abounding moral evil of the world as if it were their own evil; it is they who are most conscious of the wrong-doing of their fellows and suffer most on account of it, and not the actual wrongdoers themselves. It was so with the Hebrew poet. The pathos of the great lovers and helpers of mankind is in his psalm. It is the utterance of an intensely personal emotion, but it is more than personal. He speaks in the name of Israel, merging his own feeling in the shame and repentance of his people. "I wish," said that great prophet and saint of God, Frederick Denison Maurice, "to confess the sins of my land and time as my own." It is almost impossible to imagine a truly godly life, without this underlying sensitiveness and sadness, without this suffering heart of holy love and sympathy which is the thing likeliest God in this world.

In ancient India, perhaps more than fifteen hundred years before our Psalm was written, men sung a hymn which obviously came out of the same experience as this passionate Hebrew poem of penitence and prayer. It was translated into English out of the dead Sanscrit tongue by Prof. Max Müller. These are the English words:—
Let me not yet, O my God, enter into the house of clay:

Have mercy, Almighty, have mercy.
If I go trembling like a cloud driven by the wind:

Have mercy, Almighty, have mercy.
Through want of strength, thou strong and bright God, have I gone wrong:

Have mercy, Almighty, have mercy.
Wherever we men, O God, commit an offence before the heavenly host:
Wherever we break the law through thoughtlessness:

Have mercy, Almighty, have mercy.
(To be concluded.)

THE RELIGION OF COMMON CONSENT.

[These three verses represent the universally accepted idea of duty towards a Higher Power, towards our fellow creatures, and towards ourselves respectively. By a curious coincidence, the initials of the three virtues sought are those of Robert Louis Stevenson, a coincidence not inappropriate in its suggestion.]

For all we own as most divine,
The wealth that would itself impart,
Where wisdom, grace, and goodness shine—
The REVERENCE of a humble heart.

For all God's creatures, great and small,
For sin, for sorrow, and for blindness—
Ready to answer every call,
Unfailing founts of LOVING KINDNESS.

In strong temptation or distress,
When waves of darkness o'er us roll;
When joy is keen, when dangers press—
The sovereignty of SELF-CONTROL.
ROBERT BRUCE BOSWELL.

Of the two coloured plates which accompany this year's Christmas number of the *Graphic*, one is a reproduction of Holman Hunt's famous picture, "The Light of the World."

LONDON DISTRICT UNITARIAN SOCIETY.

THE autumn meeting of this Society was held at Essex Hall on Tuesday evening, with the usual pleasant social prelude, before the business. There was a small attendance, of less than a hundred members and friends.

The PRESIDENT, Mr. JOHN HARRISON, took the chair, and in a spirit of faith and good courage reviewed the condition of the churches supported by the Society. The congregations of Lewisham and Kilburn, he said, were busily engaged with building schemes, and he hoped they would soon be invited to the stone-layings. They were proposing to group the Bermondsey and Peckham congregations under Mr. Hipperson's charge, and contemplated an effort to establish a new congregation at Sydenham. The offer of a generous friend to give £50 for five years if others would unite to give a further £450 would remain open until the end of the year. £250 of that amount had been promised, and he appealed with confidence for the remaining £200. The President also made a warmly appreciative reference to the recent visit of many of their friends to America, and spoke with affectionate sympathy of Dr. Herbert Smith, who had done so much to enable a number of their ministers to go. He welcomed the presence of the Van in their London suburbs, rejoicing in the success of the effort, and added that it was their duty as a Society to follow up that effort.

Dr. C. G. CRESSEY, of Brixton, in the course of a vigorous speech, referred to the prevalence of religious liberalism in all the churches of Massachusetts and throughout New England, attributing it to the existence there of Unitarian churches and organised Unitarianism, more than to any other cause. He distinguished between proselytism of an ignoble sort, and the earnest desire to let others share the truth, which was felt to be vital to the interest of humanity. They were not, he thought, always quite appreciative of the privileges they enjoyed and the greatness of their opportunity. He quoted a saying of Dr. E. E. Hale's to the effect that the Unitarian Church stood in any community for the greatest things, both in the matter of physical well-being, and in moral and spiritual matters; all these things were implied when they supported a Unitarian Church. And they must work; for the stars in their courses did not fight for any cause, if those on whom it rested simply sat and gazed at the stars. They must have zeal without bound, and by constant effort seek to promote that truth, which was so precious to them, and so vital to the welfare of mankind.

The Rev. W. G. TARRANT declared very earnestly that they had a cause, and in that great city had their own work to do. And they felt, if they did it, that there was an Almighty Goodness, which helped them to be and do their best. He asked them to look at the map of London, and their churches dotted about upon it, and then to consider the great spaces where they had no churches. They were glad to know that there were many other liberal churches besides their own, but they had their own work to do.

Referring to the Van Mission, he said that they ought certainly to preach the Gospel; but when those whom they thus interested came into one of their churches what did they find? There was the most urgent duty, which must first of all be attended to, that strangers who came in might feel the power of a genuine religious life in them. How are we going to fill our own churches with our own people? he asked. It was partly the minister's problem, but not altogether. They must make their churches really alive, fill them with abounding energy. "Feel that we are here to do good work, and if we do it, the good God will help us."

The Rev. CHARLES ROPER also spoke. The stars in their courses are fighting for us, he said, but we have got to hitch our wagon to one of those stars. And he went on to plead for more cohesion among Unitarians, that they might be knit more closely together and filled with a common enthusiasm. The Van Mission has been an unexpected and unprecedented success, and he urged that they should go out, north and south and east and west, and by means of lectures in public halls let the people hear their message.

On the motion of Mr. H. B. LAWFORD, a cordial vote of thanks was passed to the President, and the meeting terminated.

CHURCHES IN GREATER LONDON.

SIR,—May I draw the serious attention of your readers to the following matter? Greater London contains something like six millions of inhabitants. We (Unitarians) have 33 churches of various kinds scattered about in this great multitude. Five of these are domestic missions, six others are doing work of a similar character, leaving 22 which are churches in the usual meaning of the term. One of these is superfluous and one other is in a neighbourhood where only domestic mission work would be effectual. Twenty churches, therefore, practically represent the effective strength of the denomination in London. But, of these, at least six are within the limits of Lesser London, giving just 14 to the vast outer ring with its four million inhabitants, roughly, one to every 285,000 people. Moreover this outer ring is spreading towards the country and becoming more populous every day. Enormous and increasing neighbourhoods are filled with precisely the class of people who attend church or chapel. Numbers of our own persuasion are amongst them.

Dissatisfaction with the ordinary teaching of orthodox places of worship was never more widely spread or loudly expressed, yet, in very many cases, it is necessary to travel for miles to reach a home of liberal religion.

Take, e.g., that section of Greater London which extends from New Cross to Bexley, from Bromley to the Thames, 80 square miles, with half a million of people. There are just two places in the whole district, viz., Lewisham and Plumstead. Is it not time that something was done?

GEORGE CRITCHLEY.

November 15, 1907.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is, *how*.—H. W. Beecher.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—On Sunday evening, November 17, the Mayor, Lieut.-Colonel Pollit, attended the new Unitarian Church, at Richmond Hill, with the aldermen, councillors, and officials of the borough. The building was crowded, chairs and forms having to be brought into the aisles. It is estimated that 500 were present. The collection, which was on behalf of the infirmary, amounted to £11. The preacher was the Rev. John Barron. The handsome pulpit was the gift of Lieut.-Colonel Pollit, who also laid the foundation-stone of the church.

Bolton District Sunday-School Union.—The 21st annual meeting was held at Horwich on Saturday, Nov. 16, and was well attended. In the afternoon the business meeting was held, the Rev. Peter Holt, the retiring President, in the chair. The committee's report noted a continuance of healthy activity in the schools of the Union; offered a cordial welcome to the Rev. Felix Holt, B.A., recently settled in the district as assistant minister at Bank-street Chapel, Bolton, and, after recording the various meetings held during the year, concluded with an expression of thankfulness that during the 21 years of the Union's existence so large an amount of good and useful work had been done and was still efficiently maintained. After the election of officers, the retiring President delivered an address on Sunday-school work, and dealt with its aims and difficulties in a most sympathetic and admirable manner. After tea, the newly-elected President, Mr. Walter Simpson, took the chair, and referred sympathetically to the loss which the Union and the Horwich congregation had sustained in the death of the Rev. R. C. Moore. He went on to give some interesting reminiscences of the formation of the Union just twenty-one years ago—paying a well-deserved tribute to the Rev. J. J. Wright, to whose zeal and capacity the Union owed its formation. In conclusion he referred to the struggle going on over religious education in the day schools, and said that its tendency was to exalt the importance of their Sunday-school work. The Rev. J. J. Wright gave a most interesting account of his experiences of Sunday-school work during his recent visit to America. After paying a tribute to the earnestness and thoroughness and culture that was put into the work of the American schools, he pointed out as one of the most important differences between the schools here and there, that whereas for the most part our schools were almost entirely recruited from the working classes, the American schools drew their scholars from the cultured classes. This radical difference resulted in other differences:—(1) The American Sunday-schools were smaller; (2) They were more select; (3) They met seldomer; (4) Their schoolrooms were different—more like parlours; (5) The teachers were different—most of them are ladies—many of them paid; (6) The children contribute to the cost of the school. Mr. Wright concluded an all-too-short address by saying that we had many lessons to learn from our friends across the sea. They were full of a splendid devotional spirit, full of ideas, indeed far ahead of us in ideas, and they, too, like ourselves, felt the need of Sunday-school work more than ever. During the evening music was rendered at intervals by various friends, and a most enjoyable and successful gathering was concluded by the usual votes of thanks.

Bolton: Unity Church (Resignation).—After service on Sunday evening, the congregation met to receive a letter of resignation from their minister, the Rev. Wilfred Harris, M.A., who has accepted an appointment to the Unitarian Church in Adelaide, South Australia. A resolution expressing sincere regret was passed by the congregation. After seven years of faithful service at Unity Church the severance will be greatly felt by all its members.

Halifax.—On Thursday, November 14, the Rev. Charles Peach, of Manchester, gave a lecture in the Northgate-end Sunday-school, in connection with the National Conference Union for Social Service, on "Ideal Commonwealths." Mr. Peach pointed out references to a looked-for improved social state both in the Old Testa-

ment and in the New. He afterwards dealt more fully with the "Ideals" of Plato's "Republic," Sir Thomas More's "Utopia," and William Morris's "News from Nowhere." The lecture was most interesting, and it was a pity that, owing to other important local attractions, the attendance was small. There was a brief conversation at the close of the lecture. Mr. E. B. Stott was chairman.

Horsham.—On Wednesday evening, November 13, a religious service was conducted by the Rev. Joseph Wood, of Birmingham, president of the National Conference, which was followed by a conference in which the Revs. J. J. Marten, who presided, G. Lansdown (Billingshurst), H. Clarke (Godalming), Misses F. Jupp and E. Kensett, Messrs. J. B. and D. Price, W. J. Hoad, E. Perry, W. Albery, W. Larring, E. W. Martin and A. Knight took part. Several representatives of the Billingshurst congregation were present, and a collection amounting to £2 16s. 6d. was taken for the funds of the Conference, to be forwarded as the joint contribution of that and the Horsham Church.

Huddersfield.—On Sunday morning the Mayor, Alderman Balmforth, accompanied by members of the Council and various officials, attended service at the Fitzwilliam-street Church, when the Rev. E. Thackray, Ph.D., was the preacher. The service was enriched by special music, and Dr. Thackray's sermon was from Prov. xiv. 34, "Righteousness exalteth a nation." The collection was for the Huddersfield and District Victoria Sick Poor Nurses' Association.

London: Brixton (Welcome Meeting).—A meeting was held on Monday evening in the Effra-road School-room to welcome the Rev. Dr. C. G. Cressey as minister, in succession to the late Rev. F. W. Stanley. Dr. Cressey, our readers will remember, comes to us from America, where he has held pastorates at Salem, Northampton, and Portland (Oregon). Mr. John Harrison, who took the chair, offered a very cordial welcome to Dr. and Mrs. Cressey. He referred with much feeling to the loss they had sustained in Mr. Stanley's death, and to the help his brother ministers had given in freely supplying the pulpit for the months following his death. Then Dr. Cressey came for a few Sundays, and they were anxious that he should stay with them. Dr. Cressey offered to stay for nine months; but according to the rules of that congregation they had to make a permanent appointment, and that had been done. They sincerely hoped that Dr. Cressey would remain with them. Mr. T. H. Terry read letters of apology for absence from Mr. Nettlefold, Mr. H. Epps, and others, and Mr. David Martineau, on behalf of the congregation, joined most cordially in the welcome the chairman had given. He recalled memories of that congregation since its formation in 1839, and having made sympathetic allusion to Mr. Stanley's death, said how glad they were to have Mrs. Stanley and her daughter still among them. He also gave a message of greeting and congratulation which he had received in a letter from one of their former ministers, the Rev. T. L. Marshall. The Rev. W. G. Tarrant welcomed Dr. Cressey into the fellowship of London Unitarian Ministers, and the Rev. J. Bernard Snell, of the Brixton Congregational Church, on behalf of Dr. Barlow, who was also present, and other liberal ministers in South London, joined in the welcome. He spoke of his friendship with Mr. Stanley, at whose funeral he had for the first time entered that church, and urged them to rally round their new minister. They had a great field of work in South London, he said, and such men as their minister were needed. Dr. Cressey gratefully acknowledged the welcome.

Manchester: Lower Mosley-street.—The annual meeting of the congregation was held last Saturday, the Rev. A. Cobden Smith presiding. The treasurer, Mr. A. Ernest Steinthal, and the secretary, Mr. Arthur Wood, gave satisfactory reports respecting the progress of the congregation. From the record of attendances at the services it was found that a higher average had again been reached. In a brief address the chairman referred to the earnest and loyal spirit of fellowship which had marked the past year, and appealed for wider interest and enthusiasm for their religious services. A very pleasant evening was spent.

Southport.—Anniversary services were held on Sunday at the Portland-street Church, conducted by the Rev. H. Enfield Dowson, assisted by the Rev. Matthew R. Scott, the new minister. Mr. Dowson took for his subject at the morning service, "Minister and People," and in the evening spoke on "The Churches and Social Questions." There were large congregations, and the collections, which were good, were in aid of the funds of the British and Foreign Unitarian Association. On Monday evening there was a congregational tea, followed by a public meeting, which was largely attended. Mr. W. J. Worden, who presided, said that they as a congregation were looking forward, he was confident, to a very happy and prosperous year. Mr. Scott had already won not only their sympathy, but their affection. He was heart and soul in his work, and ready to listen to any suggestion for the benefit of their church. Their sympathy must be shown by co-operating with him in his work. The Rev. Crowther Hirst said that he was glad on their account, as well as his own, that Mr. Scott had come to Southport. He gave to them as a church, and to Mr. Scott as minister, his very hearty and sincere wishes for their prosperity and happiness in future. He then proceeded to speak of the remarkable international meetings recently held in Boston, which he had the happiness of attending, and emphasised their great lesson of the binding power of religion as distinguished from the divisions of theological thought on the subject of religion. The Rev. H. W. Hawkes also spoke. Dr. Harris moved a vote of thanks to the speakers, which was seconded by Dr. Wormald, and carried with applause. Mr. Jagger read a letter of apology for non-attendance from Mr. Ashby, who said he wanted to give his right hand of fellowship to Mr. Scott. The Rev. M. R. Scott then gave a short address, and proposed a vote of thanks to the chairman and all the helpers, which was agreed to with enthusiasm.

Wakefield.—The annual Sunday-school services were held in Westgate Chapel last Sunday, followed on Monday evening, as has been the custom for some time, by the annual soiree of the congregation. Special interest attached to this year's anniversaries, as the occasion was taken to invite the Rev. W. Rosling, of the West Bowling Church, Bradford, to preach the Sunday evening sermon, and to be the guest of the evening on Monday. The Rev. A. Chalmers preached the morning sermon, and went to West Bowling in the evening. Presiding at the soiree on Monday evening, he happily described the situation as a welcome offered by one of the oldest congregations in Yorkshire to the minister of the latest born daughter-church of the Free Faith. Their guest had passed through a serious ordeal, and suffered much from the blind zeal of deacons, and had been cribbed and confined by trust deeds both north and south of the Tweed. The Chairman then called upon his son, Mr. T. Marriott Chalmers, who proposed a vote of thanks to Mr. Rosling for his sermon on the previous evening, and of warm sympathy with him in the painful experiences through which he had passed. He congratulated Mr. Rosling on having brought a devoted bodyguard of earnest people with him, and trusted that he would find as cordial a welcome all round as he was now receiving in Wakefield. In his reply Mr. Rosling gratefully acknowledged their kind recognition of his endeavour to build up a harmonious, enlightened, and enthusiastic church in the populous suburb of Bradford, where he had encountered difficulties, not with his congregation, but with officialism and the dead hand. He had felt the warmth of his welcome in Mr. Chalmers' beautiful home and in the circle of the congregation, and he would carry back delightful recollections of this his first, but he hoped by no means his last, visit to their ancient city. His own warm-hearted and loyal people would rejoice to hear of his hospitable reception, and he thanked all present for helping to clear away any sense of isolation or unfamiliarity he and his flock might feel in their new land of Promise and Hope. The musical programme filled up the rest of the evening, and the gathering closed with a few appropriate remarks by the minister on the coming winter's work, and with a grateful reference to all who had helped him in chapel and school during the year that had gone.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 24.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, J. A. HOBSON, M.A., "Ruskin as Social Teacher"; 3, Open Conference, J. A. HOBSON, M.A., "Moral Implications of Democracy"; 7, Temperance Sunday, J. BREDALL and W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. R. P. FARLEY, M.A.; 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Rev. GEORGE CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROGER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS; and 7, at the Euston Theatre (Chapel closed).
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. GEORGE CRITCHLEY.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11 and 7, Mr. W. R. MARSHALL.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. A. PHAROAH; 6.30, Mr. W. PIGGOTT.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. EDWARD CAPELTON.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, HERBERT JONES.
 BATH, Trim-street Chapel, 11 and 6.30, Mr. FRED MADDISON, M.P.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. J. WORSLEY AUSTIN, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. DENDY AGATE, B.A., 207th Anniversary.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. J. A. KELLY, of Dunmurry.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LENDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. NEANDER ANDERTON; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. GEORGE WARD, "The Christian Social Reformer's View of the Temperance Problem."
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

SILVER WEDDING.

RUDDLE—WITHALL.—On November 21, 1882, at the Conigre Chapel, Trowbridge, by the Rev. John Felstead, James Ruddle, to Mary Catherine Withall (now at Stannington, Sheffield).

DEATHS.

SMETHURST.—On November 20, at Colwyn Bay, Samuel Smethurst, of Ashton-under-Lyne, aged 66.

THOMAS.—On November 13, at The Manse, Cairncastle, Ireland, the Rev. Frederic Thomas, aged 52.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

CAPABLE, middle-aged Lady desires re-engagement as COMPANION to Lady. Excellent references.—Address K. INQUIRER Office, 3, Essex-street, Strand, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S. DEVON.—BOARD and RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

SOUTHEND HOLIDAY HOME.—During the winter months this little seaside home is available to friends of our congregations desiring an inexpensive healthy holiday. Weekly payments, 17s. 6d. Week end, 7s. 6d. Applications to be addressed to the local Hon. Secretary, Mr. J. MURROW, 97, The Beach, Southend-on-Sea.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
 Manchester City News: "Health and comfort carefully considered."
 Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
 Send to WARDEN for Prospectus.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, Strand, W.C.

THACKERAY HOTEL

(TEMPERANCE),
 GREAT RUSSELL STREET, LONDON.

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
 TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
 LONDON.

Facing the Gardens of the Foundling Institution.

Central, Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to Editor, The Parsonage, Mottram, Manchester.

SNOW-WHITE IRISH LINEN SHEETS, splendid value, hemmed ready for use. Single bed, size 2 x 3 yards, from 17s. 6d. pair. Wide range of patterns free. Write to-day.—HUTTON'S, 5, Larne, Ireland.

LONDON MINISTER, Experienced in Teaching, will undertake private tuition and special "coaching."—Apply M., INQUIRER Office, 3, Essex-street, W.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

WILLASTON SCHOOL, NANTWICH.—The next Entrance Examination will be held at the School on December 3rd and 4th.—For particulars of admission on the Foundation apply to the HEAD MASTER.

BESTREBEN HIGH SCHOOL,
 197, Willesden Lane, London, N.W.

Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed

2 First Class Honours were gained.

6 Third Class Honours were gained.

12 Distinctions were gained.

R.A.M. and R.C. Pianoforte, Local Schools:

2 entered; 2 passed.

One girl first in England, in German.

One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene:

5 entered; 4 passed.

ILFORD UNITARIAN CHRISTIAN CHURCH.

TWO DAYS' SALE OF WORK at the Central Hall, Seven Kings, on Thursday, December 5th, at 4.15 p.m., and following day. Sale to be opened on Thursday by Lady BETHELL, accompanied by Sir JOHN BETHELL, M.P. JOHN HARRISON, Esq., will preside. Gifts for the stalls should be sent to Miss DARLISON, 26, Pembroke-road, Seven Kings, Ilford, or Mr. A. BEECROFT, 13, Ranelagh-gardens, Ilford. Donations to Rev. T. E. M. EDWARDS, 1, Valley-road, Streatham, S.W., or Mr. E. R. Fyson, 16, Airlie-gardens, Ilford, E.

Patron—HIS MAJESTY THE KING.

THE

SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN,
 P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

38,041 Appliances given year
 ending September, 1907.
 Average over 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co. Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
 13, LISLE STREET
 NEWCASTLE-ON-TYNE.
 Under the direction of Geo. G. LAIDLER.

MR. R. B. HALDANE AND
"PUBLIC OPINION."

The Right Hon. R. B. Haldane, M.P.,
 Secretary for War, has addressed the follow-
 ing letter to the Editor of PUBLIC OPINION :—
 WAR OFFICE, 1st October, 1907.

Dear Mr. Parker,

I think that in the new form of "Public Opinion" under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed on men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.

Yours faithfully,

R. B. HALDANE.

Percy L. Parker, Esq.,
 Office of "Public Opinion,"
 Temple House, Tallis Street, E.C.

PUBLIC OPINION.

A Weekly Review of Current Thought and Activity.

TWOPENCE WEEKLY.

Post free to any part of the World, **13/-**
Yearly, or **10/10** for the United Kingdom.

DUKINFIELD OLD CHAPEL
AND SUNDAY SCHOOL.

GRAND BAZAAR,
 IN THE SCHOOLROOM,
Pickford Lane, Dukinfield,
THURSDAY, FRIDAY, & SATURDAY,
 DECEMBER 5th, 6th, and 7th, 1907.

OPENERS—

Thursday, at 2.30, Sir J. T. BRUNNER, Bt., M.P.
 Friday, at 3, Col. J. W. POLLITT, V.D., J.P.
 Saturday, at 3, Sir W. B. BOWRING, Bart.

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 MISS CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
 INVESTMENT.

PREFERENCE SHARES of £10 each now
 being issued at 4 per cent. Interest free of
 Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER
 CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own
 house.

Repayments, Survey Fees, and Law Charges
 low. Prospectus free.

CHARLES A. PRICE, Manager.

NOW READY

A cheap edition of the Cambridge
INTERLINEAR BIBLE

printed in the same clear type as the
 India Paper edition published last year

BOUND IN CLOTH, 7s. 6d. net. IN LEATHER, from 10s. net

THE INTERLINEAR BIBLE is so printed that both Authorised and Revised Versions may be read with ease from one text. It displays at a glance the position, extent and nature of the differences between the Versions. The simple plan adopted is shown in the accompanying passage, which, read along the upper line throughout, gives the Revised Version, and, along the lower, the Authorised. "Since the publication of the Revised Version," says the Westminster Gazette, "several attempts have been made to produce Bibles in which the different readings of the two Versions would be clearly seen. By far the most successful effort in this direction is The Interlinear Bible."

A Prospectus, with specimen page, will be sent on application.

CAMBRIDGE UNIVERSITY PRESS WAREHOUSE
 London, Fetter Lane : C. F. Clay, Manager

EVERYONE who wants to be well informed on Current Affairs, including the
 Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are :

DIARY OF THE WEEK :

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS :

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS :

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office : 14, Henrietta Street, Covent Garden, W.C.

MANCHESTER DISTRICT SUNDAY
SCHOOL ASSOCIATION.

CHILDREN'S CONVALESCENT
 HOME, Red Cross, Barrowside, Lytham-
 road, South Shore, Blackpool. — For rules,
 regulations, application forms, medical certi-
 ficates, and all particulars, apply to the Hon.
 Sec., DAVID A. LITTLE, Hatherley, Portland-
 road, Bowdon.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth
 Encyclopedia, 8 vols., 28/- (cost 45/- net). Maclaren's
 Life of the Master, 25/- net, for 8/6. Cassell's Family
 Physician, 4 vols. (30/- net), 12/6. Burton's Arabian
 Nights, 17 vols., £13 13/- Julian's Hymnology, 21/-.
 Encyclopedia Britannica, Last Edition, 35 vols., half-
 morocco, in revolving polished oak bookcase, £16 16/-
 pub. £65. Many other bargains. Everything that's a
 book supplied; no matter when published. State
 wants. Catalogue free. Books bought to any amount.
 HOLLAND BROS., Book Merchants, 21, John Bright
 Street, Birmingham.

ONE WITH THE ETERNAL.
 ONE SHILLING NET.

SECOND NOTICE.

"We should like to see this book in the hands of every
 minister, teacher, and employer of labour."—Dundee
 Courier.

"This small book is a reverent and enthusiastic study
 of S. Paul's chapter on Love, and it draws out the chain
 of thought and meaning in a wise and helpful way."—
 The Friend.

THE PRIORY PRESS, 70, High Street, Hampstead.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
 addressed to the PUBLISHER, 3, Essex-street,
 Strand, London, W.C., and should reach the office
 not later than Twelve o'clock on THURSDAY,
 to appear the same week. The scale of charges
 is as follows :—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.



UNIVERSITY PRESS
CAMBRIDGE

23 November 1907

The Cambridge Modern History is a general history of Europe and her colonies, and of America, from the Middle Ages to the present day. It records the story of the nations throughout the period in which the problems that still occupy us came into conscious recognition, and were dealt with in ways readily intelligible to us as resembling our own. The work, therefore, embraces that part of the history of the world which is of highest value and interest to the reader of to-day.

Particulars of the instalment terms under which the History can now be obtained on a small initial payment, are given in a book, *The Cambridge Modern History; its Origin, Authorship and Production*, which will be sent free of charge to any applicant. The book gives more than a mere statement of terms. Amongst other matters of interest, it contains the following extracts from *The Cambridge Modern History*:

The Trial of Savonarola.
The New World and its Gold.
Martin Luther and the Diet of Worms.
The Spanish Armada.
Richelieu.

The Last Campaign of Gustavus Adolphus.
The Impeachment of Stafford.
The Overthrow of the French Directory.
Napoleon at St. Helena.
The Assassination of Abraham Lincoln.

It also contains Lord Acton's original scheme for the History, an important document never before published; information as to the editors and writers of the work; a historical sketch of the University Press at Cambridge from the days of the first University Printer, in Henry VIII.'s time, to the present day; and some description of various processes of printing and binding.

This book will be sent post free to any address on receipt of a postcard addressed I3, H. Department, Cambridge University Press Warehouse, Fetter Lane, London, E.C.

The Sunday School Association.

Just Published.] Cloth, 1s. 6d. net. Postage 3d.

THE PRACTICAL TEACHING OF JESUS OF NAZARETH.

As Found in the Gospel According to Matthew.

Thirty-four Lessons compiled by ARTHUR W. FOX, M.A.

The substance of these Lessons was given to a Bible Class held in connection with the Todmorden Sunday School Union, at which representatives of six Nonconformist denominations were present. The notes were found helpful by these; hence it is the compiler's wish to help other Sunday School Teachers, as far as he can. The main purpose of this little book is to bring out the practical teaching of the Christ, so that it may have its mighty influence in the formation of the character of the taught.

Ready.] Cloth, 2s. net. Postage 3d.

JESUS OF NAZARETH.

An Historical and Critical Survey of His Life and Teaching.

By ETIENNE GIRAN, Pastor of the Old Walloon Church, Amsterdam.
Translated by E. L. H. THOMAS, B.A.

Unity says: "A remarkable and intensely interesting book. In a marvellously clear and graphic manner the author, through his translator, lays bare the results of the work of New Testament critical scholarship, takes his readers through simple analytical processes, enabling them to dissect the gospel records for themselves and to judge what is unhistorical and what is true. With this little volume in his hand, the intelligent reader who has also the ability to write is able to compile from the New Testament an approximately accurate account of the life and teaching of Jesus."

Ready.] Cloth, 2s. 6d. net. Postage 4d.

MANUALS OF EARLY CHRISTIAN HISTORY.

Edited by J. ESTLIN CARPENTER, M.A., D.Litt., D.D.

THE EARLY CHURCH:

Its Orders and Institutions.

By A. HERMANN THOMAS, M.A.

This little volume is a sequel to the manual entitled *Christianity and the Roman Empire*, by the Rev. W. Addis, M.A. (1893). Assuming the relations to the State described in that book, it endeavours to delineate in simple terms the complicated phases of the internal growth and organisation of the Church.

LNODON : THE SUNDAY SCHOOL ASSOCIATION,
ESSEX HALL, ESSEX STREET, STRAND, W.C.

NEW PUBLICATIONS.

PAUL. By Prof. Dr. W. WREDE. With Preface by J. ESTLIN CARPENTER, M.A., D.Litt. Translated by E. W. LUMMIS, M.A. Crown 8vo, cloth, 184 pp., 2s. net, postage 3d.

"The book is written with vivacity and force, and the two chapters which deal with 'The Man' and 'His Life Work' help one to a clearer conception of the Apostle."—*Expository Times*.

RABBI, MESSIAH, MARTYR. A Modern Picture of the Story of Jesus. By HERBERT RIX, B.A. Foolscap 8vo, cloth, gilt top, 80 pp., 1s. net, postage 2d.

The author of these short sketches of the life of Jesus here sets forth, as clearly and definitely as possible, a picture of the great Life as it emerges in our day, freed from the dust and distortions of tradition.

The SOURCES of our KNOWLEDGE OF THE LIFE OF JESUS. By PAUL WERNLE, D.Theol. Translated by E. W. LUMMIS, M.A. Crown 8vo, cloth, 164 pp., 2s. net, postage 3d.

DAUGHTERS OF THE PURITANS.

A Group of Brief Biographies. By S. CURTIS BEACH. Crown 8vo, cloth, gilt top, 286 pp., 3s. 6d. net, postage 4d.

FOUR AMERICAN LEADERS. Essays on Franklin, Washington, Channing, and Emerson. By CHARLES W. ELIOT. Crown 8vo, cloth, gilt top, 126 pp., 2s. net, postage 3d.

FATHER TAYLOR. By ROBERT COLLYER. Foolscap 8vo, cloth, gilt top, 58 pp., 2s. net, postage 3d.

Father Taylor was the founder of the Seamen's Bethel in the Port of Boston, whose story is here briefly told by Rev. Robert Collyer with a fund of incident and anecdote that well illustrates the peculiar genius and unusual personality of the man.

THE UNDERSTANDING HEART.

By S. M. CROTHERS, D.D. Crown 8vo, cloth, 186 pp., 2s. 6d. net, postage 3d.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3414.
NEW SERIES, No. 518.]

LONDON, SATURDAY, NOVEMBER 30, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	753
LEADER :—	
Churches of the Open Way	760
ARTICLE :—	
The International Sermon—III.	761
MEETINGS :—	
Hope Street Church, Liverpool...	755
Fazely Street Domestic Mission, Bir-	
mingham	763
Minister's Benevolent Society	763
CORRESPONDENCE :—	
Mr. Vaughan's Reply	764
Warning to Northern Churches...	765
Churches in Greater London	765
LITERATURE :—	
The Water-Star	755
A Knight Errant of the Soul	757
The Soul of Progress	758
Short Notices	766
THE CHILDREN'S COLUMN	759
NEWS FROM THE CHURCHES	765
OUR CALENDAR	766
ADVERTISEMENTS	767

NOTES OF THE WEEK.

THE sermon on "The Nobility of Service," preached in the Free Christian Church at Croydon, by the Rev. W. J. Jupp, before the Mayor and Corporation, on November 10, has been printed, and we trust it will be widely read. Sympathy, born of love, as it was in Christ, is the secret, said Mr. Jupp, of all true service. We can do very little for others until we care for them, and enter, by sympathy, into their real lives. And he quoted the words of a speaker at the recent meeting, when the Croydon Guild of Help was established: "Remember, there is no friendship except on terms of equality." Can we dare to follow Christ, asked the preacher, and do as he did, of whom it was said: "He is gone to be the guest of a man that is a sinner"? The sermon concluded with an impassioned plea for practical sympathy with the unemployed, and what will be when mutual service is the ideal of our common life.

PREACHING in Upper Chapel, Sheffield, on Sunday morning, from the text, "I entreated for the children's sake" (Job xix. 17), the Rev. C. J. Street referred to the articles by Mr. G. R. Sims in the *Tribune* on "The Cry of the Children" and "The Black Stain," dwelling upon the miseries of neglected childhood and the cruel wrong done to the little ones, not only by drunken and

degraded parents, but by the community, which left so much undone which might be done, to diminish, if not to make an end of the evil. Drink, he said, was the chief cause of this great mass of suffering, and he made a strong plea for the exclusion of children altogether from the public-house, and for powers to be vested in the people to restrict, if not to abolish, the liquor traffic.

MISS CLEMINTINA BLACK, of the Women's Industrial Council, gave an address on Wednesday, November 13, to the Congregational Social Union of the Old Meeting, Mansfield, on "What High Wages Mean." Low wages, she said, led to deterioration of the human machine, and went on to give instances of how the improvement in wages had secured better work. She described what good results had followed in the Lancashire cotton trade, from the shortening of hours and restriction of child labour, and the raising of wages. With improved conditions the people improved, and for the better wages the employers got better work. Employers also were improved, for when they could not keep down wages they used their brains and found better methods of production. So a premium was put upon good work, good management, and intelligence.

MR. FRED MADDISON, M.P., gave the address last Sunday evening in the special series of services being held in Trim-street Chapel, Bath. "The Liberal Spirit in Religion" was his subject, and the *Bath Herald* on Monday devoted nearly a column to a good report. One reason for the alienation of such large numbers of the people from the churches, said Mr. Maddison, was the unreality of so much religious teaching. He then went on to give a clear exposition of the service rendered by liberty to religion, and to exemplify this from the record of two small religious bodies, the Quakers and the Unitarians in England and America. "We claim," Mr. Maddison concluded, "and we think we can prove that this liberal spirit in religion is of God, because it has given, and is giving, great workers for human progress and for truth. Jesus sought to lead men to the Father, and we simply seek to follow him along the path of duty, the only path which leads to God, to his God and to our God—to his Father and to ours. The liberal spirit in religion is not—as some of my friends seem to think—a mere denial of old faiths and venerated creeds. It is the only religion which many of us can accept, because its affir-

mations are few and simple, and it does in all their fulness, in all their consolation, and in all their strength, steady one amidst the uncertainty of this mortal life. It does give us a foundation, a hope—we can rest, absolutely rest, on the Eternal love."

ADVERTING to our note last week on "Is the Pulpit Free?" we see that Dr. Fairbairn supports strongly the affirmative answer given by Dr. Lyman Abbott. He says:—"I do not think there is any freer place for a young man of mind than a Free Church pulpit, notably of the Congregational order. I speak of it as pre-eminent, for I know it best, and, therefore, love it most of all. It is years since I told my young men that it was the freest post in the kingdom, infinitely freer than anything that could be obtained in journalism, especially under modern conditions." Dr. Fairbairn then follows Dr. Abbott's line, and cites the experience he passed through in the two Scottish churches of which he was successively minister. He says he was often charged with heresy by his brother ministers, but never by his own churches, whose members, though necessarily differing from him at times, never put the slightest restraint upon his liberty.

BY the death of Dr. Reuen Thomas, of Harvard Church, Brookline, Congregationalists, on both sides of the Atlantic, have lost a notable leader. His is another instance of a happy division of the labours of a lifetime between the two great branches of the English-speaking race; for, although Dr. Thomas had spent over thirty years on the other side, his American labours were preceded by an honourable record here, first as assistant to the Rev. Newman Hall, at Old Surrey Chapel, afterwards at Sittingbourne; and, still later, at Birmingham, Liverpool, and Stepney. Those early formed friendships, of which there were so many, he retained to the last. Beyond his life-work as a minister, must be reckoned his share in the successful promotion of a more cordial feeling between the two countries.

A CORRESPONDENCE in the *Spectator* on Prayer Book Revision has produced some interesting letters. Last week "W. J. B." as a Churchman, pleaded for opportunity for a freer utterance in the prayers of the Church:—"Often we feel the need of a short form of prayer or praise, composed by the minister, to suit the present circumstances of the parish. It should be sanctioned and provided for in any effectual revision. No doubt it should be straitly safeguarded. Churchmen are for the most

part conservative, and long use of the best has made cultured minds fastidious. Care should be taken not only that precious old forms should not be crowded out by extempore effusions, but also that incompetent clergymen should not exercise the privilege." And, suggesting a test of fitness, this writer adds:—"Very few would approach the majesty and tenderness of James Martineau, strangely enough the peerless prayer-writer of the nineteenth century; but many, earnestly and reverently addressing the Divine Father, would voice the desires of a multitude of fellow-worshippers, whom our stately system leaves as dumb as they came. We should at any rate gain largely in reality."

ANOTHER correspondent, in the same connection, calls attention to Dr. John Hunter's "Devotional Services," quoting the opinion of the *Glasgow Herald*, "that, since the time of the late Dr. Robert Lee, no single individual in Scotland has done more to raise the standard of devotional worship, and to create an appreciation for liturgical forms of prayer." "In my judgment," the writer adds, "it is the best book of its class. It shows in a marked degree the comprehensive scope of Christian worship, and meets, I think, the want expressed by your correspondent in his letter, which appears in your issue of the 16th inst., for a service of worship which, 'whilst securing a certain amount of uniformity, makes for that unity in spirit for which we all pray.'"

ACCORDING to a writer in the *Co-operative News*, Mr. Thompson Seton's "Injun Camp" for hooligans has proved so great a success that thousands have been established in different parts of America. The camp affords "a return to nature" for lads who belong psychologically to an earlier, more primitive, social order than our own; and its wholesome, interesting open-air life under authority develops their best qualities. There can be no question that the artificial conditions of city life are entirely unsuited to the development of some types of character, which, under other conditions, would prove of value to the community. It is interesting to observe that in these camps authority, exercise, and adventure are not confounded with mere military discipline and drill.

THE American Liquor League is in distress:—"We dislike to acknowledge it, but we really believe the entire business, all over, has overstayed its opportunity to protect itself against the onward march of prohibition. . . . Five years ago a united industry might have kept back the situation that now confronts us, but to-day it is too late." The situation is briefly outlined in the words of the New York correspondent of *The Times*:—"Widely restrictive statutes are in force in thirty-four States, so that the population of the 'dry' (prohibition) territories, now number 33 millions." The only State east of the Rockies which contains no prohibition area is Pennsylvania.

IN awarding the prizes in the Urban Cottages and Small Holdings Exhibition, Letchworth, 1907, the judges remark upon the persistent tendency of the com-

petitors to build and design week-end country cottages, of more or less complex design, instead of absolutely simple town-cottages for workmen. They have awarded three first prizes to the cottages designed by Mr. C. M. Crickmer, two being exhibited by Miss A. J. Lawrence, and have commended these for economical arrangement and suitability to their object. In one, especially, the placing of the copper and the coal shed under cover, but outside the house, is noted. The judges deprecate the tendency in other cottages to regard the living room or parlour as a general passage, into which the front door opens, and out of which the stairs ascend; and they point out that by shutting out draughts one economises fuel.

REV. J. LINEHAM writes in the *United Methodist*, "No more revolutionary ideal was ever proclaimed than that every member of humanity is a child of the Heavenly Father and therefore capable of Christlike character and eternal life. This ideal is destined to revive again and again until the Kingdom of God comes. We are actually living now in the midst of such a revival. Never was there more passionate indignation against social evils, never more earnest desire to alleviate human misery, never so widespread an enthusiasm of humanity."

WHEN Francis Thompson was buried at Kensall Green on Saturday, November 16, there were roses in the coffin sent by Mr. George Meredith, with the testimony, "A true poet, one of a small band," and the *Spectator* last week spoke of him as "one of the few religious poets of this generation." He was forty-seven when he died. He was the son of a doctor of Ashton-under-Lyne, and was for five years at college at Ushaw, and then at Owen's. His after life in London was tragic. His "Poems" first appeared in 1893, "Sister Songs" in 1895, "New Poems" in 1897. Mr. Wilfred Meynell, who writes of him in the *Athenæum* as "a poet of high thinking, 'of celestial vision,' and of imaginations that found literary images of answering splendour," quotes some exquisite verses of Thompson's (as does the *Spectator*) on the village girl "Daisy" whom he saw at Storrington in Sussex:

"The hills look over on the South,
And southward dreams the sea;
And with the sea-breeze hand in hand
Came innocence and she.

Where 'mid the gorse the raspberry
Red for the gatherer springs,
Two children did we stray and talk
Wise, idle, childish things.

Oh, there were flowers in Storrington,
On the turf and on the spray;
But the sweetest flower on Sussex hills
Was the daisy flower that day...

* * * * *

She looked a little wistfully,
Then went her sunshine way:—
The sea's eye had a mist on it,
And the leaves fell from the day.

She went her unremembering way,
She went and left in me
The pang of all the partings gone
And partings yet to be."

My Meynell writes with ardour of his friend &

"He made all men his debtors, leaving to those who loved him the memory of a unique personality, and to English poetry an imperishable name."

In last week's *Nation*, "W. M." wrote to correct the false impression of Francis Thompson given by the following note in *The Times*:—"There are occasions on which the conventional expression of regret becomes a mockery, and this is one of them. What the world must regret is not the release of Mr. Thompson, but the fact that the cravings of the body from which he is released should have had power to ruin one of the most remarkable and original of the poetic geniuses of our time." "I know," says "W. M." "what the writer insinuates. I know, too, that he has overshot his mark. But the public will only too greedily infer from his words that Thompson was a degraded man, he who carried dignity amid all vicissitude; and that he was a debauchee, he who lived, as he sang, the votary of Fair Love. Nor need I adopt in his regard the fine passage in which Mr. Birrell defends Charles Lamb's 'drinking.' For Mr. Francis Thompson did not 'drink.' The 'genius' of Francis Thompson was not 'ruined,' or we should not have the evidence of it on every page of three volumes, presenting together a body of best poetry equal in size to that of most of our poets. But it is true that Thompson's health was wretched from first to last. It is true also that he doctored himself disastrously with laudanum from almost the early days of his medical studentship in Manchester. When he came to the streets of London, the drug delivered him in a manner from their horrors, and, besides, was, I think, some palliation of the disease of which he finally died—consumption. It is true, also, that Thompson was a man apart. Laudanum made of him an alien, not an outcast. He held aloof from society; knew almost nobody; went nearly nowhere. All this notwithstanding, there are few things more certain to his friends than the sanity of Thompson, or more sacred than his untarnished name."

ON Thursday and Friday next a sale of work will be held at the Central Hall, Seven Kings, on behalf of the fund for erecting a Unitarian Church in the growing town of Ilford (population, 65,000). Services were started about two years ago, and have since been regularly held in the Assembly Room, Broadway. The effort has been so far successful, the need of a suitable building is now felt for religious worship, and for carrying on the various agencies which are essential for the life and development of a modern Christian Church. Lady Bethel, the wife of the local member of Parliament, will open the proceedings on Thursday at 4.15 p.m. The chair will be occupied by Mr. John Harrison. Several friends from the orthodox churches have promised to be present, and it is hoped that members of our own household of faith will also show their personal and practical sympathy with this new movement. Train from Liverpool-street at 3.28, arriving at Seven Kings at 3.59. The Central Hall is close to the station.

THE WATER-STAR.*

AN attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type, on ample pages, with decorated borders, contain matter which has doubtless served as sermons in whole or in part, and with apt use of parables from nature, of which "The Water-Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul," "The Haunts of the Hind," and "Do we see Nature?"

Mr. Badger is secretary of the Middle States Conference, and many of our friends may have made his acquaintance at the Unitarian headquarters in New York, or in Boston. As a sample of his teaching in this little book, we quote the conclusion of the second of the four chapters:—

"This world is a pretty mean world to live in—for mean souls. No doubt of that. But for souls that have large visions, for souls that know the deep reality of love, duty and sincerity, it is a world crowded to the shreds of common happenings with meanings of divinity. It is a small and unsatisfactory world for him who is shut in, day by day, by the dreary, monotonous walls of life's little but uncompromising actualities. The real to such a man is not peasant. But to the man who can see in divine proportions, through the soul's clear lenses of Conscience, Love, and Verity—to him who knows the realities of life's ideals, every day has ideal beauty for its landscape-setting of divine reality. And to such a soul God is real, for He is the eternal mystery of divine ideal which holds each particle of daily happening in His abiding beauty. He is the Eternal Love, the Eternal Righteousness, the Eternal Truth, we can never get away from. He is the soul's comfort and the soul's restfulness; for He is the soul's Reality of Ideal."

Ghent is fortunate in its "Bureau de Bienfaisance," and especially in Dr. Miele's "Consultations for Nurselings," graphically described in last week's *Labour Leader*. It appears that of every 1,000 babies born in Ghent from 400 to 500 never reach their fifth year. But under Dr. Miele's care the number of deaths is reduced to 40. He holds two daily "consultations," when his young girl assistants weigh and examine the babies, under his supervision. The girls are also trained in sterilising milk and preparing baby foods, and help in the four crèches connected with the doctor's work. For two years they give their services free, but after that time receive a small salary. Besides personal assistance and advice Dr. Miele gives lantern lectures to the mothers. The work reaches about 1,000 babies each year.

* "The Water-Star." By George H. Badger. (Boston: American Unitarian Association. 80 cents net.)

HOPE STREET CHURCH,
LIVERPOOL.

BICENTENARY OF THE CONGREGATION.

THE bicentenary of the congregation of Hope-street Church, Liverpool, was celebrated on Sunday and Monday by special services, and a conversazione at which commemorative addresses were given. The actual date thus commemorated was of the granting on November 24, 1707, of a licence for the building of the first meeting house of the congregation in Kaye-street. The successor to this building was the Paradise-street chapel, opened in 1791, to which James Martineau came in 1832, while he and his congregation in October, 1849, entered upon the present beautiful Hope-street Church.

The *Liverpool Daily Post and Mercury*, in anticipation of this celebration, published on Friday week a most interesting historical article, telling of the origin of the congregation, and on Sunday, the Rev. H. D. Roberts, the present minister, dwelt with greater fulness on the same subject.

The following list of the ministers of the congregation was printed on the hymn papers:—

The congregation was in existence in the year 1700, and probably before that date.

MINISTERS.

Before Kaye-street Meeting.

James Lawton . . . 1701-2-1706

Kaye-street Meeting.

Christopher Bassnett . . . 1709-1744.

John Brekell . . . 1729-1744-1769

Philip Taylor . . . 1770-1777

John Yates . . . 1777-1791

Paradise-street Chapel.

John Yates . . . 1791-1823

Pendlebury Houghton . . . 1812-1823

John Grundy . . . 1824-1835

James Martineau . . . 1832-1835-1849

Hope-street Church:

James Martineau . . . 1849-1857

William Henry Channing . . . 1857-1861

Charles Wicksteed . . . 1863-1872

Alexander Gordon . . . 1863-1872

Edmund Martin Geldart . . . 1873-1876

Charles John Perry . . . 1878-1883

Richard Acland Armstrong . . . 1884-1905

Henry David Roberts . . . 1903-1905-1907

The Sunday services were attended by large congregations, many friends from near and far having come to take part in the commemoration, some old members of the congregation especially having come great distances to be present.

In the morning, the Rev. J. Collins Odgers, minister of the sister congregation of Ullet-road Church, took part in the service, when the first hymn, after the opening sentences from Psalm ciii., "Bless the Lord, O my soul," was:

"Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom the world rejoices."

The first hymn in the evening was I. H. Gill's, "We come unto our fathers' God."

The Rev. H. D. Roberts preached morning and evening. "Comprehension and Catholic Christianity" was the subject of the morning sermon, which dwelt upon the beautiful ideal of religious comprehension cherished by Richard Baxter,

and the ministers of that congregation from the first. Mr. Roberts quoted from Christopher Bassnett, the first minister of Kaye-street, and the friend of Matthew Henry, to show how completely he, with his friends, was possessed by that ideal; and yet, said the preacher in conclusion, "the desire for comprehension, with all its attendant charity and tolerance, could not be a permanent position. There must needs grow up from it that passion for freedom of conscience, self-dependent, self-controlling, self-judging, which in fact marks the further history of this congregation. Religious freedom, all the great claims and contentions which were presently to bring forth a Martineau, were even now waiting at the doors. But it is not too much to say that the noble tree of liberty under whose spreading branches we sit in peace to-day had its roots in such men as Richard Baxter, Philip Henry, Matthew Henry, and Christopher Bassnett; and our hearts may well thrill, as looking back on our origins and history after 200 years of strenuous life, we see that they arose from a severe loyalty to ideals, which was ever ready to give up the prizes of a false conformity; which could never rest happy in easy fictions; which, as time went on, was fearlessly to assimilate and proclaim new and emancipating ideas; which was to walk calmly in the van of religious progress where to-morrow the world would pass easily; which was bravely to reject old things worn out and useless, and which was always ready to pay the price for its religion. Truly, ours has been a great history and a noble tradition; and ours also is a great responsibility."

And so, turning to the thought of present duty, the preacher asked, Will those who come after rejoice in us, as we rejoice in our ancestors?

"Will they see us losing sight of great thing in small things; losing sight of great issues in petty egotism? Or will they know that we too, we of the beginning of the twentieth century, were of fearless nature, saying fearless words and doing fearless deeds; that we too, were a religious company, voicing audibly the universal and eternal cry after God; that we, too, were full of that fine disquietude which laid burdens upon us, until we arose and saved; that we, too, were noble men and women, elevated in thought, pure in spirit, dignified and beautiful in life, loyal to the ideals built into every stone of this church?"

"Solemn questions, only to be answered in that dry light of accomplished time, and with that impartial justice which looks upon a complete past. But we pray on this day of our remembrance that, as we and men advance further into the truth, and change in methods of facing life, we may still be worthy of the honourable bequest of our fathers, and by no means fall below our great history and noble traditions. And may God indeed be our strength!"

The evening sermon was on "The Open Religious Way." We trust that the congregation will publish both sermons as a memorial of the day, and we can give here only the concluding sentences. Comprehension, Mr. Roberts said, was only a static condition, but liberty was the dynamic of progress. (We have a word about this in our leader.) And he showed how pro-

gressive thought had marked the history of the congregation:—

“So the journey along the Free and Open Way, begun 200 years ago, has continued to this day, when we ourselves, in our brief passage turn our faces to the light. The torch of liberty, tentatively lighted by the meek and reverend pioneers, has glowed brighter with the fervour of the generations. Grasped by John Brekell; handed on from Philip Taylor to John Yates; glowing with a new flame in the hand of John Grundy; held aloft for the world to see in finest purity and intensity by James Martineau; carried bravely and fearlessly till the time of Richard Armstrong; its fire reinforced and diffused by his forceful fervour in many lands; it is for us to keep alight as a holy trust that which our spiritual fathers have kindled. We may not—we do not—think our fathers’ thought. We are of our own day. It is the thought of our time, and the need of our time, which must be fuel to our flame; the great social hungering for fulness of life—of mind, of body, of soul—to which we must respond, if we are faithful. And for freedom—that is not yet. Our fathers fought for it; but the battle is not won. There is still slavery, as hideous as the slavery of the negro which cried out to those forebears of ours. A great possibility lies before us, as it lay before them—the possibility of helping to enfranchise. May the Father of Spirits raise us into such Divine discontent that we shall carry on our great tradition still farther, and so bear the light passed on to us that we also may add to the light of the world.”

THE CONVERSAZIONE.

In further celebration of the bicentenary a conversazione was held on Monday evening in the Yamen Rooms, Bold-street, Liverpool, on the invitation of Sir William and Lady Bowring and Mr. Frederick Robinson (chairman of the Hope-street congregation), and Mrs. Robinson. There was an attendance of between four and five hundred guests, including many members of neighbouring congregations and friends from a distance.

Both before and after the speaking, the Euterpean Ladies Orchestra played selections, and refreshments were served in another room.

Sir WILLIAM BOWRING, in opening the proceedings, offered a very cordial welcome to the members of Hope-street and friends from other churches, and to the ministers and their wives; and then he said:—I am happy that I have lived to see this day—so notable in the history of the church which has been dear so long to my family and myself—this day on which we celebrate the bicentenary of the Hope-street Church congregation. It is a day which, from the nature of things, is unique in our lives. And I am glad that we have been able to mark it by gathering together here this company of the free in religious thought and sympathetic in practical religion. We have unfolded to us in the hospitable columns of the *Daily Post and Mercury*, as from our own pulpit, some of the earnest and troublous beginnings of our own and the sister congregations. Of those beginnings and of our subsequent history we may well be proud. It is a pride that is quite consistent with humility—though we have

occasionally been told that humility is not one of our characteristic virtues. When we think of the men who have made our history, in the line of whose descent we are, spiritual and strenuous men who thought hard and worked hard, and whose thoughts and works we inherit, even though we do do our thinking for ourselves; when we think of them to-night we should be dull and hard indeed if our hearts did not beat a little more quickly at the thought of them. It is not only the ministers whom we remember. It is that long line of congregational life which has always meant something in the history of Liverpool, and in which many of us have deep roots of kinship and affection. The congregations have stood, on the whole, for righteousness and justice. They have not always marched in a solid phalanx to reorganise life on religious principles; for even at Hope-street Church the millennium has not come, and truly we have at times heard, perhaps, millenniums announced from our pulpit which we were not quite ripe for. But we think that the pulpit should be ahead of the pew, should suggest to the pew, or where is the use of the pulpit? Yet, to speak only of my father’s life and my own, many a good work have I seen initiated at Hope-street Church that has made for better citizenship and purer Christianity; and many a good and unselfish life have I seen working itself out. My own recollections, as you know, cover many years of our church life. I remember the opening of our beautiful building in Hope-street; and I may say that never do I remember it more beautiful than it is now. It is through the unselfish and generous efforts of many here that we have been able to redecorate and beautify it in a worthy and fitting manner. And I think all those who have helped must have a peculiar and especial pleasure in looking at the church, and knowing that they have contributed to make it what it is. I am very glad that the ready generosity of our friends had not to be invoked through a bazaar, or a fancy fair, or any of those things. They simply gave immediately and gladly, and the value of their gifts was, in my opinion, thereby enhanced. In speaking of this church I must needs include all our Free Churches, for our history is similar, and our cause one and the same. But for those who name themselves of Hope-street Church, whose bicentenary it is, their deepest feeling must be for that home which has meant so much in their lives. We think of it in loving memory, and we think of it, too, in hope for its future. And, in conclusion, I would quote to you the words of one who long worshipped within those walls—the words of Robert Leighton, whose name is yet amongst us, and I would make those words my own:—

“So, in its beauty has our chapel grown
From Thee, O God! a very poem inspired;
And drinking in its every line and tone,
My heart is never tired.

I love it for the coming hope, though dim.
The old renown still hangs about these walls;

And, ’tis my faith, whoever comes, on him
Elijah’s mantle falls.”

Principal GORDON, who was minister of Hope-street Church with the Rev. Charles Wicksteed, 1863-72, said that in speaking to them that evening he was reminded of

a venerable man, who, on an occasion similar to that said: “When I look at the faces that I do not see, I am constrained to address you in words that I cannot utter”; and he recalled what Dr. Martineau said on revisiting Dublin after forty years: “I seem to have got back into my pre-existent state.” Yet he still retained certain memorials of Hope-street, as it was in his day (memorials of which he spoke with characteristic humour), and among them the old gown he purchased forty-five years ago for use in their pulpit. His Hope-street sermons, when he left, he put away in a black box, and there they still were, if the mice had not devoured them. He had lately thought of bringing out a volume of those sermons under the title, “The New Theology.” He still had faithful friends in that congregation, who, every Christmas, sent him cards of remembrance. Of these, Miss Lewin had been one, from whom he received a greeting the very Christmas before her death. He was glad that Mr. Roberts was engaged in researches into their history, and would gather up for them what was of value for future generations. History should not make them turn their faces backwards, but should urge their footsteps forward. Having recalled the memory of some of those who were formerly connected with that congregation—Thomas Avison, whose father and grandfather also were liberal dissenters, and Charles Rawlings and Samuel Bulley, the two who were the fruit of the famous controversy of 1839, and in themselves were proof sufficient that that controversy was not thrown away, Principal Gordon concluded with a parable. He described some aged women, who were lace workers, and who when asked how they obtained light enough through the little windows of the cottage where they worked, said that they each set a round water bottle on the window sill so that the light reflected from the water was concentrated upon the pillow which held their work. So, he said, were they, each one, small reflectors, who received rays of light from the great central Light, and then let it strike right upon their business.

The Rev. PHILIP H. WICKSTEED said that he was grateful that they had asked him to take part in that commemoration. He felt on Sunday and in that meeting, how true it was that their reminiscences had a forward look, and that if ever their church deserved its name of Hope, it deserved it now. He recalled, once more, that saying of Dr. Sadler’s, in gentle rebuke of a younger generation inclined to look back upon the “old fossils” of the past: “We always know that our ancestors are dead, but we do not always realise that they were not dead when they were alive.” He rejoiced in Mr. Roberts’ description of their churches as “churches of the open way.” Could we not, he asked, give up once for all our disputings about names and agree to call ourselves and to be “the Churches of the Open Way”? Liverpool, in that matter, held a place with which none other could compare. It had associations gathered round the names of Thom, Martineau, Beard, and Armstrong, which made it a kind of Mecca for those who cherished that ideal. His own father’s first and last regular ministries were in Liverpool—the first at the

Ancient Chapel, the last at Hope-street; and not only to him, but to all the line of the Hope-street ministers, he owed special debts of gratitude, and was drawn to them by special ties. The first and last, before their present minister, refused to separate themselves in his mind, but were associated together in many ways. When he went to college in London, Martineau was not yet Principal, but was professor of philosophy, and the first of the students he met was Richard Armstrong. In those early days Armstrong was not among the most enthusiastic followers of Martineau, for his life and thought ripened slowly, and they would not then have picked him out as the one of their number likely to become the great populariser and exponent of Martineau's philosophy. The other Hope-street ministers, between those two had all their several notes. He had seen how they had touched the lives of men, and all, in one way or another, had touched his own life. Of their next minister, after Martineau, William Henry Channing, he recalled the special note of spirituality. He was called a dreamer, and not unnaturally so, for the lines of his thought were not always realisable; but there was in him a rare intensity of conviction and insight, and there were many to whom his word came as a revelation of the reality of the unseen world, including the deeper and more real side of the things amid which they lived. Life became a new thing to those whose spirit Channing touched. Of his own father, and his broad and genial humanities, he could not speak, except to say that he knew he was constantly making friends. He loved his friends and was loved by them most deeply. He never forgot his friends or was forgotten by them. Then came that wonderful meteoric nature, Martin Geldart, whom he first knew as a "disorbed curate" in Manchester. The greatest ministerial work of Geldart's life was done at Croydon, but thinking of him as the successor of Martineau and precursor of Armstrong, the deeply religious nature of the man, the sacred athlete wrestling with ignorance and prejudice and tyranny, yet a man with no creed to speak of, not believing in any fixed and definite way in the things which Martineau and Armstrong lived to bring into clear focus and impress on the minds of men—he was impressed by the immeasurable depths of the ways of God, how the Spirit bloweth where it listeth. He saw those men, so different, yet in deep essential unity, all ministering to the deeper spiritual life of those who came under their influence. Their next minister, Charles Perry, was especially their own, and had stamped himself upon their hearts. Not that he had not the character and manhood to make himself felt over wider fields, but his too brief life gave him only the opportunity of making his worth and power felt in the narrower circles to which he had access. While Charles Perry was still at college in London, he had the privilege of working with him, and saw in him powers of judgment and firmness of character and tact such as few possessed. He solved problems of co-operation that would have taxed the ripest experience, by his goodness, the absence of any kind of personal self-seeking or self-assertion, his perfect beauty and simplicity of nature. So (said the speaker) he came back to

his friend and brother, Richard Armstrong, the companion who was always in his thoughts, without whose influence no great step of progress in his own life had been taken, the greatness of whose work was a constant source of joy and pride to those who were privileged to share his friendship. As he thought of all those men, he did not know where to look for such an inheritance as they had in that church. Great, indeed, was their privilege, and great the privilege they were the means of giving to the world. For the influence of those men had spread far beyond the walls of their own church. If they looked back and tried to find the points on which all these men were one, they would find many of the essentials of the majority not essentials to all. Many of the items in the social and political essentials of Edmund Martin Geldart would not find a place among the essentials of James Martineau. Yet all of them had felt the instant reality of good. There was not one who would not have stood up boldly in answer to the challenge, "Who will show us any good?" Every one of them, in the Hope-street pulpit, had touched and handled and known in his heart and life things worth living for, and things worth dying for. Every one of them had known that there is a life worthy to be lived, that good and goodness are realities. There was not one of them, whatever his philosophy, who did not know that evil was so far a reality, that the world could not be left to drift, that no man might dare to offer his heart and life as a stage on which the conflicting powers and influences should fight it out, but must take sides and be a warrior himself. There was not one of them who had not faith, deep-rooted belief, as deep as anything in his life, that he who fought for the right and attacked evil had the Eternal and Omnipotent on his side, that he himself might fall and be defeated, but his cause must be victorious. There was not one who had not hope, beyond the limit of the warrant of faith, bright visions of what might be, the wreck of which would leave his faith unshaken, yet the vision of which inspired and uplifted; not one who, in whatever depression or struggle, did not believe always and often feel, did not give to them and give to the world, the crowning joy of the Holy Spirit.

The Rev. H. D. ROBERTS, in a concluding speech, expressed the hope that that commemoration might deepen their sense of human solidarity, that they of the Open Way might gird up their strength, in unity of spirit, and, in the name of free religion, be its personal exponents. Coming together with their belief in the Fatherhood of God, as brothers indeed, they must see that it was not to them a mere catch-word, but a reality filling their religious life, that they might make that city feel there were those who would band themselves together, because they were free, and see that justice was done to all, that all might be free both before God and in sight of one another, that each citizen might live the free life for which God gave him the full faculty.

The history of the Hope-street congregation, which Mr. Roberts has in preparation, it is hoped may be completed early in the new year, a welcome successor to his history of Matthew Henry's Chapel, Chester.

A KNIGHT ERRANT OF THE SOUL.*

To meet and have converse with Thomas Davidson was an experience not easy to forget. The energies of intellect and of feeling were so concentrated in him, and found such freedom and fulness of expression through his whole personality, that to be with him in his best moods was a revelation of things not seen. His physical appearance—ruddy, hirsute, and portly—suggested no such vitality of soul; but his whole being was so dominated by the activities of thought and will that the body of flesh and blood seemed charged to the finger tips with the life of the spirit. I used to think that his strong and exuberant faith in personal immortality, amounting to a kind of certainty of conviction, was sustained, not so much by the intellectual arguments for it (though he held these to be quite unanswerable) as by the tremendous force of this spiritual vitality. He was so vigorous and alert in mind, was such an athlete of intellect and will, that the idea of ceasing to be was not so much repugnant to him as impossible or ridiculous. To suggest to him that the collapse of the bodily powers might mean the cessation of thought and emotion was simply to talk nonsense. He thought he could prove, convincingly, the doctrine of personal immortality for every human being; indeed, his whole philosophy of life involved it. But behind all his arguments lay this indomitable energy of spirit; and he seemed at times like one who defied the universe to set any limit to that. Goethe's *Prometheus* he greatly delighted in, as expressing the soul's power over its own destiny, and its unconquerable will. He held that life in man was eternal, not in the sense of mere duration, but in that which transcends time and partakes of the nature of God. God is "the ideality of which we are the reality; but if the reality should cease, so likewise would the ideality." "If I can fully realise my eternity in this life, death will be of no consequence to me; indeed, it is of very small consequence to me now. When a man has realised his eternity, flesh and blood are only obstacles to him, to his best efficiency!"

This man, with his passionate enthusiasm for life, and his amazing intellectual equipment, went about the world giving himself away to any who would receive of his spiritual wealth. "The wandering scholar" Prof. Knight calls him. He was the Giordano Bruno of the nineteenth century. Born of humble Scotch parents, left an orphan in early years, he knew as a boy the pinch and the struggle of poverty. At school and college he took in knowledge with the ease and ardour of a born scholar, winning prizes that gave him access to all the learning a Scotch University had to offer. Then he wandered about Europe studying philosophy in Germany and Italy, mastering languages almost without effort. He had a memory which seemed never to lose anything he had once read or heard, and an intellectual grip which enabled him to mobilise and never be obsessed by the vast treasures of knowledge he had acquired. He kept school for a while, but was too restless to settle down to the work of a paid teacher. Declining professorships and Col-

* "Memorials of Thomas Davidson." Collected and Edited by William Knight. (T. Fisher Unwin, 7s. 6d. net.)

lege tutoring, he took the world for his parish and went from place to place, gathering about him little groups of learners, giving forth his knowledge and stimulating the minds of young men and women to see truth for themselves, as the supreme necessity of life." "Like Socrates," says Prof. Knight, "he never cared about rewards for instruction. Like Socrates, also, he had 'many scholars, but no school.'"

During the last twenty years of his life he gave himself to the work of a reformer and regenerator of society; but he strove not for political or economic reform. He was very angry with the Socialists, who sought first to improve the external conditions of the masses of the people. He admitted the necessity of such improvement, but held that it was useless to change the conditions until you had changed the inward man, forgetting, in his enthusiasm for things of the spirit, how impossible it is for a man who has always got "the wolf of poverty by the ears" to give much attention to that which pertains to the mind and heart. Yet he had a real sympathy with the suffering and struggling poor, and often gave, from his own scant resources, help to those who were in need. He was possessed by the true reforming spirit, only he insisted on the reform being from within, by the elimination of error and selfishness, and the culture of knowledge and insight and love. Doubtless, amid the many appeals for economic and political change which have made themselves heard in the last quarter of a century the call of Thomas Davidson to seek first the kingdom of God which is within was much needed, and has not been heard in vain.

In these "Memorials" Professor Knight gives a very interesting account of Davidson's efforts in the formation of a "Fellowship of the New Life," both in London and in New York, quoting the words of some who were intimately associated with those efforts—Percival Chubb, Maurice Adams, Havelock Ellis and others. It is a significant fact, as showing Davidson's influence on different types of mind, that not only the New Fellowship, which laid the emphasis on inwardness and character as of supreme moment, but the Fabian Society, which concerned itself with economics and politics, sprang out of meetings which he called together in London. It is significant, too, that during the later years of his life, he not only held his "Summer School of Culture Sciences" among the Adirondack Hills, but gave his winter months to work among the struggling poor of New York city. "Here he gathered about him, in peculiarly close bonds, a body of young Russian Hebrews, whom he endeavoured to help to get culture in the broadest, manliest sense of the term." He told a friend that "the whole of his long life had been a preparation for this." One who knew much about this work, and took up some of it after Davidson's death, speaks of "the powerful, transforming, personal influence exerted over these young boys and girls by a man who could show in such relationships a magnetic charm, a sympathy and tenderness of interest, a whole-souled devotion which will undoubtedly have left a deep mark upon many lives." (p. 31.)

Prof. Knight's volume does not claim to be a biography, does not attempt to give a full and final estimate of the extraordinary personality of the man. But it gives us much which those who knew him are glad to have recorded, and which those who knew him not will read with a surprised joy. Some statements in the book having reference to his attitude towards socialism and individualism may seem a little confused, and the account of his philosophic faith is not all that could be wished. But the versatility of the man, the many-sidedness of his character, the changeful lights and shadows which played around his wandering life render it difficult to place him or give any clear and faithful presentment of his social or metaphysical creed. God, Freedom, and Immortality are the great watchwords of his philosophy; and what these meant to him may, in some degree, be gathered from two papers of his, given at the close of this volume, on "Intellectual Piety," and "Faith as a Faculty of the Human Mind." In the last-mentioned his doctrine of the freedom of the will struggles for expression in language of extraordinary boldness. "A man," he says, "is not actually free until he frees himself." "He cannot choose until he does choose; it is in the very act of choosing that he becomes free to choose." Most men, he seemed to think, had not yet attained to this, but all were destined to attain, here or elsewhere. Indeed, his optimism was of the most uncompromising type. The powers of intellect and love, in each of us, were practically unlimited, and in the exercise of them we are all to reach perfection in the perfect life of God.

He died in the autumn of 1900, at the age of sixty, in his mountain retreat among the Adirondacks. The closing words of Felix Adler's address, when his friends were gathered there to bid farewell to the earthly part of him, may fitly end this notice of a book for which all who knew him will be grateful. "He loved his Glenmore, and it is fitting that here at Glenmore the earthly part of him should find its rest. The eternal procession of the stars will pass nightly over his silent grave; the storms of winter will sweep over this plateau; and the snow, doubtless, will drift and heap itself high above this mound; then the spring will come and cover it again with verdure and flowers. The seasons will come, the seasons will go, but he who once was the life of this place, emanating life, will appear amongst us no more. Yet in no sense can we think of him as wholly vanished. He himself believed strenuously that man is 'an eternal being with an infinite task.' And the thought of immortality seems to have been as certain to him almost as existence itself; but even from us who survive him he cannot wholly vanish. He has sown thought seeds that will flourish in many hearts. He has helped to shape lives that will never entirely lose the nobler imprint he has given them. He has kindled the torch of ideals that will never wholly be extinguished.

W. J. JUPP.

INSTEAD of complaining that the rose has thorns, I congratulate myself that the thorn is surmounted by roses, and that the bush bears flowers.—*Joubert*.

THE SOUL OF PROGRESS.*

THIS volume consists of seven lectures delivered in St. Paul's Cathedral, Melbourne, by the Bishop of Tasmania. The lectures have special interest as being the first series given under the auspices of a lectureship trust recently established in memory of the Australian episcopate of the Right Rev. James Moorhouse, D.D., who was Bishop of Melbourne, 1876 to 1886. By the conditions of the trust, the lecturer may be "Any one in Holy Orders in the Church of England at home or abroad, or in a church in communion with her." The lectures will always be published, and so we may now look annually to this source for pronouncements of leading Anglicans and others with regard to questions bearing upon the fundamentals of Religion, and of the Christian faith in particular. Bishop Mercer has struck the right note at the outset. He has taken up large problems, and he has taken them up in a large spirit. He shows himself to be a lucid thinker and writer, and, what is much more, a scholar who strives to study his subject widely and deeply and without bias.

The matter of his lectures on the Soul of Progress falls into two main divisions. The theme of the first section is the interpretation of the Universe, and of the second the relation of the individual to the social whole. The first theme necessarily opens up the materialistic controversy, on which so much is just now being written. Bishop Mercer confesses himself to be an Idealist, and, that being so, we know in advance along what philosophical line he will move to the attack of the materialistic hypothesis. In this connection he says nothing that is new, but he has done what has rarely been done in so masterly a manner. He has given an exposition of the underlying conceptions of philosophical Idealism, in such a way that their cogency can be readily grasped by any thoughtful mind. He forces the thinker back to the position that consciousness is the primary self-dependent fact from which all fruitful search for Truth must start. All the functions of consciousness have value for the perception of Truth. The interpretations of the Universe that proceed from a purely scientific basis—i.e., from the observation of objects of sense and inferences drawn from them—are erroneous, because they proceed from a partial functioning of the mind. "A heartless thinking machine" could not know Truth, because whole spheres of reality would lie beyond its perception. Such, though in the form of a man, could "recognise no distinction between good and bad, just and unjust, beautiful and ugly, sublime and insignificant." Thus emerges the fact on which all else in the lecturer's philosophy depends, that our experience of values, and our value of judgments, have an incontrovertible function in disclosing the world of reality.

Reality embraces the scientifically known world and its forces, and also the scientifically unknown world of the ideal—a world known to us because we are not "scientists" only. This thought is then further

* "The Soul of Progress." By the Rt. Rev. J. Edward Mercer, D.D., Bishop of Tasmania. (Williams & Norgate. 6s.)

worked out and leads on to the establishment of the position that the movement in the universe is not to be explained simply from prior observable facts. The "push" from behind is never all. There is the "pull" from the ideal. This comes into consciousness in the case of man, and consequently man is conscious that his action is never the simple outcome of antecedent or external forces. The ideal draws him, exerting an added power. And thus he awakens to Purpose controlling his life and lying in the heart of the Universe.

The second part of Bishop Mercer's subject is the elucidation of this "Purpose," that makes itself manifest in the world and pre-eminently in human life. At the threshold lies the question of Free Will. He who believes in a controlling purpose has always certain predilections for determinism. Bishop Mercer certainly has, but his sense of moral responsibility makes "free will" an equal necessity to him. He has sought, therefore, to reconcile the two rival theories in a theory of self-determination. The subject is too large to enter into here. Suffice it to indicate that the view expounded is a modified form of that so well known in connection with the name of T. H. Green.

The purpose towards which the individual strains is self-realisation. His whole action in this world is the unfolding of an innate "will to live." And now a new and all-important fact comes into view. Against John Stuart Mill, the lecturer contends that there is no such being as an "individual man." An individual is what he is in virtue of being a part of a social whole. The doctrine thus advances, that self-realisation can only be attained through the service of the social whole. But is the interest of the individual always and absolutely coincident with the interest of society? On this rock many a theorist has come to grief. The Bishop sees clearly that it cannot be proved if the individual life is limited to its short earthly career. But he holds that it can if the individual be immortal.

The lectures culminate in the following conviction. "I define the goal of progress to be self-realisation on the part of beings who are members of a spiritual society. The soul of progress I declare to be the Ideal."

It is possible to give here but a meagre glimpse at the main drift of the book. Its message is, on the whole, wonderfully thought-satisfying and thought-stimulating. There is not a dry page in it. If anyone beginning it does not read it through eagerly, it will be a sad reflection not on the author but on himself.

J. W. A.

THE principle is, that God is the ungrudging bestower of blessings, and that men are His stewards to distribute these blessings. So far as they enter into His mind, the delight will be in spreading abroad, not in accumulating. Their reward will be a continually growing knowledge of His character and purpose. Their treasure will be in whatever things are good, pure, true; their heart will be occupied with these.—F. D. Maurice.

THE CHILDREN'S COLUMN.

ENGLISH ARTISTS: III.—STOTHARD.

THOMAS STOTHARD, the next artist I want to tell you about, was born a few years later than Reynolds and Gainsborough, but his pictures are much less well known. Though he was not one of our greatest painters, his work is of very real interest, as he was one of the first and greatest of book illustrators. He illustrated Homer, Shakespeare, Milton, and our other great poets; Bunyan's *Pilgrim's Progress*, Robinson Crusoe, and many books of his own day, besides making designs for almanacks, magazines, and children's spelling books. When he died he left about five thousand illustrations, many of which are now in the British Museum.

Stothard was born in 1755 and lived till 1834, and the whole of his life he was untiring in his industry, studying every form of art which he considered might be useful to him in his work, and making accurate drawings of all objects that attracted his attention.

Stothard's parents lived in London, the father being an inn-keeper, though coming of an old and respectable family. Thomas, the only child, was so delicate in health that at five years old he was sent to live in Yorkshire, and was placed under the care of an old lady, who kept a small day school. He was a quiet, gentle boy, and the old lady became exceedingly fond of him and was glad to give him any little extra pleasure which lay in her power. "Little Tommy," as she called him, remembered in later life having a choice of two treats offered him from time to time, one being the company of a boy of whom he was very fond, the other (a strange treat it would seem to a little boy in our day, but the one he most often chose) admission to a certain store-room, where hung an old picture, before which he was content to sit alone until he was called to supper and to bed.

Before he was eight years of age he had tried to copy portions of engravings which belonged to the same old lady, and he further relates of himself that his father was pleased with his efforts to draw and sent him a box of colours, but he did not know how to use them and painted his first man black!

The father died when Stothard was only fourteen or fifteen, and the mother, thinking it best to put him into work where his evident fondness for drawing might be turned to account, apprenticed him to a man whose trade was to make designs for brocaded silks, which were then much in request for dresses. All through the years of his apprenticeship Stothard worked hard, winning the love of the master and his wife by his steady conduct and sweet disposition. He spent every leisure hour in trying to educate himself by reading Homer, Spenser, or any good literature that he could obtain, and in the evenings he made designs in illustration of what he had read, according to his fancy.

It was not until 1780 that he obtained regular employment on the *Novelist's Magazine*, through his drawings having been noticed by the editor, when the latter

was calling on the brocade designer. From this time he did a great deal of work as a book illustrator, and it was chiefly owing to his marvellous gift of imagination, combined with the editor's influence, that beautiful illustrations were introduced as an ornament to English literature.

There are not many of his pictures in the National Gallery, but the few we have are well worth studying. The best known is "The Pilgrimage to Canterbury," painted in illustration of Chaucer's *Tales*. The pilgrims to Beckett's shrine, who are all mounted and travelling in company, beguile their way by telling stories; they form a procession which, but for Stothard's skill, would be stiff and formal, but the artist has arranged the small, daintily costumed figures and the horses so cleverly that the line is broken up, whilst the effect is still that of a band of horsemen going along the road in order. The procession is coming from Southwark, and passing through fields which are now the region of Dulwich and Peckham, and in the background the Surrey hills are seen. The varied expressions on the faces, some being grave, and others full of humour, and the clear bright colours in this painting all add to its charm.

In one of the small rooms of the National Gallery are designs for the "Pilgrimage," which show the care and delicacy of finish with which Stothard made even his first, or so-called "rough" sketches for a painting.

"Cupids preparing for the Chase" is a small picture, but a most fascinating one. Three beautifully drawn children form a group in the foreground, whilst away in the distance a city on a hill can just be distinguished. One sturdy little cupid holds a spear, a second vigorously blows his horn, and the third, a curly-headed boy, clings with both arms to the neck of the dog, who is evidently to accompany the hunting expedition.

In Stothard's "Greek Vintage" the drawing is not quite so good, perhaps, as in some of the smaller designs, but the figures of the men and maidens who are carrying baskets of grapes are exquisitely graceful, and the fair child in the centre of the group and the rich colouring of the whole make it a very attractive painting.

Fra Angelico, the saintly painter of the Italian Renaissance, is said to have lived in a world of dreams, as he created his lovely frescoes in the quiet Convent of San Marco, and to have been incapable of harbouring unkind thoughts, or of speaking harsh words to his fellow monks. Thomas Stothard, living in London in the 18th century, has been called the "Fra Angelico of England," because of the sweetness and purity of his mind and of his painting.

He too lived very much in a world of dreams, designing the lovely and refined creatures of his fancy, and believing in the goodness of men because of his own guileless nature.

His pictures may well be called the work of a noble mind; and especially beautiful are his illustrations for "The Pilgrim's Progress," which have been spoken of as "belonging to the highest order of sacred art—images of holiness, of purity, and of childlike innocence, worthy of that immortal poem."

KATHARINE F. LAWFORD.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 30, 1907.

CHURCHES OF THE OPEN WAY.

THE celebration of the Bicentenary of the congregation of Hope-street Church, Liverpool, reported in our present issue, brings us into close touch with the making of a great tradition in the progressive life of our churches; and we are glad to know that this will have more permanent commemoration in the history of the congregation on which its minister, the Rev. H. D. ROBERTS, is engaged. Liverpool, as the Rev. P. H. WICKSTEED said at the soiree on Monday evening, rejoices in a record with which none other can compare, when we remember what the names of MARTINEAU, THOM, BEARD, and ARMSTRONG signify in the history of our churches and in the community where so great a part of their lives was spent; and the whole history of the Liverpool churches, from the first days of Nonconformity, is of peculiar interest, and furnishes one of the finest examples both of the broad progressive spirit, and of the steadfast loyalty to truth, from which we gain so much of the inspiration of our best life.

The main lines of the history were sketched in an article which appeared on Friday week in the *Liverpool Daily Post and Mercury*, and Mr. ROBERTS, in his two sermons on Sunday, on "Comprehension and Catholic Christianity" and "The Open Religious Way," set the matter still more fully before his people.

The Ancient Chapel of Toxteth, which was a Puritan place of worship throughout the greater part of the seventeenth century, even before the days of the Ejected and of Nonconformity, holds the first place in that history, and it seems that CHRISTOPHER RICHARDSON, one of its early ministers among the Nonconforming, preached also in Liverpool proper, as the first minister of the congregation which worshipped successively in the Castle Hey, Benn's Garden, and Renshaw-street Chapels, and now in Ullet-road Church. The second Liverpool congregation, now worshipping in Hope-street Church, began some years later; but, as Mr. ROBERTS points out, probably before the building of

the Kaye-street Chapel, the licensing of which gave the date for the present bicentenary. On Kaye-street followed the Paradise-street Chapel, which had JAMES MARTINEAU for minister when the transition to Hope-street Church was made in 1849. The fuller history, which Mr. ROBERTS is to publish, will be awaited with keen interest. He suggests that the origin of his congregation was to some extent, at least, in a movement for greater freedom and a broader spirit than was to be found originally at Castle Hey, and that only under the ministry of Dr. HENRY WINDER did the senior congregation come into line with its more progressive comrade. We have only to recall the fact that since then Benn's Garden had WILLIAM ENFIELD for minister, and Renshaw-street had THOM and BEARD and JACKS, to show how completely the transforming of the broader spirit was effected.

Mr. ROBERTS showed on Sunday morning how the beautiful ideal of religious comprehension ruled in the minds and hearts of the founders of his congregation, as it did in much later days in the greatest of its ministers. CHRISTOPHER BASSNETT, the first minister of Kaye-street, was the close friend of MATTHEW HENRY, of Chester, and they both rejoiced in that ideal. In illustration of this, Mr. ROBERTS quoted sayings of MATTHEW HENRY'S: "We heartily love and honour all good men and good ministers, however in the less weighty matters of the law we differ from them in sentiment and apprehension, and practise accordingly; and we highly value all who cast out devils in CHRIST'S name, though they follow not with us." "Parties may be served by fury and violence; but the common interest of pure Christianity will certainly be prejudiced by it." Of a friend of his, the head of an academy for the training of ministers, he spoke as one "whose aim was to make his pupils men of sense and catholic Christians," while his own desire was "to join with those whose constitution leaves room for a catholic and comprehensive charity."

That was the spirit in which CHRISTOPHER BASSNETT also entered upon his ministry, and it has been from that time to this the prevailing spirit of the congregation.

But while Comprehension is a beautiful ideal, Mr. ROBERTS affirmed in his evening sermon that it did not suffice, and had not sufficed for the life of that congregation. "Our fathers of this church," he said, "found, and were forced to find, a better way." "It is liberty, freedom, which is the real dynamic of progress." And he gave a very moving exposition of the manner by which, through the "Open Religious Way," they had advanced in their conceptions of religious truth and their apprehension of religious duty, and were now

ready, in so far as they were true to that ideal, to meet the new demands of the open future.

Is it, however, the fact that freedom, any more than comprehension, is the real dynamic of progress? And does the transition from the ideal of comprehension to that of freedom mark historically a step of progress in the life of the congregation? The matter appears to us in a different light.

Many of the founders of our Free Churches did undoubtedly cherish the ideal of comprehension, and hoped at first to be able to return into the fold of the National Church, but it was from the first on the condition that there should be freedom of conscience. They went out from the Church because to them freedom to hold the truth and to worship according to the dictates of their own conscience was more vital than inclusion. They gained their freedom at a great price, and became the founders of our "Churches of the Open Way." At the same time that freedom of the spirit is not antagonistic, but prepares the way for a more perfectly inclusive catholic religious fellowship, not on the basis of doctrines which must divide, but on the basis of religious sympathy and service. Nor does it seem to us true to say that freedom is the real dynamic of progress. It is the essential condition of true progress in religious thought and life, but the dynamic, the moving power is surely the hunger after righteousness and more perfect apprehension of the truth, which under conditions of freedom alone has room to grow. There might be perfect freedom in the Church, and yet no impulse of progressive life, so that freedom might be, quite as much as comprehension, a static condition. But where there is the passion of righteousness and brotherhood, impelling towards the more perfect doing of the FATHER'S will, there, as Mr. ROBERTS so finely said at the end of his sermon, is the impulse from which the church must grow into greater fulness of life and go forward to more perfect service. Then also will the truth be more perfectly known.

Therefore we rejoice as we do in our inheritance of freedom and in the fellowship of our Churches of the Open Way.

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men. Certainly, in our own little sphere, it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible change and work. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—*Phillips Brooks.*

THE INTERNATIONAL SERMON. DE PROFUNDIS CLAMAVI.*

BY THE REV. JOHN HUNTER, D.D.,
GLASGOW.

"Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice. O Israel, hope in the Lord; for with the Lord there is mercy, and plenteous redemption."—Psalm cxxx. 1, 2, 7.

III.

THE DIVINE ANSWER TO THE CRY OUT OF THE DEPTHS.

Is there any divine response to the call of humanity for God, to these many and varied cries out of the depths of our human being and life? There must be in the nature of things, we are persuaded, such a response, something outside of man answering to his inner life and fulfilling its needs, actual movement and manifestation on the part of God corresponding to our natural cravings after Him. Out of the depths man cries: down to the depths God must come, meeting with a corresponding answer every real and deep want of the souls He has made to seek after Him, if haply they may feel after Him and find Him. Whatever may be the relations between human aspiration and divine condescension, whatever be the conditions of the coming down of the heavenly help to human need, it is simply impossible for any religious soul to think that there is no approach of God to man. Unless life be a tremendous unreality and illusion, and we come into the world only to be fooled and cheated; unless the universe departs from its order in dealing with the spiritual necessities of mankind and the cry for God meets with exceptional treatment, quite unlike that given to the other functions and attitudes of our nature,—it is simply inconceivable that the fundamental cravings of the soul can exist without their satisfaction and the prayer from the depths remain unanswered. Many of our religious teachers may say too much on this matter and speak presumptuously of what God has done and can do, but their overstatements to those who are living in the consciousness and communion of God are better and nearer the truth than denials and negations. It is, indeed, not difficult to believe in divine condescension in an answering, revealing, redeeming God, when one truly believes in God, believes, that is, in infinite and eternal goodness. It appears inevitable that man should look with longing and hope for help from on high,—for he cannot understand his life, its whence and why and whither apart from God. It cannot be, he is sure, having no choice of existence, that he should be here in this world endowed with a mysterious nature, called to live a life full of most serious significance, without the presence and help of God. He has a right, he feels, to trust Him from whom he comes, and to believe that no light from heaven can lead astray, least of all those great religious aspirations and wants which have lived through all human ages, over-reaching all stretches of history, and are still the highest necessities of the soul. No strong crying and tears will make God answer our selfish or fictitious wants;

but that He is responsive to what is best in man, that He is answering day after day, age after age, the spiritual aspirations and needs of humanity, is a necessary belief to everyone, Christian or non-Christian, who believes in the reality and closeness of the bond between God and man, in the affinity of man for that life in God which is the true end of his being.

"O Israel, hope in the Lord; for, with the Lord there is mercy and plenteous redemption." "He is mindful of His own; He remembers His children." The movement cannot be all on the side of man. Job had caught a glimpse of an eternal truth of life when he rested his hope of vindication and deliverance upon the desire which his Maker had toward the work of His hands. That the desire of God has brooded over humanity from the beginning, and still broods over the life of the children of men, is a thought which holds a central place in the literature of religion; and, however difficult it may be to reconcile this lovely, human way of thinking of God with our abstract conceptions of Deity, it brings us closer, we feel sure, to the divine reality of things, than ways which we may fancy to be grander and more philosophical. We are fond of contrasting the littleness of man and the awful brevity of his days upon this earth with the immeasurable creation which science reveals; but, if God be love, then our passionate human life must be more to Him than a whole universe of passionless worlds. What answer can masses of clay and stone, however huge and old, give to the desire of His heart? Can we frame any worthy thought of God which excludes the idea of His need of the love and trust and obedience of His children? If the word "Father" spells but one syllable of the divine name, then we may speak not only of man's need of God, but reverently of God's need of man—of divine love that seeks the answering love of its sons and daughters, of Deity ever going forth out of the abyssal depths of His perfection to give Himself to His creation and His children because it is His nature and property so to do.

It is told of Pascal that often he seemed to hear God saying to him "Thou couldst not seek Me hadst thou not already found Me." Yes! we seek God because He has first sought us and found us. The cry out of the depths is more, therefore, than a mere human breathing—it is itself a divine inspiration. Our pure unselfish longings for truth and goodness, our prayers for union with God are, as Saint Paul taught long ago, the spirit making intercession for us,—that highest human voice which is ever one with the divine voice, which is the divine voice rising from the depths of our humanity and speaking through our spiritual needs. In the movements of the human spirit we see the workings of the divine spirit. It is the divine love of goodness that cries out in us when conscience bears witness for good. It is the divine hatred of evil that cries out in us when conscience awakes in protest against evil. It is because we are made in the moral image of God and are united to Him, not by baptism or conversion, but by birth, that our whole nature thrills with what moves the divine nature. In its last analysis there can be no noble

aspiration in man which is not an impulse from Him in whom we live and move and have our being. In the realm of our inner life God does not begin His work where we leave off. It is not man down here and God up there with a vast stretch of distance between. In all the experiences of our life and growth He is present, mingling His life with ours silently and potently. Not here and there, not now and then, but always and everywhere He is near, acting upon the human spirit from within as well as from without, immediately as well as mediately, speaking down to and up from the depths of the heart and conscience—deep answering to deep.

We interpret, and rightly interpret, the various religions of mankind as man seeking God; but they may also be regarded, and rightly regarded, as God seeking man. "Unaided reason," men have been in the way of exclaiming, as they contemplated the various religious systems of the world outside the Hebrew and the Christian religions. But we may well ask, with Cardinal Newman, whether the reason of man is ever unaided? There are not two kinds of religion—natural and revealed. From the point of view of human capacity and seeking and effort all religion is natural: from the point of view of divine manifestation all religion is revealed. The Logos doctrine of the Fourth Gospel, whatever else it teaches, teaches the divine activity in our world from the beginning. It would be an error to suppose that God neglected the larger part of mankind because of His more intimate dealings with one section of the human race. It must be true, if God be one and His name one, that men of like passions and needs as ourselves, who come from God and belong to God, and are nourished physically by His air and sunshine and fruits of the earth, must also have provision made in the divine order of things for the sustenance of their spiritual life, and that it is not left entirely to the tender mercies of their fellows whether they shall have God or be without God in the world. It must be true that God cares equally for the souls of all His children, and that he finds access to them, helps them, teaches them, comforts them, saves them by methods and means that are not seen and temporal, and by ways in which no man can tell whence He cometh and whither He goeth, and that He is only limited in the giving of Himself to them by their capacity to respond and receive. People of old used to think that the divine action was confined to here and there, now and then; but the conviction is growing and spreading that the only defensible conception of the moral action of God on humanity is that of a continuous and impartial influence limited to no age or race. To our enlightened feeling it is becoming more and more presumptuous to say that His spirit can only work along one line of human thought, or can only bring men to Himself through one set of defined successions of emotion or experience. Personal intimacy with God is not an experience special to Jews or Christians. The knowledge of the revelation of God in Hebrew and Christian history is an unspeakable blessing, but those whom, in the order of Providence, it never reaches, are not thereby excluded from the communion of the spirit. A truer and larger faith in God as the everlasting Father and

* The Sermon preached in Arlington-street Church, Boston, Mass., at the International Congress of Religious Liberals, Tuesday evening, Sept. 24.

Teacher and Saviour of mankind has made it no longer possible for intelligent and believing men to regard all religions outside the Jewish and Christian pale as superstition and falsehood, or to keep up the old pitying and condescending attitude towards them. Their immaturities and corruptions we no longer allow to cheat us of the right to say: God is good to all; whither shall we go from His spirit? He has never left Himself without a witness, never left multitudes of His creatures without His help, without light and guidance, without comfort and salvation.

"The Unseen Power, whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully
That man did ever find.

Which has not taught weak wills how much
they can?

Which has not fallen on the dry heart like
rain?

Which has not cried to sunk, self-weary
man,

Thou must be born again!"

The deep needs of the soul which make man look longingly for help from above and beyond himself, even from God, may be interpreted as a cry for knowledge of Him with whom he has to do, a cry for reconciliation or union with Him, a cry for light and guidance, a cry for strength and consolation and peace. The divine response to this vast and varied cry of humanity has been made, we believe, in some degree, to the whole race of mankind.

"Tell me, I pray thee, Thy name," is a cry out of the depths which man has raised to God in every land and age. It is as natural as it is vital. To know the character of the Unseen Power that orders our birth and death and all our life, and what His relation and attitude are to those whom He made to seek after Him, is a craving which every human being exercising normal powers must at times feel and express. And in some way and in some measure God has been answering this cry, been revealing Himself to man through all the ages of man's life here upon this earth. Revelation has been slow and gradual, not because of any divine reluctance or caprice, but because it waits upon human development, upon the quickening and unfolding of man's highest powers. In troubled and bewildered hours man has been heard complaining, "Verily thou art a God that hidest Thyself;" and yet the light has ever come as fast as he could bear it and receive it. There is no want of revelation. There is, indeed, nothing but revelation. From the beginning God has been revealing Himself to men by the order and beauty and bounty of the world, through the natural affections, by the teaching and learning of life and the education of history. Knowledge of nature and man is knowledge of God. In finding order, harmony, bounty, beauty, truth, wisdom, justice, goodness, and love, God is found. It is all revelation from nature to man and from man to highest man. God has ever been actively present in the world, and especially in man and in the upward movements of his intellectual and moral life. We dare not pretend to limit the ways by which He makes known His personality and His presence, and moves,

illuminates, and guides His children. He draws nigh to them, not only in and through His creation and the course of history, not only through the teaching and example of His great prophets, holy servants, and beloved sons, but immediately—mind with mind, spirit with spirit. In all ages men have had experience of an immediate presence—of a God who has access to their inmost being and acts in their secret life, who reveals Himself by impressions upon their spirits, and whose voice, when they are hushed to listen, is heard, not in their ears, but in their souls.

Yes! God is ever coming down into our life—coming more and more. His Advent is unceasing; new light from the Eternal source of light is ever flowing into human souls. What is needed is not more activity of manifestation on the part of God, but more susceptibility to the Divine manifestation on our part—souls which have been taken pains with for the sake of the unseen and spiritual and been made sensitive to God.

The cry of our humanity for reconciliation and union with God is also a cry which God is ever answering. The great obstacle to religion in our world is not ignorance, but sin. More than enlightenment, we need salvation. Can all our civilisation minister to a troubled conscience? Can all our culture heal a guilty pang? Can the knowledge of any scientific, philosophical, or theological truth subdue an evil passion? But in the depths of our weakness and sin God is our salvation. The deliverance of man is dear to God. It is the essential nature of love to seek and to save. Because God is love He is ever coming down to the depths of our life, depths of sorrow and sin, the deepest depths of degradation in order to help and to bring to Himself by all the power of His love His wayward and disobedient children. Whether it be a fallen or a rising world we live in, we know in our hearts that we need reconciliation with the God of the world: blessed be His eternal love! He has never been outside His world, but has been always in it bearing the sins and carrying the sorrows of our race. Its history is the history of redemption, the history of the unceasing efforts of Him with whom we have to do, to influence without compelling the vagrant and stubborn wills of men. Through all the human ages, ever since sin began to darken the face of the world, the seeking and saving love of God has been a reality. All the great attitudes and acts of God are eternal. "That which was from the beginning declare we unto you." "His goings forth have been of old and from everlasting." It was not a new and strange work which the Beloved Son of God did in our world. His work is not an isolated divine effort, an interpolation in human history, but the reflection and revelation in a part of space and time of the universal and eternal labour and passion and sacrifice of God. Without Jesus the world was for thousands of years, but not without a God delighting to forgive and mighty to save. The work of Christ is based on the deeper and larger fact of the love and mercy and care of the Eternal toward all mankind. We are learning its deepest lesson when we see in it a picture of what God is always doing: always helping

His children, always saving them in His infinite goodness and mercy. And as it was then, it is now and ever shall be, world without end.

And not only through Christ and men inspired with the spirit of his life and the charity of his cross does God reconcile the world to Himself; but the whole economy of things is so ordered as to bring men at every point into contact with God. Unto nature and unto all the forces which enter into human life have been committed the ministry of reconciliation. This is their final meaning and end as far as man is concerned. By all the natural processes and experiences of life, by the discipline of toil and hardship, joy and sorrow, by the retribution which warns us back to the ways of righteousness and peace and the moral purpose that is in all events, God our Father from the beginning has been reducing and destroying the moral separation between Himself and His children and been seeking to bring them to the obedience and fellowship of sons.

But here again the work of God on man is more within than without. Immanent in men, He co-operates with the aspiration and effort of every man toward reconciliation with goodness, and therefore with the universal movement of the race. He is the ultimate cause of all progress and the unseen source and inspiration of all our human strivings to draw near to Him. We seek Him because He first seeks us. And the meeting place is often in the lowest depths, where we are struggling with weakness and sin or are sinking under them. At the point where sin leaves us in the darkness of shame and despair God in His mercy finds us and is nigh to help and save.

The most central truth of our religion is just the helpfulness, the universal and eternal helpfulness of God. This is the heart of the religion of the Hebrew poets and prophets. "O Israel, thou hast destroyed thyself, but in Me is thy help." "In God is my salvation and my glory, the rock of my strength and my refuge is in God." This, also, when we put aside all those strange accretions which have gathered about it in its passage through the thoughts of men, is the message of Jesus Christ, to whom God was: the eternal shepherd of souls, who seeks until He finds. It is the message which the Church has been repeating age after age, clearly or faintly, in differing and often confusing phrase: God is with us—with us in the deepest depths, with us in our greatest humiliations, with us in our bitterest shames, with us in our terriblest sorrow, with us to forgive and save, to strengthen and comfort. It is the glory of Jesus Christ that to-day, as yesterday, he inspires men who come directly under his influence with this enthusiasm of faith in the redeeming mercy and love of the Eternal. To those of us who have been born in Christendom the hope of the old Hebrew saint in plenteous mercy and redemption, in infinite resources of saving love and power in the divine nature, is ours more than ever. The gospel of him who sounded the depths of human sorrow and sin, who descended to hell in another and truer sense than is meant in the creed, who went down into the depths of the world's evil and felt its power—his gospel is a gospel of hope. What is emphatically his secret is the new

and greater trust and hope in God which he implanted in the minds and hearts of men. His most central thought concerning human suffering is that it is joy in the making. His most central thought concerning abounding sin is more abounding grace,—infinite possibilities of moral recovery and repair. Men and women! haunted and persecuted by sleepless memories of passion and failure and shame, you have no right to despair of yourselves, for that is to doubt God. His love is deeper than all the depths of moral evil into which you can sink. The hope of salvation to the uttermost has ever come to men through the experience of real and intimate fellowship with God. In all lands and ages the men who have stood nearest God have believed most grandly in His infinite charity and grace. Through him who said that he was one with the Father has been preached unto the world the forgiveness of sins. Because God is love, holy and inexorable love, he must be for ever and ever a God who forgiveth sin—the infinite giver of a power that makes men better, filling them with new tempers, new affections, new loyalties, through which the weak become strong and the bad good—the infinite giver of a power which takes away sin in the only sense sin can ever be taken away, by making the sinner hate his sin, turn against it and away from it, and love and follow the good.

In recent days we have heard much, perhaps too much, of "Old Theology" and "New Theology." What is described as the Old Theology made much of the sense of sin and the need of forgiveness. It regarded human nature chiefly under the aspect of sinfulness and guilt. It forgot that human nature is not a simple and single thing, and that a gospel to commend itself to all men must be wide as human need. Its marvellous strength in the days when it was heartily accepted and believed grew out of its limitations, but these also were the cause of its weakness and its decay. It provoked a reaction from which we are at present suffering. Our liberal theology is too often just as partial and one-sided; failing to meet the needs with which the old orthodox presentation of religion chiefly dealt. A well-meaning religious teacher was speaking on the beauty of goodness to a gathering of poor people in the slums of a great city. "Your rope isn't long enough for the likes of us," shouted one of his hearers. Now, it is not wisdom to think that we have touched bottom because our plummet has ceased going down. It may only mean that the soul and life are too deep for our soundings. What is described as "New Theology," must have much of the Old Theology in it to enrich and complete it, if it is to satisfy in any real and abiding way the spiritual needs of men. Sin and forgiveness, reconciliation and union with God, must not hold in it a secondary place. Its preachers must have the historic sense, and come not to destroy but to fulfil. The thought of the immanent God which has become so real and vivid in our time that it seems to many like a new revelation, does not, wisely understood, lessen our faith in the ever-revealing and ever-redeeming God. But it is required of religious teachers who would meet the deepest cravings of humanity, not

only to believe in the Divine Immanence, but to have some personal experience of God's present help and salvation. Saint Augustine tells us that his chief reason for writing his imperishable confessions was to praise God before men for raising him from such depths of sin "lest any other might lie down and sleep in despair and say, 'I cannot awake.'" It is still preachers who can tell men from their own experience of the love and mercy and grace of God whom our world most needs. Of all men, the preacher must not be weak in faith; he must be no doubter, no cynic, no pessimist. He must be a great believer in the great things, also an unconquerable optimist, a man of abounding hopefulness; for he lives to inspire and diffuse hope, to make men feel and believe that they live in a world, not under God's wrath and curse, but under His love and blessing, and that neither life nor death, nor things present nor things to come, will be able to separate them from the Eternal Charity and Care.

When the saintly Quaker, John Woolman, lay on his death-bed, the feeling, he said, "of the extent of the sin and misery of my fellow-creatures separated me from the Divine Harmony, and was more than I could bear. But, in the depths of my distress, I remembered that Thou, O Lord, art omnipotent, and that I had called thee Father; and again I was made quiet in Thy will and looked for deliverance from Thee!" To God we must ever look when there is darkness without and within. We must not let the sorrow and sin of the world rob us of our faith and hope. There can be no such thing as unchanging and persistent evil in the world, for God is never outside of His world. He is ever indwelling and at work in His moral as in His physical creation, and present in all shapes and depths of evil as the infinite spirit of goodness working for goodness, the everlasting Father and Saviour of men. O Israel, hope in the Lord, for with the Lord there is mercy and plenteous redemption.

FAZELY STREET DOMESTIC MISSION, BIRMINGHAM.

On Sunday last the anniversary services of the Church of the Messiah Mission, Fazely-street, were preached at the Church of the Messiah by the Rev. L. P. Jacks, of Manchester College, Oxford. There were good congregations, and the collections amounted to £68 19s.

On Monday the Rev. T. Pipe presented his annual report, which gave an account of a successful year's work. Reference was made to the social legislation of the past few years. With all these altered conditions, however, and others in progress, he said a domestic mission was as necessary as ever. In the neighbourhood there was an immense mass of struggling human beings without hopes, without interests, and without ideals. The Mission in the district was a centre of religious influence and social work. The Sunday evening congregations filled the chapel winter and summer alike. Sometimes they had more than they could accommodate. The service is remarkable for the number of men who attend.

The report went on to tell of the great variety of efforts for young and old which

centre in the Mission, for teaching and recreation and mutual help, for the physical intellectual and moral well-being of the people.

The Rt. Hon. WILLIAM KENRICK moved the adoption of the report. He said the report, though full, gave no adequate idea of the splendid work being done by the Mission. He advised subscribers to go down and see for themselves, and they would come away determined, if possible, to increase their support. He had been down several times lately, and had always felt it to be inspiring. Recently he presided at a congregational meeting held at the Mission, when seventeen secretaries presented reports of their respective societies. These reports were written in many different styles, but they were all remarkable for the earnest spirit that breathed through them, and the record they gave of most successful work. The one thing that impressed him was that their missionary not only worked hard himself, but he had the faculty of setting others to work. The spirit of self-help breathing through the mission was remarkable and a testimony to the wise devotion of Mr. Pipe. They were working men and women, and yet they not only gave liberally of their time and money to the actual working of the agencies—which they had made to a large extent self-supporting—but they sent up more than sixteen pounds to the treasurer to help the general funds.

Dr. PRIESTLEY SMITH, in seconding the resolution, said he was greatly interested in what Mr. Pipe had said about the physical exercises and athletic clubs and classes. He was inclined to think it would be a good thing if all young men were obliged to go through a few years of good drill; the gain in discipline would be an immense benefit to themselves.

Rev. J. W. AUSTIN spoke in the highest terms of Mr. Pipe's work.

Councillor TITTEBTON said it was always a tonic to go down to the Mission at Fazely-street. The earnestness and enthusiasm were contagious.

Congratulatory addresses were also given by Messrs. T. H. Russell, P. Worsley, A. D. Skirron, and others.

MINISTER'S BENEVOLENT SOCIETY.

THE fifty-fifth annual meeting of this society was held in the vestry of the Church of the Messiah, Birmingham, on November 14, the president, Mr. J. Arthur Kenrick, in the chair. There were present the Revs. J. W. Austin, J. C. Street, and I. Wrigley, Messrs. E. P. Beale (hon. treasurer), R. Peyton, T. W. Ryland, and T. H. Russell (hon. sec.). Apologies for absence were received from Dr. Carpenter (vice-president) and other members.

The directors' report stated that during the past twelve months £2,202 had been expended in 46 grants (distributed among 26 widows, 16 ministers and the orphan children of four former beneficiary members). Since the formation of the society over £60,000 have been distributed in such grants, numbering 1,430 in all, and the fund now stands at £68,801.

The attention of ministers who are not yet members of the society is specially directed to the following passage of the report:—

"In the course of the twelve months 7 beneficiary members have been elected, 1 has resigned, and 4 have died, leaving 199 names now on the roll. If this last figure is compared with the total number of Unitarian ministers, as give in the Essex Hall Year Book, it is at once apparent that many of our ministers are, doubtless for various reasons, outside the pale of the society's operations. That many of these are probably ignorant of its existence is suggested by the fact that the directors not unfrequently receive applications for membership from gentlemen who, on inquiry, are found to be ineligible under the laws on the ground of age, and who invariably express their regret that they, in common with many more, have never heard of the society's existence. It is difficult to see by what means, other than those already adopted, it is possible for the directors to bring the society to the notice of those for whose benefit it exists, and they would therefore appeal for help in this particular to those who are already beneficiary members, and who may often be able to point out the advantages of membership to ministerial friends, and especially to those who are just about to enter upon active professional life, and to whom it should therefore be a matter of importance to make timely provision for the future. During the year the following among other kind contributions to the funds have been received:—Miss Sharpe (London), £100; The executors of Mrs. E. A. Todd-Vance-Smith (Bowdon), £500."

Among the resolutions passed at the meeting was one of thanks to Mr. F. S. Bolton who retired from the office of auditor, which he had held for 31 years. Messrs. Russell Jolly and Edward Nettlefold were appointed auditors. The retiring directors and the executive officers were re-appointed.

In view of the Rev. F. H. Vaughan's strictures upon our two chief Societies, it may be well to recall the whole of the following passage from the last annual report of the British and Foreign Unitarian Association:—"In spite of the liberality and tolerance so happily characteristic of the thought and conduct of large numbers of people in the present day, it must be clear to any thoughtful observer of the religious world that the battle against superstition, perverse and narrow doctrine, and sectarian bitterness, is very far from being won, and that the task which the Association set itself to accomplish is only at its beginning. If Unitarianism is to exert the influence it should have upon the thought and life of the world, new churches for upholding its principles and faith must be established, and those centres, where able, earnest men are now labouring with devotion and zeal, must be maintained. The time is evidently come when larger demands must be met by those who believe in the truth and power of a rational, reverent religious faith; for increasing numbers of men and women are to-day in search of a religion which, while it does no violence to their intelligence, nurtures and quickens their noblest impulses for good, and makes real to them and to others the Fatherhood of God and the Brotherhood of Man."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

MR. VAUGHAN'S REPLY.

SIR,—I thank Mr. Harwood for his courteous letter. If a few more of our reputed leaders would help by their criticisms the younger men who are groping amid grievous difficulties, some good might result.

(1) Let me assure Mr. Harwood I have nothing to retract. The report, as far as summaries go, is accurate. The full text is stronger—that is the only difference.

(2) Mr. Harwood's reply does not touch my criticism. I called attention to the moral evils of our times, and the abandoned state of the Christian Church. I quoted two extracts from the official pronouncements of our two principal organisations to illustrate their ideals and indicate how inadequate those ideals are in the present crisis. Mr. Harwood replies by pointing to the volume of work done by the British and Foreign Unitarian Association, which I never questioned, and to the fact that the "spontaneous development" paragraph was torn out of its context, which was obvious.

This position Mr. Harwood does not argue; his letter does not give a hint that he even realises I criticised from quite a different point of view, for he makes no attempt to controvert the Church idea I suggested and which Mr. Whitaker has so brilliantly preached in successive numbers of *THE INQUIRER*. I have been waiting and waiting for some of our leaders to enter the lists against Mr. Whitaker, but there seems to be some fatal powerlessness even to dream that there can be another ideal in our midst beyond the two expressed by our leading organisations. How are we to interpret this silence?

(3) I rejected the Conference ideal of bare freedom as futile.

The antithesis between doctrine and pure religion never has been and never can be a live question. The issue is always between a lower and a higher doctrine. Religion, as Dr. Mellone (a teacher whose criticism of Unitarian theology in the "Leaders of Thought" and "Converging Lines" we have never come to terms with) tersely says, "religion appeals to a man thinking." Doctrine is the necessary intellectual form, without which we could not even think of religion, much less speak or preach it. Martineau stated this truth when he said that "in every congregation or wider aggregate there must be a fundamental agreement for the time being as to the main features of Christian doctrine, as well as the essentials of Christian Life." Let the Conference use its freedom to determine the main features of *Christian doctrine* that unites our group of churches and abandon their policy of seeking to organise Christendom on the abstract chimera of bare freedom without positive aims.

But, "as a mere matter of information," I question the truth of the Conference letter. The President does not follow the spontaneous freedom notion, for he is busy seeking to organise—and organisation is active interference.

Further, the Conference in reality does profess some sort of positive religion, e.g., belief in God—the most dogmatic part of the Christian faith. If not, ought we not to join forces with the Labour Church? In the Conference Report for 1906, the committee appeals to the churches which seek to promote "faith, freedom, and fellowship in religion." The plain man asks, "Faith in what? Freedom to do what? Fellowship in what religion? The Labour Church has *faith*—faith in Socialism; it rejoices in *freedom*—freedom to preach a social ideal, conditioned only by the consensus of experts. Socialism is its *religion*, in which the members find more *fellowship* than is to be found in our body. The logic of the Conference ideal surely demands their inclusion!

Again, the group of churches which the Conference represents accept an unwritten creed: 80, on Mr. Harwood's own showing, receive help from the organisation which exists to further that confession of faith. Let any minister cross the border and he must choose another denomination.

(4) Mr. Harwood thinks there is room for difference of opinion about the value of mere "protest." I think there is none. It is a poisonous delusion which blights all our missionary efforts. Theological errors, with the vital power of religion behind, cannot be destroyed by showing them to be illogical and uncritical. We destroy the man instead. To clear the ground first, as Mr. Harwood suggests, is to leave the soul empty, swept and garnished for seven devils worse than the first—the world and the lusts thereof.

This was not the missionary method of our Master. This is not the way Nature works; the living bud of a tree itself pushes off the dead leaves.

Martineau tried to recall us from the barren method of protest as early as 1838: "We should turn our attention not to orthodoxy, which has a faith and is satisfied with it, but to indifference, and unbelief and sin, which have it not and are satisfied without it. On these we should make aggression in the power of a positive religion." (Carpenter's Life of Martineau, page 221.)

How little he succeeded may be illustrated from this year's report of the British and Foreign Unitarian Association. In a time when, we learn, four-fifths of Londoners go to no church, the Association "rejoices in the more liberal and tolerant opinions that now prevail and is glad to have helped in bringing about this wiser and kindlier state of feeling." But (page 4) it feels, however, "that the battle against superstition, perverse and narrow doctrine and sectarian bitterness is very far from being won, and that the task which the Association set itself to accomplish is only at the beginning." One asks in pained astonishment, what task? There are only one-fifth left in any church!

Had we not better concentrate on the world and its pathetic, tragic indifference? In this great battle we should welcome every minister of every denomination in the Church of Christ as a fellow-worker. But this would not mean ignoring our doctrinal differences. Rather, as Canon Barnett suggests, we must *respect* them and try by living in accord with our own doctrines to win men with the attractive

power of religious life. Neither would it mean that we must adopt binding declaration of doctrine as the only alternative to the negative freedom ideal. Mr. Whitaker points the way out of dogma in THE INQUIRER for March 16, 1907. It does not lie in Church doctrine but in the Church itself—the spiritual Church.

“For an abstract idea” [the Fatherhood of God, or the Brotherhood of Man, mere phrases apart from Christ and his Church, which, however thickly the Van strews the highways with, will not save men] we must substitute a concrete object, for a proposition an organic life. . . . Love for a person will unite. Preach Christ crucified (not only on Calvary, but all through the Church’s life) and the intellectual difficulty is transcended.”

And in the task of making “our community, in little, an image of what it thinks the whole Church of Christ should be” is an idea worth living and dying for.

F. HEMING VAUGHAN.

Mansfield, Nov. 20, 1907.

WARNING TO NORTHERN CHURCHES.

SIR,—Permit me to warn our northern laymen and ministers against a plausible Yorkshireman, above medium height, slight, grey, scant of hair, and about sixty years of age. He knows our schools and churches at Leeds, Bradford (Yorks), Newchurch, Ashton, &c., fairly well, and has now added Heywood to his list. His plan evidently is to be in the vicinity of one of our schools or churches at the weekend, worm himself on Sunday into the kindly interest of such as are keen on social service, under the pretence of seeking work, visit our charitable for two or three days with profit and commendable zeal, and move on in time to repeat the same game in another district.

T. BOWEN EVANS.

Heywood, Nov. 25, 1907.

CHURCHES IN GREATER LONDON.

SIR,—Your enthusiastic correspondent in your issue of the 23rd instant asks, whether “it is not time that something was done towards the provision of more Unitarian Churches for Greater London.” Before embarking on an effort in this direction, surely it would be well to seek an answer to the Rev. W. G. Tarrant’s question, reported in the same column, “How are we going to fill our own churches with our own people?” In fact, indifference to public worship largely prevails in the body, as is sufficiently manifested by the sparseness of the attendances at our churches in town and country. Whilst this is so it would seem useless, if not worse, to initiate such an effort as is suggested.

G. J. NOTCUTT.

Ipswich, Nov. 25, 1907.

NOTWITHSTANDING numerous press statements that the Rev. R. J. Campbell has promised to stand as an Independent Labour candidate at the next general election, we have the best authority for saying that he has given, and intends to give, no definite pledges, but will hold himself free to act as the exigencies of the future may demand.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London : Mansford street Mission.—The Rev. Gordon Cooper writes from The Parsonage, Mansford-street, Bethnal Green, E. May I remind those of your readers who subscribe to the Poor’s Purse and the Christmas Fund at the Mansford-street Mission, that I shall be glad to receive their contributions as soon as possible? And is it worth while adding that donations or subscriptions from other friends will also be most welcome? I know, Sir, that it is only a few weeks since I made my last appeal to your readers, but I do not hesitate to ask them again for their help. In a good cause, when the need is great, I am not ashamed to beg.

Ashton-under-Lyne.—The congregation has suffered a severe loss in the death of one of its oldest, ablest, most devoted, and deeply loved members, Mr. Samuel Smethurst, who passed away at Colwyn Bay, where he had gone for the benefit of his health, on November 20, in his 67th year. Mr. Smethurst was well known and highly respected by his fellow-townsmen as an honourable, upright, and public-spirited man. Possessed of great business experience and ability, he was an invaluable member of the Church Council and Building Committee. He did not spare himself so far as time, work, and money were concerned, and it is to be feared that the large amount of business detail and long committee meetings, sometimes lasting until one and two o’clock in the morning, which have been rendered necessary during the last year or two, contributed to his somewhat unexpected and sudden end. Mr. Smethurst was one of the pioneer members of the congregation, and one of its representatives on the East Cheshire Union. The funeral took place at Hurst Cemetery, near Ashton, on Saturday, 23rd inst.

Belfast : First Church (Welcome Meeting).—A meeting to welcome the Rev. H. J. Rossington, M.A., B.D., to the pastorate of this church was held on November 13, in the Central Hall, when there was a large and representative gathering of members and friends of the congregation. The proceedings began with tea, after which Mr. John Rogers took the chair. Letters of apology for non-attendance were read from the Revs. Principal Gordon, W. H. Drummond, Dr. S. H. Mellone, and Joseph Worthington, and Mr. Bowman Malcolm. The chairman in a happy speech gave a very cordial welcome to Mr. and Mrs. Rossington, which was heartily supported on behalf of the congregation by Messrs. George G. Ward, W. T. Hamilton, James Davidson, A. M. Cleland, and C. M. Cunningham, and on behalf of the other non-subscribing churches by the Rev. J. A. Kelly. Mr. Rossington, in his reply, gratefully acknowledged the kindly sentiments expressed by the different speakers. He said that he and his wife appreciated their welcome all the more because the speakers obviously expressed not only their own feelings but also those of the whole congregation. In one respect such a welcome seemed somewhat late, for since his arrival in June, so many people had individually said and done kindly things that he had already learned to know and appreciate the warmth of an Irish welcome and to feel that his ministry in Belfast had begun under the happiest auspices. It was at once a great privilege and a great responsibility to become the successor of the good and distinguished men who had served the First Church so faithfully in the past, but he felt that in his endeavour to uphold worthily such great traditions he could confidently count on their support and cordial co-operation. After indicating one or two respects in which assistance would be gratefully accepted, the speaker said that he and his wife were in deadly earnest and desirous of doing all in their power to promote the success of the church. If they accomplished all they hoped, and would try to accomplish, he was convinced that his hearers would find that a more fitting return for the welcome they had given to his wife and himself than any words he could say. In the meantime he would assure them that the kind sentiments expressed were

most gratefully received and most heartily reciprocated. The remainder of the evening was devoted to music and conversation.

Birmingham : Midland Sunday-school Association.—A most successful reception was held in the Old Meeting Schools, Bristol-road, on Wednesday evening, November 20. The president, the Rev. J. Worsley Austin, and the committee issued invitations to all teachers in the schools connected with the Association, and about 200 responded. An excellent concert was provided after refreshments had been served, and speeches were delivered during the evening by Councillor G. H. Kenrick, Messrs. W. Byng Kenrick, and Ion Pritchard, the president, the Rev. W. C. Hall, and Rev. Thos. Paxton (secretary). A most enjoyable evening was spent, and the committee look forward to a very helpful and encouraging year’s work.

Bristol : Lewin’s Mead Domestic Mission.—On November 4th, a very successful Jumble Sale was held, over £13 being realised. During November concerts arranged by Mr. T. Gaylard, Miss Newton, and Mrs. Hartland have attracted good audiences. Lantern lectures have been given by the Rev. E. I. Frupp, and Mr. James Randall. On the 22nd inst., the half-yearly conference of the teachers connected with the Lewin’s Mead and the Mission Schools, took place at the Mission Hall. Miss Toddread an excellent paper on “The duties of the Sunday-school Teacher,” which was followed by a good discussion in which a large number of teachers took a part. Mr. J. Kenrick Champion presided.

Chatham (Farewell).—Last Sunday the Rev. J. Tyssul Davis, B.A., preached farewell sermons to crowded congregations at Hamond Hill Church, in which he reviewed the four years of his happy ministry, and expressed his gratitude for the spirit of freedom and breadth of tolerance and good fellowship which had characterised the church. After evening service Mr. Mackay, the editor of the *Observer*, presided over a congregational meeting called to bid good-bye to Mr. and Mrs. Davis, and wish them God-speed on their journey to India, and success in the new work that there awaits them. Mr. Davis, he said, had come to them after a period in which there had been a great deal of iconoclasm, and had achieved a remarkable work of religious re-construction. Mrs. Miskin, of Frindsbury, on behalf of the congregation, with expressions of warm affection and gratitude toward the minister and his wife, presented him with a purse of gold. This was the second purse of gold and the fourth presentation made to Mr. Davis during his four years’ ministry at Chatham. Mrs. Prall then presented Mrs. Davis with a handsome gold and pearl pendant. A beautiful illuminated address on vellum, handsomely framed, is also being presented. Mr. and Mrs. Davis sail for Ceylon per R.M.S. *Macedonia* on Dec. 6. In Ceylon, in addition to his official duties, Mr. Davis proposes holding Sunday religious services.

Cork.—On Sunday, November 24, Rev. James Harwood, as representing the British and Foreign Unitarian Association, preached in the Princes’-street Church to probably the largest congregation that has assembled there on a Sunday for well nigh a quarter of a century. The committee of the Church, under their new minister, the Rev. G. V. Crook, have already manifested marked enthusiasm by renovating and beautifying the old church. The “Seven Services” and the “New Hymnal” have been adopted, and the singing was bright and hearty, and the entire service calculated to help and uplift the worshippers. After the service Mr. Harwood met the members of the congregation in the schoolroom, and gave them friendly advice about resuscitating the new-old church again. It may interest some to know that underneath Prince’s-street pulpit there were placed, in years gone by, two horses’ skulls, facing east and west; perhaps someone could enlighten us as to their history or suggest an explanation, the church being about two hundred years old.

Dover.—On November 19 the congregation of Adrian-street Church had the pleasure of a visit from the Rev. Joseph Wood, president of the National Conference. That his splendid address was fully appreciated was shown by the close attention paid by all present. After the service a conference was held, the Rev. C. A. Ginever in the chair. Mr. Wood spoke on various important subjects affecting the welfare of our

churches. The following gentlemen also spoke: Rev. C. A. Ginever, Rev. S. Burrows, of Hastings, Mr. Edward Chitty, and Mr. Boyle from Deal.

Garston.—A brass tablet has recently been placed in the church, inscribed:—"To the memory of Alice Watson. This tablet was placed here by members of the congregation worshipping in this church. Oct. 1907. 'To live in hearts one leaves behind is not to die.'"

Gloucester (Appointment).—The congregation of the Barton-street Chapel have invited Rev. Rudolf Davis, B.A., district minister to the Western Union and minister of Christ Church Chapel, Bridgwater, to be their minister in succession to the late Rev. Walter Lloyd. Mr. Davis has accepted the invitation, and will begin his ministry when his successor has been appointed by the Western Union.

Leeds: Holbeck.—A successful congregational soirée was held on Saturday, Nov. 16. After tea a meeting, presided over by Mr. J. Senior, chairman of the church committee, was held in the large schoolroom. The chairman referred to the objects of the meeting, welcomed friends, alluded in kindly terms to the illness of the minister's wife, pleaded for regular attendance at the services in the church, and spoke of the interest of the minister's discourses. Music by the choir and other friends, and recitations, gave much pleasure to the goodly company present. The Rev. H. McLachlan gave an address on the Deepening of the Religious Life, and Mr. J. T. Dodgson, treasurer of the Y.N. Union, also spoke some friendly words. A pleasant meeting was brought to a close with votes of thanks.

Liscard.—The Rev. A. E. Parry, during his visit to America to attend the International Congress at Boston, preached at Fitchburg, Mass., where he received a very warm welcome. In response to a message of greeting and goodwill sent through him from the members of the First Parish Church at Pittsburg to his congregation at the Memorial Church, they recently held a meeting to receive the message, and passed with acclamation a resolution reciprocating the greeting with heartiest goodwill and fraternal sympathy, and earnestly welcoming such international interchanges both of men and of greetings as making for the friendship of nations and the peace of the world.

London: Kentish Town.—The Rev. T. P. Spedding, missionary agent of the British and Foreign Unitarian Association, is to preach at the Free Christian Church, Clarence-road, next Sunday, both morning and evening. Friends in London will be glad to take this opportunity of hearing from Mr. Spedding some account of the work of the Van mission.

London Sunday School Society.—The annual social evening of teachers and elder scholars over sixteen of the London Sunday-schools was held at Essex Hall on Saturday, November 23. From six o'clock till seven, the visitors were received on behalf of the committee by Mr. Ion Pritchard, this year's president of the Society, and during that hour they were entertained to tea and were able to mix with visitors from other schools. At seven o'clock, when Mr. Pritchard took the chair, supported on the platform by the Rev. John Toye, last year's president, there was an audience of fully 300, who well filled the body of the hall and the front two or three rows of the gallery. After a hymn, "Sing we of the Golden City," had been heartily sung, Mr. Pritchard welcomed the teachers and scholars, and in a few happily expressed phrases, pointed out wherein success in Sunday-school work was to be obtained, especially emphasising the difference between the shadow and the substance of success. His school address was attentively listened to by the audience, and was followed by an interesting programme of music, &c. Unfortunately illness had at the last moment prevented Mr. Cecil Pearson and Mr. S. T. Lock from being present, but Mr. W. Savage Cooper and Mrs. Herbert Teasdale each sang an extra song, and Mr. Howard Young gave a reading, which nearly restored the programme to its original length. Miss Alice Glover, who played two 'cello solos, and Miss Ida Hingston, Mrs. Herbert Teasdale, and Mr. W. Savage Cooper who sung, were all well received, Mr. Cooper in especial delighting the audience, who encored him on each occasion. A story, from Mr. Pritchard and Mr. Young's reading completed the programme, and the proceedings were closed with a couple of verses

of the hymn "Sun of my soul for ever near," and the benediction pronounced by the Rev. John Toye.

Manchester: Pendleton.—On Wednesday, November 20, a joint social of the Broughton, Monton, Swinton, and Pendleton congregations was held in the Pendleton Schoolroom, in connection with the Association Fund and United Bazaar, Easter, 1908. The Rev. and Mrs. N. Anderton acted as hosts, and there was a large attendance, representative of the four congregations, which filled the schoolroom. The excellent programme, the not less excellent refreshments, even the decoration of the room, were due to combined effort, and the complete success of the social augurs well for future co-operation among the congregations concerned. During the evening the Rev. Dendy Agate, chairman of the bazaar committee, gave a stirring address, setting forth the objects of the bazaar, and emphasising the fact that it was rendered necessary by the new work and responsibilities undertaken in the enthusiasm of the great effort of 1897. The Rev. N. Anderton, as chairman, also spoke, and referred with approval to the suggestion that Broughton, Swinton, and Pendleton, with individual help from Monton, which was doing its part chiefly by direct contributions to the Association Fund, should unite to provide a stall at the bazaar. There is little doubt that this suggestion will be approved, and carried through with success. Meanwhile, not the least of the good results of the joint social was the bringing together of members of four neighbouring congregations, many of whom were not previously known to each other, in social intercourse and good fellowship.

Mottram.—The 61st anniversary was celebrated by the Annual Party on Saturday, November 16, and anniversary services on Sunday, November 24. The party was a great success; over 240 sat down to tea, and there were about 280 at the meeting which followed. The minister, Rev. H. Bodell Smith, presided, and an excellent programme of glees, solos, action songs, recitations, and a dramatic dialogue entitled "Entangled" was well rendered. Addresses were given by the chairman and by Mr. J. H. Elkin, senior superintendent, and Mr. D. Gee, vice-president, of the congregation. The anniversary preacher was the Rev. W. G. Price, whose sermons were greatly appreciated, but the weather was unpropitious and the attendances were smaller than is usual on such an occasion.

SHORT NOTICES.

The Origin and Nature of Man, by S. B. G. McKinney, M.A., L.R.C.P., is a book of 479 pages, in the course of which the author tries to work out the idea that the recognition of an Archetypal man is the key to the origin and evolution of humanity on this earth. What most people are content to regard simply as a human ideal, he appears to regard as a definite supersensuous fact, the perception of which depends on one's spirituality. Another curious part of this theory is that "primitive man" (whatever may be understood by the term) had a clear vision of this supersensuous being, which has been the source of all the world's subsequent enlightenment, the vision itself having become obscured in later degenerate times. These appear to be the fixed ideas, to elucidate which the author employs considerable ingenuity and information. The book will be interesting to many as a psychological study where they can find no intrinsic worth in its main argument. (Oliphant, Anderson & Ferrier, 5s. net.)

Storehouse for Preachers and Christian Workers, a treasury of outline sermons and addresses, collected by J. Ellis, consists for the most part of pulpit commonplaces of the orthodox type. There are, no doubt, speakers who will find it suggestive and helpful. [James Clarke & Co. 1s. 6d.]

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 1.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERBIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Rev. T. E. M. EDWARDS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A.; 7, Rev. JOHN TOYE.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS; and 7, at the Euston Theatre (Chapel closed).
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. R. W. PETTINGER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. C. E. MAURICE.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Rev. J. TOYE; 6.30, Mr. D. DELTA EVANS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. D. F. STEWART, M.A.
Wood Green, Unity Church, 11, Rev. Dr. MUMMERY; 7, Rev. W. COPELAND BOWIE.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. A. N. BLATCHFORD, B.A.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. S. BURROWS.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. JOSEPH WOOD.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTOWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. ARTHUR RICKETT, LL.D., "Character and Destiny."
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTH.

FAIRFIELD.—On November 26, at 30, Bedford-street, Liverpool, the wife of Percy Fairfield, of a son.

MARRIAGES.

CHITTY—WELCH.—On November 21, at Unity Church, Islington, by the Rev. J. J. Marten, cousin of the bride, Charles Woodland Chitty, eldest son of Councillor Edward Chitty, J.P., of Dover, to Marian Jefferson Welch, youngest daughter of Samuel D. Welch, of Crouch Hill, and grand-daughter of the late Rev. John Marten.

HIND—HITCHCOCK.—On November 18, at the Church of the Messiah, New York, by the Rev. Robert Collyer, Charles Lewis Hind to Henrietta Richardson Hitchcock.

DEATHS.

ALLEN.—On November 21, at 14, Herne-place, Dulwich-road, Edward Allen, in his 97th year.

MAY.—On November 24, at 59, Healds-road, Dawsbury, Joseph May, late of the Dawsbury Pioneers' Industrial Co-operative Society, Ltd. (one of the Trustees of the Unitarian Chapel, Dawsbury). Interment took place at the Dawsbury Cemetery on Wednesday, November 27.

PORTER.—On November 25 (her 82nd birthday), at Cierwys, Putney Common, S.W., the residence of her nephew, A. Gordon Maginnis, Ellen, last surviving daughter of the late James Porter, of Strabane.

WADE.—On November 23, Richard Wade, of Rookwood, Stamford-road, Bowdon (formerly of Manchester), in his 79th year.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

SOUTHEND HOLIDAY HOME.—During the winter months this little seaside home is available to friends of our congregations desiring an inexpensive healthy holiday. Weekly payments, 17s. 6d. Week end, 7s. 6d. Applications to be addressed to the local Hon. Secretary, Mr. J. MURROW, 97, The Beach, Southend-on-Sea.

OXFORD (near).—SUNNINGWELL HALL, BOAR'S-HILL.—Ideal for winter. Dry, sunny climate. House well warmed and ventilated. Beautiful country. Golf, billiards, &c.; concerts, lectures, Debates. Ordinary and Vegetarian cuisine. University connection. Omnibus service to Oxford. Terms from £22s. weekly; 7s. daily. Illustrated booklet free.

WINIFRED HOUSE.—INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME, Wray-crescent, Tooting-park, London, N. For the reception of poor children, after illness or operation, whose constitution needs building up, and who need good food, good air, and careful nursing. New subscriptions and donations urgently needed, and will be gratefully received by W. M. BLYTH, Esq., Hon. Treasurer, or by Miss M. PRITCHARD, Hon. Secretary, 11, Highbury-crescent, London, N.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
Send to WARDEN for Prospectus.

LONDON, W.

TWO Ladies receive others, Teachers, Students, &c., in their Flat. References.—Address, H. V., INQUIRER Office, 3, Essex-street, Strand, W.C.

KINGSLEY HOTEL
(TEMPERANCE),
HART ST., BLOOMSBURY SQUARE, LONDON.
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms** (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

CAPABLE, middle-aged Lady desires re-engagement as COMPANION to Lady. Excellent references.—Address K., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, SITUATION as HOUSE-KEEPER or COMPANION-HELP. Experienced, capable, reliable. Would be suitable person to undertake management of country house.—E. A., INQUIRER Office, 3, Essex-street, W.C.

AS really good LADY HELP. Active, willing; very domesticated. Good needlewoman.—M., 48, Ingram-road, Hampstead, N.W.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANO FORTE LESSONS. Certified Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

WILLASTON SCHOOL, NANTWICH.—The next Entrance Examination will be held at the School on December 3rd and 4th.—For particulars of admission on the Foundation apply to the HEAD MASTER.

SOMERVILLE SCHOOL, ABERYSTWYTH. Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.
PRINCIPAL ... MISS MARLES-THOMAS.

BESTREBEN HIGH SCHOOL, 197, Willesden Lane, London, N.W.

Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907; Cambridge:—

Cambridge Locals: 11 entered; 11 passed
2 First Class Honours were gained.
6 Third Class Honours were gained.
12 Distinctions were gained.
R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.
One girl first in England, in German.
One girl first in England, in Religious Knowledge.
Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

EVERYONE who wants to be well informed on Current Affairs, including the Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

WHAT MEN ARE SAYING.

WHAT MEN ARE DOING.

WHAT MEN ARE THINKING.

SEE PUBLIC OPINION.

A Weekly Review of Current Thought and Activity.

Every Friday. Twopence.

Edited by PERCY L. PARKER.

The purpose of "Public Opinion" is to provide information by means of a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for religious, political, and social progress.

What Mr. R. B. Haldane says of "Public Opinion":—

Dear Mr. Parker, I think that in the new form of "Public Opinion," under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed of men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.—Yours faithfully, R. B. HALDANE.

Percy L. Parker, Esq., Office of "Public Opinion," Temple House, Tallis Street, E.C.

What Sir Gilbert Parker, M.P., says of "Public Opinion":—

Dear Mr. Parker,—I cannot but congratulate you on that excellent paper, "Public Opinion," which I read regularly. You have a journal of great influence and usefulness.—Yours truly, GILBERT PARKER.

"Public Opinion" can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to "Public Opinion," 30 and 31, Temple House, Tallis-street, London, E.C. Specimens free on application.

DUKINFIELD OLD CHAPEL AND SUNDAY SCHOOL.

GRAND BAZAAR,

IN THE SCHOOLROOM,
Pickford Lane, Dukinfield,
THURSDAY, FRIDAY, & SATURDAY,
DECEMBER 5th, 6th, and 7th, 1907.

OPENERS—

Thursday, at 2.30, Sir J. T. BRUNNER, Bt., M.P.
Friday, at 3, Col. J. W. POLLITT, V.D., J.P.
Saturday, at 3, Sir W. B. BOWRING, Bart.

ILFORD UNITARIAN CHRISTIAN CHURCH.

TWO DAYS' SALE OF WORK at the Central Hall, Seven Kings, on Thursday, December 5th, at 4.15 p.m., and following day. Sale to be opened on Thursday by Lady BETHELL, accompanied by Sir JOHN BETHELL, M.P. JOHN HARRISON, Esq., will preside. Gifts for the stalls should be sent to Miss DARLISON, 26, Pembroke-road, Seven Kings, Ilford, or Mr. A. BEECROFT, 13, Ranelagh-gardens, Ilford. Donations to Rev. T. E. M. EDWARDS, 1, Valley-road, Streatham, S.W., or Mr. E. R. Fyson, 16, Airlie-gardens, Ilford, E.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW.
F. H. A. HARDCASTLE, RENCE.
F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

SPLENDID SNOW-WHITE IRISH LINEN DAMASK TABLECLOTHS. Pattern bunch No. 62 shows specially good value, 70 inches square, 6/9. Write to-day for very interesting patterns, sent free.—HUTTON'S, 5, Larne, Ireland.

JUST PUBLISHED. THE SOUL OF THE BIBLE.

By ULYSSES G. B. PIERCE.
(Unitarian Minister, Washington, U.S.A.)

With an Introduction by Edward Everett Hale

Size 5 by 7½ inches, pages 525, cloth binding, 3s. net, by post, 3s. 4d. Thin paper edition, size 4 by 6½ inches, cloth binding, gilt top, 3s. 6d. net, by post, 3s. 9d. Also ready shortly, flexible leather binding, red under gilt edges, narrow margins reducing the size to 3½ by 6 inches, 5s. net, by post 5s. 3d.

Selected passages from the Old and the New Testaments and the Apocrypha arranged as synthetic readings in Biblical order. Each reading (for they are readings rather than mere excerpts) is a literary unit, dealing with but one subject, and calculated to make a definite religious impression. In each selection the whole Bible is drawn upon as needed to develop the subject. Isolated passages are brought into natural relation with the larger thought of which they are generic parts, thus utilising many short passages of great beauty and power which would otherwise be neglected because of their fragmentary character. The book is provided with a list of the readings suitable for various occasions, an index of the more familiar religious topics, and with a general index. The selections are representative of what is best in the Bible, and the method of selection adopted is such as to reveal to the reader "the soul of the Bible."

BRITISH & FOREIGN UNITARIAN ASSOCIATION,
Essex Hall, Essex-street, Strand, W.C.

The SUNDAY SCHOOL ASSOCIATION

Just Published.] Cloth, 4s. 6d. net. Postage 3d.

The Practical Teaching of Jesus of Nazareth.

As Found in the Gospel According to Matthew.

Thirty-four Lessons compiled by
ARTHUR W. FOX, M.A.

The substance of these Lessons was given to a Bible Class held in connection with the Todmorden Sunday School Union, at which representatives of six Nonconformist denominations were present. The notes were found helpful by these; hence it is the compiler's wish to help other Sunday School Teachers, as far as he can. The main purpose of this little book is to bring out the practical teaching of the Christ, so that it may have its mighty influence in the formation of the character of the taught.

THE SUNDAY SCHOOL ASSOCIATION,
ESSEX HALL, ESSEX STREET, STRAND, W.C.

UNITARIAN CHURCH, FORT ROAD, BERMONDSEY. Special Service, Wednesday Evening, December 11th, at 8 o'clock, conducted by the Rev. JESSE HIPPERSON. Lecture by Rev. Dr. CARPENTER, Principal of Manchester College, Oxford, "The First Three Gospels, and how to Read Them." Offertory on behalf of the London and Provincial Assembly. All cordially invited.

BOOKS WANTED. 25/- each offered. Brewer's Henry VIII. 2 Vols. 1834. Jesse's George Selwyn, 4 vols., 1843. Tennyson's Lover's Tale, 1833. Keats' Poems, 1817, 1818, or 1820. Desperate Remedies, 3 vols. 1871. Strange Gentleman, by Boz, 1837. Rosamund Gray, 1798. Curzon's Persia, 2 vols., 1862. Symonds' Italian Lit., 2 vols., 1881. Jane Eyre, 3 vols., 1847. Poems by Two Brothers, 1827. Alice's Adventures, 1865 or 66. Chaucer, 6 vols., 1845. Churchill's Poems, 3 vols., 1844. Books bought in any quantity for prompt cash.—HOLLAND BROS., 21, John Bright Street, Birmingham.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, November 30, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER

No. 3415.
NEW SERIES, No. 519.]

LONDON, SATURDAY, DECEMBER 7, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	...	769
LEADER:—		
Idealism and Religion	...	776
ARTICLES:—		
The Freedom of the Will Defended by Philosophical Experts	...	773
Boston International Congress	...	777
In the Crow's Nest...	...	779
CORRESPONDENCE:—		
Services at Forest Hill	...	779
Our Churches and Their Work	...	780
LITERATURE:—		
Wrede's "Paul"	...	771
The Teaching of Jesus	...	771
Ancient Civilisation	...	772
Articles in the Reviews	...	773
OBITUARY:—		
Mr Richard Wade...	...	774
Mr. Edward Allen	...	775
THE CHILDREN'S COLUMN	...	775
NEWS FROM THE CHURCHES	...	781
OUR CALENDAR	...	782
ADVERTISEMENTS	...	783

NOTES OF THE WEEK.

The Order of Merit receives new lustre now that the name of Florence Nightingale is placed upon its roll.

We notice with sincere regret that we must bid farewell to the *Seed Sower*. In the December number the Editor announces its discontinuance. The *Seed Sower* has been, to our mind, the best and most useful magazine, "for the church, the school, and the home," which we have ever had. It was specially adapted to serve as the central part of a parish magazine, for issue with church calendars, as at Essex Church and elsewhere. For sixteen years the *Seed Sower* has been published. "It has followed," says the Editor, in a valedictory note, "an independent line, caring much less for sectarian propaganda than for the promotion of the Liberal Faith everywhere." But that surely is the spirit which should animate all the churches of our fellowship, and it does not appear to us very creditable to the intelligence or the idealism of our people that this little magazine should now suffer extinction.

THIS last number of the *Seed Sower* contains a Birthday Sermon by Dr. Robert Collyer, on "The King's Question," which, in its gracious wisdom and the happy light of faith, will be a word especially welcome to those for whom the evening is closing in. There is

also a short article on "Dying Leaf and Dying Year" by the late Frances Power Cobbe, and a paper on "What our Guild is doing" by Miss M. Twist, of Birmingham. The last of the "Notes and Jottings" by the Rev. J. M. Lloyd Thomas are full of highly controversial matter, and the pages of such a monthly magazine as the *Seed Sower* has been are perhaps hardly the most appropriate place for the introduction of such challenges. For one thing there is no room for adequate discussion (and the ideal Parish Magazine is for peace not a sword), and then a month is too long to wait for such interchange of views. Mr. Thomas asks for "a full, free, and frank discussion." We shall be prepared, after Christmas, to afford in these columns ample space for such a discussion, but for the moment we cry a Truce.

DR. DRUMMOND'S new book "Studies in Christian Doctrine" is announced for publication on New Year's Day. It promises to be of profound interest, dealing as it does with fundamental questions of the religious life. In the first part, which deals with the sources of religious doctrine, there are chapters on the Human Mind, the Bible, and the Church. In the second part, on the Doctrine of God, the opening chapter is on "Primary Conceptions of God," and the second on the doctrine of the Trinity. (That will be a chapter which may be profitably studied side by side with Dr. Illingworth's new apologetic work on that doctrine.) The third part is on the Doctrine of Man, and the fourth on "The Relation between God and Man as affected by historical conditions." This includes exhaustive chapters on the person and the work of Christ, and also on "The Church: Its Origin and Idea," and on "Means of Grace." The book closes with a chapter on Eschatology.

"STUDIES of Christian Doctrine" is to be published by Mr. Philip Green at Essex Hall, and Dr. Drummond concludes his preface with the following sentences:—"I must acknowledge, with warm thanks, the generosity and confidence with which the committee of the British and Foreign Unitarian Association undertook to publish a work which they had not seen, and in the preparation of which they exacted no conditions. The authorities of that association are well aware that it is not in me to write a party manifesto, and they can have no wish to receive such at my hands. This fact proves, what it may be as well to state explicitly, that members of the association are in no way committed to any opinions which are expressed in this volume,

nor am I committed to any opinions but my own, and to these only so long as the evidence appears to me to render them certain or probable. We have no authoritative creed to which individual thought must bow. We all alike have but one aim, Truth; and truth presents itself in many partial phases to differently constituted minds. There are diversities of opinions, but one Spirit; and all faithful souls are moving, on different sides, towards one luminous peak, where Truth stands transfigured in heavenly light, far above the fogs and doubts of earth."

OKLAHOMA, the forty-sixth American state, has been admitted to the Union with a singularly advanced form of constitution. For twenty-one years it will remain prohibitionist; its government is empowered to engage in any occupation or business for public purposes, except in certain forms of agriculture; and its people have the Swiss powers of referendum and initiative.

A RECENT number of *Charities and the Commons*, the weekly journal of Philanthropy and Social Advance, issued by the New York Charity Organisation Society, printed the following notice in the centre of a page to illustrate an article "Shop Early!" by the secretary of the National Consumers' League:—"To Christmas Shoppers. Buy your presents early—Early in the day and early in December. That will be your biggest gift of the holidays—to the workers behind the counters and on the delivery wagons."

At a conference of the North London Congregational Union, the Rev. H. Varley gave the following as the reason why, in his opinion, men were kept from attendance at church—"Officialism, the spirit of class, critical doubt (including doubt as to the perfect honesty of the preacher), unpractical preaching, the failure of church life to reflect the love inculcated by Christ, avoidance of the needs of the social life of to-day, and lastly, a distrust of what seemed the Christian scheme of morality."

How to raise money for church purposes is a problem which is always with us. Many minds, many methods. But a popular method in some of the Free Churches is for the minister to state a day on which he will sit in his vestry to receive contributions. If we mistake not this method was first devised by the late Mr. Spurgeon, who by that means collected, annually, large sums of money for his orphanages. Several prominent Baptist

ministers copied the method, and now Congregationalists are proving its efficacy. Lately Dr. Horton sat in his vestry for the purpose of receiving donations toward his new institutional buildings. Money poured in from 200 contributors, many city men calling with welcome gifts on their way home from business, and at the close of the day the donations totalled over £2,000.

SPEAKING of Dr. Horton, we are gratified to see that he is persisting in his campaign against an impure press. Last Sunday evening he devoted his sermon to the subject. He said that 200 papers were kept going by competitions which were to all intents and purposes lotteries. More than a million sixpenny postal orders per month were being sent to these papers as entrance fees for what was practically a gamble. Then there was the fleshly school of novelists who were doing untold mischief. He thought that parents and guardians were under as great obligations to exclude from their children bad characters in books as in real life. He pleaded for a strong and healthy protest by society against all decadent and demoralising publications.

AFTER meeting for ten years in hired premises, Hampstead Friends, on the 21st to 23rd ult., opened a meeting-house of their own, under interesting circumstances. On the evening of the 22nd, Dr. Claude Taylor, on behalf of the local Friends, welcomed 150 "neighbours," including the Vicar of Christ Church, and the ministers of the Baptist, Congregational, Presbyterian, and Unitarian congregations, who, in their turn, offered fraternal welcome to Friends in their new home. The building contains, besides the meeting-room, a large basement room for the adult school, and a library and reading-room on the first floor. A tea-party for the working builders and their wives was suitably included in the opening functions.

THE Charity Organisation of Society of New York celebrated its twenty-fifth anniversary with a three days' conference, opened on Tuesday evening, November 19, by a great gathering in Carnegie Hall, when the audience of 2,500 included a multitude of social workers gathered from many cities. Dr. Emil Münsterberg, head of the Public Charities of Berlin, brought the greetings of his society, and a valuable gift, the first of the hundred volumes (all of which are to be given) of the reports collated by the German National Conference of Charities. Among those taking part in the meetings were representatives of the United Hebrew Charities, the Society of St. Vincent de Paul, the Association for Improving the Condition of the Poor, and the Charity Organisation Society itself.

At the opening meeting the President, Mr. Robert W. de Forest, said that they had come together not to eulogise the past, but to set the course for another quarter century. *Charities and the Commons*, says of the meetings:—"To co-operate with all available agencies, to strike at causes of poverty, to prevent waste in the handling of charitable funds, to correlate the forces

of philanthropy, to enable democracy to express itself by clearing away obstacles—these were the points emphasised by the speakers, with no exception. Prevention, not alleviation, and justice, not charity, is the new view of organised effort."

An earnest body of students in Leiden University have just established a new union for the study of ethical and religious questions. A meeting was held on Thursday evening, November 7, which was largely attended, not only by students, but by teachers interested in the proposed union, including Professors Oort, Knappert, Groenewegen, and Lake. Professor Eerdman gave an address on "Religion in the Modern World," and he was followed by Professor J. P. Kuenen, who spoke on "Religion and Natural Science." His declaration that there was absolutely no inconsistency between the two was enthusiastically received by the meeting. It was then determined to draft rules for the union, and at a subsequent meeting, on November 15, the society was formally inaugurated. The plan is to have at least four meetings a year with addresses, and an annual religious service, and also to form reading circles under the guidance of senior students for the study of ethical and religious questions, and to maintain a library of books and magazines. The union already has 124 members, of whom only 33 are theological students, the rest being medical, law, natural science, or arts men. The union is not established in opposition to the existing students' Orthodox Christian Society, but aims at doing positive and constructive religious work on a broad liberal basis.

In the important Memorandum issued on Nov. 23 and signed by Sir Robert Morant, which deals with the medical inspection of school children, it is made clear that the object of the Board of Education is much more than the mere collection of statistics. It aims at "the physical improvement, and, as a natural corollary, the mental and moral improvement of coming generations. The broad requirements of a healthy life are comparatively few and elementary, but they are essential, and should not be regarded as applicable only to the case of the rich." Obviously, these "broad requirements" cannot be secured even by the three medical inspections proposed in the memorandum; this is recognised, and a close co-operation is urged as between the school authorities and the authorities having supervision of water, milk, and food supplies, housing, and sanitation. Sir Robert Morant also directs the attention of local authorities to the Provision of Meals (Children's) Bill; and it may be hoped that the work of medical inspection may be followed by whatever provision is found to be necessary in this direction. It should be added that the Memorandum points out that, in all these matters, the action of the State will tend to increase, rather than to lighten, the parents' sense of responsibility, and will demand their loyal co-operation.

An old friend of the late Lord Battersea wrote a beautiful tribute in the *Westminster Gazette* of November 28. Cyril Flower, who was born in 1843, was Liberal Whip

in Gladstone's last administration, when in 1892 he was raised to the peerage. He was a great lover of art, and delighted in sharing beautiful gifts with others. This is how his friend wrote of him:—"The lonely, the poor, and the old never felt their day was over when they had once become known to that host whose welcome as he greeted his guests on his beautiful staircase makes to-day such mournful music in the hearts that remember that gracious hospitality. Many a day, after some entertainment, he would lead aside someone whose feet he knew trod the doorstep where luxury never entered and were want too often reigned. He would collect the fruit and flowers and say in a word they were to go where they would bring comfort; or he himself would be the minister. He shrank greatly from sickness and pain in others; disease was to him a very awful thing, but he never shrank from remembering it and helping others to face it. Who shall attempt to say what were the number of errands of mercy he undertook, or the secret acts of thoughtful kindness which he rendered personally? To the suffering and old he brought the sunshine of his life. Where he was himself happiest was in the company of the little children, and no child but was happy with this careful guardian. Instinctively he knew the desire of the smallest heart, and no fairy prince fulfilled those dreams more wisely. He loved them with an unselfish affection, and he made even the children selfless in his presence. Very literally and beautifully was he all things to all men. He knew the lives of those who worked for him as he knew the lives of intimate friends. He was at home in all social spheres, and his tact and quick apprehension made him often the friend in need and the friend indeed."

MESSRS. A. & C. BLACK'S Books of Reference, *Who's Who*, the *Who's Who Year Book*, and the *Writers' and Artists' Year Book* for 1908, are announced for publication this week. Between two and three thousand new biographies have been added to the first, which, in spite of its increasing roll of names, has not grown too bulky to handle conveniently. Both the Year Books have also grown in size, and contain new tables not to be found in any other reference books.

DR. CARPENTER, Principal of Manchester College, Oxford, is to give a lecture on Wednesday evening at a special service at the Fort-road Unitarian Church, Bermondsey. "The First Three Gospels and How to Read Them" is Dr. Carpenter's subject. The service begins at 8 o'clock.

HE that has lost his virtuous purposes, holy aspirations, devout hopes, whose soul has abdicated its high seat and become subject to the world, like the sapless and verdureless tree, is already struck with death.—*Ephraim Peabody*.

THE most truly religious thing that a man can do is to fight his way through habits and deficiencies, and back to pure, manlike elements of his nature, which are the ineffaceable traces of the divine workmanship, and alone really worth fighting for.—*J. Weiss*.

LITERATURE.

WREDE'S "PAUL."*

THE Rev. E. W. Lummis's translation of Dr. Wrede's treatise on "Paul" is a valuable contribution to our literature. An English dress rarely sits so well on a foreign visitor. The book is not a large one, but comes (as is the custom nowadays) unburdened with critical apparatus, simply to state the author's verdicts. Assurance of his competence is given in Principal Carpenter's description of him—"a brilliant investigator and a teacher of profound sincerity and earnestness. Into the sketch which these pages contain he has condensed the results of laborious years." Few, we would hope, to whom the study of the New Testament is of importance will allow such a book to pass them by.

Wrede accepted eight of the thirteen Pauline epistles as really coming from the Apostle. These in chronological order are I. Thessalonians, Galatians, I. and II. Corinthians, Romans, Colossians, Philemon, and Philipians. He regarded the view that all the Pauline letters belong to a later time as a critical aberration. "The forger is yet to be born who could devise such unforced, individual, purely personal utterances, born of the moment, as are here found in abundance, and at the same time make the letters as a whole seem to reveal in their author a fixed, finished, original personality." With this body of literature in hand, the author proceeds to the delineation of the Man and his Life-work, his Theology, and his Place in the Christian development.

Of course, these are well-worn themes; but much freshness is imparted to them in Wrede's handling. The personality of the Apostle emerges with a life-like solidity under the successive touches, often seeming to be slight and unimportant, that set forth what we may know of him from his own writings. Wrede offers no exaggerated estimate of the Apostle's literary power, such as is too often presented by devout admirers rather than candid judges. There is "some degree of schooling" to be traced in the epistles; the style, though laboured and palpably inaccurate, shows a sense of rhetorical form and a prose rhythm not to be attained without instruction and practice. This points to Greek influence, yet the most pregnant circumstance is that "in the main, the culture of Paul is the culture of the Rabbis." In Jerusalem he had learned the "forensic method of dealing with evidence," and "the art of subtle polemic."

So much for outfit. The man's pre-Christian days show him to have been a genuine fanatic, but not of the baser sort. "Warfare against false belief is for him a duty towards God." He becomes "converted"—whatever the process or the event. Wrede does not attempt precision on the point. "Suppositions are cheap, knowledge is dear." The material consideration is that the change in St. Paul was not a moral one. "The intrinsic metal of his soul remained the same,"

"Paul the Christian and Paul the Pharisee are not two persons but one." What happened was the overmastering of the whole man by a conviction that put, "as it were, a new soul" into him. He feels a new freedom, granted purely of "Grace." He, the unworthy, has been wondrously blessed. Gratitude and longing seize upon his nature, he is uplifted into the sense of a new world about him. Rapt as he is into high communings, he is still an eminently practical man. Labours and perils do not daunt him, or divert him from his recognised duty. Devout, enthusiastic—he is something more. "He was not free from a certain ambition—coloured by religion, no doubt, but still ambition." He is lowly, but he knows how truly he exceeds the rest in toil for the gospel. He finds a special "glory," which nothing can induce him to surrender, in the fact of his renouncing the apostolic right to maintenance. "The heavenly reward never loses its significance for Paul." But this trait of "the old Pharisee" is to be deemed "a collateral, subsidiary motion, not more." What is of much greater significance is his "egoism." God had specially selected him for a special work. Let not this be put down to a diseased imagination. Paul saw visions, but he was not prone to seek them. Doubtless the experience on the road to Damascus was that of a man with an epileptic tendency. A degree of morbid excitability was in his nature; yet there must not be any exaggeration. Emotional, high-wrought, fervid he may appear, from time to time, in his letters; but there were "strong elements in his character which set a dam against the overflow of visionary fanaticism; chief of these was his tense will, but besides this his keen eye for the actual things in his field of view, and his power of intelligent thinking."

Perhaps of more immediate interest to the modern mind, we find in Paul an attitude of indifference, passing at times into aversion and enmity, towards particular things in nature. "The lilies of the field and the fowls of the heaven are nothing to him." He shows no sympathy with the nobler fruits of culture. He despises worldly science, trade and industry are not interesting as such; he has so little appreciation of family life as to regard as a gift of grace the absence of inclination that way. Civic independence has little concern for him. "In the world in general and in its life he sees only the nothingness, the sickness, the ruin wrought by sin." This pessimism goes along with absorption in a religion which left no room for worldly interests. His was a pessimism shared by others in his day, Jew and Pagan.

As to his moral self, Wrede shrinks from calling Paul a "specifically ethical personality," though he assigns him a high place among the great moral characters. Kind he was, "still we do not receive the impression of an exceptional natural kindness, an indefeasible benevolence towards mankind as such." The Philipians were affectionate people—to them his most loving letter naturally went. But he is ready to deal severely with offenders if also ready to pardon. He grows incensed, becomes rough, harsh, bitter, ironical, roundly curses the "false

apostles," calls them "dogs." No doubt wrath was inevitable, but "he paints them altogether too black." On their part, his enemies said things about him, odiously slanderous no doubt, yet possibly indicating where his faults lay. "At any rate his letters contain traces of a certain pliancy, we might also say tactic, which offered a handle to unfavourable interpretations." Wrede traces a certain amount of "calculation" in the letters here and there (*e.g.*, Philemon), and yet withdraws the term as too coarse for the innocent dexterity exhibited.

We learn something of the Apostle in the fact that he did not possess absolute sovereignty over the hearts of the members of his communities. Beside his external deficiencies, there must have been some inner causes. Was he not rather a "master" than the "friend beloved"?

"Enough of details," says the author summing up. "He whom we have sketched is no saint, but a man. Edification would cover up such a figure with a conventional, monotonous, neutral tint, that of the ideal Christian. This is not good. Paul had some real weaknesses, perhaps more than we see. They are, as it seems, the frailties of one who, possessing a passionate, excitable temperament, identifies his own person wholly with the will of God; or shall we say of one who lives for an end, and measures all men and all things by their relation to that end? . . . His character is far from being reducible to that harmony which can be allotted to more tranquil souls. But one spirit breathes through it all; it is permeated by the one great thought of his life, which arises out of his religion. For this he toils, sacrifices, strives, lives, and dies. And so he remains not merely a great, but a noble character; a faithful steward, to his very depths an unselfish fighter, and a true hero."

For what Wrede has further to say, with original suggestiveness, of the missionary work of the Apostle, and concerning his theology, and finally on the subject of Paul's contribution to the development of Christian thought and culture, we must refer our readers to the book itself. Enough, we trust, has been said to make it clear that this is a book not to be neglected.

W. G. T.

THE TEACHING OF JESUS.*

MR. Fox has compiled thirty-four lessons on the teaching of Jesus, as recorded in the Gospel according to St. Matthew, and has produced a work which may be of great value to Sunday-school teachers. The plan adopted is first to give a reading from the Gospel; and we are glad that he gives the words of this reading in his own book, and does not merely refer the reader to the New Testament, for the average reader will never have two books open before him at the same time. Then comes a general note which tells what is most needful for the understanding of the passage, next three or four paragraphs of comment and explanation; and finally,

* "The Practical Teaching of Jesus of Nazareth." By A. W. Fox, M.A. (London: Sunday School Association, Essex Hall, 1s. 6d. net.)

* "Paul." By the late Prof. Dr. W. Wrede, of Breslau. Translated by E. W. Lummis, with Preface by J. Estlin Carpenter, M.A., D.Litt. Pp. 182. (Philip Green. 2s. net.)

a page or two of illustrations fully described, with further references to additional illustrations in well-known books. Thus the teacher is amply provided with material for a thoroughly good lesson, and he can best prepare to give it by first filling his own mind with what is here written, and then speaking what he has to say in his own language. Abundant material is collected for him. He has not to hunt about for books and spread them out on a table before he can begin his preparation. All he needs is in one small volume which he can slip into his pocket and study whenever and wherever he has spare time. The book deals with the practical teaching of Jesus, and deals with it in a thoroughly practical way, suited to the actual requirements of our Sunday-schools.

The subject is a good one, and Mr. Fox treats it without encumbering his pages with controversial matter, so much so that he was able to give his original lessons on the subject to a Bible class attended by representatives of six Nonconformist denominations. Here and there some slight disadvantage may have arisen out of this method of treatment; but, taken as a whole, the book affords an admirable example of how the use of the New Testament may be kept free from sectarian difficulties, and it is a valuable contribution to undenominational religious teaching.

The book is so good that we are sorry it is not perfect, and in particular that it has not had the benefit of the editing which used formerly to be one of the strong features of the publications of the Sunday School Association. It is so easy to make slips, which another mind can detect more easily than the original writer; and while Sunday-school books are often best written by those actively engaged in such schools, they may owe much of their permanent value to the supervision of one whose main work lies in the study. For instance, on p. 12, Mr. Fox speaks of Charles Darwin, and then adds: "In his quiet Cambridge home." Of course it should be "Kentish home"; it is Darwin's sons who live at Cambridge. Then on p. 81 we read, "Galileo, the great Italian who first found out that the earth moves round the sun." This is unfair to Copernicus, whose book announcing his views appeared in 1543, while Galileo's work belongs to the next century, when his principal treatise on the subject was a dialogue on the Copernican and Ptolemaic systems.

There are other points which we have noticed on which there may be legitimate difference of opinion, and on this account the teacher who would really study his subject may well wish to consult further authorities. On p. 10 we are told that the "word 'blessed' really means 'happy.'" No one will admit this who shares the feeling which Carlyle has expressed in *Sartor Resartus*; indeed, scores of passages might be collected from great writers to show that blessedness means more than happiness. On p. 27 we have a passage dealing with the text Matt. v. 18, "Till heaven and earth pass away one jot or one tittle shall in no wise pass from the law till all things be accomplished." We are told that by

this Jesus meant that "the slightest moral law will not have done its work until all men obey it to the full." This may be an explanation suited to the six denominations of Nonconformists, but it is an example of making the Bible say what it does not mean, as when six days of creation are declared to be long epochs of time. Assuredly, when Jesus spoke of "the Law," he meant, and all his hearers understood him to mean, the Law of Moses contained in the Pentateuch, and this particular passage cannot be satisfactorily explained without recourse to the Higher Criticism and the conditions under which the Gospel of Matthew was compiled. In dealing a little later with the texts that inculcate non-resistance, Mr. Fox says that "the literal meaning must not be pressed or the force of the teaching will be lost." Surely, the best way of meeting the difficulty of teaching precepts of Jesus which our own consciences do not enforce is to say that the injunctions given by Jesus were intended for the circumstances of his own time, and are not applicable under changed circumstances. Dr. Martineau once powerfully illustrated this by the case of a missionary among African savages whom he tries to convert to Christianity. After making his first converts he sends them out to convert others, and warns them that no ill treatment, however brutal, must tempt them to retaliate. Under such conditions the warning would be as wise as it would be truly Christian, and the conditions would essentially resemble those of the time of Jesus. They are very different under modern democratic civilisation, when the people are themselves the authority responsible for maintaining law and order. On p. 54 we are told that "righteousness here means almsgiving" (Matt. vi. 1). Is it not rather the case that the change from the A.V. is a real improvement, and that the larger meaning of righteousness includes the three things, almsgiving, prayer, and fasting, all of which are not to be done to be seen of men? On p. 79 we have this passage, "If a poor man steals a turnip to keep him from starvation, he is a thief, and is punished severely. If a rich landowner steals acres of the common land, on which the children used to play, his offence is passed over." Now do these words describe real facts? When is a poor man severely punished for stealing a turnip to keep him from starvation, and when does a landowner steal acres of common land? Mr. Fox writes as though these things were going on now. Surely this is not the case. Great tenderness is exercised towards starving men, and it is poor men, not rich men, who acquire a title to land by squatting on it. If Mr. Fox refers to any proceedings taken under Enclosure Acts, he should make it clear that what was done during the first half of the nineteenth century, before the Corn Laws were abolished, dates from a time when all who enclosed and cultivated land were public benefactors, and that what is done now is most carefully regulated in the interests of justice, and can no more be called stealing than any other appropriation under an Act of Parliament. On p. 150 we are told that the parable of the Two Sons may refer to the case of the

Jews and the Gentiles. This is the line of argument which leads to denying that Jesus himself can have spoken the Parable of the Prodigal Son, and Dr. Martineau was prepared to accept this on the ground that Elder and Younger brother so well represented the relation of Jews and Gentiles during Apostolic times. But it also represents the relation between the Pharisee and Jewish "sinners" actually living in the time of Jesus, and it is worth something if we can maintain that this is the point of the parable of the Two Sons. On p. 167 we are told that the horse-shoe is nailed on stable doors because of the horse in the stable at Bethlehem. We believe a very different explanation really explains the efficacious charm ascribed to horse-shoes, but it is not one suited to Sunday-school teaching.

We are glad to see on p. 112 Mr. Fox refers to Mark iii. 21 for the right explanation of the reason why Jesus said that his disciples were his mother and his brethren, Matt. xii. 46—50. When his own family said that he was beside himself they started the cruel accusation that he had a devil. Much in the other three Gospels may be elucidated by a previous study of Mark, which contains the groundwork for the real life of Jesus. While the record contained in other Gospels may be of priceless value in supplementing Mark, they seldom or never have the right to correct the impression made in the earliest Gospel, and the value to us of the supplement will largely depend upon our having first thoroughly mastered the groundwork.

Here we must take leave of Mr. Fox's capital little book, and our best wish for it is that it may soon reach a second edition, which can have the advantage of more thorough revision.

H. S. S.

ANCIENT CIVILISATION.*

M. CHARLES SEIGNOBOS is known to some English readers by his "Political History of Contemporary Europe," a translation of which was published by Mr. William Heinemann in 1901. The "History of Ancient Civilisation" now appears in an English dress, and we feel constrained to say that the garment is not exactly suitable. Indeed, we fear that the volume is liable to mislead and disappoint those who are unacquainted with its French original. The truth is the book is insufficiently explained. If M. Seignobos' preface had been retained the English reader would have been duly informed as to the nature and contents of the volume; but, instead of this, the anonymous editor, and, we presume, translator of the work, merely vouchsafes an editor's note in which he states that he has utilised both editions of the "Histoire de la Civilisation." This is an unfortunate omission, for in a work touching so vast a subject it is very necessary to know the intention of its author. And of this M. Seignobos makes no secret. "Tout mon désir," he says, "a été de composer un livre exact et instructif que l'élève puisse lire sans dégoût et comprendre sans

*"History of Ancient Civilisation." By Charles Seignobos, Doctor of Letters of the University of Paris. (T. Fisher Unwin. 5s. net.)

fatigue." Again, he tells us that his work is not a "résumé, mais un abrégé." And though our dull wits may not be able to estimate this subtle distinction of terms, still we know what an abridgment or compendium is, and a compendium for the use of young students in a two years' course is very different from an original and serious treatise on that vast and intricate subject, the history of ancient civilisation.

But we not only miss the author's preface, which would have explained all this, we also miss the cuts. Those figures, 105 of them "dans le texte," should surely have been reproduced. According to the poet Rogers, a certain work would have been "dished except for the plates," and we certainly think the plates would have done much not only to adorn, but also to explain this volume.

It is a book crammed with information which might have been more critically sifted; though perhaps it would have been a misfortune for young people to have been deprived of some of the delightful stories of Herodotus and others which the book contains. Our author is somewhat too absolute in asserting that "the peoples of the other races" (*i.e.*, the black, red, and yellow) "have remained savage or barbarian, like the men of pre-historic times." In a note he partially excepts the Chinese, and the editor adds, "the Japanese should be included." But even these concessions are not sufficient. What of the civilisation in Mexico and Peru, so brilliantly described by Professor Albert Réville?

On p. 191 we notice a curious slip, "Mercenames defended him against his enemies." Let us hope the English reader will not take "Mercenames" for a person, but translate it into "mercenaries," as the translator should have done. A few of the author's inaccuracies are corrected by the editor. The style is somewhat jerky and disconnected. M. Seignobos, in the preface to which we have alluded, disclaims any attempt at elegance; and if this is true of the French original, we can hardly expect to find much grace in a translation into English. But through the harsh, abrupt style may be perceived flashes of true insight into character. The hard, formal, prosaic Roman character is well expressed. "The Roman gods are punctilious as to form." "When the Roman prays it is not to lift his soul and feel himself in communion with a god, but to ask of him a service."

The survey of such a far-stretching past in one volume cannot be anything but superficial and fragmentary, but it is full of interest. It gives something like a bird's-eye view of an immense territory; and what a scene of cruelty and folly, misery and greed, waste and slaughter it is! We see "the nations, groping on their way, stumbling and falling in disastrous night"; always stumbling, always falling, "yet hoping ever for the perfect day."

CLEMENT E. PIKE.

It is not by any means certain that a man's business is the most important thing he has to do.—*R. L. Stevenson.*

ARTICLES IN THE REVIEWS.

THE *Contemporary* this month has the second of Professor Henry Jones's articles on "Idealism and Politics" to which we have referred in our leading article. There is also a very suggestive article on "Liberalism and Christianity," by the Rev. J. D. Sinclair, who maintains that the true principles of Liberalism are in fact identical with the Christian doctrine of life as it is found in the New Testament. Its principle is democratic. It trusts the people, and calls them to life, laying on them the responsibilities of true citizenship. And this great example of Liberalism Mr. Sinclair gives: "Mr. Morley says that Mr. Gladstone was the first statesman of the front rank who made the people believe that he really cared for them. . . . Mr. Gladstone, singularly among our past great statesmen, gave the people not benevolence and benefits merely, but *that charity of the mind which is justice*, deliberately and of set purpose he brought them into counsel, and required of them both intelligence and conscience in their public concerns. And that outlook on the people and the people's concerns, not merely humane but in that deeper sense human, that faith in the people and desire after them which was more and more characteristic of Mr. Gladstone, belongs essentially to Liberalism."

Mr. W. T. Stead contributes some very interesting "Impressions from the Hague." For the four months the Peace Conference was sitting he edited its *Courier*, and so had exceptional opportunities of coming into personal contact with the members. He gives a very pleasant account of the goodly company. "Whatever may be thought," he says, "of the actual output of work of the Conference—and it is much more important than is popularly realised—the Conference itself, regarded as the first attempt ever made to assemble the representatives of the whole world in a single Chamber, must be pronounced a remarkable success."

In the *Nineteenth Century and After* Mgr. Canon Moyes writes on "Modernism and the Papal Encyclical," without a spark of sympathy for the ideal of the liberals, starting from the enormous assumption of the Roman Church: "The only liberty which she denies to her members is that of saying 'no' where God has said 'yes,'" implying that what "the Church" says is what God says. Sir Alfred Wills, writing on "Criminals and Crime," makes a strong plea for the reform of criminal procedure, on the same lines as Sir Robert Anderson, showing how much salutary discrimination there already is between juvenile offenders and habitual criminals. Earl Russell in his article on "The Church and the Law" has some severe things to say about the Bishops, especially with reference to their attitude towards the Deceased Wife's Sister Bill. Professor Giles, writing on "The Opium Edict and Alcohol in China" finds plenty of amusement in recounting the long record of former centuries of drunkenness in China, and appears to think that the present opium habit is in comparison innocuous, and that the decree against opium may mean a return to disreputable drinking habits. He clearly has a strong dislike of the Anti-Opium Society. Mr. Theodore Watts-Dunton writes of Dickens' Christmas Stories, for the

sake of making a moving Christmas appeal for the children of "Famine Street."

In the *Albany Review* we find five pages of verse by Mr. Henry Bryan Binns, entitled "The Wanderer: being words for Botticelli's *Birth of Venus*." In the first strophe it is the Earth Spirit that speaks:—

"What car is this ye blow?
And what is this white Blossom of the
cool grey Sea
That worshipping ye hasten Her and
throw
Flowers after Her in glee?
* * * * *
And tell me, tell me, wherefore are
her eyes
Purposeful, infinite,
Transcending any thought,
As though unto the Sea the streams
had brought,
From the mountains where they rise,
High ultimate passion
Of tempest and of stress,
Out of its wonder, in the deeps, to
fashion
This loveliness?"

A prose description of this great picture and a coloured print of it will be found in the "Botticelli" which Mr. Binns has just published in Messrs. T. C. & E. C. Jack's Artist Series.

Cornhill has two very pleasant letters by Mr. Frederic Harrison written from Montreux and Col de Jaman in October, making an article on "The Alps once More." Mr. A. C. Benson contributes the sixth of his articles "At Large," this time on "Specialism," and the virtues they may cultivate who are not specialists.

THE FREEDOM OF THE WILL DEFENDED BY PHILOSOPHICAL EXPERTS.

If we may judge from the contents of the October numbers of *The International Journal of Ethics*, and of *Mind*, it seems by no means improbable that the negative views respecting Free-will, which have for many years been dominant in our chief universities, will not much longer enjoy undisputed possession of the field. Not many years ago Mr. F. H. Bradley, in his work on *Appearance and Reality*, said, "Considered either theoretically or practically, Free-will is, in short, a mere lingering chimera. Certainly no writer who respects himself can be called on any longer to treat it seriously." We wonder what his present sentiments are on this subject, seeing that in the Oxford college, next door to his own, Dr. Schiller is now most seriously and eloquently advocating the libertarian side of the question. But it is not the Pragmatists alone who are now contending for the truth of the so-called "lingering chimera." From among the foremost of Dr. Edward Caird's pupils, in Oxford's most philosophical college, there came forth a few years ago a young thinker, Dr. Hoernlé, whose articles in *Mind* at once showed him to possess quite exceptional philosophical power. Soon after leaving Balliol, he was appointed assistant professor of philosophy at St. Andrews, and it is from that university that he has contributed to the present number of the *International Journal of Ethics*, an elabo-

rate paper on "The Conception of Possibility in its Relation to Conduct," in which he vigorously defends the validity of the ordinary judgment of mankind that in temptation it is open to the human personality to take either of two equally possible courses.

"We refuse," he says, "to believe that the alternative possibilities which our decision now makes impossible, were impossible from the start, and seemed open only by an illusion born of ignorance. Prior to decision—that is our belief apart from sophistication by theories—the result is undetermined, not because of the incompleteness of the knowledge of the conditions, but simply because the decision which determines it has not yet taken place. And by this we mean that we could have willed differently; that our actual volition might have been other than it was. It is this consciousness which supplies the sting to most of our regrets and to all our repentance, and without which it would be mere mockery to grieve at the loss of an irreparable opportunity. We do, of course, find out *post eventum*, many mistakes, and we say: if only I had known that at the time! But when, reproaching ourselves, e.g., for yielding to a temptation, we say that we could have done otherwise, there is no such qualifying 'if' expressed or implied." These ideas have, of course, been given forth before by Martineau and many other ethical teachers, but the interesting and significant feature about the present utterance is that it proceeds from a thinker who was regarded as among the very ablest and most promising of Balliol's students, and whose mind has been thoroughly steeped in Oxford Hegelianism. At Balliol, Dr. Hoernlé had been taught that all the freedom that man needs can be got without accepting the existence of any open alternative; for that moral freedom really means no more than the power of self-determination, and that such self-determination involves no dual possibilities, but is always the necessary expression of the agent's dominant character at the moment of choice. This explanation of freedom and moral responsibility, which has been in vogue in the Oxford Colleges for nearly half-a-century, Dr. Hoernlé submits to searching criticism; and the conclusion he reaches is that self-determination, if it is not accompanied by the power of choice between equally possible modes of decision, is quite worthless for the adequate interpretation of our actual moral consciousness.

"Self-determination," he explains, "is a word of many meanings, and I have no wish to deny that some of them are valuable. For instance, as expressing that my actions are my own, and not the effects of some force other than my will, it is a useful corrective of theories of 'external' Determinism. But tested by the problem which I regard as central, self-determination is the *problem itself* rather than its solution. It depends on whether we are in earnest about the *active* sense of determinism. The self determines itself to action—this is a good enough description of the process of decision and selection amongst alternatives. But do its defenders understand the phrase as implying the possibility of acting otherwise? I doubt it. Certainly the phrase is not

usually regarded in that light. And I think I am right in saying that most thinkers who identify freedom with self-determination would deny that it includes a freedom to act otherwise. In short, in all the so-called 'reconciliations' of freedom with Determinism, the latter gets the best of the bargain, in that it forces upon freedom its condition that possibilities shall be excluded. Self-determination is, from that point of view, merely a species of Determinism, working at bottom with the same conception of necessity, viz., the conception that the actual alone is necessary, and that *nothing beside the actual is even possible*. The self has determined itself to action and it could not have determined itself otherwise."

No doubt it is the ambiguity of this word "self-determination" which so often leads superficial readers to wrongly credit Green and other absolute idealists with a belief in the freedom of the will. In the course of his paper, Dr. Hoernlé carefully examines the argument from the principle of sufficient reason which in the view of the Hegelians, proves free choice to be impossible; and our impression is that he succeeds in showing that this argument is far from being conclusive. It is to be hoped that the Rev. R. J. Campbell will have his attention directed to this powerful article; for, if we mistake not, it presents a most effectual way of escape from that hopeless "antinomy" in which he confesses he is inevitably landed when he tries to reconcile his Oxford philosophy with his moral and religious consciousness. While "free-will" is thus ably represented in the *Journal of Ethics*, there is in *Mind* another striking paper which proceeds along the same libertarian line of thought. In this paper Dr. George Galloway, whose *Studies in the Philosophy of Religion* has been warmly appreciated by competent critics of different schools of thought, discusses at great length "The Idea of Development and its Application to History." In the course of his exposition, he necessarily encounters the question whether any portion of the historical process is rendered to some extent indeterminate through the possession of freedom of will by personal agents. His conclusion is, that we must admit the existence of some measure of real indeterminism, and he particularly insists on the circumstance, which Martineau also emphasises, that our moral decisions are not the necessary expressions of our character as a whole, but are the result of our free choice between the competing higher and lower principles in the character: "The diversity within character makes it possible that a man's act should always be related to some aspect of his character, and yet that there should be an element of indeterminism in his self-development. In the psychological problem we postulate the apperceptive activity and selective interest of the self as giving coherence to mental events; in the ethical problem we postulate the self as will which relates choice to some aspect of character, and which is the ultimate ground why, when there is conflict of motives, one aspect of character is expressed in action rather than another."

The admission into our two leading philosophical journals of such articles as Dr. Hoernlé's and Dr. Galloway's clearly shows that Mr. Bradley's contemptuous treatment of free-will is altogether out of accord with present facts. These facts, we believe, encourage the conviction that the time is not far distant when the doctrine of the freedom of man's will shall again have its fair share of advocacy in the class-rooms of our great universities; and when the Hegelian dogma that moral freedom means no more than the power of self-determination, and involves no *open alternative in temptation* between deciding for self and deciding for God, will no longer be accepted as a satisfactory explanation of that consciousness of personal responsibility which forms an essential and indestructible factor in man's moral and spiritual experience.

CHARLES B. UPTON.

OBITUARY.

MR. RICHARD WADE.

MR. RICHARD WADE, of Rookwood, Stamford-road, Bowdon, died on Saturday, November 23. He was born in Manchester in January, 1829. His father being a Churchman and his mother a Wesleyan, he was baptized as an infant both at the Parish Church (now the Cathedral) and a Wesleyan chapel. During the forties, however, he became attracted to the Lower Mosley-street Schools, and subsequently to Cross-street Chapel. He was absent from Manchester from 1850 to 1855, but on his return identified himself again with both chapel and schools. At Lower Mosley-street, he became closely associated with various branches of work, and was held in high regard by his fellow-workers. He was active in the mutual improvement society, out of which the successful evening classes grew. He contributed interesting papers to a literary society which met in the Cross-street Chapel room. He was also a member of the Manchester Literary Club. In 1880, he published "The Rise of Nonconformity in Manchester, with a brief sketch of the history of Cross-street Chapel." This, which was very well and carefully done, grew out of papers read to the adult members of the Lower Mosley-street Sunday-school. During a considerable portion of his life, Mr. Wade had had some connection with newspaper work, and his style was clear and forcible.

He was in business for many years as partner with the late Mr. Robert Nicholson, and subsequently with Mr. Nicholson's sons, in "Grey Cloth," one of the staple Manchester industries. He finally retired from business six or seven years ago. Ten years since, he left Manchester, where he had lived since 1855, and took up his residence in Bowdon, becoming then a member of Dunham-road Chapel, Altrincham.

The interment took place at Hale Chapel on Wednesday, November 27, and many old friends were present to testify their esteem. The service was conducted by the Revs. Dendy Agate and A. Cobden Smith. Mr. Agate delivered an address, and also at the close of the sermon on Sunday morning at Dunham-road Chapel made reference in the following terms to the

friend whom the congregation had lost; "He was never a man to thrust himself to the front; but behind his quiet and retiring manner there was a kindly spirit, loyal to principle, patient in well-doing, sustained by a sincere and simple religious faith. During his ten years' residence here, he worshipped regularly with us, until failing health began to tell upon him. Now his memory alone abides with us; and we bear our willing tribute to-day to one who did his earthly work with integrity, served the brethren as opportunity offered, and kept a trustful heart amid the manifold experiences of life. 'The souls of the righteous are in the hand of God, and there shall no torment touch them.'"

D. A.

MR. EDWARD ALLEN.

To readers of this journal twenty years ago and upwards the initials of Mr. Edward Allen were well known. His contributions to our columns continued till he was nearly, if not quite, an octogenarian, and to the last they showed the marks of a cultivated mind and a generous heart. He belonged to a family connected with South-place Chapel, in Mr. W. J. Fox's time, and later with the New Gravel Pit Chapel, Hackney. He received a good education at the school, well known in former times, conducted in London Fields, Hackney, by Mrs. Clennell and her son, the late Mr. J. E. Clennell. But the best part of his education was derived from his life-long habits of reading and study. He was eminently a bookish man, and made himself acquainted with Latin, French, and Italian. In early life he travelled much in France, Norway, and other European countries, supporting himself by teaching English. At Havre, where he resided for a considerable time, he became intimately acquainted with the Protestant pastor, the late M. Fontané, who expressed a warm interest in his old friend when he was in London at the International Congress in 1901. On Mr. Allen's return from his travels, he received an appointment at the Trinity House, whence he finally retired on a small pension, competence enough for a bachelor of his simple and frugal habits. Thenceforward he gave himself wholly to literature, amongst his productions being an excellent book for children. His reviews for *THE INQUIRER* were the work of a careful and well-informed critic. Dealing frequently with religious, philosophical, and theological books, he was always thoughtful and discriminating, taking a line usually in advance of the position held by Unitarians of his own generation. His pen found graceful exercise also in occasional articles of a lighter, chatty type, probably there are readers still who remember the charm of his Christmas articles. Quietly humorous, quickly sympathetic, shy, and reserved, a lover of children, he grew old in a sequestered corner, known to few, but by that few genuinely respected and admired. He died at Dulwich, Nov. 21, in his 97th year.

The interment was at New Gravel Pit Chapel, Hackney, the Rev. H. Rawlings officiating.

THE CHILDREN'S COLUMN.

ENGLISH ARTISTS: IV.—TURNER.

LONGFELLOW once wrote these words:—

"Nature, the old nurse, took
The child upon her knee,
Saying 'Here is a story book
Thy father has written for thee.
Come, wander with me,' she said,
'Into regions yet untrod,
And read what is still unread
In the Manuscripts of God.'"

If ever a child was led by "the old Nurse," Nature, to love the works of God, and if ever an artist was gifted with the power to paint what he saw of those wonderful works, and to paint them so that we too should love the glories of sunshine and shower, of cloud and storm, that man was Turner, the landscape painter.

Great artists in earlier times painted landscapes too; look at Perugino's celebrated "blue" picture at the National Gallery, with its lovely distances and calm skies; and at the paintings of Titian, first of Venetian colourists; but you will see that these men and others contemporary with them, painted only fine weather, golden sunlight, and clear skies. Then go to look at Turner's pictures; you will see sunshine illuminating white mists, masses of cloud, effects of rain and snow storms, and soft hazy distances into which you feel sure you could wander far away. And Turner "wandered away" as soon as he was old enough to take walking tours through the country, carrying all he needed in a bundle at the end of his stick, sketching here and there as he went, and observing closely all that might serve him for his pictures.

Joseph Mallord William Turner, the great genius of English landscape painting, was the only child of a barber who lived near Covent-garden. He was born in 1775, and unhappily, for him, grew up without the wise care and tender guidance of a mother, though his father devoted himself as far as he was able to the solitary boy's education.

In a portrait of Turner, when about six years old, he is described as "a cheerful, nice looking child, with chestnut hair and blue eyes." There are scarcely any tales of his childhood, or of his having shown any remarkable artistic talent at an early age. The first time we hear of his drawing is when he was about seven. His father had taken him to the house of one of his customers, and the child, waiting whilst the barber pursued his calling, was much attracted by a coat of arms engraved on a silver salver. On returning home he drew two rampant lions in imitation of those he had seen, and the father appears to have decided at once that painting would be his son's profession. Turner is also reported to have drawn cocks and hens with a piece of chalk on a wall, when very young, and to have tinted some engravings with water colours for a man who gave him fourpence a picture. At another time he made little drawings, copied from engravings, and tinted them with his colours, and the father sold them in his shop for a shilling each.

Turner was not what we should now call well educated. He wrote and spelt incorrectly all his life; but his mind was set on one purpose, namely, to become a landscape painter, and as a means to this end he used

his natural gifts of memory and observation, gathering up all that was useful for his art, and paying little attention to the studies which did not interest him. He worked under several masters before being sent to the Royal Academy Schools as a student, and one teacher of geometrical perspective sent him back to his father, saying he was too dull to learn and would never get on!

Through his years of studentship at the Royal Academy he continued to help towards keeping himself by colouring prints for engravers, washing in backgrounds for architects' designs, and by selling his own sketches amongst his father's customers. By the time he was five or six and twenty he was becoming well known as an artist. His whole life was spent in following the profession that was so dear to him, and he left more than twenty thousand pictures, and drawings, many of which belong to the nation.

Turner never married, but remained devoted to his father, who lived with him until his death in 1830. It is pleasant to remember that with increasing fame and prosperity the son never neglected the father, who through years of a hard-working and somewhat saddened life had done all in his power to help the boy who was his one joy and pride.

That Turner stands as the first and greatest of landscape painters is acknowledged by all lovers of art. The way to understand the wonderful beauty of his pictures is to see them again and again. We can only mention here four of the oil paintings in the "Turner" room at the National Gallery.

"Agrippina landing with the ashes of Germanicus," is one of the most marvellous pictures ever painted. The longer we look at it the more it seems to shimmer and glow with transparent light. The pale blue of the sky is partly covered with light clouds; the distant buildings, from the effect of sunlight, appear to be bathed in pale yellow and rosy tints; the reflections in the river are deep red and purple. Over the foreground on the right hand side of the painting, and through the arches of the bridge, are trails of blue-grey mist; and over all the scene is that luminous haze that only Turner could paint.

"Rain, Steam, and Speed." In this picture a train is rushing forward out of the mist and storm. It is travelling over a bridge at the moment when a sudden shower of rain on a bright day blots out the landscape and fills the air with hissing white drops, just as one may often see it when taking a journey. Turner is the only artist who not only could see and paint the effect of the rain, but who transformed even the heavy lumbering train into something mysterious and beautiful.

In "The Burial of Wilkie" a tall dark ship is slowly and majestically moving along on a still, cool sea. The water is so smooth that the ship is reflected in it as if sailing on an unruffled lake.

In the "Chichester Canal" the perspective is so perfect that it seems as if one could really travel along that quiet waterway towards the sunset. Far away, in the distance, is a ship, and there is nothing to disturb the serenity and peace of this beautiful picture of a closing day.

KATHARINE F. LAWFORD.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, DECEMBER 7, 1907.

IDEALISM AND RELIGION.

IN the current number of the *Contemporary Review*, Professor HENRY JONES concludes his vigorous reply to the criticisms of Mr. L. T. HOBBHOUSE on the subject of "Idealism and Politics," and incidentally describes the general position, as to morals and religion, of the Idealism for which he pleads with so much ardour.

"This form of Idealism," he declares, "is a strenuous and uncompromising Monism. It would derive all things from a spiritual principle. Nevertheless, it appears to be compacted together of elements ordinarily regarded as irreconcilable. It is distinguished from all other systems of philosophy by the resistance it offers to the suppression of opposition: it would maintain contraries in all their right, and seeks to reconcile them. In all that it attempts to do it would show that differences are as original and significant as unity. Hence, it repudiates the starting point, and rejects the whole process and method of other theories. It will begin neither from an atomic hypothesis—whether these be 'atoms,' or monads, or 'persons'—nor from its opposite. Neither particulars nor universals, neither the One nor the Many will serve its purpose. Its starting point, as well as its final goal, is the conception of 'system,' that is to say, of Unity of differences, or a One in the Many."

There is a certain fascination for an ordinary mind, innocent of the logic and the language of the Schools, in attempting to understand what is meant by such a statement as this. How it works out in the field of practical politics we may see from the close of the article, which contains a noble tribute to the teaching and influence of T. H. Green; and in Professor JONES's exposition of the way in which this Idealism harmonises what is generally regarded as the conflict between Individualism and Socialism. "Idealism," he says, "is content neither with public order not with private freedom; it will neither make the State subordinate to the individual, nor the individual to the State; it is neither Socialism nor Indi-

vidualism. Yet it will curtail none of the rights of either. It will even make the evolution of the one depend upon the evolution of the other, and, in its account of progress, deepen the significance of both the State and the individual." And in a further passage we read: "The *a priori* fear of Individualism passes away, like the *a priori* fear of Socialism. We should not deem it necessary to abolish private property, or to limit individual enterprise, or to abolish competition, or otherwise to turn the citizens of the ideal State into blameless sheep, fed, herded, and shorn by a power not themselves, and not making for righteousness. We can give the individual a firmer standing in the State, place better industrial weapons in his hands, if he can wield them, bid him contend to the uttermost, and expect thereby a stronger State with stronger, freer, and therefore more loyal citizens. . . . The best State is that which both does most for the individual and enables him to do most for himself. The most free individual and the best servant of himself is the man who, whether as capitalist or labourer, as lord or peasant, as theoretical thinker or merchant prince, contributes most of the article he happens to produce, and thereby best meets the wants of his neighbours and best uses his station to serve the State."

The essential fact in all this teaching is that the whole of life is interpreted in terms of "spirit." Idealism is indeed only a theory "at best only in process of being proved." It is "a principle of research in knowledge, and of reform in private and public conduct. Idealism would follow the self-articulation of spirit in the history of beliefs and institutions." "Its task is only begun. It is no complete theory." But it is found to work, and to give confidence to men in all the higher aspects of life. It helps a man "to understand himself, and make of his world a home in which his intelligence may find some order and peace."

It is here that we are brought to question most closely what is actually meant by "the One in the Many" of this Idealism.

"God is immanent in the universe," says Professor JONES, "the very substance and truth of all finite being; and yet finite being is all the more real and independent on that account. Idealism would maintain both religion and morality in all their rights. It trusts both the goodness and the power of God to the full, and will have nothing anywhere go wrong in the long run; and yet, knowing the evil of man's heart and how finitude infects his world, there is nothing that has not to be set right. Nay, Idealism plants its contradictions at the heart of both religion and morality. Religion, it holds, implies that the ideal, its God, is eternally real, and at the same time that the consciousness of

God has to be realised in the human spirit, and that God Himself is present in the process. Morality, it maintains, postulates a good that is absolute, an ideal which alone is in the full sense real; and yet it represents the good as in course of being attained, real only while in process, and the process as endless." Is it true, the plain man asks, that amid such contradictions the human mind does actually find order and peace? Is there here that in which he can rest, as in the Eternal, and from the centre of that rest have a confident strength to be doing the will of the Eternal?

The crux, as it seems to us, is in the words: *Religion implies that the ideal, its God, is eternally real, and at the same time that the consciousness of God has to be realised in the human spirit.* Does that mean that the Idealist's God is simply "the ideal," an abstract goodness which we in our unfolding experience of life conceive and aspire after, and that apart from our personal experience it has no subsistence in the One Eternal Source of all? And is all the consciousness of God there is that which is realised in the human spirit; so that to speak of God's consciousness apart from our human consciousness would be to use words answering to no reality? It is, perhaps, the failure to grasp the whole of Professor JONES's meaning which renders such questions possible, but that is how much of the idealist language about religion affects us.

Certainly, it appears to us that the only assured peace which men can find in religion is in the conviction that their own spiritual experience, as finite beings, in process of growth, implies that the "One in the Many" is also the One over all, "God blessed for ever"; and that He is not only immanent in His world, in all those inspiring ways which Professor JONES so eloquently describes, but transcendent also. It is for us that goodness is for ever in process, faced by evil to be overcome; and because we know what that means, and are absolutely sure that the good must triumph, we have that deep conviction: "God's in His heaven; all's right with the world." We have it only when we are in the battle, making it all right, just where we are. But in the very fact of that experience there comes to us also the triumphant conviction that we are with that Other, the One who is Eternal Goodness, that God is real, that there is over all the storm and conflict an ineffable peace, out of the heart of which, overflowing with love and joy, comes to us the Power, which makes for righteousness. In His strength we are strong and confident and calm. Ours is a peace which cannot be destroyed, even when we realise what is meant by the agony of the cross. We are in our Father's hands, and with all humility and joy can make our lives a prayer that His will may be done.

BOSTON INTERNATIONAL CONGRESS.

THE RELATION OF CHRISTIANITY TO RELIGION.

BY THE REV. C. J. STREET, M.A., LL.B.

TIME was, and that not so long ago, when a title such as I have announced would have been hailed with derision by most Christian people.

I can well remember when it was the fashion to classify "religions," as they were called, into "true" and "false," Christianity being regarded as the only true religion, and all the rest as false. The contemptuous pity then expressed for the "heathen" was offensive and ungenerous, utterly unworthy of the spirit shown by the Master and the best of his apostles in dealing with the religious susceptibilities of people who thought not quite as they did. The rebuke to the impetuous Sons of Thunder who wished to call down fire from heaven to consume the unfriendly Samaritans, and tried to stop the good work of casting out evil spirits because it was being done by one who "followeth not with us," needed frequent repetition in those days—and it is not wholly unneeded now—"Forbid him not; for he that is not against you is for you." "Ye judge after the flesh; I judge no man." The narrowness of Peter, before his soul was awakened, found many imitators, but not the catholic spirit of the enlightened Peter who had gained grace to say: "God hath showed me that I should not call any man common or unclean. Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him." And the broad-minded oration of the Apostle to the Gentiles on Mars Hill might never have been spoken, so far as the effect on the average Christian conscience was concerned—"God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands as though He needed anything, seeing He Himself giveth to all life and breath and all things; and He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us; for in Him we live and move and have our being; as certain of your own poets have said, For we are also His offspring."

But the days of that old and objectionable narrowness and spiritual conceit (which is the worst of all conceits) are past—gone, I trust, for ever from intelligent Christianity; and there is better promise to-day of a return to the pure and unadulterated gospel of Jesus Christ than in any of the generations gone by. All that is good and true in the "New Theology" is old as Christianity itself, and what is mistaken and foolish will pass away like all kindred errors have done. But meanwhile, let us welcome every bold and earnest prophet, however we may differ from some of his teaching, so long as he proclaims the Immanent God, and helps to make humanity conscious of its essential divinity.

A Christianity like that of Jesus so abounds in charity and sympathetic understanding of the greatness of truth and the varied wants of human hearts that no admonition as to tolerance is necessary. The more clearly we know, the less we shall criticise, and the deeper will be our understanding. But a narrower Christianity sometimes meets with a deserved, if gentle, rebuke from one whom it may regard as a Sceptic or Agnostic—as when, *e.g.*, Mr. John Morley writes:—

"Tolerance is far more than the abandonment of civil usurpations over conscience. It is a lesson often needed quite as much in the hearts of a minority as of a majority. Tolerance means reverence for all the possibilities of Truth; it means acknowledgment that she dwells in diverse mansions, and wears vesture of many colours, and speaks in strange tongues; it means frank respect for freedom of indwelling conscience against mechanic forms, official conventions, social force; it means the charity that is greater than even faith and hope."

What is it that has made such a sweeping change in the bearing of the thoughtful portion of the Christian Church toward the non-Christian manifestations of the religious spirit? Many causes have undoubtedly contributed to this cheering and satisfactory result. There has been much natural growth and development from within. The essential spirit of Christianity has asserted itself as against all denominationalisms and ecclesiasticisms and made thinking men understand that all humanity is one, and that the Father is always seeking His children in order that He may save them. But the chief factor making for this better state of things has been the wealth of new knowledge about the faith of other peoples which has been poured upon us—knowledge whose credentials are unimpeachable, coming as it does from close study given by sympathetic and scholarly minds, dealing with facts in a purely scientific spirit, and anxious only to ascertain and announce the truth. For the first time it has been possible, and is now being generally found by thoughtful students to be desirable, to apply scientific methods and tests to the problems of religious phenomena as they are presented in countless phases and forms all the world over. Thus has grown up the science of Comparative Religion, and it has become practicable, and most interesting and illuminating, to study the various manifestations of the religious spirit together, enabling us to judge as never before of the degrees of merit in the different systems of faith which humanity has upreared, and to discern an underlying unity which the dust of the strife of sectarians has hitherto obscured.

One thing has been made perfectly clear by this new knowledge and the scientific application of it—viz., that Christianity is one thing, and Religion is something larger and more comprehensive. It is no longer possible for the thoughtful man, however devout a Christian he may be, to say or to think that the terms "Christianity" and "Religion" are synonymous and co-extensive. He cannot refuse to see that much precious Religion exists outside of the Christian circle of influence. He cannot any longer divide "religions" into

"true" and "false," for he sees that there is and must be truth in all. He cannot even speak, except carelessly, of "religions" at all, for he has learnt the great and liberalising truth that Religion is One, though its manifestations and expressions are full of variety. He has come to see that the Church of God is greater than all the Churches, stands high above their dogmatisms and half-truths, comprehends them all in spite of their arbitrary dividing lines, and even includes multitudes whom they have ignored or cast out.

The Church which is truly Catholic comprehends every earnest worshipper, and excludes no manifestation of reverence, whatever intellectual shape it may assume. The spirit of the Living God can never be restrained within ecclesiastical demarcations; wherever the human spirit reaches out in aspiration and devoutness a ready response of the Divine Nature is found.

I find it easier to define Christianity to my own satisfaction than to define Religion, which is, perhaps, natural. It is the larger truths that are hardest to summarise in a phrase. The nearer they approach infinity the less possible is it for them to be defined. Christianity is a particular manifestation of the religious spirit which is common to all mankind. It may be simply and fairly defined, I think, as "the religion of Jesus."

But when it comes to defining Religion, the real difficulty begins. How many books have I opened in hope for guidance in this matter, only to turn away unsatisfied and disappointed! How many great teachers to whom one looks with affection or reverence, have failed completely in this respect! Religion is "those perceptions of the Infinite which are able to influence the moral character of man," says Max Müller. According to Frances Power Cobbe, it is "the sense of absolute dependence, united with the sense of absolute moral allegiance; the Being on whom we depend being recognised as possessing the Right to claim, as well as the Power to enforce, our absolute obedience." "By Religion," says Martineau, "I understand the belief and worship of Supreme Mind and Will, directing the Universe, and holding moral relations with life." "The religious element first manifests itself in our consciousness by a feeling of need, of want; in one word, by a sense of dependence," says Theodore Parker, who, at the outset of his ministry, wrote: "I determined to preach nothing as Religion which I had not experienced inwardly and made my own, knowing it by heart." "Religion," says Professor Flint, "is man's communion with what he believes to be a god or gods; his sense of relationship to and dependence on a higher and mysterious agency, with all the thoughts, emotions, and actions which proceed therefrom." Count D'Alviella defines it as "the conception man forms of his relations with the superhuman and mysterious powers on which he believes himself to depend." "Religion," says Bishop Creighton, "means the knowledge of our destiny and of the means of fulfilling it." Professor Bradley, in his Gifford Lectures last February, said: "It is an attitude or activity of the whole soul or personality, containing a mode of belief

about God and about the self and the world in our relation to Him, a mode of feeling concerning Him, a direction of the will towards Him, or a union of the will with His will—no one of these alone or merely side by side with the others.” “Religion,” says Dr. Minot Savage, “is the search for the secret of life.”

None of these definitions satisfy me. My own statement of the case usually is that Religion is the reaching out of man's spirit to God, the connecting link between earth and heaven. But I realise the inadequacy of the definition. The one which really commends itself to me as the most poetical and beautiful is that given at the very end of H. Fielding Hall's remarkable book, “The Hearts of Men”—“Religion is the music of the Infinite echoed from the hearts of men.”

The fact of man's religious tendency is a necessary corollary of his divine origin; the method and extent of its development depend chiefly on nationality and age. The American, like the Englishman, is born to be a Christian, the Turk or Arab to be a Mohammedan, the Burmese to be a Buddhist. Parsee and Jew, Brahman and Shintoist, are such because their conditions have made them what they are. But each expresses religion in his own way; and, whatever his form of faith, his fervour and zeal, his sincerity and devoutness are equally manifest. A man's religion is his most priceless possession. There is nothing he will not sacrifice for it when it has got a real hold of him. There is a strong enthusiasm felt somewhere for every form of religion; and the strange thing is that the enthusiasm of one phase of it usually scorns the enthusiasm of every other.

All religion comes to meet a deep human need; it springs from the foundations of the heart, and wells up in strong waves of feeling. When religious susceptibilities are touched, all is emotion—a sufficient warning that Reason alone, invaluable gift of God as it is, is not enough to meet human needs. Religion may be divorced from Reason—and, alas! it often is; but unspeakably beautiful is the perfect combination and harmony of Reason and Emotion, blending in perfect expression of the deepest wants of the soul. Faiths are built up from feeling, but they need to be guided and controlled by intelligence before they can stand the test of true worth. There is no such stimulus to life as Religion. It intensifies a man's power over himself and over others. It transforms and dignifies the whole nature.

It is clear gain when our minds are sufficiently broadened to enable us to realise that no religion is false, however inadequate it may seem to us; that no idolatry in itself is wicked, but simply an incomplete and childish attempt to express the worshipping spirit; that no doctrine of theology is untrue—merely an imperfect guess at the truth. Our own favourite doctrines are nothing more; and never a man was born who knew, or could know, the whole truth of God. Some of our worship is perchance idolatry too; certainly it would seem so to men who approach God in other ways. The religion which we love with all our hearts appears to earnest and thoughtful men, born and reared under other influences, to be

pernicious and fatally false; yet we know that it is not so, any more than their own faith is without beauty and truth to support it. “Every religion,” says Max Müller, “even the most imperfect and degraded, has something that ought to be sacred to us; for there is in all religions a secret yearning after the true, though unknown, God. Whether we see the Papuan squatting in dumb meditation before his fetish, or whether we listen to Ferdushi exclaiming: ‘The height and the depth of the whole world have their centre in Thee, O my God; I do not know Thee what Thou art, but I know that Thou art what Thou alone canst be,’ we ought to feel that the place whereon we stand is holy ground.”

It is simply a question of degree between one form of faith and another, between one phase of religion and another, and each must stand the fair test of comparison. Jesus must be measured with the founders of other world-systems; our Bible must take its place beside the other Bibles of the world; the best will plead its own cause. No thunder-voice from Sinai is necessary to proclaim “This is the Word of God”; if it is a divine word, it will speak for itself and make its influence felt. No mighty miracle is needed to proclaim the divine appointment and commission of the prophet: his preaching will make it plain. The Saviour of the world requires no herald angels; he will save—the best proof of his divine warrant.

Only in full and open comparison with other faiths will the beauty of the best appear. Whosoever is convinced of the supreme dignity of his own Lord and Master need fear no rivalry with any other; rather will he court comparison. Indeed, between the founders and leaders of faith there would and could be no rivalry; they were each developing the best thought and life of their own age and race. The rivalry has arisen among the disciples, unable to rise to the height of their Master's spiritual teaching, and diverting attention from the things that really matter to the things that are of little moment. The true value of a Religion, or a Bible, or a Christ, will only emerge when they are honestly compared with all other claimants for our regard and veneration.

No, the conflicts and jealousies have not been among the Masters, but among the followers, who have too often been mere camp-followers. Men have wrangled about Religion, and lost hold of the religious spirit in doing so. They have eagerly cast each other out of the synagogue, and denied to the heathen and the heretic the very name of Religion; but their foolish and bigoted denials have not altered facts. There is, after all, but One Religion, and that is the upward striving of the human soul towards the Divine, whether it recognises it to be such or not. There is much unconscious religion in the world, happily. Perhaps the more unconscious it is the better; it will not be spoilt by self-laudation. The manifestations of that Divine Leading which we term Religion are innumerable, and boundless in variety.

Surely it gives us a higher view of God when we are generous (or shall we say just and sensible?) enough to realise this larger truth. Is it not glorious gain to feel that no age or race has been left without con-

tact and communion with the Most High? The vision has been proportioned to the capacity for sight; the word has been appropriate to the immediate need. James Russell Lowell most aptly expresses the great truth which the science of Comparative Religion is making clear to the world when he says:—

“God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted for their growth
And shape of mind; nor gives the realm
of truth

Into the selfish rule of one sole race.

Therefore, each form of worship that
hath swayed

The life of man, and given it to grasp

The master-key of knowledge, Reverence,

Enfolds some germs of goodness and of right;

Else, never had the eager soul, which loathes

The slothful down of pampered ignorance

Found in it even a moment's fitful rest.”

There is not less devoutness among the Brahmans or Mohammedans than we can find in our companies of Christian believers; does God think less of their worship and reverence than of ours? The Ethical Theism of the Jew is as firm and strong to-day as it was in the splendid prophets who redeemed his race from mere ceremonialism and lip-service; is it less acceptable to the Infinite Goodness than the tribute of virtue and service offered in the name of Christ? Naturally, we love our own best; we believe our own faith to be the highest possible, or we should not hold it, but we must be appreciative and sympathetic to the spiritual strivings of others who are no less sincere than we endeavour to be.

What matters it that some faiths seem still to be in their infancy or early childhood? It is a phase through which the highest and best-developed have had to pass before they attained to the glory of full-grown manhood. All religion probably began in fear, displaying itself first in a desire to placate the higher powers, to get them on the side of the worshipper rather than against him. What then? “The fear of the Lord is the beginning of wisdom,” and only the beginning. It was a child's motive that swayed the primitive worshipper, no doubt; it is often no more than a child's motive which prompts the Christian worshipper to-day. But the child will become a man, and put away childish things; and we shall not help his development by sneering at him, or chiding him, or turning him out of the worshipping assembly, or refusing to accept his tribute as religion at all. Not such was the attitude of Jesus, nor is it the right attitude for his modern disciples, who have the less excuse for narrowness because to them an ampler knowledge of God has been vouchsafed. God is revealing Himself to our generation as never before. The pity of it if we will not accept the vision and understand the majestic truth that He is, and has ever been, within the heart and life of all His humanity!

And a higher and truer view of Humanity itself comes to us when, in view of the facts presented by the study of Comparative

Religion, we come to see that Man, always and everywhere, is the child of God, dear to the Father's heart, and with a spark of heavenly fire within. All through the history of mankind there has been the Divine appeal; and gradually, with growing appreciation of its mystic meaning, has come the human response. The Divine Nature unceasingly calls to that which in rising man is akin to itself. Human Nature, very slowly and in stumbling fashion, learns its opportunity and ability, and painfully reaches up to the Divine. And so the story of the world is written, "a blundering quest for God," if you will, but not in the sense in which Mr. R. J. Campbell used the phrase; a progressive development of human power and possibility, a nearer approach to the Divine intention and will. Religion is the impelling power, the stimulus, the kindling fire. And, as F. W. Newman wisely said, "True religion wages no abstract war against any part of man, but gives to each part its due subordination or supremacy, and breathes sweetness and purity through all."

Christianity itself becomes a richer, larger, more generous thing when this more cosmopolitan view of religion is taken. The latest census of the British Empire indicates that King Edward has in Asia more than 300 millions of subjects, in America $7\frac{1}{2}$ millions, in Africa about 43 millions, in Australasia over 5 millions, and in Europe over 42 millions. Classifying these broadly as regards religious faith, there are only 58 millions of Christians in the King's dominions, as against 208 millions of Hindoos, 94 millions of Mohammedans, 12 millions of Buddhists, and 23 millions of Parsees, Jews, and others, including some very primitive manifestations of the religious spirit. That is to say, that only one in seven British subjects is Christian of any kind.

These figures may be open to some challenge, but they are not likely to be very seriously wrong, and they should give us pause for reflection. After personal contact with the cultured and devout Hindoo or Moslem, and too frequent and painful association with shallow dogmatists who take the Christian name, but seldom use their brains to think or their hearts to be charitable, it ceases to be a wonder that the contemplative Hindoo is repelled by the ignorant claims and practices of an offensive Christianity, or that the sober and honest Turk is disgusted with the unworthy Christians of the Levant. Of course, it is not the Christianity that is to blame for this unfortunate repulsion, but the shameful perversion of Christianity which is made into a constant object-lesson for them. So, we are not to judge the religion of the Koran or of the Vedas by the degenerate types often presented to us. Each form of religion must be judged by its best expression; and then it is wonderful—soul-piercing—how much alike they are in the great essentials. There is more community of thought and spirit between the best of Christianity and the best of Islam or Buddhism than between the best and worst of Christianity. There is more sympathy between the authors of "Contentio Veritatis" and the leaders of the Brahmo Samaj of India than between them and the devotees of the debased

superstition of the Greek Church. Ram-mohun Roy and Ramakrishna, Keshub Chunder Sen and Protap Chunder Mozoomdar are nearer in faith and feeling to any Liberal Christian than is the head of a Jesuit College or the Catholikos of the Armenian Church or even the humble Plymouth Brother. We must not be the deluded creatures of a name.

This comprehensiveness of view, this generosity of recognition of Religion as the human attempt to reach the Divine, will not interfere with our private interpretation of the great principles for which historic Christianity has stood, or diminish our loyalty to it in the least. But the principles will be amplified beyond our earlier thought; we shall see that our faith was greater than we knew. Do you ask, Where is the place left for Revelation? Ask, rather, where that place is not. God has always been revealing Himself to those who were able to see the marks of His presence. Has inspiration gone, do you ask? Have you not learnt that it began when man was yet in his infancy, and will remain as a growing influence through the whole of his adult life? What becomes of the Incarnation, think you? Does the Divine Indwelling in Jesus then become any the less true or significant if you also admit that God was in Buddha, and Zoroaster, and in the Bab, and that His Spirit is present to a greater or less extent in us all? Does not the larger outlook make it seem more than ever true that we are the temple of the Living God, that the Spirit of God dwelleth in us, and that the temple of God is holy, which temple we are?

Religion is no private demesne, but a public garden, wherein every man may walk freely, gather rosebuds that will not wither, and taste of fruits neither forbidden nor disappointing. Christianity, as it was in Jesus, is the choicest portion of that wonderful garden, where the sun shines brightest and the flowers smell sweetest. Yet every avenue leads to some desirable goal; every meadow attracts some straying foot; every bank has its restful invitation, every tree its meed of welcome shade. Throughout the garden the loving care and touch of the great Master Gardener are everywhere seen, and His welcome is felt by each timid visitant wherever he may wander. And the heart of every honoured and understanding guest beats responsive to that of his Master. In His name an ungrudging greeting is given to all who from the dusty highways and busy thoroughfares of worldly life find entrance into the grateful garden of the Lord.

SERVICES AT FOREST HILL.

SIR,—The L. D. U. S. contemplates a series of services at Forest Hill, commencing January 12, 1908. May we appeal, through you, to all friends of Liberal religion in that neighbourhood to put themselves in communication with either of the undersigned, with a view to a preliminary meeting or conference.

GEORGE CRITCHLEY,
18, Handen-road, Lee, S.E.
E. SAVELL HICKS,
26, Marquess-road, Canonbury.

IN THE CROW'S NEST.

IF you start from Acqua to climb the Lüer Berg, but jib at the steep bit above the little stall called Runc, your natural course is to cross the tobel on stepping-stones and follow the fairly level track north-west. This brings you before long into a long, narrow, turfy clearing, something like a green drive in Epping Chase, but much more like the secret way to Garde Perilous in the forest *Peu Rassurant*. Turn off at a certain place—I shall give you no clue to it,

lest inquisitive tourist

Hunt it, and make it a lion, and get it at last into guide-books—

and you are soon within the most romantic little dell in the wide, wide world. Once in the bluest of blue moons it is the bed of a torrent, and therefore it is wildly carved, and caved and rock-bestrewn and mossy; but when the moon is a normal colour no water can enter it, any more than the charmed punch-bowl, and therefore it is dry. If I had been Ovidius Naso I should not have housed the siesta-god in a Cimmerian cave, but in a certain deep nook of this dell. The stream has heaped great stones together to make a couch, and upholstered it with thick, soft moss, from which the instinctive ant, mindful of blue moons, holdeth aloof.

"This by the slumberous god himself is pressed,

With all his limbs relaxed in languid rest."

If you join him, you see the brightest and hottest summer sun through a thick lattice of larch boughs. The breeze sings to you through their crowns of glowing cones, the great bee drones a bass to it, millions of grasshoppers and crickets are making ado beyond the ridge. Everything whispers, "Sleep, my pretty one, sleep."

The natural preface to slumber is a newspaper. So I return *Hudibras* to my pocket, unfold a record of contemporary history, and read: "At the close of the Alpha Union meeting the Rev. R. J. Campbell called attention to the hard case of young ministers who have been driven from their pulpits for preaching the New Theology, contrary to their trust-deeds. Mr. Allanson Picton proposed the establishment of a fund for their assistance."

Whereupon "I had a dream, which was not all a dream." *Somnus* is a muddle-headed deity. His memory runs after this fashion:

"The sun's eye had a sickly glare,
The moon with age was wan;
The skeletons of nations were
Around that lonely man.
Yet beautiful and bright he stood
As born to rule the storm,
A creature not too bright and good
For human nature's daily food,
A proud though child-like form."

A mere towzled shuffle-brain is this god; and that explains what happened. For what has the Puritan hero's unwillingness to abide by his engagement to do with that of the New Theologians to abide by theirs? The things are, of course, quite different. The one had reference to a whipping, the other to the use of particular pulpits for the preaching of particular doctrines. There is really no comparison.

On a neighbouring stone sat the theo-

logical knight of the whey and orange beard,

who could not ope

His mouth but out there flew a trope ;
and face-to-face with him was his trusty
Ralpho,

"Whose knowledge was not far behind
The Knight's, but of another kind,
And he another way came by 't :
Some call it *gifts*, and some *new-light*."

Close behind this interesting pair stood
a figure in a Geneva gown, engaged in
animated talk with the Secretary of State
for India. Each of them had a book in
his left hand, and occasionally thumped it
with his right. The one volume was
lettered, so far as I could see, "...
Theology," the other "An Essay on
Compr..." The worst of it was that,
with two conversations going on at
once, I could only catch ill-assorted scraps
of each, oddly and irrelevantly intermixed.

"My point," the Secretary was saying,
"is an ethical one. I do not object to your
views—that is, I do not object to your
holding them and preaching them ; but I
do object to your doing so in defiance of a
signed pledge to the contrary. You have
not yet resigned your pulpit. Is it, or is it
not, held on a Westminster Confession
tenure ?"

Unfortunately, Ralpho raised his voice
in this place, so that the first part of the
Geneva gown's reply was lost. Quoth the
squire :

"But saints whom oaths and vows oblige
Know little of their privilege.
Some to the glory of the Lord
Perjured themselves, and broke their
word :

And this the constant rule and practice
Of all our late apostles' acts is.
Was not the cause at first begun
With perjury, and carried on ?"

Here Geneva waxed emphatic, and I was
able to follow his words. "The doctrines
of the Westminster Confession are horrible
—horrible ! I tell you, sir, I detest them.
When I signed—merely as a formality : it
was a necessary legal condition towards
the acceptance of my pulpit—when I
signed a declaration of assent to such
doctrines, you do not suppose that I really
did assent ? We do not sign in a literal
sense, I assure you."

The tones of Ralpho became pre-
dominant again, and his remarks were as
unpleasant as before :

"That saints may claim a dispensation
To swear and forswear on occasion
I doubt not but it will appear
With pregnant light. The point is clear.
Oaths are but words, and words but
wind,

Too feeble instruments to bind.
It follows, though the thing be forgery
And false, th' affirm, it is no perjury,
But a mere ceremony, and a breach
Of nothing but a form of speech."

The Knight's reply was so much inter-
rupted by the Secretary's simultaneous
utterances that I only caught a few stray
phrases of it, such as—

"All this is true,

Yet 'tis not fit that all men knew ;"
and—

"Such as the learned Jesuits use,"
before Mr. Secretary's voice overpowered
it :

"This doctrine of mental reserve is a

dangerous weapon. It means, in plain
words, that your signature to a definite
undertaking is never binding if at the
moment of signing you do not intend to
keep it. Where is there any logical limit
to its application ? A blank atheist may
be archbishop, a rank traitor may take an
oath of allegiance ; no business man need
dream of keeping his part in a bad bargain
—if only he signed it in a non-literal sense."

"Pardon me," said Geneva, "an
ordinary civil contract is quite a different
matter. It is absolutely necessary to
social order that these should be made
legally binding."

"Just so. Business could not go on,
the whole modern money system would
break down, if that rule were relaxed.
But we were talking of ethics, not of law.
Are the ordinances of God less strict than
those of Mammon ?"

"I repeat," said Geneva, "that you
are confusing two quite different matters.
We cannot apply similar rules to the two
cases."

"Well," said the Secretary, "it seems
to plain men like me that, although we
ought at all times to speak, write, and sign
nothing but the truth, and to keep our
promises, yet ought we most chiefly so to
do when we are dealing with divine truth
and worship—"

Ralpho the irrepressible was heard
again :

"But they are weak, and little know
What free-born consciences may do.
'Tis the temptation of the devil
That makes all human actions evil ;
For saints may do the same things by
The spirit, in sincerity,
Which other men are tempted to,
And at the devil's instance do.
And yet that thing that's pious in
The one, in th' other is a sin.
Is't not ridiculous, and nonsense,
A saint should be a slave to conscience ?"

"The real test," Geneva was now heard
to say, "is that of the public advantage.
Which is better—or, rather, which is
worse—that I should sign a declaration
of assent when in fact I do not assent,
or that I should lose my position of
advantage and the ear of the public ?"

I had not heard what Ralpho was urging
at the same time, but I did hear the
beginning of Sir Hudibras' reply :

"These reasons may perhaps look oddly
To the wicked, though they evince the
godly—"

The thump of a larch-cone on my pillow
of moss startled me, and I was alone. I
heard the voice of a bumble-bee, instead
of the knight's that wooed the widow.
Of those duetting rooks, which played
Geneva gown, and which was the Secretary
bird ? As for Ralpho, I looked round in
vain for his representative. His voice was
indeed too harsh for a woodland sound.
Is it possible that I could have been— ?
An unpleasant idea ; but I deserve it for
confusing, even in a dream, the Puritans
of the Commonwealth with the New
Theologians of to-day.

Fuldera.

E. W. LUMMIS.

[On the serious side of this amusing
piece of per-iffage we ought to say that
in our friend's dream the minister of the
City Temple is hardly represented in a
fair light. We do not believe that he
has ever been called upon to sign or

signify in any way assent to the doc-
trines of the Westminster Confession as
a condition of his acceptance of the
pulpit, but, on the contrary, in the
frankest way disavowed responsibility or
its terms. At the same time, the exist-
ence of that strictly doctrinal trust, to
which neither minister nor people can
really conform, is an extremely awkward
fact, and to the unbiassed conscience it
appears to involve a moral situation
which should be felt to be intolerable.
It appears to us that in all such cases,
where there is a creed-bound church, and
a people who really believe in spiritual
freedom, they or their trustees ought to
go to Parliament for relief.—ED. INQ.]

CORRESPONDENCE.

[The Editor is not responsible for the opinions
expressed by correspondents. LETTERS CANNOT
BE INSERTED WITHOUT THE WRITER'S NAME, and
all private information should be accompanied by
the name and address of the senders.]

OUR CHURCHES AND THEIR WORK.

SIR,—Mr. Vaughan will do well to guard
against the dangers of the *argumentum
a silentio*. In my previous letter I had no
intention of discussing the large question
which he introduced at Northampton.
I merely wished to correct what, to me,
seemed, and, I must add, still seems,
an unjust impression conveyed by his
references to the British and Foreign
Unitarian Association and the National
Conference.

In the generous fervour of his enthusiasm
—which we must all respect—Mr. Vaughan
is less accurate than might be desired in
stating a view with which he is unable
to sympathise. He speaks of "*the Con-
ference ideal of bare freedom*," of "*the
abstract chimera of bare freedom without
positive aims*," of "*the negative freedom
ideal*" (the Italics are mine). Where
did he find these phrases ? I, at any rate,
repudiate them as heartily as he himself
does, nor do I feel the least concern for a
freedom which is not a living principle
of both thought and life.

Mr. Vaughan says, "I question the truth
of the Conference letter." Well, that is
plain, not to say, blunt, speaking ; but
perhaps it is less serious than it looks.
For Mr. Vaughan uses words in a sense of
his own. I quite agree with him that
"doctrine is the necessary intellectual
form of religion," that all religion implies
belief of some kind. But in the ordinary
use of language, there is a wide difference
between "belief" and "creed." Belief
of some kind is essential to religion : creeds
have generally been the foes to religions.
The Fellows of the Royal Society, by the
very fact of being such, declare their belief
in science ; but they would indignantly
reject the statement that they have a creed.

Again, it is perfectly true that for us, as
for others, there must be sympathy and
agreement about fundamentals among
people who are to unite with advantage
for religious worship and work. But in
practice it makes all the difference whether,
on the one hand, the amount and kind of
this agreement is defined, and, as it were,
imposed *ab extra*, or, on the other, is left
to each member to settle for himself. I
have always understood that it was the

great and distinctive privilege of our churches that they are free from all tests except those which each member applies for and to himself. If a minister changes his convictions and so gets out of harmony with his people, he naturally leaves them, without any just feeling of grievance, though there may be regret on both sides: if, on the other hand, his people are in sympathy with him in his change, their relation remains undisturbed. In this way, gradual, but in the aggregate, substantial modifications of opinion have taken place in our congregations without trouble, even within my own recollection. The same process, operating over a much longer period, accounts for the spiritual affinity, with profound theological differences, between Baxter and Martineau.

Mr. Vaughan will not allow that there is room for difference of opinion as to the relative value of "protest" with regard to doctrines which we reject. Protest, he says, "is a poisonous delusion which blights all our missionary efforts." Whether poisonous or not, it is pretty ancient. Mr. Vaughan appeals to "the missionary method of our Master." What about the warning against "the leaven of the Pharisees and Sadducees," and the something more than warning and protest in Matt. xxiii., &c.? St. Paul is generally looked upon as a missionary of importance, but an expurgated edition of his epistles, in which references to those of the circumcision and other opponents were cut out, would be more curious than enlightening. Mr. Vaughan quotes a characteristic passage from Dr. Martineau: "We should turn our attention not to orthodoxy, which has a faith and is satisfied with it, but to indifference, and unbelief, and sin, which have it not, and are satisfied without it. On these we should make aggression in the power of a positive religion." Most true, and admirably put. This was written in 1838. But in 1839 Martineau himself was in the thick of the famous Liverpool controversy, his contributions to which were, I need hardly say, remarkable alike for dignity of temper and keenness of intellect, suffused throughout with deep devotion to truth and the God of truth. Here are the subjects of his lectures: "The Bible: what it is, and what it is not"; "The proposition 'that Christ is God' proved to be false from the Jewish and the Christian Scriptures"; "The Scheme of Vicarious Redemption inconsistent with itself, and with the Christian idea of Salvation"; "Christianity without Priest and without Ritual"; "The Christian View of Moral Evil." The element of "protest" suggested by these titles, is by no means wanting in the lectures themselves. The task was, probably, far from congenial, but this only makes more significant the fact that, whether one likes it or not, protest has its place and use. It is difficult to imagine an advocate of Free Trade keeping silence about the evils of Protection, or a Temperance lecturer saying nothing about drunkenness, or a Peace missionary passing by the horrors of war, or an expounder of Immanence forgetting all about the rival doctrine. I do not know what may be the order of things when the Idealists' "Higher Unity" is realised, and what Carlyle called "The Heaven and Hell

perpetual Amalgamation Society" is established. But in our present world of relativity, of mingled good and ill, true and false, protest must remain something else than "a poisonous delusion," though, of course, it is always of far less importance (and here I am glad to agree with Mr. Vaughan) than constructive, positive teaching. The question is chiefly one of proportion and emphasis, of tone and temper.

JAMES HARWOOD.

December 3, 1907.

SIR,—Mr. Vaughan's vigorous address at Northampton and his recent letter in THE INQUIRER must have impressed all your readers with a sense of enthusiasm and sincerity. The criticisms of an idealist are always useful, but they are almost always a little unfair to those who are working quietly along old established lines.

The British and Foreign Unitarian Association does not exist merely to protest against theological errors. It exists to promote certain definite theological affirmations. Anyone who knows something of the work done by its committee and secretary must be impressed by the energy and ability with which that work is done. Whatever our views as to the name Unitarian or the danger of a society of private subscribers supporting our weaker churches, we gain nothing by ignoring the value and character of its work. Further, I cannot agree that mere protest "is a poisonous delusion which blights all our missionary efforts."

Protest against immorality is often necessary, and right as a first step. We have to protest, e.g., against iniquities on the Congo, against extravagant expenditure on armaments, or against any extension of the powers of vivisection. If protest has its place in moral affairs, it cannot be ruled out as poisonous in theological matters. When a speaker in the Van Mission meets with men who believe in eternal punishment or in a gross form of the Atonement, he is quite justified in protesting strongly against it, uniting with the protest his own positive faith in God and his own thought of Christ. The word Protestant stands for a great moral movement in history, and we are not making for righteousness or clearness of thought, if we try to bring it into derision.

As for the Conference ideal of a union of churches based on freedom, there is nothing in the least inconsistent in it with Mr. Vaughan's desire "to concentrate on the world and its pathetic tragic indifferences." There are some men among us better fitted for appealing to the multitudes outside the churches, there are others who are better fitted for ministering to the needs of an established congregation. There is room for both in the Conference. By all means let some of our ministers go out to those who have given up the habit of public worship, preach the Gospel to them in public halls and on village greens, but this need not involve any belittling of the importance of ordinary congregational work and worship. It is a great mistake to despise our church worship with its simple pieties and quiet ways and small congregations.

I may misunderstand Mr. Vaughan, in thinking that he makes light of the present work and opportunities of our free

churches. But there seems to me a real danger in such discontent as he expresses that in striving for something more we may be blind to what we have. I do not believe that, even in our present too unorganised condition, we are threatened with annihilation. Whatever weaknesses we have are due much more to ourselves and our congregations than to want of organisation. The Congregationalists are not much more organised than ourselves, and they certainly show no want of life and power. We need more fellowship, but it must be a fellowship of free ministers and free congregations. It is because I think the Conference is working for a closer fellowship based upon freedom that I desire to support it in its efforts.

H. GOW.

[We must afford Mr. Vaughan space for some further reply in this correspondence, should he desire it, next week, but it will be well to postpone any further expressions of opinion until after Christmas, when we propose to arrange for a full discussion of the position and aims of our churches.—ED. INQ.]

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEALS.

London Domestic Mission: Bell-street, Edgware-road.—The Rev. R. P. Farley, the recently appointed missionary at Bell-street, writes:—"May I, through your columns, make the usual public appeal on behalf of Bell-street Mission for support to the Poor's Purse and Christmas funds? We appear to be threatened with a winter of exceptional distress, and even now unemployment is painfully rife in this district, so that there has been, and will be, a heavy drain on the Poor's Purse. We should also be glad of gifts of clothing, and of dispensary, surgical aid, and hospital notes. This year we are starting a food cupboard (similar to that already existing at Mansford-street), and should be pleased to receive contributions of groceries, &c., and of articles of food which will keep. We should be very grateful if all who have so generously helped us on former occasions would repeat their donations; and if others who have not yet done so could see their way to assist the deserving objects for which I plead. All contributions, whether in money or otherwise, should be forwarded to the Rev. R. P. Farley, Domestic Mission, Bell-street, Edgware-road, by whom they will be thankfully acknowledged."

London Domestic Mission: George's-row.—The Rev. F. Summers writes:—"Would you allow me to appeal to kind friends for special assistance at this period of the year? In a very poor and over-crowded neighbourhood, I am anxious to render what help I can. Not only those out of work, but the aged, the sick, and the young need sympathy and cheer. I should be glad, therefore, of gifts for the Poor's Purse, of new or cast-off garments, boots, &c., and of books and toys. In addition to kind friends who have helped me before, will new friends also give me this welcome aid? Letters may be sent to 4, Durlay-road, Stamford-hill, London, N., and parcels, preferably, to the Domestic Mission, George's-row, St. Lukes, E.C."

Manchester Domestic Mission: Willert-street, Collyhurst.—The Rev. J. W. Bishop writes:—"Friends have for many years helped to make Christmastide brighter for the children and poor folk of this district. May I ask through your valuable paper for a continuance of this assistance? It has been our custom to gather our 500 scholars and give them tea on Christmas Day, to provide an entertainment, and distribute warm garments, books, and toys; also to provide more than 100 very poor

people with a Christmas dinner in their own homes. This year we are hoping for sufficient help to enlarge the dinner list, as our larger premises have been the means of bringing a greater number claiming our care. I would call the attention of friends to the fact that as a consequence of this larger number our slender Poor's Purse and other resources have been strained to the utmost. Money, clothing, books, and toys will be gladly received by J. W. Bishop. Please address parcels to the Mission House, Willert-street, and letters to 156, Smedley-road, Cheetham, Manchester."

Bury.—The Bank-street Calendar for December records a dedication and reception service held in the chapel on Sunday evening, November 10, when twenty-seven young people were welcomed by the Rev. E. D. Priestley Evans into the membership of the church. The form of service for such an occasion, compiled by Mr. Evans two years ago for the welcome service held in connection with the Sunday-school Centenary Celebrations, was used. He conducted the service throughout, and gave an address on "Life more Abundant." To each he gave the right hand of fellowship, the whole congregation standing meanwhile as a sign of their sympathy. Each new member received a printed card commemorating the event before returning to their seats. At the close of the dedication service a communion service was held, when about sixty members and friends remained to join the newly received members.

Chesterfield.—The Elder-yard congregation have recently painted and redecorated their chapel and school buildings, and have also erected a new vestry for the choir at a total expense of £160. On Nov. 17 the Rev. Ambrose Bennett preached the annual Sunday-school sermons, and on the following Monday evening the ladies of the congregation gave their annual tea and entertainment on behalf of the school funds. The small sale of work held last month realised £26 16s. 6d.

Evesham.—The second of a special series of monthly services, such as were held with so much success last winter, was held on Sunday, when the Rev. G. L. Phelps gave the first of four addresses on "Our Faith," the subject being "The Fatherhood of God." Special music is a welcome feature of these services.

Leeds: Hunslet.—The congregation held their triennial bazaar on Nov. 27, 28, and 30. Sir John Ward opened the proceedings on the first day. The Rev. Chas. Hargrove presided, and prayer was offered by the Rev. Francis Wrigley, of Salem Congregational Church. On the second day Miss Kitson, of Burley Hill, performed the opening ceremony, the Rev. H. McLachlan, minister of the church, being in the chair, and the Rev. F. P. Argall (United Methodists) conducting the devotions. On the third day Master Geoffrey Dufton was the opener, and Mr. John Thornton was chairman. The Rev. W. R. Shanks, of Holbeck, offered prayer, and the members of the Junior Singing Class sang suitable selections. The attendances were very good throughout. The total receipts were £220, a sum far exceeding the amount raised on previous occasions. Since the settlement of Mr. McLachlan at Hunslet, more than a year ago, there have been many encouraging signs of prosperity there.

Liverpool Sunday School Society.—By the invitation of the Ullet-road Sunday-school teachers, over 100 members and friends met in the Church Hall on Thursday evening, November 28, and were most hospitably entertained. The president (the Rev. J. Morley Mills), in his opening remarks, welcomed the Revs. M. R. Scott (Southport) and Bellamy Higham (St. Helen's) as new members of the Society, and announced that the jubilee of the Society was to be celebrated in January next. Then followed short addresses by the Revs. J. Crowther Hirst, H. D. Roberts, and M. R. Scott, and Mrs. Haigh, all of whom gave most interesting accounts of their visits to American schools at the time of the Boston Conference.

London: Euston Theatre Services.—A feature of last Sunday evening's service was an admirably rendered quartette, "God is a Spirit." It served as an beautiful prelude to the address delivered by the Rev. J. Page Hopps on "The Battle of Life, and How to Win it." Mr. Hopps said that although life was such a struggle for all, it was best that it should be a battle. It was only in the struggle that real

men and women were made. To win the battle of life was to win a noble personality. The man who had to toil hard day by day in order to keep a roof above his head, and who did so bravely and honourably, was fighting the battle of life as divinely as anyone.

Newcastle-on-Tyne.—The Rev. Alfred Hall, M.A., is to enter on his ministry at the Church of the Divine Unity on the first Sunday in February.

Trowbridge.—A special baptismal service was held at Conigre Chapel on Thursday evening, November 28, when eighteen adult members were baptized by the Rev. J. Wain by immersion. A preparation class had preceded this reception into the fellowship of the church by baptism, and on the following Sunday the new members were received by their elder brethren at the communion service, when Mr. Wain, on behalf of the church, gave them the right hand of fellowship and presented to each a copy of the rules and order of the church, on which was written a helpful passage of scripture.

West Bromwich.—The old Congregational Society, with some modifications, has been revived, and an interesting programme has been drawn up for the winter session. Miss Helen Caddick is to give a lecture to the members on December 9, on "The Ruined Cities of Peru." On December 8 special sermons will be preached on the work of the B. & F.U.A., and collections are once again to be made on behalf of the funds of the Association. The Rev. F. A. Homer has been re-elected a member of the Free Library Committee. He is shortly to read a paper before the Mutual Improvement Society, connected with the local Baptist Church, on "The Life and Writings of Oliver Wendell Holmes."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 8.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermundsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; and 7, Dr. F. LAWSON DODD, "The Religious Teaching of J. R. Lowell."
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; and 6.30, Rev. R. N. CROSS, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Assembly Rooms, Broadway, 7, Mr. R. W. PETTINGER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15, Rev. GORDON COOPER; and 7, Rev. FRANK K. FREESTON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS; and 7, at the Euston Theatre (Chapel closed).
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. W. PIGGOTT.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, Mr. G. SKELT; 6.30, Mr. D. DELTA EVANS.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. D. F. STEWART, M.A.
Wood Green, Unity Church, 11, Rev. Dr. MUMMERY; 7, Rev. F. H. JONES, B.A.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. Dr. CARPENTER.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. EDWIN ODGERS, D.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

JAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child.
In paper packets and tin boxes—various sizes.

Manufactory: London, W.C.

CHRISTMAS ORDERS TAKEN
FOR
TURKEYS, GEESE,
SPECIALLY FATTED CHICKENS.
NEW LAID EGGS. COOKING EGGS.
MISS GRUNDY, ROYSTON, HERTS.

**Situations,
VACANT AND WANTED.**

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Department for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

CAPABLE, middle-aged Lady desires re-engagement as **COMPANION** to Lady. Excellent references.—Address K., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, SITUATION as **HOUSE-KEEPER** or **COMPANION-HELP**. Experienced, capable, reliable. Would be suitable person to undertake management of country house.—E. A., INQUIRER Office, 3, Essex-street, W.C.

AS really good **LADY HELP**. Active, willing; very domesticated. Good needlewoman.—M., 48, Ingram-road, Hampstead, N.W.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives **PIANO FORTE LESSONS**. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

LANDUDNO. — TAN - Y - BRYN,
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.).
C. J. MONTGOMERY, M.A. (Oxon).

BESTREBEN HIGH SCHOOL,
197, Willesden Lane, London, N.W.
Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed
2 First Class Honours were gained.
6 Third Class Honours were gained.
12 Distinctions were gained.

R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.
One girl first in England, in German.
One girl first in England, in Religious Knowledge.
Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

DEATH.

MARSLAND.—On December 4, at his residence, Woodbank, Stockport, in his 77th year, Herbert Marsland, last surviving son of the late Henry Marsland, formerly M.P. for Stockport. The funeral will take place at Woodbank on Saturday, 7th inst., at 12.30 p.m. No flowers, by request. This is the only intimation. All inquiries to be addressed to Mr. William Berry, Underbank, Stockport.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, S DEVON.—BOARD AND RESIDENCE for Ladies. A delightful summer and winter resort. Responsible charge taken of the younger guests. Through trains from Paddington, Midlands, and the North.—Prospectus from Miss N. JONES.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.
Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Through simplicity and exquisite taste."
Manchester City News: "Health and comfort carefully considered."
Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."
Send to WARDEN for Prospectus.

PREWETT'S
OLD ENGLISH
TRADE

MARK
MILLSTONE FLOUR
TOWN MILLS,
HORSHAM, SUSSEX.
ALSO
SELF-RAISING FLOUR AND WHOLE MEAL.
Supplied in various sized bags.
AS SHOWN AT THE
MANSION HOUSE, JUNE 28th 1907.
BY INVITATION OF THE
BREAD AND FOOD REFORM LEAGUE,
who recommend Household Flour, containing 89 % of the Wheat and Whole Meal in preference to White Flour.
Agents names on application.

EATON'S TEMPERANCE HOTEL,

22, Gullford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central, Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout, Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms** (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

BURY ST. EDMUND'S.

CHURCHGATE ST. CHAPEL.

Appeal for £250 for urgently needed renovations, &c.

The following contributions have been received or promised:—

	£	s.	d.
The Chapel Trustees	25	0	0
Eastern Union of Unitarian and Free Christian Churches .. .	3	3	0
Mr. W. H. Scott	2	2	0
Mr. A. Mark Stevens	0	10	6
Mrs. J. Holme Nicholson .. .	5	0	0
Rev. C. B. Upton, B.Sc. .. .	1	1	0
Mrs. Robert Blake	1	0	0
Mr. John Harrison	2	2	0
Mrs. H. Russell Greg	1	1	0
Miss E. M. Greg	0	10	6
Miss Katharine H. Greg .. .	0	10	6
Dr. W. Blake Odgers, K.C. ..	5	0	0
Rev. Principal Carpenter, D.Litt.	5	0	0
Mr. Hahnemann Epps	5	0	0
Mrs. L. M. Aspland	2	2	0
Rev. Dr. Drummond	1	1	0
Mr. Oswald Nettlefold	1	1	0
Mr. Frederick Nettlefold .. .	20	0	0
Rev. H. E. Dowson	1	0	0
Mr. L. N. Williams	1	1	0
Mr. P. M. Martineau, J.P. ..	2	0	0
Miss M. C. Martineau	10	0	0
Miss White	1	0	0
Mrs. Bayle Bernard	0	10	0
Miss Warren	2	2	0
Mr. Eric Lemmon	0	10	0
Mr. L. H. Kaufmann	1	0	0
Rev. Jeffery Worthington, B.A.	0	5	0
"A London Friend"	0	10	6

Further donations are earnestly solicited and will be gladly received by the Minister, Rev. J. M. CONNELL, 50, Crown-street, Bury St. Edmunds, or by Rev. J. POLLARD, 13, Queen's-road, Bury St. Edmunds.

Patron—HIS MAJESTY THE KING.

**THE
SURGICAL AID
SOCIETY.**

President—

THE RT. HON. THE EARL OF ABERDEEN,
P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

38,041 Appliances given year ending September, 1907.
Average over 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co. Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

EVERYONE who wants to be well informed on Current Affairs, including the Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

WHAT MEN ARE SAYING.

WHAT MEN ARE DOING.

WHAT MEN ARE THINKING.

Edited by PERCY L. PARKER.

The purpose of "Public Opinion" is to provide information by means of a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for religious, political, and social progress.

What Mr. R. B. Haldane says of "Public Opinion":—

Dear Mr. Parker,

I think that in the new form of "Public Opinion," under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed of men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.—Yours faithfully,

Percy L. Parker, Esq., Office of "Public Opinion," Temple House, Tallis Street, E.C.

What Sir Gilbert Parker, M.P., says of "Public Opinion":—

Dear Mr. Parker,—I cannot but congratulate you on that excellent paper, "Public Opinion," which I read regularly. You have a journal of great influence and usefulness.—Yours truly,

GILBERT PARKER.

"Public Opinion" can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to "Public Opinion," 30 and 31, Temple House, Tallis-street, London, E.C. Specimens free on application.

SUSTENTATION FUND.

FOR THE AUGMENTATION OF
MINISTERS' STIPENDS.

AT THE ANNUAL GENERAL MEETING, to be held on Wednesday, February 12th, 1908, the Contributors will have to elect a Manager in place of the late Mr. A. W. WORTHINGTON; and two Managers in place of Messrs. EDGAR CHATFIELD CLARKE and JOHN DENDY, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before 1st January, 1908.

FRANK PRESTON, "Meadowcroft,"
North Finchley, London, N., Hon. Sec.

UNITARIAN CHURCH, FORT ROAD, BERMONDSEY. Special Service, Wednesday Evening, December 11th, at 8 o'clock, conducted by the Rev. JESSE HIPPERSON. Lecture by Rev. Dr. CARPENTER, Principal of Manchester College, Oxford, "The First Three Gospels, and how to Read Them." Offertory on behalf of the London and Provincial Assembly. All cordially invited.

SEE PUBLIC OPINION.

A Weekly Review of Current Thought and Activity.
Every Friday. Twopence.

Edited by PERCY L. PARKER.

WAR OFFICE, 1st October, 1907.

R. B. HALDANE.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED at 3 and 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

BEFORE BUYING CHRISTMAS PRESENTS, write for splendid free patterns of every variety of finest Irish Linen goods. Everything grand quality at almost wholesale prices. Write to-day.—HUTTON'S, 5, Larne, Ireland.

NOW READY.

THE UNITARIAN POCKET BOOK AND DIARY FOR 1908.

Including a List of Ministers and Congregations. French morocco, gilt edges, tuck case and pencil. Price 1/3 net; by post 1/4.

LIST OF MINISTERS AND CONGREGATIONS.

Without Pocket Book. Paper Covers. Price 3d., by post 4d.

To be published January 1st, 1908.

STUDIES IN CHRISTIAN DOCTRINE.

By Dr. JAMES DRUMMOND (late Principal of Manchester College, Oxford). Demy 8vo, 536 + xxiv pp. Price 10/6 net.

NOTE.—Unitarian Ministers and Members of the B. & F.U.A. may obtain copies at Subscription Price, if application be made to the Secretary not later than December 17th.

BRITISH & FOREIGN UNITARIAN ASSOCIATION,
ESSEX HALL, ESSEX STREET, STRAND, W.C.

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT, F.R.S.L.

The Volume for 1907 contains 192 pages of brightly written Stories, Anecdotes, and Verses, with over 100 Illustrations, forming a most attractive Gift Book or Christmas Present for Young People.

Boards, 1s. 6d. net;

Art Canvas, 2s. net.

Postage 4d. extra.

LONDON: THE SUNDAY SCHOOL ASSOCIATION
Essex Hall, Essex Street, Strand, W.C.

ONE WITH THE ETERNAL.

By EDGAR DAPLYN. 1s. net.

FIVE BEADS ON A STRING.

By GRACE RHYS. 3d. net.

These little essays enter with imagination into the common things of everyday life.

THE PRIORY PRESS, 70, High Street, Hampstead.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth Encyclopedia, 8 vols. 28/- (cost 45/- net). Maclaren's Life of the Master, 25/- net, for 8/6. Cassell's Family Physician 4 vols. (30/- net), 12/6. Burton's Arabian Nights 17 vols., £13 13/-. Julian's Hymnology, 21/-. Encyclopedia Britannica, Last Edition, 35 vols., half-morocco, in revolving polished oak bookcase, £16 16/- pub. £35. Many other bargains. Everything that's a book supplied; no matter when published. State wants. Catalogue free. Books bought to any amount. HOLLAND BROS., Book Merchants, 21, John Bright Street, Birmingham.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

LONDON, W.

TWO LADIES RECEIVE OTHERS,
Teachers, Students, &c., in their Flat.—H. V., INQUIRER Office, 3, Essex-street, Strand, W.C.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, December 7, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3416.
NEW SERIES, No. 520.]

LONDON, SATURDAY, DECEMBER 14, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	785
LEADER:—	
John Greenleaf Whittier	792
ARTICLES:—	
Whittier's Religious Poems	793
Boston International Congress	794
CORRESPONDENCE:—	
Our Churches and Their Work	786
Winifred House	787
A Domestic Mission in Bombay	787
Boston Conference Fund	787
From the Crow's Nest	787
Convictions for Theft	787
LITERATURE:—	
Dr. Caird's Lay Sermons	788
Religion and Enlightenment	788
One With the Eternal	789
Stopford Brooke's New Book	789
Mr. Binns's "Botticelli"	790
OBITUARY:—	
Mr. Herbert Marsland	790
Mr. J. H. Wray	791
POETRY:—	
To Whittier	793
THE CHILDREN'S COLUMN	791
NEWS FROM THE CHURCHES	796
OUR CALENDAR	798
ADVERTISEMENTS	798

NOTES OF THE WEEK.

Next week's INQUIRER, December 21, will be our Christmas Number. Notices of Christmas Day services for the Calendar must reach the office by Thursday morning, the 19th. As Christmas Day falls on a Wednesday, it will be necessary to print THE INQUIRER of December 28 on the Tuesday of that week, and all advertisements and editorial matter must reach the office by Monday, the 23rd.

SUNDAY week, December 22, immediately preceding Christmas Day, is to be observed as usual as Peace Sunday, and an appeal has been issued to ministers of religion, by the Peace Society, urging that the occasion should be used to bring into prominence the subject of International and Universal Peace. The circular making this appeal notes the good omens of the year in the second Hague Conference, and frequent expressions of international sympathy through the mutual visits of reigning sovereigns and others. The appeal is signed by eighteen Bishops, the Deans of Durham and Ripon, Canon Barnett and Canon Benham, and twenty-one prominent Nonconformists, including Dr. Clifford, Dr. Rendel Harris, Dr. Horton, Mr. Copeland Bowie, Mr. Sylvester Horne, and Mr. Scott Lidgett.

WE have much pleasure in announcing that Mr. Howard Chatfield Clarke, the treasurer of the British and Foreign

Unitarian Association, has now received promised subscriptions for the current year sufficient to secure the payment of the £1,000 from the anonymous subscriber. This will prove a great relief to the Committee, as they had entered into engagements which required the larger income. The treasurer is very grateful to those who have so generously come forward on this occasion.

THE Rev. Wilfred Harris, M.A., is to sail for Adelaide with his family on Thursday, February 13, by the White Star s.s. *Persic*, from Liverpool. The committee of the British and Foreign Unitarian Association will give a farewell reception to Mr. and Mrs. Harris at Essex Hall on Tuesday evening, February 11. Mr. Harris, as our readers are aware, is going out to South Australia as minister of the Adelaide Unitarian Church. It is pleasant to read the terms of the resolution of his Bolton congregation on receiving his resignation. "By means of rare tact," the resolution says of Mr. Harris, "by wise counsel, and by personal self-sacrifice, he has fostered and strengthened the bonds of comradeship amongst the members, and infused into the lives of both scholars and congregation so many of his own qualities that the thought of parting is a painful one to us. In his successful ministry we are conscious how ably he has been assisted by Mrs. Harris, whose personality and labours amongst us will remain a pleasant memory, particularly to the younger members. While keenly feeling the severance, we recognise the greater opportunities of service to which he has been called, and in some measure share with him the honour of having been nominated for the appointment by the British and Foreign Unitarian Association. We wish him God-speed in his new sphere of usefulness."

THE venerable King of Sweden, Oscar II., who passed away last Sunday morning, in his seventy-eighth year, though a descendant of one of Napoleon's generals, was a man of peace. He was a poet and a serious student, and greatly beloved of his people. He felt very keenly the separation of Norway, but it was his personal influence, above all, which prevented war that might so easily have ensued on the separation of the two nations. It is understood that he was prepared to abandon the throne of Sweden also rather than tolerate the taking of the sword to enforce an unwilling union.

DR. HUNTER recently preached at the parish church of Methlick, N.B., a sermon on "The Day's Work." He dealt with

man's purpose in the world, man's creative power, man's share in making himself, and man's share in Christ's work. Of many forceful passages this was particularly notable:—"Worse than the most hopeless pessimism is the shallow optimism of those who are content to repeat as their creed, 'Truth and right are mighty, and must prevail.' But truth and right have never yet prevailed in this world without the help of true and righteous men. Let men seek to escape from personal responsibilities and relax their energies, and lo! the faith and freedom won by martyrs and patriots will soon fall confounded, fanaticism will soon displace a reasonable and spiritual Christianity, superstition will soon re-assert its sway, and passion leap forth again which will throw civilisation back into barbarism and chaos."

THE Rev. W. Garrett Horder, whose well-known hymn-book, "Worship Song," is used both here and in America, has an article in *The British Congregationalist* on "Worship and its Environment." He attributes the loss from the churches of some of the better-class young people to a lack of taste and appropriateness in church buildings and modes of worship. He asks for an abandonment of the showy hymn and the showy tune. Singing should not be loud, but melodious, and the hymns should be lyrical. The choir should be placed in a position consonant with modesty, not thrust too boldly in the face of the congregation. Decorations should be the least possibly obtrusive. Mr. Horder concludes: "Certainly, if we are to retain our young people of thoughtful minds and educated tastes, we must so arrange our church buildings that, however simple they may be, they will not offend their tastes, and we must so arrange our worship that in its simplicity it may be worthy to stand beside the more ornate worship of the Episcopal Church, and that it may lead the worshipper to feel, 'Surely the Lord is in this place!'"

A most suggestive expression is that used by Colonel Wentworth Higginson in reference to the late Moncure D. Conway. Colonel Higginson describes him as "disarming the learned through his perpetual desire to learn." If the saying is correct, we may unhesitatingly say that Conway knew the way of salvation. It is thus that the terrors of the great and the good are disarmed. The most appalling verse in the *Te Deum* is the one which confesses "We believe that thou shalt come, to be our judge." The men who can smile serenely at the impudent threats of the so-called

Athanasian creed may well enough be disconcerted at the thought of the judgment of Christ, and "the wrath of the Lamb." But the "perpetual desire" to be Christlike will assuredly ward off moral condemnation, as an evident and instant desire to learn renders anger at mistake impossible. The example is worthy, and the expression that describes it deserves to be remembered.

The *United Methodist* newspaper has now become the official organ of the United Methodist Church. The first number of the new series seems to give promise of a bright readable paper. A brief business-like letter from a missionary in China, the Rev. S. Pollard, exhibits in its curt brevity the true spirit of the active missionary. "The Spirit of God is evidently at work once more, and there is another big thing on hand. Please don't be frightened at the prospect of another great work. Welcome it, rejoice in it, and trust God to find means to cope with it. . . . I have just finished the revision of John's Gospel (in the language of the Miao), and hope to leave it with the printer before I start for England, if ever I do. I detest the very idea of leaving my work."

Two years have brought great changes in the religious life of the little community at Letchworth, which has in that time increased threefold and now numbers nearly 6,000. The first organisation among the new residents was that of the United Sunday Evening Meeting, providing an open platform, and assembling once a month in a private house—now, every week in the Howard Hall. Then the presence of "the unemployed" resulted in services being held during the winters in their "sheds." A Free Church Hall was presently built, and a joint Free Church congregation became settled there, which has recently chosen the Rev. R. W. Jackson, formerly of Guilden Morden, as its pastor. In the meantime other organisations grew up. The adult school became established as a Sunday morning conference, first for men only, but later for men and women; during the summer time Rev. J. Bruce Wallace held Sunday afternoon conferences, now about to be re-opened at the Cloisters; an ethical society and a P.S.A. held a certain number of meetings; a Catholic Mission was opened, and a Friends' Meeting was commenced in the Howard Hall. This will shortly remove to the beautiful oak-panelled hall of a private house, specially designed for its accommodation. Such are a few of the religious organisations which the growth of the place has called into being. The Church of England was, of course, already established in the three parishes of the estate, and especially under the new Rector of Letchworth, the Rev. F. N. Heazell, it has been steadily widening its field of activity, while a new church of St. Michael and the Angels is approaching completion near the centre of the estate.

THERE can be no revelation to stones and trees and stars, nor of the spiritual to the physical. God is a person, and the revelation of God is of a person to and with a person. It thus presumes a ground of communion. —*Elisha Mulford.*

CORRESPONDENCE.

OUR CHURCHES AND THEIR WORK.

SIR,—In spite of all that Mr. Harwood and Mr. Gow say, I must refuse to reduce the vital discussion of our opportunity to the minor question as to whether our two leading organisations are doing good work "along old-established lines." I gladly admit they are, and gratefully acknowledge their help.

Mine was a much more fundamental question: how are we meeting the moral needs of our times? and to this I get no answer. I gave mine. It was a painful one to make, and every word was dragged out of me, but I feel it was just and true.

If my critics would only face the issue I raised they will find, I think, in my paper and letter, something more serious than "enthusiasm and sincerity." I cannot share the contented tone of their letters. I do not despise our church worship, but I do deplore the numerical weakness of congregations that were once larger and more potent in our civic life. I lament their withered condition as I bemoan the wasted form of a consumptive. Wherever I preach I hear the same story of dwindling congregations and former glories. Once we were healthy, now we are weak. I appeal from official assurance to the laity, and ask if anyone is satisfied with our condition. Other churches have suffered, but their inability might have been our opportunity if we had only raised a standard for the people. Instead of being positive and constructive, we have been prevailingly anti-orthodox and inconsistent to the extent of asserting that character is before creed, and yet spending our energies in combating creeds. I feel that our disaster and disease is due to spiritual pride, the attitude of the superior person talking down to people for their good. Hence my objection to the policy of theological protest. Mr. Harwood and Mr. Gow's defence of this policy does not convince me. There is no real parallel between Unitarian protests against orthodoxy and the attack of Jesus on the Pharisees or of Paul on Judaism. Our Master and his chief apostle had a new and powerful religious impulse to offer, which was to be seen in their lives; whereas our offer has been intellectual criticism of beliefs—beliefs that have been held by saints and martyrs who command our reverence and love, as Martineau declared. In such protests we stand to lose the very spirit of Christianity. We make controversialists rather than Christians.

To compare Unitarian protests to denunciations of immorality on the Congo atrocities (why must Christians go so far afield when they denounce industrial iniquities? There are graver ones near our doors) as Mr. Gow apparently does, is beside the mark. We all admit that sensuality is sin, but intellectual error we have always maintained does not involve the judgment.

And this brings me to my main objection to the Conference. In its vain endeavour to be undogmatic it stands only for the most abstract Theism. Mr. Harwood rejects my description, but he does not tell us what religion the Conference serves.

It claims to represent our group of churches, and they grew up inside the Christian religion; in their worship the Christian scriptures are read, hymns are sung filled with the Christian spirit, and when our ministers have been excluded from Christian organisations of Free Churchmen much indignation has been expressed. Why, then, cannot the Conference state its adherence to the Christian religion?

This is not a question of mere names, but a vital point. Our whole future is bound up in the issue whether we will recognise that our inheritance is Christian, and that our sole justification for existing as a separate body is whether we can develop the old Christianity in a better way. The essence of the Christian religion is a "tissue of personal affections" for the founder. We separated from the other churches, not because we rejected Christ, as ignorant critics are always asserting, but because certain doctrines stood in the way of our discipleship. They help others, they hinder us. I plead for charity and humility. Let us prove the power of our fellowship with Jesus in the common warfare with the world and its corrupting influences. Does it help us to lead better lives and be swift on errands of mercy and redeeming love? Are our churches centres of missionary efforts against the ignorance, vice and injustice around us to-day in England? We have organised to promote theological affirmations. Have we faith to organise for the promotion of the Christian life? Dare we give corporate expression to the essential implications of Divine Fatherhood and human Brotherhood as they were revealed in Jesus? Professor Seth (*Hibbert*, October, 1907), states the real significance of Christian morality to-day. It is to be found "in the new democratic feeling for the masses of mankind. . . . the Greek state was essentially aristocratic, the many existed—lived and toiled and died—for the few, the ungifted many for the gifted few. But Christ says that the highest must serve the lowest." Here is something more vital than theological error. How do our congregations stand the test? Are they Christian or Greek? Does our cry "Back to Jesus" lead us to reveal the Christ spirit in our lives, and find our opportunity in the opportunity of brotherly love and self-forgetting service?

It is for this ideal of Christian service I plead. I want our congregations to become live Christian churches in this sense. Here is the great need of the age—not freedom, but moral power. You, sir, in a recent leader, showed that freedom is not the dynamic of progress. That dynamic, I believe, is to be found in fellowship with the Father and his Son Jesus Christ. Let us show this power in our altered lives and vigorous churches, we shall have no need to claim the Christian name. It will be given to us.

Mr. Gow misunderstands my missionary plea. I don't believe much in the popular appeals to the multitude. I want to work through the congregation. Hence my plea for the Church ideal. My suggestion is sublime in its simplicity. Start with the children who do come to us through the open door of our Sunday schools. Let us, in Christ's name, take their presence seriously and bend all our energies to

educating them in the Christian ideal. Instead of attacking grown-up "superstitions" or spending our time in constructing a church that will include all and satisfy none, let us set to work to put our own house in order, and do so as every wise man should, start with the children, and minister to our young people. Then, instead of having to advertise for hearers, we should find eager listeners in our churches, willing to be further educated and not simply pleased.

F. HEMMING VAUGHAN.

[Until the New Year, this correspondence is now closed.—ED. INQUIRER.]

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME.

SIR,—May I be allowed a little space in your columns to bring the present needs of Winifred House before your readers, to most of whom its name and its work are already quite familiar.

For the last year or two, no special appeal for funds has been made, because the subscription list had been so well supplemented by generous donations as to render that unnecessary. But this year—since May 1, when our 17th year began—only £15 7s. has been received in donations, so that our income, thus far, has been a good deal less than usual; while, on the other hand, our expenses have been greater. This has been due mainly to the illness of our excellent Lady Superintendent, who, after the strain of nine years' strenuous work in the service of the Home, had so run down in health that she was ordered by the doctor to take a prolonged rest; and this meant the appointment of a second Lady Superintendent for six months. We rejoice, however, to have found that the doctor's advice has been abundantly justified, for Miss Hope returned to her work in September, greatly refreshed and invigorated; and since then has been able to carry out her duties most efficiently, and, indeed, to revel in "the joy of service."

Our Home is quite full, with its 18 children. The average number of beds in use this year has been rather larger than usual, thus far; and this fact also accounts for some part of the increased expenditure.

As years go on and we are able to trace the "afterwards" of some few of our cases, we are frequently cheered by hearing how children, who came to us with weak and damaged constitutions, and who had left six or twelve months later in good health, have continued to keep well, and are now able to earn their own living. There is not one of whom we have heard who does not remember Winifred House with love and gratitude.

It is also gratifying to know how thoroughly its work is appreciated by the societies which co-operate, by introducing little invalids to the Home. As an illustration, I should like to refer to an interesting visit paid by some Dutch ladies last spring. They had come to study our various branches of social service, and called at the Invalid Children Aid Association, where they expressed a desire to go over a good children's convalescent home. They were at once told that they should go to Winifred House, as "that is

quite one of our best Homes." These ladies already had a private letter of introduction to me, and this made the independent testimony of the secretary of that Society of especial value. I mention this, because our Home is now in its seventeenth year, and friends have a right to inquire whether it still maintains its ground; whether it is still worthy to be Mrs. Hampson's Memorial Home. And it is because that I believe that those questions may truthfully be answered in the affirmative that I dare to ask for a generous response to this appeal for increased financial assistance at the present time.

In conclusion, may I ask those friends who are kindly intending to send gifts for the Christmas Tree, or for the Christmas festivities generally, to send as early as they conveniently can. It is such a busy time that we cannot leave much to be done at the last minute; and it has happened, in former years, that after extra toys had had to be bought for the tree, a splendid parcel arrived, which would have enabled all the gaps to have been filled without any such expenditure of time and money, both of which are such precious commodities at this season.

I shall be very pleased to send a copy of our last report to anyone who desires to know more of our work. Please address me at my private address, 11, Highbury-crescent, London, N., where also donations and subscriptions will be gratefully received. Parcels for the Home should be sent direct to Winifred House, Wray-crescent, Tollington Park, London, N., with the name and address of the donor inside.

MARIAN PRITCHARD.

December 11, 1907.

A DOMESTIC MISSION IN BOMBAY.

SIR,—Will you allow me, through your columns, to make known an effort that is being made to ameliorate the condition of the people belonging to the lower castes of India.

In connection with the Brahma Samaj a mission has been opened in Bombay, the aim of which is to reach the so-called untouchables, who are living in the most abject poverty, misery and ignorance, thousands of whom die of starvation or plague every year.

The object of this mission is to help the people to raise themselves by promoting education and creating opportunities to enable them to obtain a livelihood.

A noteworthy feature of the effort is that the motive of reform is from within; the mission is not an institution inaugurated by people of another country.

The prime mover in the work is Mr. V. R. Shinde, B.A., missionary of the Brahma Samaj (late Indian student of Manchester College, Oxford). As a consequence of coming under the influence of Dr. Carpenter, who is an enthusiast with regard to Domestic Missions, Mr. Shinde took every opportunity to acquaint himself with such work, as it is carried on in England, visiting the missions in London, Liverpool, Birmingham and Manchester.

On his return home to Bombay, Mr. Shinde worked vigorously to get a similar work started, and a night school for adults has been established, a day school for boys

and girls, a Sunday-school, sewing classes for women, a bookbinder's shop for boys, and a library and reading room; the work also includes free medical aid, free baths, temperance work, &c.

Mr. Shinde has sent me accounts of the work from time to time, and recently I received a copy of the annual report, which is a most encouraging one, but it speaks of the work being hampered for want of funds. It has occurred to some of us who have been watching the movement, that an endeavour might be made to raise a small sum, say, £68 (1,000 rupees), to send to the mission as a Christmas gift from our congregations and other sympathisers with the work. So far, I have collected a little over £20 in Manchester, and with the help of friends, I am hoping to raise in the Manchester district in all £34 (500 rupees), and if well-wishers from other places will come forward, not only to contribute their mite, but to do a little collecting amongst friends and fellow-members of their churches, the sum desired will be easily obtained.

Donations will be very gratefully received by

(Miss) L. BISHOP.
156, Smedley-road, Cheetham, Manchester.
(Of the Willert-street Domestic Mission).

BOSTON CONFERENCE FUND.

SIR,—It may interest your readers to know that this fund realised a total sum of £987 16s. 11d. Eighty-four ministers received invitations from the Committee, of whom forty-nine were able to accept and attend the Congress. A copy of the Committee's report and accounts has been posted to the subscribers this week.

H. B. LAWFORD, Hon. Sec.

FROM THE CROW'S NEST.

SIR,—I do not myself identify Geneva Gown individually with "the minister of the City Temple," but with the whole class of which he is a prominent type. The full text of my paper might have made this clearer. Still, "There is no better Calvinist than I," and "We do not sign in a literal sense," do represent utterances of Mr. Campbell.

Fuldera.

E. W. LUMMIS.

CONVICTIONS FOR THEFT.

SIR,—In reviewing a book by the Rev. A. W. Fox, M.A., "H. S. S." asks:—"When is a poor man severely punished for stealing a turnip to keep him from starvation, and when does a landowner steal acres of common land?"

If you would allow space I could fill several pages of your journal in giving actual instances in answer to this question. If "H. S. S." will refer to pages 505 and 506 in the issue of *John Bull*, dated November 30, he will find mention of a recent case in which a labourer was sent to prison for 21 days for stealing turnips from a field. The man was out of work, and he and his wife and children were starving. For a crime quite as heinous, viz., stealing two fowls, a man was recently sentenced to five years penal servitude, at the Essex Quarter Sessions. The latter part of the question could be fully answered by the Rev. Haydn Williams.

FRANK PEARSON.

10, Park-place, Eltham, Kent.

LITERATURE.

DR. CAIRD'S LAY SERMONS.*

"DURING my tenure of the mastership of Balliol College," says Dr. Caird, "I was in the habit of delivering a lay sermon at the beginning of each academical year, following thus, as far as a layman could, the example of my predecessors. A number of these discourses are preserved, and they are published at the desire of some of those who heard them."

We can hardly give this volume higher praise, or praise which we think Dr. Caird himself would value more, than to say that it ranks in value and interest with the University Sermons of his brother, the late Principal of Glasgow University. The latter were, indeed, addressed to much larger congregations, and are more popular and stirring in their language. The sermons before us, on the other hand, were spoken to students and especially to Balliol men. But in both alike we feel men of large knowledge and deep thought, men who have grappled with the great mysteries of existence, expressing simply and sincerely their convictions and ideals. There is always something especially attractive and helpful in the words of a true philosopher who has been living a hard, strenuous life of abstract thought, when, standing before an audience of young men with all their temptations, their aspirations, and their difficulties, he tries to tell them how they ought to live and what they ought to do. No congregation is more inspiring, no congregation is in greater need of help. A philosopher may well feel that here is the test of his far-reaching thoughts and speculations. Has he, as a result of all his learning and his thought, any simple, forcible moral and religious message to young men? Can he strengthen their moral life? Can he deepen their trust in God?

Dr. Caird's Lay Sermons are a triumphant vindication of the practical power of the true philosopher and of the strength to religion which philosophy may give. They reveal him as a man who believes in God, in freedom, and in immortality. He knows well the confusion and sadness and pain of the world, but he has a firm faith in the goodness of life and a strong confidence in the future both here and in the unseen.

Speaking of the apparent weakening of religious certainty, he says: "What the chilling of man's faith ultimately points to is that the great truths are separating themselves from the little ones, the eternal verities of the divine life in man from the passing phases and adjuncts of human tradition. 'There is always a positive behind every negative cause. It is the greatest of mistakes to confuse the throes of new birth with the agonies of death, and he who looks beneath the surface may see in the agitation and uncertainty of the world, in the doubt and trouble of an intellectual life, the indications of the dawn of a faith in God and man, wider, calmer, freer from illusions, and more comprehensive, though

not less keen and earnest in its charity, than has ever been seen in the world before."

That strong, quiet confidence in religion amidst the doubts and negations and criticisms of our time is seen also in his treatment of the social confusions and upheavals amidst which we live. "The enormous demand upon life made by all and for all is one of the most startling facts of our day, and many look upon it with no little alarm, fearing, on the one side, that the desire for pleasure may quench the spirit of love and self-sacrifice, and fearing, on the other side, that the effort of all to participate in the good things of life may lead to some dreadful socialistic overturn in which even the goods now possessed by mankind may be lost. We must recognise the danger, but, nevertheless, we may find in this great demand upon life—and especially in the fact that it is a demand for all, and not for some—a ground of hope that a better day for humanity is dawning—a day in which our morality shall be felt less as a mere restraint and more as an inspiring power, and in which religion shall cease to be to many only a consolation for defeat in this world and become a living faith in the coming of the Kingdom of God on earth."

"Little as we have to boast of in the present state of things," he says elsewhere, "there are more men now who are labouring and hoping for the realisation of the kingdom of heaven upon earth than there were in any previous age of the world."

Dr. Caird describes, in a sermon on "Freedom and Truth," what he means by religion and Christianity. "A man's real religion, whatever his verbal creed, is his attitude of mind and will to that which he thinks highest and most real in life. What we mean by God, as Goethe said, is the best that we know. And Christians are those who believe that this highest and most real good of life has been set before them in the image of Christ."

In a sermon on Immortality, which reminds us continually of Professor Henry Jones' noble Essex Hall Lecture on the same subject, Dr. Caird says: "Direct proof of immortality cannot be had, or not in a conclusive form, but if we believe in God, immortality seems to follow as a natural—perhaps we should say as a necessary—consequence. . . . The outcome of a world which is the realisation of the will of God must be either immortality for beings who are made in his image or something better—and what better can there be that does not involve immortal life?"

Several of the sermons deal with national subjects, one being on the Queen's Jubilee, another on her death, and a third on "The Nation as an Ethical Ideal." They are the sermons of a true liberal possessed by a deep sense of national responsibility and with a firm conviction that national welfare is rooted in righteousness.

Other sermons deal with such subjects as "The Great Decision," "True Purity," "Courage," "Salvation Here and Hereafter." All of them are characterised by the strength of their moral appeal and of their confidence in good.

"The spirit of the wise and good is a

prophetic spirit," says Dr. Caird. These Sermons are full of that prophetic spirit. They speak of nobler life, of deeper unity, of calmer trust, and they bring nearer the time when those things of which they speak shall be realised. H. G.

RELIGION AND ENLIGHTENMENT.*

THE volume in which Mr. Campbell shows us what kind of preaching results from the adoption of the New Theology is an intensely interesting study for all who are concerned with religious expression. We have here the clash of two different men—the advocate of "enlightenment," and the poet-preacher who brings up out of his own soul's depths things over whose surface "enlightenment" can only play with the lightest touch. So distinct are these two men that we can distinguish the sermons according as now one and now the other takes the leading part. Thus, in the first part of the volume we are introduced to the now familiar conceptions of the archetypal Divine Man, and the New Theology teachings about "The Risen Christ," "The Ever Present Christ," "Sin and Salvation," &c. But towards the end of the book the titles are "The Angel of the Soul," "The Valley of Baca," "Sweetening the Waters of Marah," "Believing Prayer," and here we have got quite away from the agile manipulator of doctrinal theses, and we sit at the feet of one who is skilled in feeding the hungry hearts of men. It is the old story. Let a preacher speak out of the fulness of his own experience ("look in thine heart and write"), and we are even willing to take his theology—at any rate, for the moment—at his own valuation. In these latter (properly religious) sermons there is evoked a strong sense of reality. It is a real man speaking to real men; and with this there goes the fascinating spiritual tact which is the greater part of Mr. Campbell's secret, by means of which he wins and holds us when we go to hear him preach. Then, quite in addition to this, but in beautiful natural keeping with it, is the gift of naïve, literary picture-speech. The great snare of *extempore* speakers, if they are intellectual men, is a sort of abstract, bookish style, which is easily produced by the hour, leading to untold diffuseness and dullness. John Foster long ago commented on the inability of popular preachers to write well. It is Mr. Campbell's rare power to speak quite freely in sentences charming to hear and acceptable to read.

As to the "enlightenment" sermons, as we may call them (those, that is, which try to "explain" the great facts of Christian experience in terms of the New Theology), they suffer from the general defect of all mediating categories which come forward to express an experience in terms of a world which has it not. The attempt which Mr. Campbell makes to "come to terms" with the modern world and its thought proceeds too much on the assumption that the desiderated re-interpretation of Christianity is re-explanation. But "explanation" of spiritual experiences is, palpably, out of the question.

* "Lay Sermons and Addresses." Delivered in the Hall of Balliol College, Oxford. By Edward Caird, LL.D. (Glasgow: J. Maclehose & Sons. 6s. net.)

* "New Theology Sermons." By Rev. R. J. Campbell, M.A. (Williams & Norgate, 1907. 6s.)

The aim of religion can never be analogous to that of science. The procedure of science is to explain the unknown by the known. The procedure of religion is to illuminate the seen by the unseen. Science means limiting our ignorance and our presumptions as to what is possible. Religion means widening these assumptions and emphasising our ignorance of limitations. Not "enlightenment" is the keynote of religious interpretation, but vision, penetration, awakening. The real interpretation that we need is, not a new manipulation of old religious ideas, but a deeper religion. No great religion has ever distinguished between itself and its interpretation. But the New Theology bears the consciousness of this distinction written in its every feature. For example, it takes the all-engrossing fact (to the Christian soul) of Redemption, and "explains" it as a phenomenon of social relationships. It is explanation of the greater by the less—a method that will not work in religion. Mr. Campbell thinks highly of Mr. Bernard Shaw, and it would be well if he would, in this matter, take a leaf out of his book. Mr. Shaw has a vivid appreciation of the distinctly religious consciousness (see his preface to the play "Major Barbara"). But he never makes the mistake of identifying this with social impulses which, however valuable in their own sphere, have significance only in that sphere. Mr. Shaw is, indeed, an unsatisfactory exponent of the religious consciousness, but at least he has a keen eye for realities. And this is what we need in our reconstructed faith. We are grateful to Mr. Campbell for the good things he brings out of the treasury. But there is yet a deeper depth.

W. WHITAKER.

ONE WITH THE ETERNAL.*

HERE is a beautiful gift, which we should like to think will be passed from hand to hand by many friends this Christmas time. A plain little book, in a quiet cloth cover, but it is at the heart of all that is most worth having in life. Six chapters of what were probably first of all Sunday morning expositions of 1 Cor. xiii., and as prelude, the chapter itself, concluding "the greatest of these is love"—that is, the whole contents of the book.

It is an exposition in touch with the real things of life that Mr. Daplyn gives us here. With true discernment and practical good sense he touches on many aspects of everyday experience, and yet throughout makes us aware of the unseen things, which are eternal, the greatest of which is love. Let us give one instance from the chapter on "Love's Humility." He is speaking of what alone can perfect the gifts of charity:—

"We look upon the charitable gifts of man, and see but the giving. Most of us are satisfied with that. Our wants are so many, and cry with so insistent a voice that they force us to hold out the hand. The custom begets callousness. But there are always those whose faces are tinged with shame in the presence of such doings,

whose sense of the great brotherhood is deeply pained. They see a donor apart from his gift; they read the pride of a conscious almsdeed, the condescension that stamps the absence of brotherly love. The giver is but a haughty agent bending towards poverty with uncomprehending smile. Is it any wonder that the self-respecting stand aloof from such gifts, that their leaders are stung into rebellion, and that few words have a deeper bitterness for honest and honourable poverty than that word 'charity'? Can they care for it when it represents but a fraction of that which is man's due? Can they value the endowment of a college, or a university, or a church, which is but a calculated set-off to a ruinous trust in steel or oil? Shall they feel real gratitude when the savings of a gambler, whether on turf or on 'Change, are given to hospitals? What shall the poor man think when meat is given him from the rich man's table, if all the while he knows that the rich man would not touch him with the tips of his fingers. Ah, charity is not so cheap and simple as it looks. It is the costliest luxury in life. It demands so much more than the gift. A patient understanding of another's life, an entry by the door of sympathy, a burning of the walls that sunder, a brother's thoughtfulness and outlook. We cannot stand upon a height for this. We must come down into the common plain, be one with those we help, find our hearts beat with theirs, share all their fears and hopes, and help them in the bearing of their cross. Will anything but love's humility teach us this?"

Note also in this chapter the passage towards the end on "love envieth not," and in the next chapter on "Love's Power," the passage beginning at the bottom of p. 32: "There are critical moments in every life when we attempt to blend love with unrighteousness."

One point we note for question in the chapter, "Why love never fails." Speaking of the way in which love *finds itself* in English poetry, Mr. Daplyn says that "in the Elizabethans love is earthly, sensual, a thing of decay. It is absolutely pagan." And in this judgment Shakespeare is included: "Romeo and Juliet, or Hamlet and Ophelia, are pre-Christian." But if Tennyson's love for Arthur Hallam is cited as one of the modern instances of a more spiritual interpretation of love, ought we not to remember also the love of Cordelia for her father, and the master spirit of the "Tempest"? And surely it was not an altogether "pagan" love which possessed Lorenzo in that lovely moonlight scene in the "Merchant of Venice," when he could say to Jessica:—

"Look, how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou
beholdest,

But in his motion like an angel sings."

There are other passages in Mr. Daplyn's little book that we should have liked to cite. The chapter on "The True Nature of Knowledge" is full of helpful suggestion; but so in fact is the whole exposition, and we are not surprised, but very glad to hear, that of the American issue a second edition has already been called for. Here also we are confident that this book will find a growing circle of friends.

STOPFORD BROOKE'S NEW BOOK.*

WE are not surprised that Mr. Stopford Brooke's new volume of literary studies, published this autumn, is already in a second edition. Every such volume from his pen is sure of a very hearty welcome, and there are others that we are waiting for—some more Shakespeare lectures among them.

The present volume has for frontispiece one of the best portraits of the author that we have seen—a beautiful print from an Ambleside photograph, in holiday garb. Half the volume is Shelley, and the rest Blake, Scott, and Keats.

Blake holds the first place, as by right, from his historical position, a forerunner of the Revolution, mystic, artist, and prophet, the passionate poet of freedom, before the greater poets came; the poet also of a divine childhood and the love of God. Of the "Songs of Innocence" Mr. Brooke says: "As to the songs themselves, they are as gay, as sweet, as musical, and as tender as the song of a mother-bird over her nestlings when the sunny wind is playing in the tree; such songs as a child who had the wisdom of an angel might sing as it wandered in the flowery glades of Eden."

Thus Blake sang to the babe new-born:—

"Pretty joy!

Sweet joy but two days old.

Sweet joy I call thee.

Thou dost smile,

I sing the while;

Sweet joy befall thee!

"I have no name—

I am but two days old."

What shall I call thee?

"I happy am,

Joy is my name."

Sweet joy befall thee!"

William Blake was born in 1757, Walter Scott in 1771, and it is of his poetry that Mr. Brooke speaks in the second essay. Incidentally, we come upon this pleasant little bit of autobiography:—

"I am sorry," says Mr. Brooke, "for the children who are not brought up on the poetry of Scott. It is an excellent foundation for the appreciation and love of all other poetry; it lays up in the minds of those who care for it elements of enchanting pleasure in after-life. My father waked us every morning with snatches from the "Lay," from "Marmion," and the "Lady of the Lake," and the day was haunted with their charm. We learnt for ourselves more than half of the poems. Wherever we played, or walked on the hills or by the sea, Scott taught us to build up tales of war and love around the names and scenery of the places, and to fill them with romantic adventures. The first expedition I made after I was twenty-one was made with my brother to Loch Katrine and the Trosachs, to Glenfinlas and Stirling, and it was one long ravishment; nor did I enjoy Wordsworth, who was then my companion, the less, but the more, because I was living every step of the way with Scott. Many years afterwards, when years of London life had, as I thought, lessened the romantic wonder, I went North, and found myself in the early morning looking from a height over a

* "One With the Eternal." By Edgar Daplyn. (The Priory Press, 70, High-street, Hampstead. New York: Longmans Green & Co., 1s. net.)

* "Studies in Poetry." By Stopford A. Brooke. (Duckworth & Co. 6s. net.)

castle famed in Border minstrelsy, and beyond it lay the Solway and its hills—Lavercoast, Askerten, Bewcastle, Liddesdale, Teviot, and Eskdale—and on the right the ridges of the Roman Wall, the valleys, the rolling rig and flow of the Border mosses and the Border hills. There was scarcely a single name of river, mountain, or sea-estuary, castle or farmhouse, which was not known to me from the poetry of Scott. I leaned over the gate and looked long upon the poetic land, and it seemed as if all the dew of youth fell upon me again, as if I were again in the ancient world of adventure, romance, love, and war, which we have replaced by science and philosophy, trade and misery, luxury and poverty. But it was to Scott I owed the pre-eminent pleasure of that hour, an hour the impression of which I kept like a precious jewel, and which I have never lost."

The Shelley half of the book consists of three essays or addresses. First, the Inaugural address to the Shelley Society, at University College, March 10, 1886, with a vigorous defence of the poet's poet against Matthew Arnold's criticism and depreciation of Shelley as compared with Byron. This is followed by an essay on the Lyrics of Shelley, and a later Shelley Society address on "Epipsychidion." To an analysis of that glorious lyric, the "Ode to the West Wind," Mr. Brooke devotes seven pages. "I do not like analysing a poem," he says, "any more than I care to dissect a flower," and yet, for once, to show its marvellous vitality and the order of its beauty, he undertakes the task, leading up to the final cry of unextinguishable hope:

"O Wind,

If Winter comes, can Spring be far behind?"

On which the poet-critic exclaims: "This is the lyric of lyrics. It is the hymn of our own world. It ought to be set to music by a great musician, but he should have the genius of Beethoven. 'Infectual Angel!' indeed; nay, rather impassionating Angel!"

The essay on Keats concludes the volume, and it is a very fitting conclusion, showing us what we have in this poet of "the sorrowless land of beauty," with its blessed healing and refreshing. Keats himself came to see that something more was needed, and hoped that he might have sung some greater song of human destiny, but death cut off that hope.

"Nor need we mourn too much," says Mr. Brooke in conclusion. "He is at home with the King in his beauty, in that land which is not so very far off as the prophet thought it then. On his grave the words he chose himself are carved: 'Here lies one whose name was writ in water.' The water flows in all our hearts, and in the meadows within, where we walk when we are alone, there are a thousand flowers, born and nourished by his sweet and songful streams."

The second volume of Karl Marx's *Capital: A Critique of Political Economy* deals with the Process of Circulation of Capital. It is translated from the second German edition by Ernest Untermann. (Chicago: C. H. Kerr & Co. London: Swan Sonnenschein & Co. 10s. 6d.)

MR. BINNS'S "BOTTICELLI."*

THE new art series of "Masterpieces in Colour" issued by Messrs. T. C. & E. C. Jack succeeds admirably in its purpose of bringing the great artists, with glimpses of their chief pictures, printed in colour, within easy reach of the people. We have turned with special interest to the volume on "Botticelli," by Henry Bryan Binns, and find that we know more and care more for the great artist after reading it. The printing of the eight pictures does not seem to us so successful as in the "Turner" volume of this series; but that is doubtless due to the character of the pictures themselves, and we ought to be more than satisfied to have so much for eighteenpence. At the same time, we must confess that we are not greatly moved by the coloured print of "The Birth of Venus," the picture "generally regarded as the supreme achievement of Botticelli's genius," and we prefer to dwell upon the interpretation which Mr. Binns gives of the picture, without looking too much at the print, and wishing ourselves back at Florence, to study the picture itself in the Uffizi. "Her figure," Mr. Binns says of the Venus, "tall, slender, and quite central in the picture, feels the wind and light about it, but not shrinkingly. It floats and moves, yet without consciousness of movement, as it were a somnambulist moving across the sea, the pearly luminous quality of this living ethereal body, the heavy golden tresses of the long hair that hangs heavily against the wind, which with one hand she holds, while she lays the other dreamily on her breast—these are in the most perfect harmony with that flower-like immortal wistfulness which Sandro has put into her face."

Botticelli belongs to the great age of Florence, and Mr. Binns lets us see the progress of his art and its setting in the history of that stirring time. Of his Madonnas, the most famous are here reproduced. The beautiful picture of "The Virgin and Child with St. John and an Angel," from a panel in the National Gallery, is also given, but with a note that this is no longer ascribed to Botticelli.

"Botticelli is at his best," says Mr. Binns, in conclusion, "when he escapes from conventionality of subject, and is able to give wing to a lyrical imagination comparable to that of Shelley. He is one of those who feel the wind of the spirit blowing out toward new worlds. He loved the wind, and all things that the wind caresses, trees, draperies, floating hair, and the naked body. Also he loved the light and hated darkness. He had inspired moments when he beheld that the old order of the mediæval world had passed already away, and the hearts of men were turning to the pure worship of living incarnate loveliness—the mystery of a re-born and immortal pleasure, Venus Anadyomene, beheld with mystic sight. But in that age it was a prophetic vision, and his own eyes failed him. He died in a time of darkness. For four centuries his visions were forgotten, to be beheld again by us with a renewal of the wonder and aspiration, the passionate desire for freedom and for beauty, out of which they came."

* "Botticelli." By Henry Bryan Binns. Illustrated with eight reproductions in colour. (London: T. C. & E. C. Jack. 1s. 6d. net.)

OBITUARY.

MR. HERBERT MARSLAND.

THE Stockport congregation has just suffered a great loss in the death of Mr. Herbert Marsland, of Woodbank, on December 4. He was born February 6, 1831, and was therefore in his 77th year. He was the third son of Mr. Henry Marsland, who represented Stockport in Parliament as a Liberal for 12 years, and died in 1864. He was a director of Henry Marsland, Ltd., bleachers, Park Bleach Works, but took no active part in the business. For many years he resided at Brinnington Mount, Stockport, and at Kew, but when Woodbank passed into his possession on the death of his brother, Henry Allatt Marsland, in 1890, he went to reside there. Soon afterwards a great sorrow came upon him in the death of his wife in 1892. Mr. Marsland has left no children, and was the last of his family.

The Woodbank estate is a splendid park, containing 250 acres, and made an ideal place for the garden parties and fêtes which were frequently held there by Mr. Marsland's kind permission, in connection with the Unitarian Church. His ancestors came from the neighbouring parish of Norbury, where they had lived for many generations. In 1783 his great-grandfather, Henry Marsland, one of the pioneers of the cotton trade in Stockport, purchased two old mills in the Park, and converted them into cotton factories, and his grandfather, Peter Marsland, commenced the bleach works in the Park. Peter Marsland purchased the Woodbank estate in 1810, and in 1829 was buried in the private mausoleum which he had erected there. Henry Marsland, son of the preceding, and father of the deceased, married the second daughter of Mr. Henry Hollins, of Pleaseley Vale.

Along with Major Coppock and Mr. Orrell, Henry Marsland was one of the founders of the present Stockport Unitarian Church, took an active part in the town's affairs, and, as already mentioned, became M.P. for Stockport. His wife, the mother of the deceased, was a lady of rare sweetness of disposition and personal charm.

Mr. Herbert Marsland was buried in the Woodbank Mausoleum on Saturday last, when many of the leading inhabitants of the town and representatives of local charitable institutions were present, including Mr. and Mrs. Sydney Hollins and several of their cousins, Mr. Alderman J. G. Johnson and his sons, who have long been connected with the management of the Marsland's Bleach Works, and several representatives of the Stockport Unitarian Church, viz.:—Messrs. Russell Coppock, R. T. Heys, W. Humphreys, E. Horrocks, J. J. Jordan, T. Molyneux, and J. F. Spedding. The service was held in the Woodbank Hall, and was conducted by the Rev. B. C. Constable. A memorial service was held in the Unitarian Church on Sunday morning last, when, in the course of his sermon, Mr. Constable said:—"If there was one characteristic of Mr. Herbert Marsland which stood out more prominently than another it was the largeness of his heart—his kindness of disposition, his wide benevolence, his compassion for all suffering

creatures, and his firm belief and practice in doing good. . . For many years he was the picture of health and strength, tall and erect, the very model of a good country squire. But of late his health had given way, and for some months before his death he suffered much. I saw him several times during his illness, and rarely have I seen anyone more resigned to the prospect of death. . . He had always been a member of this church and congregation, and a generous contributor to its funds, and before his health began to break down he was invariably to be seen in his place at the morning service. During the 16 years in which I had the pleasure of knowing him I always found him the same—kind, generous, upright, high-principled, and with a righteous scorn for all dishonourable ways. He was a warm supporter of the Society for the Prevention of Cruelty to Animals, an enthusiastic member of the Anti-Vivisection Society, and the president of the Stockport Branch of the Society for the Prevention of Cruelty to Children from its formation 15 years ago. Although he did not take any active part in politics, nor in the public affairs of the town, he was deeply interested in most of its charitable institutions, and it is well known that he regularly relieved a troop of poor pensioners. Mr. Marsland will be sorely missed by many hundreds in this town. Many hearts will be torn with grief, and none will feel it more than those who knew him best. . . Let us thank God for the gift of this good man, let us learn the lesson of his life and death, and let us do our best to be worthy of his love."

B. C. C.

MR. J. H. WRAY.

We regret to announce the death of Mr. James Hanley Wray, of Chelmsford, which occurred on November 28, at the advanced age of 80. He was one of the founders of the Unitarian Church in this town, and until physical infirmity prevented was one of its most regular attendants. His religious principles were deep rooted, and all who knew him respected him for his consistency, and the sterling worth of his character. For more than 40 years he represented Springfield on the Chelmsford Board of Guardians. He was a member of the Rural District Council, and also of the old Highway Board, which preceded the council. Throughout his long public service he was the embodiment of courtesy, while his practical business habits helped to make him an extremely useful adviser upon all the varied matters in connection with the administration of the Poor Law, as well as upon the sanitary administration of the district. A very large and representative gathering of townspeople attended the funeral service in the cemetery, which was conducted by the Rev. T. E. M. Edwards.

TO CORRESPONDENTS:—Communications have been received from L. G. A., G. V. C., J. E. C., J. D., F. K. F., C. H., G. E. K., C. E. P., W. G. P., A. T., J. M. Ll. T., J. C. W.

EVERY unconsummated good feeling, every unfulfilled purpose that His Spirit has prompted, shall one day charge us as faithless and recreant before God.—*J. H. Thom.*

THE CHILDREN'S COLUMN.

ENGLISH ARTISTS: V.—LANDSEER.

ALL lovers of animals like Landseer's pictures, and there cannot be many English people who are not acquainted with his beautiful paintings of dogs, horses, and stags. Many of them are in our public galleries, and in these days of reproduction by printing and photography, Landseer's animals find their way into schoolroom and nursery, and children of every class grow up familiar with them.

Amongst those which are widely known, are the "Sleeping Bloodhound," the powerful animal lying stretched on a rug, with his great head resting on his fore leg; "Shoeing the Bay Mare," in which the beautiful creature is standing patiently to have her shoe made secure; "The Cavalier's Pets," two charming little King Charles's Spaniels; and "Dignity and Impudence," a large dog and a little one looking out from the same kennel. These four paintings and three others are in the National Gallery; ten or twelve are in the Tate Gallery, including the great dog, known as "A Distinguished Member of the Humane Society;" and there are a good many less well known pictures in the South Kensington Museum, as well as some drawings which were done by Landseer as a boy.

Besides the pictures of this great artist, we have the famous "Lions" in Trafalgar Square, those four majestic bronze animals which guard Nelson's column.

There are two studies for the lions in the National Gallery, in both of which Landseer has painted the animals standing, but no doubt he made sketches of them in many attitudes before he could satisfy himself as to which would be most suitable for Trafalgar Square.

Landseer had from childhood a genuine love of animals, and it was his sympathy with them that makes so many of his pictures touch some answering chord in our nature.

As a boy he was encouraged by his father to draw from life, and each drawing was carefully looked at and the mistakes shown to the young artist. The father, John Landseer, was an engraver living in London, and of the five children who grew up out of a large family, four were artists. Edwin was born in March, 1802, and at four years of age he began to make little pencil sketches of the various objects that he noticed. From the first his father was a strict master. He liked his little son to draw, but never allowed drawing to degenerate into mere scribbling for amusement. The three little brothers used to go out to sketch in the fields which were then near Marylebone, and when they returned the father examined and praised or criticised their work.

In the South Kensington Museum there is a frame containing nine of Edwin's childish attempts at pictures. A pencil drawing of a dog which he did at the age of five; a somewhat strange looking little calf, with this inscription on the margin of the paper, "drawn by E. L. when he was first breeched;" a donkey's head, drawn at eight years old; a cow's head, marked "drawn from nature by E. L. in 1810, aged 8 years and 2 months," and five other similar efforts.

At seven years old Edwin had learnt to etch, and by the time he was ten he had begun to study anatomy and to paint both in water and in oil colours. At twelve he exhibited a drawing of a "Hunting Horse," and won a silver medal, and the following year two of his pictures were hung at the Royal Academy, "A Mule," and "A Pointer Bitch and Puppy."

Edwin Landseer is described at this time as "a bright, curly headed youngster, honest of face, with eyes that shone with kindness." He was very kindly by nature, and his great characteristic was his love and compassion for animals. He believed that many animals were as full of intelligence as human beings. Dogs he especially loved, and as he grew up he painted pictures of horses, dogs, cattle, and sheep, which were intended to teach a lesson to the world, the lesson of love and trust and sympathy between men and animals.

He began to study in the Royal Academy Schools in 1816, when he was about fourteen, and it was whilst there that Fuseli, then Professor of painting at the schools, called the young artist his "curly headed dog boy." From his earliest youth Landseer began and continued to exhibit his paintings, and the whole of his career as an artist was a successful one. He was one of the most rapid of painters, the great "Sleeping Bloodhound" having been finished in two days, and the "King Charles's Spaniels," were also done in the same incredibly short space of time. Though so rapid, Landseer was never careless in his work, but was most accurate in drawing the forms of dogs and horses, lions and stags.

In the 15th century there lived an artist in Florence, Piero di Cosimo, who was one of the very early painters of animals. In one of his pictures in the National Gallery there is a dog which it is interesting to compare with Landseer's paintings. In the old Italian picture the dog is not wholly unnatural, indeed it has a gentle sorrowful look that is almost human in its sympathy, as it watches the poor wounded girl who is lying on the ground; but turn to look at the great English painter's dogs and see how absolutely like life they are! Notice the little Spaniels with their bright eyes and their silky coats which might almost be stroked, and the great head of the Bloodhound on which you feel you could lay your hand. Two of his best dog pictures are "High Life" and "Low Life," both now in the Tate Gallery.

Charles Dickens and Thackeray were amongst Landseer's friends, besides many other well known men and women of his time; a very sincere friend he had in Queen Victoria, who often invited him to stay at Osborne and at Balmoral during the life of Prince Albert. Both these royal pupils took lessons in the art of etching, in which they were much interested, and the Queen used often to take long walks with Landseer, and sketch under his advice and guidance. As a mark of her regard and friendship she gave him the Order of Knighthood in 1850.

Sir Edwin died in the year 1873. He ranks as one of our first artists, and as the greatest animal painter of England.

KATHARINE F. LAWFORD.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, DECEMBER 14, 1907.

JOHN GREENLEAF WHITTIER.

DEC. 17, 1807—SEPT. 7, 1892.

ON Tuesday next, December 17, the WHITTIER centenary will, doubtless, be celebrated with grateful remembrance in the solitary little farm house three miles from Haverhill, in the valley of the Merrimac, where he was born—a house now fittingly maintained as a memorial of the poet—and also at Amesbury, at the quiet house in Friend-street, which was WHITTIER's home for the greater part of his long life.

And while our thoughts gladly travel to that pleasant country on the northern borders of Massachusetts, and to the friends that may be gathered there, rejoicing with them in the possession of such memories, of a life so true and noble in its simplicity, in the quiet heroism of its devotion to a great cause, in the music of the poet voice, used with passionate invective in the fight, and then growing in sweetness of tone, with the clear vision, the gracious light, the deep, calm faith of mature manhood and a beautiful old age—we claim also our own thankful commemoration, in our homes and in our churches, since this poet of the simple things of human life, of duty passionately given for the cause of freedom and humanity, and of the deep things of faith and love, belongs to us also. For more than one generation, WHITTIER has had an assured place in the hearts of English-speaking folk the world over, and as very truly one of the people his voice has been recognised as at home here in the old country almost as much as in New England. He and LONGFELLOW and LOWELL have been the surest witnesses to our close kinship, and have bound fast the cords of true affection and confidence. In their brave words and the music of their song, their faith and earnest purpose and lofty aspiration, speaking that to which the best in our own hearts instinctively responds, and with the readiness and gladness to which we answer in the home circle to a brother's voice, we know we are one people, though the great ocean separate our shores.

WHITTIER we do not acclaim as a great poet, but as one loved and honoured, worth more to us than many poets of far greater genius. "I am not one of the master singers and don't pose as one," he wrote in 1883 to F. H. UNDERWOOD, who was preparing a biography "By the grace of GOD I am only what I am, and don't wish to pass for more," "Do not forget," he said in an earlier letter, "that I have lived a hard life outside of my verse making."

And, while my words are read,

Let this at least be said:

"Whate'er his life's defeatures,

He loved his fellow-creatures.

"Age brought him no despairing

Of the world's future faring;

In human nature still

He found more good than ill.

"To all who dumbly suffered,

His tongue and pen he offered;

His life was not his own,

Nor lived for self alone.

"Hater of din and riot,

He lived in days unquiet;

And, lover of all beauty,

Trod the hard ways of duty.

"He meant no wrong to any

He sought the good of many,

Yet knew both sin and folly—

May God forgive him wholly!"

So WHITTIER wrote in 1882, and again, in the same year, his seventy-fifth, and really ten years before his death, he wrote the lines "At Last":—

When on my day of life the night is falling,

And in the winds from unsunned places blown,

I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,

Leave not its tenant when its walls decay;

O Love Divine, O Helper ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting;

Earth, sky, home's pictures, days of shade and shine,

And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! let Thy spirit

Be with me then to comfort and uphold;

No gate of pearl, no branch of palm I merit,

Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abundant grace—

I find myself by hands familiar beckoned

Unto my fitting place.

Some humble door among Thy many mansions,

Some sheltering shade where sin and striving cease,

And flows for ever through heaven's green expansions

The river of Thy peace:

There, from the music round about me stealing,

I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

The note is pure and true, and WHITTIER has set to music thoughts and aspirations of the deeper life of the Spirit, of personal religion as it seeks expression in this new generation, for which we cannot be too thankful.

"They fail to read clearly the signs of the times," he wrote in the *Friends' Review* of March, 1870, "who do not see that the hour is coming when, under the searching eye of philosophy, and the terrible analysis of science, the letter and the outward evidence will not altogether avail us; when the surest dependence must be upon the light of CHRIST within, disclosing the law and the prophets in our own souls, and confirming the truth of outward scripture by inward experience; when smooth stones from the brook of present revelation shall prove mightier than the weapons of Saul; when the doctrine of the Holy Spirit, as proclaimed by GEORGE FOX, and lived by JOHN WOOLMAN, shall be recognised as the only efficient solvent of doubts raised by an age of restless inquiry."

That sure witness of the Spirit he not only steadfastly declared, but became the singer of some of its clearest tones. There are other things for which we honour him, for his own sterling character, for what he did in fearless service of the anti-slavery cause, and for true citizenship, and we rejoice in his pictures of New England life in the happy setting of his poems; but here we remember with a very special thankfulness the hymns he has given us, as we gather them from his religious poems. Some of his hymns, such as those taken from the poems on "The Eternal Goodness" and "Our Master," and those other verses, "Dear Lord and Father of Mankind" and "O sometimes gleams upon our sight," are among those which we most delight to sing in the public worship of our churches.

What we feel concerning WHITTIER could hardly be better expressed than in these lines written at the time of his death by FREDERICK L. HOSMER:—

No thrush at eve had ever sweeter song
Than thine whose voice no more on earth we hear;
Nor winds and flowing streams more please the ear,
Nor to the speech of Nature more belong.
And yet thy heart beat ever with the throng
Of toil; the lowliest life thou did'st revere,
And the wide law of brotherhood hold dear,
Most mindful still of all who suffered wrong.
Best loved of all the choir we loved so well,
'Twas thine again to bring the Master near,

And hymn to men the Goodness without end:

Psalmist we call thee of our Israel,
Child of the Spirit, poet, prophet, seer—
And to us all, of every name, the *Friend!*

TO WHITTIER.

December 13, 1907.

CITIZEN departed,
Comrade, loyal-hearted,
Lover of the human—
Child, or man, or woman—
Seeing in the lowliest
Image of the holiest,
Free man, peace man, fighter,
Trenchant tyrant-smiter,
Strong, the weak defending,
Friend, thy race befriending,
Wheresoe'er thou farest,
Whatsoe'er thou sharest,
Fearless Knight of Pity
Name me of thy City!

Century bells are ringing
Tribute to thy singing,
Singer for all seasons,
Sense's bard, and reason's,
Thine are songs of duty,
Home, and healthful beauty;
Quaker wit's demureness,
Drest in spotless pureness;
Carols of the woodside,
Praises of the good side,
Rounds of honest rhyming
Daily service chiming,
Aspirations tender,
Psalms of meek surrender.

Saint of homely feature,
Sanest sage and teacher,
Quiet soul heroic,
Lonely, mystic, stoic,
Though the priest deride thee
Let me bow beside thee.
Citizen departed,
Comrade still, true-hearted,
When we follow faintly,
Come with succour saintly,
Breathe thy music o'er us,
Hold thy light before us,
Aid our soul's endeavour
With thy faith for ever.

W. G. TARRANT.

WHITTIER'S RELIGIOUS POEMS.

IN considering his religious poems it will first of all be recollected that Whittier was a New England Quaker in revolt from Calvinism, whose manhood, from the age of twenty-six to that of sixty, was largely engrossed in the political anti-slavery movement, from its beginning under Garrison, to its close in the reconstruction of the Southern States. His temperament also, will be recalled, how he was "born without an atom of patience" in him, was vehement, transcendental, slow to develop the spirit of reasonableness and equanimity. How, besides, he was affected by the unrest in his religious society, from the Hicksite separation just as he came of age, to the evangelical revivals of later years; and how he was a witness of all the weaknesses resulting from lack of imagination and of mystical consciousness in a church which depends for healthy life on these two possessions. Whittier, who had in

him a vein of genuine humour, was a man of fine, intense, but somewhat limited sympathies, persistently devoted throughout his earlier maturity to an unpopular cause, but precluded by temperament, delicacy and lack of early training from long-sustained, systematic mental efforts. He had been set a-rhyming by Burns in his boyhood, and, from his fourteenth year on, wrote fluently and continuously, publishing his verses in the weekly provincial press, and later in the magazines, while at the same time deeply engaged in political journalism.

His religious verses belong to the later years of his life. He was slow in maturing, and produced nothing of any permanent value before his thirtieth year, while at least half of his enduring work was written between his fiftieth and eightieth birthdays, and this period includes all his greater religious poems.

These considerations serve to suggest certain characteristics of his religious writing, its central theme of the eternal goodness, its intensely practical identification of worship with the dynamic force of love, its aloofness from dogmatic theology, and the emphasis it lays upon quietness of spirit. In the present review we must leave on one side those remarkable lyrical outbursts evoked by the struggle against slavery, which will retain at least something of their power as long as men battle against oppression and injustice, and will represent his greatest claim to general recognition, confining our attention to the mystical rather than to the moral part of his contribution.

Preludes, foretastes of his later spiritual joy and song, occur from time to time in the poems written before the War. In "Ezekiel" (1844), for example; but more notably, three years later, when he was in his fortieth year, in "My Soul and I," wherein he bears witness to his sense of Ultimate Reality and the consciousness of the presence of God:

"All which is real now, remaineth
And fadeth never;
The hand which upholds it now, sustaineth
The soul for ever. . . .
Then of what is to be and of what is done
Why quieriest thou?
The past and the time to be are one
And both are *now*."

The following year, in "Worship," he asserted the identity of love and worship. Three years later, in "Questions of Life," he finds an answer to the problems of consciousness in that contemplative inward silence which reveals the Eternal Presence within:

"To Him, from wanderings long and wild,
I come, an over-wearied child,
In cool and shade His peace to find
Like dew-fall settling on my mind.
Assured that all I know is best,
And humbly trusting for the rest,
I turn from Fancy's cloud-built scheme,
Dark creed, and mournful eastern dream
Of power, impersonal and cold,
Controlling all, itself controlled,
Maker and slave of iron laws,
Alike the subject and the cause;
From vain philosophies, that try
The seven-fold gates of mystery,
And, baffled ever, babble still,
World-prodigal of fate and will;

From Nature and her mockery, Art,
From book and speech of men, apart
To the still witness of my heart;
With reverence waiting to behold
His Avatar of love untold
The Eternal Beauty new and old."

A few years later, in "Tauler" (1853) he asserts—but of "the stranger," not of his own experience—

"I cannot lose the presence of the Lord," and

"Where I go, He goes."

It was not till six years later, when Whittier was fifty-two, that, after much deep and sorrowful experience, he wrote his great hymn of welcome to the Holy Spirit. It was in 1859 and 1860 that "My Psalm," "The Over-Heart," and "The Shadow and the Light" appeared. We need only here recall the theme of the poet's psalm of rejoicing as he enters on the life mystical:

"The West winds blow, and singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun."

"The Over-Heart" proclaims his own experience of the casting out of fear by love, and from this time forward his poems ring with the recurrent declaration of Divine Goodness; and also, as in these lines from "The Shadow and the Light," of his belief in immortality:

"A voice grows with the growing years:
Earth, hushing down her bitter cry,
Looks upward from her graves and
hears:

"The Resurrection and the Life am I."

In 1865-6, at the end of the War, came the twin poems, "The Eternal Goodness" and "Our Master." The former is a beautiful protest against the dogmatism of certain co-religionists who had been, as it would seem, dissatisfied with his religious views. Acknowledging his own profound sense of sin and unworthiness, he alleges his unwavering conviction in the central experience of his life, that God is good:

"I know not of His hate; I know
His goodness and His love";
concluding with the exquisite, because sincere and simple-minded, verse:

"And Thou, O Lord, by Whom are seen
Thy creatures as they be,
Forgive me, if too close I lean
My human heart on Thee."

In "Our Master" he declares his sense of the companionship of the Lord:

"The Spirit over-brooding all,
Eternal Love, remains. . . .
No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

But if Whittier thus asserts his sense of Divine companionship, he waves aside all dogmatic definitions and deductions, with the words:

"Love only knoweth whence it came
And comprehendeth love."

In "The Clear Vision" (1868) he describes the effect upon the senses of the quickened mystical consciousness after illness. In "The Meeting" he asserts its essentially social character, and the part played for him by fellowship, as opposed

to solitude, in worship. Again in this poem, he tells how

"Sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries."

That his inner mystical experience did not cut him off from communion through suffering and sympathy with his fellows is frequently evidenced, notably at this time in "The Divine Compassion"; while his sense of the infinite potentiality of every man is expressed in "Among the Hills," in which, moreover, he again declares the purpose of God to be "Love, the sole necessity of earth and heaven."

In 1872 he wrote, in "The Brewing of Soma," the now familiar prayer for quietness, beginning:

"Dear Lord and Father of mankind,
Forgive our foolish ways!"

He recurs to his master-theme of the Divine Goodness in the verses called "In Quest" (1873), declaring that it is impossible to draw any line between good in man and good in God:

"My best is all Thy own.
From Thy great heart of goodness mine
but drew
Wishes and prayers; but Thou, O Lord,
wilt do,

In Thy own time, by ways I cannot see,
All that I feel when I am nearest Thee."

"A Sunset on the Bear Camp" witnesses to his Wordsworthian sense of the mystical significance of Beauty, and of the beauty of Nature:

"Not vainly Hellas dreamed of gods
On Ida's snowy crown."

This sense of spiritual joy in beautiful things he places first among the blessings of his life in the poem "At Eventide," but "chief" he reckons

"The kind restraining hand of Providence,
The inward witness, the assuring sense
Of an Eternal Good which overlies
The sorrow of the world, Love which
outlives
All sin and wrong, Compassion which
forgives
To the uttermost, and Justice whose
clear eyes
Through lapse and failure look to the
intent,
And judge our frailty by the life we
meant."

The somewhat diffuse "Vision of Eucharist" and the more concise "Adjustment" and "The Word" play about the theme that faiths may perish but not faith itself, which is based upon the conscious Presence of God; a conception further illustrated in "The Mystic's Christmas" (1882), which speaks of the "spiritual experience of the birth of the Lord Christ within the soul."

In "Revelation" the poet turns, with George Fox, from "the God of Force," "the Cosmic Vastness," to the Presence Within:

"I know He is, and what He is,
Whose one great purpose is the good
Of all."

"Burning Driftwood" speaks of the turning of the soul away from mere fancy and appearance to the Ultimate Reality, and of the faith of the clear-eyed soul in the presence of Death. Again, "The

Last Eve of Summer" gives him assurance in communion with a dead friend, of

"... transcendent spheres
And the Eternal Years."

In his last poem, written in his eighty-fifth year to his old friend Oliver Wendell Holmes, he rounds off his work with the words:

"Giftless we come to Him who all things
gives,
And live because He lives."

The above *résumé* of some of Whittier's religious poems* in their chronological order may, perhaps, indicate the outline of his faith and the fountain-head of his inspiration. In marked contrast with the elemental and somewhat impersonal heroism of the cosmical faith of Whitman, Whittier's is often extraordinarily intimate and comforting in its distinctively Christian character. It ministers to the needs of the troubled and stricken spirit out of resources won in the course of a long life of mental suffering and spiritual conflict, resources won not, indeed, by intellectual mastery, nor yet by a native Titanic comprehension of the processes of the universal order, but won through purity of purpose, generosity, sensitiveness, and humility of spirit, and ardour of love.

HENRY BRYAN BINNS.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.—The following certificate has been granted unanimously to Mr. W. B. Matthews, on his application to the Advisory Committee of the Western Union for recognition as a minister:—"Mr. William Bassett Matthews, Bridport, who desires to enter the ministry, has satisfied the Advisory Committee of this Assembly as to his character and general fitness for ministerial work.—Signed: T. A. Colfox, Chairman; John McDowell, secretary. Bath, December 11, 1907."

THE Committee of the Western Union met at Bristol on December 10. Greatly to the regret of everybody concerned, the resignation of the Rev. Rudolf Davis as its district minister was received and accepted. Mr. Davis has held this office for three years and rather more, and in this time he has endeared himself to the assisted congregations, and earned the confidence of his Committee. It was proposed by the President, Mr. T. A. Colfox, seconded by the hon. treasurer, Mr. J. Kenrick Champion, and supported by the Rev. A. N. Blatchford and others, and carried unanimously:—"That the Committee of the Western Union of Unitarian and Free Christian Churches accept with sincere regret the resignation of their trusted District Minister, the Rev. Rudolf Davis, B.A.; that they gladly remember the earnestness, the ability, and the unflinching tactfulness with which he has discharged his responsible duty both to the Committee and the Congregations in the District; and that they cordially offer him their best wishes for a useful and happy ministry at Gloucester."

* Among notable examples not mentioned above, one cannot wholly omit reference to the autobiographical poem "My Namesake" (1853), the lines accompanying a copy of Woolman's Journal (1840), and "Andrew Rykman's Prayer" (1863).

BOSTON INTERNATIONAL CONGRESS.

THE CRISIS IN THE CATHOLIC CHURCH.*

BY ABBÉ A. HOUTIN, OF PARIS.

WHEN one reads a manual of history, one sees that anxieties of conscience, theological discussions, politico-theological rivalries, have always disturbed the heart of man. At times the struggle is particularly poignant and radical: then an ancient form of religion disappears before a new faith, destined to supplant it perhaps completely. The Christian world is at present, in my opinion, in one of these particularly critical periods. Among individuals the best-informed, among the peoples the most civilised, who by their birth or history are those adhering to the teaching of Jesus, the religious idea, the religious sentiment, have entered into a crisis extremely grave. The Church of Rome, despite its strictly authoritative constitution, has not escaped any more than the other churches, wherever the theories of a free examination have been vigorously applied.

A priest of this Church, I desire to picture to you the particular manner in which she experiences this crisis. You are already well informed, no doubt, on this matter; but, exact as your information may be, I hope to make it more precise and complete on some points, as one on the inside should be able to do for those outside the Church. Need I add that no one loves his Church more than I; that no one experiences more sorrowfully than I its afflictions, or seeks to acquaint himself more exactly with them, in order to aid in remedying them according to his ability, to the fullest degree possible?

The Catholics for whom the traditional orthodox teaching no longer suffices, those who, as a consequence of their historic and philosophical studies, desire that the ecclesiastical authority accord them more liberty of thought and action, are now very numerous and may be separated into three classes.

The first comprises those Catholics, comparatively orthodox, who believe in the foundation of the Church by Christ, the second person in the Trinity, incarnated in a man. They agree that the Pope is the head of the Church, as the successor of Peter, to whom Jesus is reported to have said (to him and, in his person, to his successors), "Thou art Peter (*Petros*), and on this rock (*petra*) will I build my church." But, though they are convinced that the authority of the Roman Church is legitimate, they allow that this authority has been sometimes exercised by ignorant, incapable, and vicious men. They hold that there exist in the Church grievous and superannuated customs, which it is necessary to reform, and opinions wrongly founded or erroneous, which need to be modified. One point they have especially at heart. They do not like the interference of the spiritual power in temporal questions. They disavow the Inquisition. The Syllabus of Pius IX. appears to them a manifestation badly made and inopportune. If the adaptation of the old Church to the new social and political order particularly

* An Address at the International Congress of Religious Liberals at Boston, Mass., Sept. 25.

occupies them, in the domain of science, they show themselves imbued with the same liberal principles. They demand more latitude for scholars and savants. They willingly recall the story of Galileo in order to impart to theologians a wise discretion. They admit the inspiration of the Bible, but would confine it to questions of faith and morals. Despite the prohibitions of the Pope, they do not hesitate to declare that, as it concerns other matters, the Holy Scriptures may contain errors. Finally, just as they hold that in political affairs the time for absolutism and the *coup d'état* is passed, so they desire that questions of conscience be solved by reason, by persuasion, and not by the hurling of anathemas and by excommunication.

The second group is better informed concerning the conclusions of historical science. It knows more exactly what was the teaching of Christ. Jesus believed that the coming of the Messianic Kingdom was close at hand, and consequently he did not found any church. Neither did he dream of identifying himself with the eternal God. He believed himself to be man, and it was only as the consequence of equivocations and misunderstandings that the later disciples adored him as God.

Many Catholics admit these conclusions. They have solved the fundamental problem of the personality of Jesus and reject the mythology of Christianity. At the bottom they are Deists, whom one may call, because of their attachment for certain traditions, Christian Deists.

With other Catholics, finally—this is our third group—the surrender of ancient beliefs is still more extreme.

Many among the members of this Congress may not understand very well the Catholic mind, not knowing, perhaps, that one of the greatest and most frequent temptations which assail the faithful of the Roman Church is that of all or nothing. A God has established upon the earth an infallible Vicar and founded a visible Church, outside of which there is no salvation, or else the anguish and sufferings to which man is abandoned prove that no superior being exists, for a superior being would have pity on him. As God has not founded the Church, neither instituted the papacy, he does not exist. Deism is a mythological residuum. With the personality of God there disappears also the thesis of the immortality of the soul—a myth and an impossibility—and of free will—an illusion. To these ancient terms there is no corresponding ontological reality. But our fathers believed all that. Our civilisation has been founded on these beliefs. We have in our blood ineffaceable traces of them, which will still, although in a less degree, affect our remote descendants. We ought not, therefore, we cannot break with this past. It is necessary for us to let fall very softly these dead ideas or to transport them with precaution into that convenient repository, the history of religions. Looking forward to a scientific era, those who form this third class call themselves Catholics—positivist Catholics, atheistic Catholics, if you will.

These, then, are the three principal categories of those who call themselves at present indiscriminately "liberal Catholics," "modern Catholics," and "pro-

gressive Catholics" (*les Catholiques libéraux, les Catholiques modernistes, les Catholiques progressistes*). In reality, it is only the first group which truly merits this name. Logically, and according to the historical sense of words, the two other groups are not Catholic, are not even Christian. They are such only through policy, and attach themselves to Catholicism by means of a symbolical interpretation, more ingenious than well-founded.

That the true liberal Catholics are consistent in remaining in the Church ought, it seems to me, to be accorded. Since they believe in the divine institution of the papacy, they ought not to separate themselves from her. According to their own theories, all reform, in order to be legitimate and efficacious, can only take place by authority and with its consent. They therefore beseech the papacy to be willing to modernise itself, and they await the issue.

It is more difficult to understand why the Deists or the atheists should desire to continue to make an external profession of Catholicism. But it is a fact. There are many among them, doubtless partisans of the axiom, "A man of probity does not change his religion." Others may equally think that the form of religion which no longer inspires them is still excellent for the masses of the people, and that it is not advisable to destroy it. It may also be that ecclesiastics who have lost their faith retain their livings. Others remain in order to proselytize, in order to work more conveniently in liberalising their co-religionists. Others, finally, go so far as to cherish the idea of alienating the Church itself, of secularising it. The Deists wish to make it a deistic church. The atheists would transform it into a society for moral culture, the guardian of duty, of the moral ideal, which humanity pursues in its endeavours for what is good, and which it expresses, they tell us, under the symbols of God and immortality.

All these Catholics work, speak, and write in order to assure the triumph of their ideas. But the one and the other, even the more moderate, are compelled to use great precautions in order not to offend the conservative religious authorities, and in order not to repel their timid co-religionists, whom they wish to gain to their cause. Such is the extraordinary variety of subtleties which characterise modern or progressive Catholicism. The unsophisticated reader is lost in it. He cannot understand these writings, of which the one appears Catholic without being Christian, while the others are Christian without being Catholic; some, again, express pantheistic, monistic, agnostic ideas in an orthodox form of words, according to the procedure called by these innovators "the reinterpretation of formularies."

Thanks to their prudence, these tactics have much success. The spread of the conclusions of history, and the impossibility of to-day grasping dogmas framed under the philosophical system of the Middle Ages, have given rise to a great crisis of faith in the Catholic world. Those who undergo this crisis are led into this progressist literature which has now followers in all countries. Their most moderate prototype has for his pseudonym "Giovanni Selva," and his sponsor, the Italian

Senator Fogazzaro, says that his true name is Legion. "He lives, thinks, and works in France, in England, in Germany, in America, as well as in Italy. He wears the priestly garb and the uniform of the soldier, as well as the coat of the civilian. He shows himself at the universities, he hides himself in the seminaries. He fights in the press, he prays in the inmost recesses of the monastery. He almost no more preaches sermons, but he holds conferences. He is exegete and historian, theologian and scholar, journalist and poet. He does not always write. He is at times only an impassioned reader; only a believer as also a thinker. He is a republican, he is a royalist, he is a Christian democrat, he is simply a liberal." *

As you know, the ecclesiastical authority is vividly alarmed at the extent and the depth of this crisis.

One can divide the existing hierarchy of the Church into two sorts of prelates, the sincere and the politic.

The sincere take no account of the mortal wounds which history has inflicted on their theology. They believe that an orthodox faith has been committed to them as a sacred deposit, and that the gates of hell will never prevail against them. They also refuse to consent to any doctrinal change.

The politicians in the Church know how criticism has undermined the ancient beliefs and what danger confronts the Church. Certain among them—these are the minority—say: "The Church is wrong; she is dying. Let us end her with honour. Let us give our mother a becoming funeral. Let her dogmas pass away; let us keep her spirit of charity, of devotion, of sacrifice." The others say: "It must be that criticism is the truth, and that truth is assured the final victory. But to confess the truth would be our immediate death. To a suicide we prefer a slow natural death. We will close our eyes and ears to the truth."

The present Pope is not only a sincere man, but also a simple-minded one. He accepts the traditions of the Church, much more than do the ordinary orthodox theologians. In order to give an idea of his mentality, it is without doubt sufficient for me to tell you that he has defended the legend of the Holy House of Loretto, i.e., he believes that the house in which took place the conception of Jesus was transported by angels to Italy.

Also Pius X. does not comprehend why or how the Catholic faith of the Middle Ages should be changed.

After having multiplied his warnings, complaints, and threats, he has declared, in his allocution of April 17, 1907, the innovators to be rebels. "Rebels are such as profess, and repeat under subtle forms, monstrous errors concerning evolution, concerning dogma, concerning a return to the pure Gospel—that is to say, to the gospel purified, as they tell us, of the explicitations of theology, of the definitions of Councils, of the maxims of asceticism—concerning the emancipation of the Church, according to their new manner, without being in revolt, to the end that they be not hunted out. . . . ; finally, concerning the adaptation to the present time in all,

* "Les Idées Religieuses de Giovanni Selva," *Demain*, Feb. 8, 1907.

in the manner of speaking, writing, and preaching, of a charity without faith, very indulgent towards unbelievers, but which opens to all the way of eternal destruction."

"All these errors, and a thousand similar ones, they make popular in treatises, in reviews, in books of devotion, and even in romances; they surround them with certain equivocal terms, with certain cloudy formulas, in order to find a pretext, always on the defensive, of such a kind as not to incur open condemnation, and meanwhile to catch the unwary in their net."

The Pope has also taken energetic action. By virtue of measures which he has secretly or publicly taken, Father Tyrrell, the ex-Jesuit, has not said mass for nineteen months past, Abbé Loisy for eleven months, Abbé Murri for six months. Thus have been deprived of their priestly functions in England the greatest philosophical apologist of the Church, in France her greatest historical apologist, in Italy the apostle who aims to reconcile the Church and democracy. Later, on July 4, last Pius X. has hurled by the Inquisition a new Syllabus condemning nearly all the conclusions of the religious sciences. Finally, in an encyclica issued in the present month, he has repeated the same condemnations.

The outcome will be either to excommunicate at once a great number of heretics, and thereby provoke much trouble in the Church, or to tolerate the innovators, who will continue their formidable propaganda quietly.

In any way, however the Pope may decide, he has before him something which he will not be able to arrest. This is the popularisation of history. With this penetration of historic knowledge among the people the present crisis will become unceasingly more radical and more terrible.

The Church of Rome has surmounted great crises; that of the fifteenth century, when, as a result of renaissance, Reason reasserted itself against the legends of the Middle Ages; that of Deism in the eighteenth century, when, after the awakening of the sciences, Reason began to know the laws of the universe. But these crises took place only among a small *élite*. Orthodox Christianity was still very powerful. It was able to dominate Reason, which was as yet poorly armed. At the present day the solutions of the problems of Jesus are very clear, and those Roman institutions, the Index and the Inquisition, can no longer shackle the liberty of the press. Sapped in its historical bases, the Roman Church will, like other orthodoxies less marked, be obliged to become a small sect, or to adapt herself to new religious conceptions.

But can the Roman Church thus adapt herself? The Church which declares herself infallible, which imposes as dogmas so many historical errors, which utters her anathema on all attempts at a new interpretation—the Church of Rome, is she not petrified? Can any one hope for another line of conduct on the part of the Popes of the future? There have been learned Popes, tolerant Popes, even sceptical Popes. What attitude have they taken toward the truth? What attitude have they taken towards charity, and especially towards the important question of the reunion of Christianity? As a great historian has

said, "It is not always the same Pope, but it is always the same Papacy."

But confronting the Papacy are no longer the humble, respectful, timid men of former times. The new generation is, above all, fond of logic and sincerity. In response to the refusal of the papacy, we hear to-day in France the outcry of the modern spirit: "The Church does not admit that she is mistaken, she does not retreat from a false opinion. To those who demonstrate her in error she responds with an anathema. Rather than extend a hand to justice she embraces Fatalité. For this no mercy will be shown her, and she will drink to the brim the chalice of her stupidities and her adulteries."*

O sons and heritors of the Reformers of the sixteenth century! You see beginning in the Church of Rome, which condemned your fathers without listening to them—you see beginning a religious struggle better informed, and more radical than that of Wickliffe, of John Huss, of Luther, and of Calvin. Great is the sorrow and distress of us who see crashing down upon us the ancient and venerable dome under which we believed we might safely remain. For you, who have never considered Rome as the whole Church, and have held her action to be often only a tyrannical oppression—for you there is nothing surprising in our destruction, our sufferings, and the struggles which we must encounter. Your fathers and you, even you, have known the same vicissitudes, and in the sweat of your brow and the tears of your heart have reconstructed for yourselves religious shelters where you live in peace and full of energy for the service of God and of humanity. In our present anguish your experience remains our encouragement and our hope.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: Deptford.—The Rev. A. J. Marchant writes:—Will you kindly permit me once again to appeal in aid of my Poor's Purse? The poverty of Deptford is always distressing, but it is sadly increased this year by the recent closing of one of the oldest shipbuilding yards, and the consequent dismissal of nearly a thousand employees. The assistance obtained at this season has to meet the needs of the whole year, and I therefore plead for a liberal response. The practical sympathy of new helpers would be much appreciated, as some former liberal contributors have passed away. Gifts of money, boots, left-off clothing (especially children's), toys, &c., will be gratefully received and acknowledged by me at 37, Clifton-road, Peckham, London, S.E.

London: Rhyl-street Mission.—Dr. Read makes the following appeal:—"My Poor's Purse is now nearly exhausted, and as there is a good deal of distress in the immediate neighbourhood of the Mission, especially in the case of those families where the bread winner is unemployed through no fault of his own, I shall be much obliged if the friends who kindly send their donations for the Poor's Purse and the various beneficent activities of the Mission will do so as soon as possible. I shall also be glad to receive any gifts of new or cast-off clothing or any kind of warm bed covering that friends may have to bestow, as these are often of more value to the poor than actual monetary help. Parcels should be sent to the

Mission, 4, Rhyl-street, Kentish Town, N.W., and letters to my private address, 22, Wiloughby-road, Hampstead, N.W."

Action.—On Tuesday evening, Dec. 10, a very interesting lecture, illustrated by a large number of beautiful lantern slides, was given by the Rev. A. Hurn, on some of the impressions of his recent visit to Canada and the United States. Mr. E. B. Athawes presided, and there was a good attendance.

Bath.—On Sunday evening, Dr. Carpenter, Principal of Manchester College, Oxford, gave a lecture in Trim-street Chapel, one of the special course now being delivered. His subject was—Religion in the light of the comparative study of religions, with special reference to Buddhism. The lecture, which lasted an hour, was an impressive demonstration of parallel experiences in the great religions of the world, showing how Christianity could no longer be separated from the rest, as though it alone contained revelation of divine truth.

Bessell's Green (Resignation).—The Rev. F. T. Reed has resigned the pastorate of the Old Meeting House, which he has held since 1902.

Birmingham: Small Heath.—A bazaar, the object of which was to effect improvements in the schoolroom and to assist the general funds of the church, was held last Friday and Saturday. It was opened by Mrs. W. Byng Kenrick and Miss Cheshire. An interesting feature on Saturday was the presentation by the children of the school of money-boxes, into which they had contributed their own savings, varying from 6s. 9d. to 1½d. The sum realised by the two days' efforts (£82) considerably exceeds the estimate of the workers.

Colne.—The induction of the Rev. Hugh Warnock, in succession to the Rev. J. Evans, took place on Saturday last. There was service in the afternoon conducted by the Rev. Principal Gordon. The Rev. J. E. Manning gave the charge to the minister and the Rev. C. Peach the charge to the congregation. The new minister pronounced the Benediction. After tea there was a public welcome, when many friends and neighbours joined in wishing Mr. Warnock and the congregation a long and happy settlement. Mr. J. Wilkinson took the chair, and among the speakers were the Revs. A. Gordon, J. E. Manning, C. Peach, T. P. Spedding, J. E. Jenkins, W. McMullen, Messrs. P. Hargreaves, J. Lowcock, M. Watkin, and Miss Crabtree, who gave a warm welcome on behalf of the School, and said that they would appreciate their new minister in proportion as he kept them all hard at work. Mr. Warnock made a suitable reply, and some items of music brought the meeting to a close.

Colyton (Appointment).—Mr. W. B. Matthews, Bridport, has accepted an unanimous invitation to be minister of Colyton Chapel. He will enter on his duties on the second Sunday of January.

East London Unitarian Sunday School Union.—It has been decided to confine the meetings of this Society in the future to two in each session, a conference and an aggregate service. The annual conference was held on Tuesday, December 3, at Mansford-street, with the president, the Rev. Gordon Cooper in the chair. Addresses were given by the Rev. W. G. Tarrant and Mr. W. H. Ballantyne. Mr. Tarrant, in the course of his address, insisted upon the chief aim of the teacher being the development of "good taste" in the scholar. By this he meant the power of recognising the best in everything, in thought, action, speech, music, &c., so that it became natural for the child on meeting the problems of life to know and choose the highest. This would remain a part of the child's character when the lessons and words of the teacher were forgotten. Mr. Ballantyne spoke on "the use of week-night activities in fostering comradeship," and dwelt upon the useful part that might be played in the development of the young by week-night meetings for some common purpose. Many friendships were thus formed under the wise eye of the teacher, which were a power for good. The speaker called attention to the useful work that the Laymen's Club was doing in this connection by encouraging the formation of gymnasium, cricket, swimming clubs, &c., and said that they were willing to show any school wishing to start societies of this kind how to set about it. The Rev. W. H. Rose, Mr. E. Capleton, Mr. Gimson, Mr. Allen, Mr. E. W. H.

* Proudhon, "De la Justice dans la Révolution et dans l'Eglise," tome iii, p. 150.

Noel, and others joined in the discussion. The meeting terminated with a hearty vote of thanks to Mr. Tarrant and Mr. Ballantyne for their help. The annual Aggregate Service will be held in May of next year.

Glasgow.—On Monday, Dec. 2, the Rev. E. T. Russell lectured in the Temperance Hall, Coatbridge, on "Heredity and Environment: Is Man a Machine?"—a question which he answered strongly in the negative.

Hastings (Appointment).—On Sunday last the Rev. S. Burrows, who has supplied the pulpit of the Unitarian Christian Church since the Rev. Gardner Preston left in August, received and accepted a unanimous invitation to become the minister of this church.

Ilford.—A bazaar in aid of the building fund of the Unitarian Church was held at the Central Hall, Seven Kings, on Thursday, December 5, and was marked by many gratifying features. The Rev. F. K. Freestone presided in the regretted absence of Mr. John Harrison through indisposition. The bazaar was opened by Lady Bethell, the wife of the Member for the division, and on the platform there were also the Revs. T. E. M. Edwards, W. Copeland Bowie, Gordon Cooper, C. H. Vine, (Congregational Church, Ilford), H. Davis Bull (Congregationalist, Goodmayes), W. H. Jeffries (United Methodist Church, Seven Kings), and Norman Wright (Presbyterian Goodmayes), Councillors J. H. Souster (vice-chairman of the Ilford Urban District Council), and Adam Wilde. Councillor T. Philpot, J.P. (chairman of the Council) was unable to be present owing to a family bereavement. The Rev. R. Bond (Wesleyan) wrote regretting his absence, owing to circuit engagements, and wishing the sale of work every success. After an opening hymn and prayer by the Rev. Gordon Cooper, the Rev. T. E. M. Edwards explained that about two years ago some services were started in Seven Kings at the request of a few friends there and in Ilford, who were anxious for some such gathering for Christian fellowship. It was in that hall they held their first service. But they found it advisable after a few months to transfer the services from Seven Kings to the Assembly Rooms at Ilford Broadway. The church had steadily grown and prospered, and they had a band of earnest, intelligent, thoughtful, and enthusiastic men and women, of whom any church might well be proud. But they all felt it was impossible to make any further progress under present conditions. They realised also that in Seven Kings and Ilford there must be very many who never attended any church whatever. They thought they had a mission especially to these people, and could bring to these souls spiritual freedom. Their aim was not to proselytise from any other church. Their mission was simply to those who were outside the other churches, whom they felt they might help to some faith in God and righteousness and goodness. On those grounds they felt they could appeal very earnestly and very hopefully for the practical sympathy of every man and woman who sought to extend the Kingdom of God among men. They wanted a building were they could worship comfortably and carry on those various agencies which were essential to the growth and the life of any church. They had met with a wonderful amount of practical sympathy. They had received in the way of donations about £440, and he intimated further gifts of £5 from Mr. John Harrison and £10 from Mr. F. Nettlefold, and mentioned that they had secured a piece of land in the High-road. They required in all about £1,000. The chairman warmly welcomed the presence of ministers of other denominations on that platform and the spirit in which Mr. Edwards had spoken of the aims of that congregation. Lady Bethell then declared the bazaar open, with cordial good wishes for its success. The Rev. C. H. Vine, in proposing a vote of thanks to Lady Bethell, said that ministers of other churches, though not agreeing with Unitarians on many points, must recognise them as children of the same great Father, and must welcome into that district every force that made for righteousness. He hoped that in days to come they might work together for the overthrow of wrong, for dealing with the prevailing apathy and irreligion, and for the enthronement of the pure and the good and the true. The Rev. W. Copeland Bowie, who seconded, also spoke of the need of all available forces to oppose the indifference and the terrible evils of society, and said they felt that that little movement

might be reckoned on the side of truth and righteousness and goodness, and all that was brotherly and best. The bazaar was continued next day, and in the course of the proceedings Mr. E. R. Fyson, chairman and treasurer of the special committee, stated that the owner of the hall, who was a deacon of the Ilford Congregational Church, had given them the rent charge as a donation to the fund. The result of the bazaar, including donations, has been to add about £200 to the fund.

Leicester: Free Christian Church.—A most successful sale of work, in aid of the current expenses of the church, was held in the school-room on December 4 and 5, and realised the net amount of £91 3s. The sale was opened on the first day by Mrs. W. Wright, Mr. E. F. Cooper taking the chair and on the second day by Miss C. Gittins, with Alderman G. Royce in the chair, all members of the Great Meeting congregation. A very pleasing feature of the event was the providing of stalls by the Women's Friendly Society, the men attending the Sunday afternoon services, and the members of the Men's Adult School. The church band played selections on both evenings, their services being much appreciated.

London: Bell-street Domestic Mission.—The Rev. E. P. Farley begs gratefully to acknowledge W. W.'s kind donation to the Bell-street Poor's Purse, and Christmas funds, and also to thank the anonymous sender of a parcel containing clothing and toys.

London: Forest Gate, E.—The biennial sale of work was held on December 4 and 5, when, owing to the illness of Mr. John Harrison, Mr. Perris opened the proceedings; a friend, the Rev. Wm. Le Pla (Congregationalist) gave an address, full of good sense and liberality. Excellent music was provided, and the sale proved to be the most successful ever held, the receipts totalling £103; expenses, £2 9s. 10d. The amount included contributions from sympathisers in London, Liverpool, Hull, Dover, &c. The grants from the B. & F.U.A. and the L.D.U.S. cease with the year; and the congregation at Upton-lane now enters upon an independent career with courage and hopefulness.

London: George's Row Mission.—The Rev. F. Summers gratefully acknowledges the sum of ten shillings from W. W.

London: Kilburn.—A successful sale of work was held at the Quex-road Church Hall, by the Ladies' Congregational Working Party, on Friday and Saturday, November 29 and 30. On the first day Mrs. Blake Odgers opened the sale, and on the second day Miss Helen Brooke Herford. On the Saturday evening a concert was given in the same hall, an interesting programme being kindly provided by Mrs. C. Granville, Miss Adelaide Dresser, Miss H. Lawford, Mr. Herbert Lawford, and Miss W. Stanley. Friends from neighbouring churches kindly came in to help by making purchases, with the result that the proceeds of both sale and concert amounted to about £85.

London: Stratford.—There was a very encouraging congregation at the West Ham-lane Church on Sunday evening, when the Mr. Delta Evans delivered the second discourse of a special series on "Some of the World's Teachers." His subject was Confucius, and he will speak to-morrow evening on Socrates.

Manchester.—The Manchester District Sunday-school Association arranged for a conference upon "Graded Schools," on Saturday, November 30, and secured the services of Miss Davy, of Leicester, to introduce the subject. Unfortunately a dense fog settled on most of the district in and around Manchester, and many who would have been glad to attend were prevented. The chairman started at 4.30 from Woodley, and succeeded in reaching the Memorial Hall at 8.30, to find the meeting almost over, and those who had won their way through the fog preparing to renew the attempt on the homeward journey. It was all very unfortunate, but the next conference may, perhaps, make up for this almost abortive effort.

Manchester: Blackley.—A sale of work, promoted by the second class of girls in the Sunday-school, for the purpose of raising the balance of the money required for the decoration of the school was held on Saturday, December 7. The sale was opened by Mrs. Simister, and was completely successful.

Manchester: Lower Mosley-street.—A Memorial Service for the late Mr. Richard Wade was held at the school on Sunday evening, December 1. There was a large congregation, including many old friends and former members. Rev. A. Cobden Smith officiated, and in the course of his address paid a warm tribute to the exemplary character of Mr. Wade, and the faithful service he had rendered the institution, which held the first place in his affections during upwards of 60 years. He had been one of that historic fellowship to which John Curtis, Travers Madge, Charles Herford, and others belonged, and of those early workers three remained, namely, R. D. Darbishire, E. C. Harding, and S. B. Worthington. The long and continuous service of Richard Wade was without parallel in the history of the school. The address was followed with close interest. Mr. Thomas Mulliner gave a fine rendering of the solo, "Thou art passing hence," and the choir assisted with appropriate selections of music. The service throughout was an impressive one and will long be remembered.

Manchester: (Middleton).—The Rev. J. Harrison has resigned the charge of this congregation, and his resignation will take effect at the close of the year. The regret of the congregation, and of neighbouring friends, is increased by the knowledge that Mr. Harrison's resignation has been hastened by ill-health. He came to Middleton in 1900, and has won the esteem and affection of all who have had to work with him.

Poole.—On Sunday evening Dec. 1, the Unitarian Church, Hill-street, had its first experience of the electric light, which has now been installed there, and was much appreciated. Eight pendants from the beams, with special lights for choir, organ, and pulpit, distribute the light admirably, and the other parts of the building being suitably provided for, it will be possible entirely to dispense with gas, which has lately proved unsatisfactory. On this evening the monthly musical service was held, with the aid of friends who kindly came over from Bournemouth. The musical items included solos, an anthem, and a trio for two violins and the organ. The Rev. H. S. Solly preached a Temperance sermon on "Saving the Children." The congregation was a good one, though not quite as large as a month previous, when the annual choir services were preached, and there was a good collection.

Scarborough.—Taking advantage of a short visit to Scarborough of Mr. Arnold Lupton, M.P. for the Sleaford division of Lincolnshire, the Rev. Ottwell Binns asked him to speak at the evening service on Sunday, December 8. Mr. Lupton took for his subject that which Mr. Binns had already announced for that evening as his own subject—"Pension or Workhouse." While Mr. Lupton explicitly stated that he was speaking neither for nor against Socialism, he showed that Socialism was by no means new, as the form of government of at least 700 years ago was distinctly Socialistic. He gave many examples of this, and some of the ways in which it is continued to the present day. Having declared the plain moral right of everybody in the land to the opportunity of work, and the means of a peaceful old age, he expounded a simple, practical scheme which he said would only be a small beginning, but would at any rate be a beginning, towards old-age pensions. The address, which was a simple, straightforward exposition of the position of old-age pensions, with the possibilities and impossibilities clearly shown, was listened to with interest and appreciation. The devotional part of the service was conducted by Mr. Binns.

Sheffield: Stannington.—Friends from the Upperthorpe congregation of Sheffield went to Stannington on Monday last and gave an excellent entertainment on behalf of the sale of work fund. The first part of the programme consisted of a concert, which was followed by a little dramatic sketch. The songs were excellent and the sketch full of fun. In acknowledging a vote of thanks on behalf of the ladies and gentlemen who had taken part, the Rev. A. H. Dolphin said that they had come to show their sympathy and goodwill to his friend, the Rev. J. Ruddle, the minister of Stannington, and also to show their goodwill and sympathy to the congregation. He hoped that there would follow many opportunities of mutual friendliness such as should always be between neighbouring congregations.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 15.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. A. J. CLARKE.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15, Rev. W. WOODING; and 7, Rev. W. COPELAND BOWIE.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPES; and 7, at the Euston Theatre (Chapel closed).
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. T. E. M. EDWARDS.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. E. B. ATHAWES.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. D. DELTA EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. P. H. WICKSTEED, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COX.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11, Rev. GERTRUD VON PETZOLD, M.A.; 6.30, Rev. J. E. ODGERS, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. EARNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. J. C. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. E. BAKER, "Obstacles to Ethical Progress."
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

BIRTH.

HAYCOCK.—On December 8, at 106, Bennett's-lane, Bolton, to the Rev. H. E. and Mrs. Haycock, a daughter.

MARRIAGE.

SINCLAIRE — LEWIS. — On October 1, at Sydney, Australia, by Rev. George Walters, Frederick Sinclair, Minister of the Unitarian Church, Melbourne, to Esther, youngest daughter of Henry Lewis, of Auckland, New Zealand.

DEATHS.

GERRARD.—On December 10, at 64, Chorley New-road, Bolton, Jane, widow of the late Joseph Gerrard, in her 91st year.

NOEL.—On December 10, at 5, Holland-grove, Brixton, the residence of her son-in-law, the Rev. Frederic Allen, Elizabeth, the widow of the late William Noel, of Kentish Town, aged 87 years.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade-Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

FELIXSTOWE.—Miss BRUNDELL, 74, Ranelagh-road. Comfortable rooms and good attendance can be obtained at above address at reduced terms during winter months. Reference permitted to E. B. Squire, Esq., Upper Heath, Hampstead.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing sunny winter resort. Through trains from all parts. Responsible charge taken of the younger guests. Prospectus from PROPRIETOR.

WINIFRED HOUSE.—INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME, Wray-crescent, TOLLINGTON-PARK, London, N.

For the reception of poor children, after illness or operation, whose constitution needs building up, and who need good food, good air, and careful nursing.

New subscriptions and donations urgently needed, and will be gratefully received by W. M. BLYTH, Esq., Hon. Treasurer, or by Miss M. PRITCHARD, Hon. Secretary, 11, Highbury-crescent, London, N.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

LONDON, W.

TWO LADIES RECEIVE OTHERS, Teachers, Students, &c., in their Flat.—H. V., INQUIRER Office, 3, Essex-street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECEL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENEE.
 F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLOR.

A SOUND AND READY MEANS OF INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charge low. Prospectus free.

CHARLES A. PRICE, Manager.

Established  50 Years.

**Callard & Bowser's
Butter-Scotch**

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, SITUATION as HOUSE-KEEPER or COMPANION-HELP. Experienced, capable, reliable. Would be suitable person to undertake management of country house.—E. A., INQUIRER Office, 3, Essex-street, W.C.

AS really good LADY HELP. Active, willing; very domesticated. Good needlewoman.—M., 48, Ingram-road, Hampstead, N.W.

TO PARENTS and GUARDIANS.—

Mr. A. S. BARNARD, M.I.E.E., A.M.I.C.E., Borough Electrical Engineer, Walsall, has a vacancy for an Articled Pupil, or Improver desirous of obtaining Central Station experience.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

LANDUDNO. — TAN-Y-BRYN, (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.).
C. J. MONTGOMERY, M.A. (Oxon).

BESTREBEN HIGH SCHOOL,

197, Willesden Lane, London, N.W.

Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed

2 First Class Honours were gained.

6 Third Class Honours were gained.

12 Distinctions were gained.

R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.

One girl first in England, in German.

One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms** (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address "Bookcraft," London.

Association Sunday Collections, 1907.

THE Treasurer, Mr. Howard Chatfield Clarke, on behalf of the Committee of the British and Foreign Unitarian Association, acknowledges with thanks the following collections received up to December 12:—

	£	s.	d.
Aberdare: Highland-place ...	1	0	0
All-y-placa ...	1	3	0
Altrincham ...	6	6	10
Ansdel ...	1	18	0
Atherstone ...	0	7	6
Banbury ...	0	5	0
Barnard Castle ...	1	0	0
Belper ...	0	12	8
Bessell's Green ...	0	6	0
Billingshurst ...	0	10	6
Birkenhead ...	3	8	3
Birmingham: Moseley ...	0	10	6
Blackburn ...	1	10	0
Blackpool: Banks-street ...	2	16	0
South Shore ...	1	1	0
Boston ...	2	4	0
Bournemouth ...	5	2	5
Braintree ...	1	14	6
Bridgend ...	0	10	6
Bridgwater ...	1	4	8
Bridport ...	3	0	10
Brighton ...	2	11	9
Bristol ...	4	4	9
Bury St. Edmunds ...	0	10	6
Bury: Bank-street ...	9	15	2
Buxton ...	0	13	6
Capel-y-bryn ...	1	11	6
Capel-y-fadfa ...	1	6	6
Capel-y-groes ...	1	6	0
Cardiff ...	3	13	9
Cefn Coed ...	2	0	0
Chatham ...	1	13	4
Cheltenham ...	0	13	6
Choppington ...	0	10	6
Chorley ...	1	1	0
Ciliau Aeron ...	0	17	6
Cirencester ...	0	12	0
Clifton ...	4	1	0
Clydach Vale ...	0	12	0
Coalville ...	0	6	0
Colyton ...	0	6	0
Comber ...	2	14	0
Congleton ...	2	2	0
Cork ...	0	10	0
Coseley ...	0	16	0
Cradley ...	1	17	10
Crediton ...	0	15	0
Crewe ...	0	16	7
Crewkerne ...	2	0	0
Croft ...	0	17	0
Croydon ...	3	0	0
Cullompton ...	0	10	0
Cwmbach ...	0	14	0
Darlington ...	1	1	0
Dean Row ...	2	16	1
Devonport ...	0	10	0
Dewsbury ...	0	5	11
Diss ...	0	8	0
Downpatrick ...	2	13	7
Dudley ...	1	9	11
Edinburgh ...	1	12	6
Evesham ...	2	2	3
Gateshead ...	1	3	7
Gellionien and Trebanos ...	1	4	8
Glasgow: Ross-street ...	0	15	0
St. Vincent-street ...	1	1	0
Guildford ...	1	0	2
Hastings ...	1	1	0
Horsham ...	3	12	1
Hull ...	2	16	5
Ilford ...	0	12	0
Ilkeston ...	0	10	0
Ipswich ...	1	12	0
Kendal ...	1	4	3
Knutsford ...	1	9	2
Lancaster ...	1	17	0
Leeds: Mill Hill ...	18	17	8
Holbeck ...	1	1	0
Leicester: Narborough-road ...	2	2	2
Lewes ...	1	3	5
Liscard ...	1	3	6
Liverpool: Hope-street ...	5	9	4
Toxteth ...	2	12	9
Llwynrhychowen ...	1	11	3
London:			
Acton ...	1	4	8
Brixton ...	14	0	0
Highgate ...	5	6	2
Islington ...	3	0	0
Kentish Town ...	1	4	6
Limehouse ...	0	10	0
Little Portland-street ...	3	0	0
Mansford-street ...	0	10	6

	£	s.	d.
Stepney Green ...	0	6	6
Stoke Newington ...	4	1	2
Wandsworth ...	2	2	0
Wimbledon ...	0	15	0
Loughborough ...	0	16	3
Lydgate ...	1	1	0
Lye ...	0	15	0
Manchester:			
Blackley ...	1	1	0
Broughton ...	1	6	3
Longsight ...	2	2	0
Oldham Road ...	1	2	2
Pendleton ...	1	16	11
Sale ...	3	10	0
Upper Brook-street ...	1	14	5
Myrthyr Tydfil ...	1	3	10
Middlesborough ...	2	7	0
Moretonhampstead ...	0	12	6
Newark ...	0	8	0
Newbury ...	1	3	2
Newcastle-on-Tyne ...	2	17	0
Newcastle (Staffs.) ...	0	9	1
Newport (I.W.) ...	3	0	5
Newport (Mon.) ...	2	15	0
Norwich ...	2	4	3
Nottage ...	0	12	2
Nottingham: High Pavement ...	7	10	4
Christ Church ...	0	16	0
Oldbury ...	1	10	0
Oldham ...	4	5	0
Padiham ...	2	2	0
Pantdefaid ...	1	0	0
Panteg ...	0	10	0
Park Lane ...	2	7	4
Portsmouth ...	1	11	6
Rawtenstall ...	1	0	0
Reading ...	1	1	2
Rhydygwin ...	1	0	0
Richmond ...	1	7	4
Ringwood ...	1	0	6
Rivington ...	1	0	0
St. Helens ...	0	10	0
Scarborough ...	1	6	0
Sheffield: Upper Chapel ...	6	16	6
Shepton Mallet ...	0	13	0
Shrewsbury ...	2	15	5
Sidmouth ...	2	0	0
Southport ...	6	15	7
South Shields ...	0	6	6
Stand ...	4	13	9
Stannington ...	1	1	0
Stockton ...	2	0	1
Stourbridge ...	1	3	2
Sunderland ...	0	6	9
Swansea ...	2	4	11
Swinton ...	1	5	6
Sychbant ...	0	12	0
Tamworth ...	0	10	6
Taunton ...	1	5	0
Tenterden ...	0	16	8
Torquay ...	1	6	10
Walmesley ...	1	7	6
Walthamstow ...	0	10	0
Warwick ...	2	17	5
Whitchurch ...	0	8	3
Wolverhampton ...	1	6	6
Wood Green ...	2	16	0
Yarmouth ...	1	3	0

The following collections were paid early in the year:—

Birmingham: Church of the Messiah ...	9	6	7
Bolton: Bank-street ...	16	10	4
Bradford: Chapel Lane ...	3	0	0
Cambridge ...	2	0	0
Liverpool: Garston ...	0	10	0
London: Kilburn ...	1	0	8
Manchester: Bradford ...	0	10	0
Sheffield: Upperthorpe ...	2	1	0
Todmorden ...	5	16	6
Trowbridge ...	1	0	0

SUSTENTATION FUND.

FOR THE AUGMENTATION OF
MINISTERS' STIPENDS.

AT THE ANNUAL GENERAL MEETING, to be held on Wednesday, February 12th, 1908, the Contributors will have to elect a Manager in place of the late Mr. A. W. WORTHINGTON; and two Managers in place of Messrs. EDGAR CHATFIELD CLARKE and JOHN DENDY, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before 1st January, 1908.

FRANK PRESTON, "Meadowcroft,"
North Finchley, London, N., Hon. Sec

EVERYONE who wants to be well informed on Current Affairs, including the Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

WHAT MEN ARE SAYING.

WHAT MEN ARE DOING.

WHAT MEN ARE THINKING.

Edited by PERCY L. PARKER.

The purpose of "Public Opinion" is to provide information by means of a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for religious, political, and social progress.

What Mr. R. B. Haldane says of "Public Opinion":—

Dear Mr. Parker,

I think that in the new form of "Public Opinion," under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed of men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.—Yours faithfully,

Percy L. Parker, Esq., Office of "Public Opinion," Temple House, Tallis Street, E.C.

What Sir Gilbert Parker, M.P., says of "Public Opinion":—

Dear Mr. Parker,—I cannot but congratulate you on that excellent paper, "Public Opinion," which I read regularly. You have a journal of great influence and usefulness.—Yours truly,

GILBERT PARKER.

"Public Opinion" can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to "Public Opinion," 30 and 31, Temple House, Tallis-street, London, E.C. Specimens free on application.

To be published on December 20. Admirably printed. Author's edition. Price to subscribers, 5s. net, post free.

Order from your booksellers, or send for a Prospectus to MONTAGUE FORDHAM, Limpsfield, Surrey.

MOTHER EARTH

BY

MONTAGUE FORDHAM,

M.A. Cantab.

With a Preface by J. A. HOBSON, M.A.

Contents.

CHAP. I. SOME GENERAL CONSIDERATIONS; II. LAND AND CAPITAL; III. THE REGULATION OF MARKETS; IV. THE WAGES OF LABOUR; V. THE CULTIVATION OF THE SOIL; VI. THE CREATION OF A COMMUNITY; VII. THE LAND CLUB AND LEAGUE OF COUNTRY PEOPLE.

Extract from Preface.

What Mr. Fordham does is to give body to a large ideal which hitherto has been floating vaguely before the minds of many, and to afford direction to the effort of those who are willing to work towards its realisation.

TAUNTON PULPIT VACANT.—Communications in confidence to Mr. JAMES DUCKWORTH, 18, Portland-street, Taunton.

SEE PUBLIC OPINION.

A Weekly Review of Current Thought and Activity.

Every Friday! Twopence!

WAR OFFICE, 1st October, 1907.

R. B. HALDANE.

BY THE

REV. W. G. TARRANT, B.A.

Booklets for the Season.

Daily Meditations.

Night unto Night.

Leather, gilt, One Shilling;

Cloth, red, 6d.

BEE SONGS

Second Edition.

Fancy cloth, gilt, One Shilling net.

ESSEX HALL

(Of the Author, Wandsworth.)

JUST PUBLISHED.

THE SOUL OF THE BIBLE.

Selected passages from the Old and New Testaments and the Apocrypha arranged as synthetic readings in Biblical order.

By ULYSSES G. B. PIERCE

(Unitarian Minister, Washington, U.S.A.).

With an Introduction by Edward Everett Hale

Size 5 by 7½ inches, pages 525, cloth binding, 3s. net, by post, 3s. 4d. Thin paper edition, size 4 by 6½ inches cloth binding, gilt top, 3s. 6d. net, by post, 3s. 9d.

Also flexible leather binding, red under gilt edges, narrow margins reducing the size to 3½ by 6 inches, 5s. net, by post 5s. 3d.

THE UNITARIAN POCKET BOOK AND DIARY FOR 1908.

Including a List of Ministers and Congregations. French morocco, gilt edges, tuck case and pencil. Price 1/3 net; by post 1/4.

LIST OF MINISTERS AND CONGREGATIONS.

Without Pocket Book. Paper Covers. Price 3d., by post 4d.

BRITISH & FOREIGN UNITARIAN ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

The SUNDAY SCHOOL ASSOCIATION

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. A most attractive Christmas Present for Young People. Boards, 1s. 6d. net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift Books, or, better still, visit the Association's Book Room at Essex Hall, and inspect the attractive Books on Sale suitable for Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

BOOKS WANTED. 25/- each offered.

Brewer's Henry VIII. 2 Vols. 1834. Jesse's George Selwyn, 4 vols. 1843. Tennyson's Lover's Tale, 1833. Keats' Poems, 1817, 1818, or 1820. Desperate Remedies, 3 vols., 1871. Strange Gentleman, by Boz, 1837. Rosamund Gray, 1793. Curzon's Persia, 2 vols., 1892. Symonds' Italian Lit., 2 vols., 1881. Jane Eyre, 3 vols., 1847. Poems by Two Brothers, 1827. Alice's Adventures, 1865 or 66. Chaucer, 6 vols., 1845. Churchill's Poems, 3 vols., 1844. Books bought in any quantity for prompt cash.—HOLLAND BROS., 21, John Bright Street, Birmingham.

CHRISTMAS PRESENTS.—Irish Linen Hemstitched and Hand Embroidered TRAYCLOTHS, size 18 in. x 27 in., only 1s. 11d. Guaranteed really splendid value, or money refunded in full. Wide range patterns for.—HUTTON'S, 5, Larne, Ireland.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, December 14, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3417.
NEW SERIES, No. 521.]

LONDON, SATURDAY, DECEMBER 21, 1907.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK	801
LEADER:—	
The Day of Peace	808
ARTICLES:—	
The Whittier Centenary	801
The Chapel of the Hermits	802
A Christmas Sermon	808
A Christmas Hymn	810
A Christmas Question	811
Boston International Congress	811
CORRESPONDENCE:—	
The Sunday School Association	807
Free Distribution of Books	807
Convictions for Theft	813
LITERATURE:—	
English Literature	803
Abraham Lincoln	804
Short Notices	805
POETRY:—	
Love Comes to Sing	810
THE CHILDREN'S COLUMN	806
NEWS FROM THE CHURCHES	814
OUR CALENDAR	814
ADVERTISEMENTS	815

NOTICE.

The "INQUIRER" will be published on TUESDAY next week. Editorial matter and advertisements should be sent as early as possible.

NOTES OF THE WEEK.

NEXT week's INQUIRER, it will be remembered, must be published on Tuesday, because of Christmas Day. All advertisements and editorial matter must reach the office by Monday. We are not eager for any more news or correspondence for that number, for we have already more than enough matter to fill its columns. And for the rest, let us all wish one another a HAPPY CHRISTMAS, and do our best to make it so!

THE meeting held at the invitation of the Manchester District Association, in the Memorial Hall, on Thursday, December 12, for an interchange of impressions among the local delegates to the Boston Conference and others, proved of great interest. The President, the Rev. Charles Peach, took the chair. In the afternoon the subject was introduced by the Rev. J. E. Stead and a free and useful exchange of experience and impression took place. The evening gathering took the form of a public meeting, and it was one of the best held under the auspices of the Association for a long time. The chairman gave his impression in regard to temperance and education in the United States, and expressed the conviction that in both these matters they were far ahead of England. The Rev. W. Holmshaw spoke on the origin, growth, and work of the Women's Alliance. The Rev. J. A. Pear-

son took for his subject the Young Men's Christian Union, the fine unsectarian organisation which is America's answer to the policy that closes membership in the Y.M.C.A. by a doctrinal test. The Rev. H. D. Roberts spoke on the theological position of the various churches in the States, the Rev. T. P. Spedding on the business methods of the American Unitarian Association, and Mr. J. Wigley gave an account of the Sunday Schools. A full report of the meeting will appear in next week's INQUIRER.

DECEMBER 18, 1707, Charles Wesley was born at Epworth Rectory, and was thus a hundred years all but a day older than Whittier. The chief of English hymn-writers, it is not only in the Church of England, of which he was a life-long member, or among the Methodists, to whose movement his great gift added such vital force, but throughout the Christian world, that his name is honoured and his hymns are sung.

THE death of Lord Kelvin removes from our midst a great man of science, who, in spite of his eighty-three years, was still young and eager of spirit in scientific experiment and research. He was a man of extraordinary versatility, a mathematical genius, equally great in abstruse research and practical invention. A native of Belfast, the son of a professor of Mathematics, he was for more than fifty years professor of Natural Philosophy in the University of Glasgow, and when, in 1896, he celebrated the jubilee of his professorship, the whole world of science united to do him honour. Knighted after the part he took in laying the first Atlantic cable in 1866, Sir William Thompson was in 1892 raised to the peerage, and he was one of the original members of the King's new Order of Merit. While he engaged in profound speculations as to the age of the earth, the ultimate nature of matter and electricity, he was the inventor of the most perfect kind of compass, the best apparatus for taking soundings at sea, a tide predictor, and a water tap that does not jar the pipe when turned off. Lord Kelvin was one of those wise investigators who recognise the true limits of scientific knowledge. At the close of his career as a teacher, after fifty-five years of strenuous research, he made this confession:—"I know no more of electric and magnetic force, or of the relations between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach my students in my first session as professor."

THE WHITTIER CENTENARY.

WHITTIER AND GEORGE FOX.

THE hundredth anniversary of the birth of Whittier gives occasion for the acknowledgment of the debt we owe to the Society of Friends to which he belonged, and to which he was always loyal. Among the group of men of letters in New England in the middle of the nineteenth century who devoted their powers to the work of civil and religious liberty, Whittier had a unique position. Emerson, Longfellow, Lowell and Holmes represented that liberalised Puritanism out of which our Unitarian movement has come. We see the inherited Calvinism, after its creedal limitations have dropped away, manifesting itself in a serious moral temper and in a deep interest in all sorts of reforms. There was everywhere the evidence of the contact of the Puritan conscience with modern culture.

But Whittier represented an altogether different line of spiritual tradition. For more than four generations his family had lived in New England as dissenters from the dominant church. To them Congregationalism had been what the Church of England had been to English Nonconformists. It represented what was most hateful and arrogant in religious despotism. The children of the Puritans loved to magnify the virtues of their fore-fathers. Whittier saw the seamy side of the theocracy. He had no reverence for

"Weary prose and poet's lines,
Flavored by their age like wines,
Eulogistic of some quaint,
Doubtful, Puritanic saint."

In lines addressed to the "Parish Popes" of New England, he reminds them of the good old days when

"They bored the tongue with red-hot steel

And flayed the backs of female preachers."

He confesses that he is one who cannot feel much reverence for these persecuting divines, and that he must rest under the reproach of planting "a nettle on the graves ye honor."

To understand both the negative and positive side of Whittier's nature, one must be familiar with the religion which he learned at his mother's knee. Of all the experiments in the religious life that made by George Fox in the seventeenth century was the most daring.

"Now the Lord God opened unto me," wrote Fox, "by his invisible power that every man was enlightened by the divine light of Christ, and I saw it shine through all; and that they that believed it came out

of condemnation to the Light of life, and became the children of it, but they that hated it and did not believe it were condemned by it, though they made a confession of Christ. This I saw in the pure openings of the Light, without the help of any man, neither did I then know where to find it in the Scriptures, though afterwards searching the Scriptures I found it. For I saw in that Light and Spirit which was before the Scriptures were given forth that all, if they would know God or Christ or the Scriptures aright, must come to that Spirit by which they that gave them forth were led and taught."

The strange man clad in leather who went about through all England proclaiming such "openings" of the Spirit, carried his principles to their logical conclusion. If Christ was indeed the "light that lighteth every man that cometh into the world," then every man was spiritually independent. What need any longer of priests, and sacraments, and rituals, and creeds? These but obscured the light. Even the Scriptures could only be understood by means of the indwelling Spirit, whose revelations had never ceased. So Fox entered the "steeple houses" and accused the priests of hypocrisy and greed. They were all alike in his eyes—Episcopalians, Presbyterians, Independents, Roman Catholics. He felt that he was called to give his testimony against the whole accepted order of the churches. "I was to bring people off from Jewish ceremonies and from heathenish fables, and from men's inventions and worldly doctrines, by which they blew the people about this way and the other, from sect to sect; and from all their beggarly rudiments, with their schools and colleges for making ministers of Christ—who are indeed ministers of their own making and not of Christ—and from all their images and crosses, and sprinkling of infants, and all their vain traditions."

To the men of that time this seemed the wild raving of a spiritual anarchist. In England Fox was beaten and imprisoned, and Churchmen and Puritans united in persecuting his followers. In New England, where English Nonconformity had got itself established, no tolerance was allowed to the dangerous Quaker. Scourging and hanging was the answer to the doctrine that there could be religion without ecclesiasticism.

But while Fox was still preaching in England, one Thomas Whittier, a farmer on the banks of the Merrimac river, in Massachusetts, joined in a petition to the General Court to mitigate the laws against the new disturbers of the peace. His son, Joseph, married the daughter of the leading Friend of the town. Henceforth the family remained faithful members of the Society of Friends.

The spiritual message of Whittier is the message of George Fox purified from its first crudeness, and interpreted in the light of fuller knowledge. The great protest of Fox was against a "hireling" ministry. He found the Church identified, not with the great body of faithful men and women, but with the clergy. This was true of the dissenting bodies as well as with the old Establishment. Milton had expressed his disappointment: "New Presbyter is but old priest writ large,"

Against all this Fox testified. "As I was walking in a field on a First day morning, the Lord opened to me that being bred at Oxford or Cambridge was not enough to qualify men to be ministers of Christ." He tells us that "the earthly spirit of the priests wounded my life, and when I heard the bell toll to call people together to the steeple-house, it struck at my life; for it was just like a market bell to gather people together, that the priest might set forth his ware for sale. Oh, the vast sums of money that are gotten by the trade they make in selling the Scriptures, and by their preaching, from the highest bishop to the lowest priest! What one trade in the world is comparable to it."

The gentle Whittier, whose hymns are sung in all churches, could indulge in just as fierce invective. When the Church turned its back on the task of reform he prayed—

"Unmask the priestly thieves, and tear
The Bible from the grasp of hell."

He denounced those who, "leaving Lazarus at the gate," are content to "utter hireling prayers," and to "peddle creeds like wares."

In one of the poems of freedom which sting like scorpions he pictures "Official Piety" as locking the door of hope against millions by refusing to take part in measures for practical relief,

"And then

With uprolled eyeballs and on bended knee,
Whining a prayer for help to hide the key."

Whittier is a poet of piety, but no one has expressed more scorn for those who make piety a substitute for justice and humanity. What a picture he gives of that kind of worship which has hallowed the sins of the strong:—

"Then through great temples swelled the
dismal moaning
Of dirge-like music and sepulchral prayer,
Pale wizard priests, o'er occult symbols
droning, [air.
Swung their white censers in the burdened

* * * *

Feet red from war fields trod the church
aisles holy
With trembling reverence; and the
oppressor there,
Kneeling before his priest, abased and
lowly,
Crushed human hearts beneath the knee of
prayer."

"The oppressor and his priest"—the paid apologist of oppression—this was the theme to which Whittier returned again and again. That which most roused his wrath was the smug complacency of organised religion in the presence of public wrong-doing. How the spirit of George Fox flamed forth against the clerical apologists for slavery—

"Paid hypocrites, who turn
Judgment aside, and rob the Holy Book
Of those high words of truth which search
and burn

In warning and rebuke.

Feed fat, ye locusts, feed!

And in your tasselled pulpits thank the
Lord

That from the toiling bondsman's utter
need

Ye pile your own full board."

Editor's note:—Here, unfortunately, two pages are missing from the MS. as it has reached us from across the Atlantic. Some 250 words they probably contained, and we must be content for the moment to conjecture what they were. Whittier himself sacrificed much through years of loyalty to an unpopular cause, and his appeal has the greater weight on that account. On the lost pages Dr. Crothers was, perhaps, speaking of those who had not that high courage; and so, in the middle of a sentence, we pick up the thread of his article.

... the editor beware how he protests, or he will lose his paying advertisement, the merchant will lose his customers, the lawyer his clients, the preacher the rich men who pay his salary. To those who feared to take the risks Whittier addressed his lines, "The Moloch in State Street" (the Wall-street of Boston):

"Ye make that ancient sacrifice

Of Man to Gain,

Your traffic thrives, where Freedom dies,
Beneath the chain."

The generation to which Whittier and his friends spoke listened and heeded the spiritual summons. The land was freed from slavery by the efforts of men who were willing to sacrifice themselves for a principle. The struggle, however, has taken other forms. As new issues arise, fresh demands are made upon the soul. The stirring appeals of Whittier come to those who are in the thick of the new contests. For he was the poet not of the "inner life" alone. For him meditation was for the sake of action. Out of "the gathered silence" he would have us come forth to heroic tasks.

"Not to ease and aimless quiet

Doth that inward answer tend,

But to works of love and duty

As our being's end.

Not to idle dreams and trances,

Length of face and solemn tone,

But to Faith, in daily striving

And performance shown."

S. M. CROTHERS.

THE CHAPEL OF THE HERMITS.

AN incident told by St. Pierre concerning Rousseau and himself afforded Whittier the dramatic basis of this poem, which speaks with strength for faith in self and God. Climbing together up the slopes of Mount Valerian, Rousseau and his friend had arrived at the secluded Chapel of the Hermits as the latter were reciting the beautiful Litanies of Providence. The two men outside, kneeling reverently under the chestnut trees, joined silently in the act of devotion. Rousseau was deeply moved, and when presently they rose, "At this moment," said he, "I experience what is said in the Gospel: 'Where two or three are gathered together in My name, there am I in the midst of them.'" St. Pierre remarked, "If Fénelon had lived, you would have been a Catholic." "Oh," was the other's reply, "if Fénelon were alive, I would struggle to get into his service, even as a lackey,

"content to see

How beautiful man's life may be."

St. Pierre, after a life in which the high services he had rendered to mankind and the honours he had won were, to his own mind, outweighed by the disappointments

he had met with, had turned, under Rousseau's influence, to the contemplation of Nature, and thus found a path of peace and a sense of divine order such as he had missed among his fellow-men.

"And thus he seemed to hear the song
Which swept, of old, the stars along;
And to his eyes the earth once more
Its fresh and primal beauty wore."

The Rousseau of the poem, with whom alone we are concerned, stands as the type of those who seek to justify themselves against failure and trouble by the plea that their particular circumstances were out of joint. If "earlier born or tempted less," they might have come out triumphant. If only they had had the privilege of drawing breath in heroic days, how gladly they would have followed the lead of the prophet! Yes, to be sure; but who discovered any heroic element then? And what grounds are there for concluding that they would have discerned the prophet more readily than did his contemporaries?

"In his time the stake blazed red,
The poor were eaten up like bread;
Men knew him not: his garment's hem
No healing virtue had for them."
But the glory of it was that, nevertheless,
"Midst fawning priests and courtiers foul,
The losel swarm of crown and cowl,
White-robed walked François Fénelon,
Stainless as Uriel in the sun!"

And even Jesus—are we quite sure that it would have proved to our honour and not to our shame to have "lived with him then"? He who is not acquainted with the Son of Man in his own town and street

"perchance had been
As High Priest, or as Pilate then!"
Our faith's eyes may well be blinded by the dust of the world; at times we can scarce be other than sick at heart by reason of the false profession of them that live at ease, the miseries of the oppressed, and the folly of those who strike for honour, but not wisely. Yet nothing can be gained by renouncing our own post of duty. Have faith in the present! The divine order may be hard to trace,

"Yet, sometimes glimpses on my sight
Through present wrong, the Eternal
right;
And, step by step, since time began,
I see the steady gain of man."

With these words the poet rallies his own personal friend, whose light was burning low under the deadening influence of the times. The actual, he protests, is ever the most manifestly divine. Horeb never echoed to the voice of God more certainly than our own hills and valleys. Time's holiest date is not to be sought in the past. It is the present day.

"For still the new transcends the old
In signs and tokens manifold,"
and

"All of good the past hath had
Remains to make our own time glad.
Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear."

Whittier was one of a generation of optimists, and his message to the world was one of confidence and hope. His was

an age of great material and intellectual expansion; an age, too, in which his nation made the gigantic and successful effort by which she threw off the shackles of slavery and made serfdom indefensible for all time. Whittier had not the same giant's grip of the ideal that Whitman had, nor his imperturbable sense of the soundness of things at the core. He had not been subjected to the same searching tests of experience. Perhaps he could not have endured them. But he had a very healthy mind, with strong assurance of things hoped for. He believed in an Eternal Order and a gradual unfolding of the hidden wisdom and love of God. Hence he had faith in existing things and people—not a faith blind to contradiction and error, but the faith of the prophet convinced that God's own servant was alive and active in the midst of a perverse nation.

Whittier entertained a consistent view of nature. That which is, is that which has been. In olden days the Creator interfered with His own indefectible order no more than He does to-day. Nor did nature or humanity anciently display a kind of glory they have since lost.

"The heavens are glassed in Merrimack—
What more could Jordan render back?"

* * * * *

This mapled ridge shall Horeb be,
Yon green-banked lake our Galilee!"

And as with Nature, so with man. We cannot evade our proper responsibility by falling back on some exalted personality of other ages. Unwise indeed are we if we ignore the simpler revelations of earth and sky. But trees and rocks and stellar depths are not a substitute for man. The true disciple of nature learns of her how best to serve his kind. He does not avoid his fellows merely to gratify his mind with the pursuit of wonder and beauty. As Whittier had declared his own faith in the present, so he declares for every man's faith in himself. A man's salvation lies in his own hand, in character and service. The suffering of the martyr is not vicarious. It can save no one but the martyr. The saint may afford a holy example and lead the way in self-renunciation. But that is the limit of his power. We must not try to shelter under the robe of Messiah.

"No saintly touch can save; no balm
Of healing hath the martyr's palm.
The key of his destiny is in every man's
own hand; and not less because of soulless
forms and pampered sense prevailing, does
it behove to

"Be the true man thou dost seek."
So the poem ends with the fine lines we
so often sing together:

"Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there,
Are now and here and everywhere."

H. M. L.

THE volume of "Sermons, Addresses, and Essays," by Herbert Rix, B.A., published by Messrs. Williams & Norgate, is a beautiful memorial both of him and his wife, with portraits of them both and a picture of Headland Cottage, their ideal home at Limpsfield, and Mr. Wicksteed's appreciation. The price of the book is 6s. net, and copies may be had at Essex Hall,

ENGLISH LITERATURE.*

WITH something of enthusiasm we welcome the first instalment of what promises to be the century's great history of the literature of our race from its first appearance in the annals of the nations. Cambridge has already given us eight out of twelve promised volumes of a "Modern History," as planned by Lord Acton, and now we have the first of fourteen volumes, on the same system of collaboration of many hands, under the joint editorship of Dr. Ward, the Master of Peterhouse, and former Professor of English History and Literature at Owens College, with Mr. Waller, a Fellow of the same college.

There are disadvantages, of course, in this dividing up one work between many individuals, each treating his own department from his own point of view and in his own style. And certainly we should prefer Dr. Ward's own "History of English Dramatic Literature" to a dozen studies of the great dramatists written by a dozen hands. But this method is becoming more necessary every year, and it is almost impossible to get thoroughness in the treatment of any large subject from a single author.

An accurate enough account of our great writers might indeed be written by any man possessed of the requisite learning and ability, but, as the editors point out in their short preface, a national literature, as the expression of a people's character and record of their faith and aspirations, is not contained in the few books which are the outcome of master minds and destined to an immortal popularity. Indeed, these books themselves and their authors are the product of their age and of all that went before, and we cannot fully understand them without some knowledge of their contemporaries and predecessors. Hamlet was not possible until the *Miracle* plays and *Moralities and Histories* had prepared the way, and we cannot fully understand Shakespeare unless we know something of his rude predecessors and great contemporaries in dramatic art. Therefore the editors, in their instructions to those who were invited to become contributors, rightly stipulated that "a connected account was to be given of the successive movements of English literature, both main and subsidiary; and this was intended to imply an adequate treatment of secondary writers instead of their being over-shadowed by a few great names."

This volume embraces two periods, the first, from the songs of the minstrels, with which all literature begins, to the work of King Alfred and the *English Chronicle*; and the second, from the Norman Conquest—which "from a literary point of view began with the years which Edward the Confessor, the grandson of a Norman Duke, had spent in exile in Normandy"—to near the close of the fourteenth century, when the black death had brought about the beginnings of an all-embracing revolution and "the

* "The Cambridge History of English Literature." Edited by A. W. Ward, Litt.D., F.B.A., Master of Peterhouse, and A. R. Waller, M.A. Vol. I. From the Beginnings to the Cycles of Romance. (Cambridge: at the University Press, 1907. Buckram, 9s. net, Half morocco, 15s. net.)

end of many political and religious ideas of the Middle Ages was in sight." Wyclif and those associated with him had begun their work, the poems that go by the name of *Piers Plowman* had been written and Chaucer was inaugurating the new era with his tales of good cheer and varied morality.

To some there is a special fascination in the weird Prelude to the mighty harmony of English verse prolonged and renewed through the centuries of which we have the fragments preserved to us in the old English poems of Beowulf and Cædmon. There can be little or no doubt that Beowulf dates from heathen times and that the Christian element in it is due to a revision by Christian minstrels. "I cannot believe," writes Mr. Munro Chadwick, the author of the chapter on our early national poetry, "that any Christian poet either could or would have composed the account of Beowulf's funeral." (The body was burnt on a great pyre and a huge barrow constructed over the remains in which was placed all the treasure he had won in fight.) If this be the case, the poem has a yet greater interest as the only literary relic of our ancestors' pre-Christian days.

But it is not only works in the English language which properly belong to English literature. At a time when Latin was still the language of all the churches of Europe, and read by all educated folk, it was in Latin rather than in their own native tongue that those wrote who addressed ecclesiastical or semi-cultured readers. But the writers were Englishmen, telling English stories, writing English history, expressing English ideas. Bede and Alcuin, whose names belong to Europe and the whole Christian Church; William of Malmesbury, and William of Newburgh "father of historical criticism," and all the Chroniclers of the twelfth and thirteenth centuries; John of Salisbury and Roger Bacon, who might have been Mill and Huxley in previous incarnations; Walter Map, predecessor of the author of "Hudibras," and Duns Scotus whose name is so undeservedly handed down to ignominy in our etymological dictionaries—these and so many others were all products of native thought, though they did not express themselves in the native tongue, and rightly find their place in the chapters on "Latin Writings to the Time of Alfred," "Latin Chroniclers," and "English Scholars of Paris and Franciscans of Oxford."

Yet is it true that these works are in great measure foreign, begotten, so to speak, of a Latin Church on an English mother. Geoffrey of Monmouth is more English, though he too wrote in Latin, for that he tells the marvellous tale of his country before ever the English landed there, and traces the kings of Britain "and sets forth the doings of them all from Brutus onward to Cadwaladr, all told in stories of exceeding beauty," which last clause is the only true one in his narrative, for his tales have won the ear of mankind. Shakespeare has adopted his Lear and Cymbeline, and Milton christened his Sabina. It was he who first introduced Arthur to the world, as a literary hero, presently to become "the centre of the greatest of the romantic cycles." So it is to him, of whom we know little, if anything more than a name, (Geoffrey Arthur, for his

connection with Monmouth is obscure), that we owe the central figure of the great Idylls which seven hundred years after his death made the story of his hero familiar to all readers of English poetry.

But what was properly the language of these Latinists, in which they thought and conversed and prayed, as often as they spoke independently of the formulas of the Church? What ought we to call the tongue which Bede used in his dying hours, ("for he was learned in our songs" writes his disciple Cuthbert,) the tongue into which, "for the use of the Church of God" he was translating the gospel of John "till he could do no more"? Was this our own English or rather to be called by another name, Anglo-Saxon, to distinguish it? The question is of more importance than one merely of name, for on the answer to it depends the view we take of English literature as a whole, and indeed, we may say, of English History. That answer is given in the section, "On the Continuity of the English Language," contributed by Mr. Bradley, of the school of Freeman. Bede certainly believed that he was an Angle and spoke Engisc. The term Angluseaxe was in use only to distinguish the Saxons who had come over to this country and were considered part of the "Anglecyn" from the old Saxons who remained in Germany.

The objection to the popular use is not only that it is historically erroneous but that it has, moreover, "the great disadvantage of concealing the important fact that the history of our language from the earliest days to the present time has been one continuous development." Dr. Johnson himself seems to have been somewhat confusedly aware of this, for though he speaks of Alfred's Boethius as the first specimen of ancient English, he tells us in his Preface to the famous Dictionary that "it cannot be expected, from the nature of things gradually changing, that any time can be assigned, when the Saxon may be said to cease and the English to commence." The fact is that our language, as indeed every language of civilised people, but perhaps more so than any other, has been continually enriched and enlarged by foreign influences and has grown and altered naturally in the course of time. It is as a river which is the same from its source to its mouth and rightly bears one name, yet all along its course is swollen by tributary streams and union with other rivers, and broadened by its own increasing volume.

So the chief lesson of this first volume, this Book of Genesis of our literature, is to make us realise that we are one people with those who came across the sea in old time and, like Israel, drove out the people of the land and established themselves in their places. If we do this we shall have a deeper sense of the providence of God in History and of the part of our own race. We, too, are a chosen people, and the annals and legends of our earliest forefathers should be precious to us as are the Hebrew records to the Jew.

We heartily welcome this volume of Beginnings and trust that those which come after will do equal justice to the greater literature for which King and Bishop and monk and peasant and Conqueror prepared the way.

CHARLES HARGROVE.

ABRAHAM LINCOLN.*

It is well that a life of Abraham Lincoln has been added to the series of the Temple Biographies, in which Mazzini holds the first place; and Mr. Binns, in his independent study of Walt Whitman not only proved his fitness to deal adequately with so great a subject, but was already on the ground, gathering knowledge and receiving impressions, which would be of the greatest service in his attempt to picture the "Martyr-Chief," to whom Whitman was so ardently devoted, and whom Lowell in his Ode commemorated as "the first American."

"I may, perhaps, be allowed to note," says Mr. Binns in his preface, "that, with all its deficiencies, this is, as far as I am aware, the first serious attempt made by an Englishman to portray on any full-sized canvas the greatest of the popular statesmen of the last century, the most notable figure among the leaders of the English-speaking democracy. I have not attempted to do more than to suggest, by way of back-ground, the events amongst which he lived. Even an outline of the complex action of the Civil War would only, as I think, have confused the picture of the man which I have tried to draw."

As we lay down the book there remains with us a very vivid impression of this extraordinary man. We are not sure that Mr. Binns always succeeds in making clear the political situation amid which Lincoln was moving; but while occasionally we felt the need of further explanation, we found our intimate knowledge of the man steadily growing, and at every step, with a deeper admiration.

"Even as a youth Lincoln presented an astonishing figure. He shot up early, and at eighteen stood six feet four in his buckskins and mocassins. He was ungainly as well as tall, and withal, most homely to look upon. His big, protruding ears, standing out from his head, his mop of stiff, dark brown hair which looked as though it had never known a brush, his grey eyes, his large uncompromising nose and big mouth, with humorous hanging underlip, crowned a stalky, big-boned figure, roughly clad in deer-hide coat and breeches which he continued more and more to outgrow." So he first appears, as Mr. Binns presents the child of the Kentucky log cabin and the rough Western youth to us in the chapter on "Beginnings." And that grotesqueness of appearance clung to Lincoln to the end; but it was forgotten when he forgot himself in the passion of the cause he pleaded. His enemies derided him, and the clothes he wore, even after he became President, but through it all, his true greatness and nobility appeared. To an American writer, of Southern family, who visited the President in April, 1861, he appeared "not ungainly in either manner or attitude. . . . He seemed entirely engrossed in the subject under discussion. . . . At my first glance he impressed me as a very homely man, for his features were ill assorted, and none of them were perfect, but this was before I had seen him smile, or met the glance of his deep-set, dark grey eyes—the deepest, saddest, and yet kindest eye I had ever seen in a human being."

* "Abraham Lincoln." By Henry Bryan Binns. The Temple Biographies. (J. M. Dent & Co. 4s. 6d. net.)

It was in 1809 that Lincoln was born, (on the same day as Darwin), and Mr. Binns tells of the poverty and the hard frontier conditions amid which he grew up, and then after they had moved on into Illinois, of how he made his own independent start in life, when "his capital at the outset consisted of his axe, his shrewdness, his muscular strength, and his attractive personality. Beyond these he owned nothing, save humour, indomitable purpose, and the self-reliance of a true pioneer." We shall not give even an outline of the story here. It is admirably told by Mr. Binns, and it must be read in his book. In Lincoln's subsequent career as a lawyer and a politician we see his growing strength, and the deepening sense of a great destiny, which overshadowed him with a profound melancholy, culminating in the agony of the Civil War. As he came more and more to the front, it was without personal pride, but with a deepening humility and utter devotion to the cause of his people.

"Take no thought," he said, in one of his election campaigns before the war, "for the political fate of any man whomsoever, but come back to the truths that are in the Declaration of Independence. You may do anything with me you choose, if you will but heed these sacred principles. . . . While pretending no indifference to earthly honours, I do claim to be actuated in this contest by something higher than an anxiety for office. I charge you to drop every paltry and insignificant thought for any man's success. It is nothing; I am nothing; Judge Douglas [his opponent] is nothing. But do not destroy that immortal emblem of Humanity—the Declaration of American Independence." And on a later occasion, referring to the opposition of the parsons of his own town of Springfield, he declared:

"I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. . . . Douglas don't care whether slavery is voted up or down, but God cares, and humanity cares, and I care, and with God's help I shall not fail. I may not see the end, but it will come, and I shall be vindicated, and these men will find they have not read their Bible right."

Lincoln, Mr. Binns notes, expressly stated on that occasion that he was not a Christian, in the technical sense; he certainly was not orthodox, but he was a profound believer in the goodness of God and in human brotherhood, while the sense of Divine guidance grew more and more strong within him to the end. There are in this book many passages from his speeches, besides those we have quoted, which show the greatness of his ideal and the passionate devotion which he brought to its service. Of his humour, of his tender-hearted kindness and great unselfishness many instances are also given, and of the strong commonsense and unswerving patriotism of his administration when he came to be President. Then after the bitter trial of the war, and the victory gained for the Union and Emancipation, came the tragedy of Lincoln's death—a tragedy out of which the imperishable greatness of the man rises triumphantly.

SHORT NOTICES.

THE annual volume of *Young Days*, edited by the Rev. J. J. Wright, is always welcome in good time for Christmas. Throughout the year we have noted more than once the fascinating contributions by the Rev. H. M. Livens, "Listening to the Nature Folk," with their pictures and concluding verses. There are other good things in this volume in the way of anecdote and short stories; and two stories, one, by Mrs. Norway, "A Tale of Two Hundred Years Ago," running through eight numbers, the other, "On the Honour of a Gentleman," through three, in the last of which one cannot say much for the good sense of the master's address to his boys. Vol. 33, this is. (Sunday School Association, Essex Hall. 1s. 6d. in boards; 2s. in cloth.)

With the *Rosebud Annual* for 1908, always popular with the little ones for its harmless fun and many pictures (cloth 4s., paper boards 3s.), we have received from Messrs. Jas. Clarke & Co. an attractive volume of "Fireside Fairy Tales" (1s.) and "Animal Gambols" (1s.).

The *Welsh Fairy Book*, by W. Jenkyn Thomas, with a hundred illustrations by Willy Pogany, seems to be a newcomer in the field, and it comes in quaint and attractive guise. "The practice of narrating fairy stories," says the editor, "has certainly almost died out in Wales, and, strange as it may appear in these days when young readers are so lavishly catered for, it is a fact that no Welsh fairy-book has been compiled for boys and girls." In this book, while in some stories scraps have been pieced together, "nothing has been inserted that is not genuinely traditional." Thus, "Elidyr's Sojourn in Fairyland" is taken from Giraldus Cambrensis, and "Einion and the Lady of the Greenwood" from the Iolo MSS. (T. Fisher Unwin. 6s.)

In *Parables from Fairyland*, by Miss McLaughlin, there is a distinctly fresh and interesting attempt to create a literature for childhood and early youth that shall be worthy of the name. The writer, a member of the Society of Friends, avoids both the extremes into which fairy-books usually run—on the one hand, mere aimless incident which cannot be truly imaginative or poetic, just because there is no truly human meaning in it; on the other hand, the moralising and "edifying" manner. Some sentences from the author's Foreword will show us what is aimed at: "Therefore, for love of the young hearts whose spiritual eyes cannot see and whose spiritual ears cannot hear these things, as revealed by life's experience, the writer has woven the simple fabric of this book of parables; and the design of the fabric is of knights and princes, flowers and animals and fairy gifts, but the threads whereof it is woven are the golden threads of Truth." Elders as well as young folk will enjoy a merry laugh at some of the predicaments of the funny people depicted here. The pictures of prancing knights and lovely ladies drawn by George Soper and Osman Thomas are quite in keeping, and the volume is bound in pretty green and gold. Perhaps young readers will at first be like Vyderl the prince who, when he looked at the hermit, "could not see through his eyes to his heart at all, because

all the hermit's thoughts were so high"; for the hermit "belonged to the most beautiful of all the countries of that world, the Realm of Joy." If so, this book will help them to understand. (Headley Bros. 5s.)

Another little book of pleasant stories is *Roundling and other Fairy Tales*, by Caroline Southwood Hill. The others are three in number, "The Frog-Prince" being a continuation of "Roundling," "The Magic Robe" and "Skylark" are shorter stories, but with clearer moral than the other two. (Seeley & Co. 1s. 6d.)

The *Children's Book of Stars*, by G. E. Mitton, was written with the warm encouragement of the late Agnes Clerke, who heard every chapter read aloud as it was completed by her friend, and was herself to have written a preface. In her place, Sir David Gill, President of the British Association, offers a word of friendly commendation of the book, as "written in a simple and pleasant style, calculated to awaken the interest of intelligent children, and to enable parents otherwise ignorant of astronomy to answer many of those puzzling questions which such children often put." It certainly is a fascinating book, and the coloured illustrations are beautifully done, so as to kindle the children's eager imagination and attract them to the subject. A chapter on "The Earth's Brothers and Sisters" tells of the planets, and chapters on "Four Small Worlds" and "Four Large Worlds" follow, going more into detail. Then from the sun Miss Mitton goes on to the other stars. (A. & C. Black. 6s.)

Stories from the Old Testament, retold by S. Platt, formerly Lecturer at the Cambridge Training College, is attractively illustrated with sixteen pictures by famous artists; but we do not like to see Solomon J. Solomon's hideous "Samson and Delilah," from the Liverpool Art Gallery, in a children's book. The stories from the Creation to the Return from the Captivity are simply told, largely in the language of the Bible, and without any doctrinal or critical comment. Jonah and his great fish appear as a matter of course with the rest, the idea being simply to let the children become familiar with the stories as they are. The general editor of the series "Told through the Ages" adds a chapter on the history of the Old Testament. (G. G. Harrap & Co., York-street, Covent Garden. 2s. 6d. net.)

The Cambridge *Interlinear Bible*, the Authorised and Revised Versions printed as one text, with simply the variant passages interlined in smaller type, together with the marginal notes of both Versions and central references, we noticed with much satisfaction when it first appeared, and are very glad now to call attention to a new and cheaper edition. It is the same book, except that there are fewer maps at the end, and it is not printed on India paper. Comparing the two, one sees at once what that means, and the difference is worth 5s. The cheaper edition, however, is quite serviceable, and very welcome. (Cambridge University Press. Cloth boards, 7s. 6d. net, or in more expensive bindings.)

Another Bible from the same Press is the *Easy Reference Edition* of the Authorised Version, of which the novelty is that, in addition to the customary numbering of

the chapters of each book, the chapters of the whole Bible are numbered throughout. Thus Psalm 119 is Chapter 597. There are in the Old Testament altogether 929, and in the whole Bible 1,189 chapters. If, therefore, a teacher wants his class to find Amos 8, and some of them do not know where Amos comes, he will say, "Find Chapter 888," and it is quickly done. But then, will they ever learn the order of the Minor Prophets? (Cambridge University Press. 2s. 6d. net.)

In the Cambridge English Classics Series, the volume of Bunyan's *Grace Abounding and Pilgrim's Progress* is edited by Dr. John Brown, formerly of Bedford. The title-pages of the editions used for the text are given in facsimile. (Cambridge University Press. 4s. 6d. net.)

A second impression of *A Literary History of India*, by R. W. Fraser, LL.B., in the Library of Literary History, we take to be not a new edition, for the mistakes pointed out by Dr. Carpenter in a review in THE INQUIRER of July 2, 1898, remain uncorrected. (T. Fisher Unwin. 12s. 6d. net.)

History in Scott's Novels, a Literary Sketch by the Hon. Albert S. G. Canning, first published in 1905, and now re-issued, takes us through fifteen of the Waverley Novels, in chronological order, from "The Talisman" and Richard I. to "Red Gauntlet" and George III., describing the historical features of the stories. Of "Old Mortality" the author speaks as "this very superior and most instructive story." The book may be found helpful to young enthusiasts in the study of Scott. (T. Fisher Unwin. 10s. 6d. net.)

Three more of the De La More Booklets, in ornamental paper covers, come together in a cardboard case—Shelley's *Sensitive Plant*, Browning's *Saul*, and Milton's *Il Penseroso*, *L'Allegro*, and *Arcades*. (The De La More Press. 1s. 6d. net.)

Ruskin has been added to Mr. A. H. Hyatt's series of "Authors for the Pocket," and makes a stout little volume of extracts, filling 327 pages. (Chatto & Windus, 2s. net in cloth; 3s. net in leather.)

Feeding the Mind, by Lewis Carroll, with a Prefatory Note by William H. Draper, is an amusing lecture given to a village audience by Mr. Dodgson in 1884, when staying at a friendly vicarage in Derbyshire. The preface tells of this and of some notes once published by the author of "Alice" on "Letter-Writing." Rule 6 is, "Don't try to get the last word . . . (N.B.—If you are a gentleman and your friend a lady, this rule is superfluous—you won't get the last word!)" Another rule is, if you have written an irritating letter, put it aside till next day, then look at it again before sending it, and you will probably put it differently. The lecture is wise as well as humorous in its parallels between the feeding of body and mind. (Chatto & Windus. 1s. net in cloth, 2s. net in leather.)

The Song of Our Syrian Guest, by William Allen Knight, first published in 1904, is sent out now in a new and attractive form, with a coloured frontispiece representing the Good Shepherd. Psalm 23 also is printed on an illuminated page, the booklet being "Our Syrian Guest's" exposition of that Psalm. (A. F. Bird, 22, Bedford-street, Strand. 1s. 6d. net.)

THE CHILDREN'S COLUMN.

CHRISTMAS.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."—Luke x. 27.

THERE was once in Spain a farm-labourer called Isidore, who went daily at dawn into the church for prayer before setting forth to work. The other men on the farm, who were idle and careless, jeered at his piety, while his master was angry at what seemed waste of time.

"Faithful service," said he, "is better than any prayer."

"Master," replied Isidore, "those who pray have God to work with them, and the ploughshare which He guides is surest of drawing a goodly and fruitful furrow."

Early on the morrow the master went into the fields to watch Isidore. And what did he see? Here one and there one of his men sullenly following the plough behind the oxen, taking the least possible heed of his work, and having no joy in it. But Isidore was away up on a hill-side, singing like the lark that carolled above him in the grey autumn sky, and with three ploughs turning the yellow stubble into furrows as straight as might be. And one plough was drawn by oxen and guided by Isidore, but the two others were drawn and guided by angels of heaven. You see, Isidore loved and served God with all his heart and soul and strength, and the Love of God strengthened by his daily prayer helped him to toil bravely, gladly, and conscientiously, and to put three times more work into his day than he would otherwise have done.

Now, the great longing of Isidore's life was to visit the Holy Land and see the places hallowed by memories of the Christ-Life he learnt about in the Gospels. So he saved from his scanty earnings, and after many years had filled a leather bag with coins, each of which told of some pleasure, comfort, or necessity which he had denied himself.

One day an aged pilgrim came to his door, and Isidore made him welcome with such homely fare and bedding as he could offer. They talked together long of the holy places which the stranger had visited, and of the joy of walking the sacred ways where the feet of Jesus had trodden. Then the pilgrim wept, and spoke of the long weary journey he had yet to go, begging with empty scrip, ere he reached home. Moved by the old man's tears, Isidore brought forth his treasure.

"This have I saved in the hope that one day I might set eyes on what thou hast beheld. But thy need is very great. Take it, and hasten home to those who love thee, and look for thy coming."

And when they had said an evening prayer together, Isidore and his guest lay down to sleep.

Soon Isidore became aware that he was walking among fields on a hill-side, and on the top of the hill there were the white walls and low, flat-roofed houses of a little town, and an angel in the guise of the pilgrim said:

"Be not afraid. I have been sent to show thee all the holy places that thou hast longed to see. Behold, these are the fields where the shepherds watched on the

first Christmas Eve; and that is Bethlehem."

Then the angel took him to Nazareth, "the flower village," where Jesus' boyhood and youth were spent, and the blue lake of Genesareth with its fishing-boats, and the busy town of Capernaum, and Nain, where Jesus watched the children playing weddings and funerals in the market-place. Then they passed to Sychar in Samaria, where the woman talked with Jesus at the well, and to Bethany, the home of Lazarus; and here Isidore gathered a bunch of wild flowers. Then they saw Jerusalem, and the grey olive-garden of Gethsemane, and Calvary, where Jesus died upon the cross. Nay, it was even permitted Isidore to see, as though in a dream, Jesus himself, with kindly beautiful face, talking to the simple fisher-folk, and the village mothers, and blessing the little children. Then all was changed, and Isidore was in the dark hut with the pilgrim lying at his side.

At dawn they awoke, and the old man went away, taking with him the labourer's hardly saved hoard in the leather bag. But Isidore perceived the hut filled with a heavenly fragrance, and on his bed lay the wild flowers which he had plucked in Bethany, sweeter and lovelier than any that grew in Spain.

"Surely," he cried, "it was not merely a dream! Blessed be the Lord Jesus Christ, who has us in his care for evermore!"

And the story means that because Isidore had loved his neighbour, and given up to another what was most precious to himself, he knew Christ as if he had really seen him, and the spirit of Christ as that of a friend would always be a help to him.

At Christmas we feel Jesus specially near us. We decorate our homes and schools and churches in his memory. We read or hear again, and sing in hymns and carols, the lovely stories of his birth. We keep his birthday (as we keep, when possible, all birthdays) with present-giving and cards of greeting, with parties, and holiday fun. But just because we are remembering the birthday of him who showed us as no one else has done the love of God and goodness, and who taught us the blessedness of loving other people better than ourselves, we try specially at Christmas, do we not? to be and think and say and do only what is good and kind, even at the cost of self. We enjoy a great deal of merrymaking, but we also think more than usual about Christ's beautiful life, and try specially hard to be "Christ-like" in character. You children know a little of what that means. As each Christmas comes round, we should know more and more what it means, and, learning more and more from what parents and teachers tell us, or from reading the Bible, or, best of all, from loving Christlike people, try and become each year a little more like Jesus.

For, surely, all the year round, both young and old can feel as Jesus did that we are all children of a Heavenly Father, in whose care we can live with spoken and unspoken prayer, loving the Lord our God with all our heart and soul and strength. All the year round we should unselfishly according to our age and opportunity, beginning with ourselves, and in home and school, and then later in the great world

do our share in lessening the wrong doing, unhappiness, cruelty, and quarrelling, and everything that comes from people not loving their neighbour as themselves.

Then will God give us, both children and grown-ups, strength, as He gave Isidore, to put unsparingly and joyfully into our work and play our best powers of soul and mind and body. Then shall we, too, feel Christ with us, not only at Christmas, but every day of our lives, helping us to deny ourselves in order to be and do what is right and kindly.

EMILY H. SMITH.

ENGLISH ARTISTS: VI.—MILLAIS.

NEARLY sixty years ago a number of people were assembled to see the prizes distributed at the Society of Arts. When the name of "Mr. John Everett Millais" was called, what was the surprise of the spectators to see a little boy of nine years old come up the room to claim a medal! He was a pretty, golden-haired child, wearing a tunic and belt, short white-frilled trousers, and a large white collar. The Duke of Sussex, who was giving the prizes, did not notice the boy standing below the raised desk, and remarked, "The gentleman is a long time coming up." Little Millais then had a stool given him, and when the Duke discovered that he was really the winner of a silver medal for a large drawing from the antique, he patted his head and wished him all success, adding that he would be glad if he could at any time grant him a request. Before long, the little artist took the Duke at his word, and asked for and obtained permission to fish in the Round Pond at Kensington, a privilege which was then withheld from the public.

This little boy was destined to become one of our greatest painters. His father was descended from an old Norman family, and lived with his wife and children in Jersey. John Everett, who was born at Southampton in 1829, grew up a thorough Englishman, genial, handsome, and strong, a keen sportsman and rider, and endowed with all the qualities that have made our race so powerful.

Beginning to draw as a child, admitted at eleven years old to the Royal Academy Schools, working indefatigably, and exhibiting from the early age of seventeen, his life was one long series of successes. His portraits were unrivalled by his fellow-artists; some of his subject paintings are masterpieces; his pictures of children and his landscapes are all beautiful in their varied degrees. In addition to the very great amount of work he did as a painter, for many years he illustrated books also, as he held that this was a most important form of art work.

Many of Sir John Millais's pictures are so well known that they hardly need description. There is only one painting in the National Gallery—a very fine portrait of Gladstone. The great man seems to stand before us, with hands folded quietly together and a look of gravity, or even sadness, upon his face.

In the Tate Gallery we have a good many of his finest subject pictures. There is the "Knight Errant," the good knight releasing the poor girl who has been robbed and left tied to a tree. There, too, is the

great picture of "Mercy." The soldier in this painting is going forth, ready, at the summons of the monk who calls him, to begin the fearful work of St. Bartholomew's Day, when the Roman Catholics murdered the unfortunate Protestants in Paris. The Sister who clings to the knight is imploring him to have mercy, and not to stain his soul with such guilt as the slaying of the innocent. Possibly, before she became a nun, or Sister, she may have loved him, and therefore hopes to have some influence over him; but the knight is sternly putting her aside, evidently set on doing what he considers right according to the order of his Church.

Then there is the "Boyhood of Raleigh," in which picture Millais painted two of his little sons to represent Walter Raleigh and his brother. The scene is on the Devonshire coast, and glows in the sunlight. A foreign-looking sailor is delighting his two listeners with stories of adventure, with tales of sea-fights and romances which are dear to the hearts of boys. Young Raleigh, the boy in green, sits on the ground, his hands clasped round his knees, dreamily listening, drinking in the sailor's stories, and longing, perhaps, to begin to travel and seek a far-away land of adventure and discovery.

The "Order of Release" has been called "a great English masterpiece." A Scotchwoman, with her child asleep in her arms, brings an order to the gaoler to release her husband. The man, unnerved doubtless by his wounds and by confinement, lays his head on his brave wife's shoulder, and the faithful dog jumps up to lick his master's hand. The gaoler is peering at the order as he takes it from the wife, though she is reluctant to let it go from her fingers; in his right hand he carries the keys which are so wonderfully painted that the rust can plainly be seen on them. The pathetic story in this picture, the brilliant painting, and the careful finish of every detail made it so attractive that when it was exhibited at the Royal Academy a policeman had to be in attendance to bid the crowd "pass on."

A curious picture is "Ophelia"; the poor demented girl floating down the stream with flowers in her hand is less charming than her surroundings. Millais painted the bit of river with its flowery banks from a little tributary of the Thames near Kingston. Every branch and twig, every blossom and leaf and waterweed is most accurately painted from nature, and it is recorded that a professor of botany once gave a lesson to his pupils before this picture when it was on view in the Guildhall, as he said the plants would serve his purpose if he could not go into the country.

Another masterpiece is "The Yeoman of the Guard." The dignified but aged man is the type of an old British soldier. He sits in the sunshine—it may be outside the Tower of London—wearing his gorgeous uniform of scarlet and gold, waiting patiently day by day for his last roll-call. Taken simply as a painting—that is, in the matter of laying on colours—this picture is considered one of the triumphs of the nineteenth century. Scarlet is one of the most difficult hues to paint, and in this and some of his other pictures Millais is acknowledged to have rivalled the Spanish Velasquez, who had, perhaps, the greatest

mastery over brushes and paint of any artist who ever lived.

In the "Equestrian Portrait," the horse was painted by Landseer, who was unable to finish the picture, and begged that Millais would go on with it. So instead of the portrait of Queen Victoria which Landseer was going to paint, Millais placed his daughter upon the horse and made a charming picture of her, coming through the archway with her page and her dog.

Honours were poured upon Sir John Millais towards the latter part of his life, but neither honours nor the success that rewarded his work in any degree spoiled the charm and sincerity of his nature. He died in 1896, before he had reached a very advanced age, going to his last home "as he had lived, full of courage and patience, and fearing nothing."

KATHARINE F. LAWFORD.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE SUNDAY SCHOOL ASSOCIATION.

SIR,—As President of the Association for this year I venture to beg your help for its funds.

Our group of churches is not large enough to afford a circulation of our books sufficient to make the Publishing Department a financial success, and from time to time we must appeal to known friends for aid in replenishing our exchequer, and "feeding" a work necessary to the welfare of our schools.

The last occasion of such an appeal was in 1898, by the President, Mr. John Dendy, and this met with a hearty response.

Most generous expenditure of ability and time is poured out by our ministers and other friends in the production of these books, whose excellence is acknowledged by many beyond the borders of our churches.

If your readers are good enough to send us a donation, we shall be glad to receive from them, also, a list of schools in which they are interested, and to which a gift of books—class-books and other publications of the Association—would be a boon.

EDITH GITTINGS,

President.

Essex Hall, Essex-street, Strand,
London, Dec. 18, 1907.

FREE DISTRIBUTION OF BOOKS.

SIR,—Mission Church Libraries, Sunday Schools, Guilds, and similar institutions for the benefit of the poor must need books. Will you allow me a little of your space to make it as widely known as possible that the Literature Committee of the Kyrle Society exists to supply this need? Heavy demands are made upon the Society, but it is more than able to supply them. Books suitable for all ages are constantly being sent out. If missionaries or secretaries of such institutions will write to me, I will very willingly place their applications before the committee.

C. E. PIKE.

100, King Henry's-road, Hampstead, N.W.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, DECEMBER 21, 1907.

THE DAY OF PEACE.

FOR more than twenty years the Sunday before Christmas Day has been observed in this country as "Peace Sunday," when many voices have been lifted up, to plead that the law of human brotherhood, which is at the heart of the Christmas message of Peace and Goodwill, should be extended from the home and the homeland to cover the whole earth. And now once more that plea is to be repeated—for international good-will, for the triumph of reason over blind passion, and of justice and humanity over insolent force and self-seeking.

With this wider outlook over the highest interests of man may well be joined the urgent plea for the perfecting of peace at home, and for a goodwill that shall signify not merely a passing gleam of sentiment, and open-handed distribution of good cheer in the light of the home festival, but a determined effort to secure the rule of equity and a true brotherhood.

We have reason for thankfulness this year for what has been accomplished, both in the direction of national well-being and the comity of international life, in the adjustment of conflicting interests between class and class, and the drawing closer of bonds of friendship between nation and nation; but only so much as to make clear the true method for such endeavour, and to give confidence that with yet more determined effort great things may be done for the righting of our wrongs, and for that Kingdom of which the Christmas festival is the constant prophecy.

Now the call comes, to make our confession of Christian brotherhood effective, to seek wisdom that shall clearly see the true laws of life for a community, with goodwill to obey; that a deepened sense of the common good may harmonise all conflicting interests, and give us strength to strike at the root of long festering evils. We must give so as to be *sharing* the best gifts of life, a home-life worthy of the name, opportunities for training independent, self-respecting manhood, for all alike. Then will the way be opened for a true national rejoicing, worthy of the Christmas joy and peace.

A CHRISTMAS SERMON.

THE WOMAN QUESTION.*

BY THE LATE DR. ALBERT KALTHOFF, OF BREMEN.

[*Note by the Translator.*—I was three weeks in the town of Bremen, that almost independent little republic that lies just within the coast line of North Germany. I went to hear many sermons, both because I felt interest in the standpoint of the more radical preachers in the Protestant churches of Bremen, and also because I wished to improve my knowledge of the German language. For this reason I also attended lectures. Soon the name of Kalthoff found its way to my memory and stayed there. A lecturer would quote a long passage from Dr. A. Kalthoff's writings; a preacher would take one of his sentences for the text of a sermon; others would refer to their late colleague and friend with such deep respect and affection that one desired to know more of a personality whose influence seemed to survive the death of the body. One felt that these strong men had been strengthened by contact with this personality, that they had found one of the channels of the river of life, and still drank of its waters. I got some books written by Dr. Kalthoff. In one I found the following sermon, preached at Christmas about ten years ago on a question which does not seem to be settled yet. Perhaps the interest of a foreign point of view may help English readers to forgive a somewhat clumsy translation.]

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; for behold, from henceforth all generations shall call me blessed."—LUKE i. 46-48.

Among the many problems which together make up the social problem, that of Woman fills an ever larger space. It is not so many years since they had to be prepared for scorn and derision who held that in the social and economic condition of woman all was not as it should be, and even dared to say that the position of woman in the future must be different from what it had been hitherto. But to-day, among earnest men and women of the highest culture, there is unmistakably a movement in the opposite direction, so that the justice of the question at least is recognised, and consequently the necessity for its discussion. And we see here once more how a great matter of universal human importance is not to be killed either by silence or mockery. The fact is, this woman problem is here, and it stands not merely on paper, in newspapers, and books, which speak of it in language which grows ever more distinct. No, it is flesh and blood; it is living, and knocks at our doors, it stands embodied before us in our daughters; their very life is itself part of the problem.

My friends, on Christmas Day the woman problem meets us in its true and purest form; but on that very account, also, with the whole weight of its seriousness.

* From the volume "An der Wende des Jahr, hunderts," Twenty-six Sermons on the Social Conflicts of Our Time, preached in the Church of St. Martin, Bremen. Published in 1898 by Schwetschke of Berlin; to be had now of Max Altmann, Leipzig.

What, indeed, would the festival be in our houses without the women, for they it is who, with their eager love, give it its true consecration and its very soul. And when under the Christmas tree, our children build the manger with the Holy Family, is not then another part of the woman problem, the mother with the Christ-child in her lap, the centre of all their eager doings? And wherever to-day a heart that has grown old and hard is even slightly stirred by the Christmas joy, and the spirit of the season, where faded memories of childhood days, of past happiness, and blessing rise up once more; there, also, a woman's form appears, in that tender light of memory,—the mother—representing not a "woman question" alone, with all earthly sorrows and cares, but at the same time a "woman answer" transfigured in the light of the eternal love of God.

Let us not forget that the ultimate roots of the woman problem are combined in Christianity itself, in that great stirring of the human soul, the birthday of which we celebrate to-day—the movement which, gathering up into itself all the living forces of the ancient culture, raised the whole of human life on to a higher plane. In whatever way we interpret the sayings of Jesus concerning woman, whether we hold particular sayings to be genuine or spurious; whatever may have been the opinion of the great Apostle to the Gentiles on the subject of marriage or celibacy, the classical and undoubtedly genuine interpretation which history itself has given of the nature of Christian womanhood, is set before us in the ideal of the early church—Mary—who for centuries ruled the hearts of the Christian nations. Rightly to appreciate this feminine ideal of the early church is no longer very easy for us modern men, who no longer think with the imagination, but with the understanding. The Queen of heaven, the blessed Mother of God, the pure Virgin, of whom the Saviour of the World was born; these are about the worst stumbling blocks which the Church can offer to the thought of the present day; and yet millions of human beings have felt no difficulty, but where we stumble, have worshipped with the greatest fervour and devotion.

This Mary, indeed, embodied for her time, the solution of the woman problem. She preached to the Christian nations a new charter for women and a new standard of their worth. Ancient culture had worshipped physical beauty in Venus, the symbol of its feminine ideal—now women received recognition of their spiritual and moral worth in the pious adoration bestowed on her who gave the Son of God to the world; and in the person of the Mary of the Christmas legend, all womanhood raises its song of praise. "He hath regarded the low estate of his handmaiden. For behold, now from henceforth all generations shall call me blessed." It was something new for woman's place in life that she herself should be sanctified by the sacred life of God, which in the holy human child was born of her.

But full of contradictions, like the whole mediæval conception of the world, was this woman type of the Church. Its aim, indeed, was to ennoble women, thinking to glorify marriage through celibacy, and the vocation of a mother through the life

of the Virgin. By this, however, it degraded Nature and the physical life of man, to surround it afterwards with the halo of an external heavenly glory which did not properly belong to it. So the feminine ideal of the Church became at last the nun, who had broken off all personal connection with natural life in order to dedicate herself to the service of the heavenly Virgin. In the life of the cloister mediæval Christianity ultimately found its solution of the woman problem, and pronounced its final word on the worth and vocation of woman.

We ought not to judge this result of the mediæval woman movement by the standards of our present-day social life, still less by the exaggerations exhibited in some of its later developments. In the cloister a woman found not only a secure position in life till the day of her death, not only a sure moral support in an ordered fellowship, but at the same time a wide field of honourable activity; and it is impossible to say how much admirable woman's work, how much blessed service for humanity has issued from these Church organisations of women.

Yet it was not after all the woman as such who thus received the Church's sanction, and the recognition of her moral worth, but only the nun, who had taken the vow of life-long celibacy. Therefore, in the onward course of history, the woman, the mother, rose in revolt against this setting of herself in a lower place than the virgin, and with this revolt begins the woman movement in Protestant culture. It led out from the cloister, into the world, into the home; and it is Luther himself who stands at the head of the movement. He proclaimed unreservedly, in face of the asserted higher dignity of maidenhood, not merely the divine right of marriage, but its higher right and higher dignity as opposed to celibacy, and claimed marriage for woman as her true destiny and natural vocation.

This was a far more radical and revolutionary emancipation of women than the most radical advocate of women's rights can bring forward to-day—the emancipation from canonical law and the age-long sacred authority of the Church. Thus Protestantism created a new ideal of womanhood, the homely ideal of the house-wife; and we should be no children of the new age if we did not honour this ideal and recognise in it a new stage in that historical development which Christianity brought into the world.

And yet this house-wifely ideal cannot be the last word on the woman question, for once again it is not woman as such, as a human being, as an intellectual and moral personality, who appears at the centre of life; but woman in a special social character. And so the modern woman movement goes beyond both the former ideals of womanhood essentially in this, that woman claims what is her due not on the ground of a special social status, whether married or single, but as a human being; and in her woman's rights asks the recognition simply of her human right and human dignity.

Whatever else may attract our attention in the woman's movement—particular claims as to citizen rights; claims on the State and on society, on trade and profession—these are only applications of the general principle to special circumstances

in present-day life. How far these demands are justified in fact, how far they are practicable to-day in the present state of things and with the present condition of the female sex; what means of obtaining the fulfilment of these demands can, or ought to be adopted so as to avoid what so often happens, that the most zealous friends of a good cause do it the greatest injury; whether the movement, as the educated classes think, must be carried on downwards from above, or, as the proletariat says, upwards from below—all these, and many others, are questions of secondary importance, about which people may dispute and be of different opinions. They are questions put by people who, with all the good will in the world, only see one side of life, and, for the most part, see even that side from a narrow point of view. But the woman problem itself, now clearly set before us as the innermost kernel of the modern woman movement, is not set by man, but by Time itself, or rather by God, who is the Lord of Time.

Do not let your judgment on the woman problem be disturbed by the foolish talk of those who have invented and spread abroad the fable that woman in the woman's movement wishes to discard her sex, and to become a man, or at least half a man! Not a man, but a human being does she desire to become. She claims for her human nature just what the new era has acknowledged to be the inalienable right of humanity; the free development of her own personality, complete emancipation and responsibility, the right to a share in everything by which human life can be raised and ennobled. She asks only that the way may be opened to her, in which, as woman, she may prove her strength, in which she may bring her womanly individuality to its highest and fullest development, unconcerned by the accident of her station in life. Woman, in the modern woman movement, raises her protest against the limits set to her development by man with his one-sided decree: "Thus far and no further." She will no longer be man's appendage, but justify her own existence. She demands that the sphere of woman's life and action should no longer be determined with reference to the egotism and the convenience of man, but only with reference to her true nature, as its power and individuality may be proved and cultivated in the free development of life.

My friends! does not a great thought for humanity lie hidden in this modern woman movement. While man in the nineteenth century has struggled to understand his position in the world and his relation to his fellow beings, does it not occur to us, inevitably, that at least half of human kind, perhaps even more, are women, and forthwith our conscience is stirred. If this half of human kind are also human beings, can men claim to be their only representative in the civil community? You know what, broadly speaking, the judgment of man has been as to the sphere of woman's life. Where men have judged from their own standpoint, and women have not known how to vindicate and maintain their own distinctive worth, it has been, in spite of all romantic love songs, a judgment lamentable and degrading enough. The woman of the upper classes was treated

as the plaything or adornment of the house, the woman of the lower classes as beast of burden or prostitute. From cloister to factory—these are the two poles which indicate the path that woman has trod from the middle ages to modern times; and this path, in spite of those who paint such gruesome pictures of woman's lot in the cloister, must surely be described as a path from heaven to hell. Even that which is offered to the woman of the present day under the name of marriage, in ninety cases out of a hundred, does not appear in any sense to be a raising of the ideal of the Middle Ages. We no longer have the halo of the mediæval Madonna; but with the outward mark of sanctity much that was really holy in the love and life of woman has also disappeared.

Yet God in history ever takes His own way, and that way goes upward and onward, even where, to human eyes, it seems to go downward and backward. It is yet the way of freedom and independence, the way of humanity, which the one half of mankind has already recognised as the right and true way, along which God will now lead the other half also. It leads not back into the cloister, nor yet into the house, to marriage; not, in fact, to any outward condition of life, but into the heart, into the depths of the human spirit, out of which everything that is good and great for all women in every condition of life will come. And if life has gained infinitely through the uplifting and deliverance of one part of mankind, how much more will it be enriched when in the other part all germs and faculties attain to a joyous thriving and vigorous growth.

Every oppression injures not only him who suffers it, but even more him who inflicts it. All sins against women that men have upon their conscience, revenge themselves in the curse which woman is able to bring upon man. By contempt of woman man robs himself of the spiritual strength which flows out to him from a noble woman's life. So long as woman is not recognised as the spiritual equal of man, she draws him down to the sphere of the lower sensuality; she becomes a Delilah who cuts off the mighty Samson's locks, so that the Philistines can fetter and blind him; she becomes the domestic cross that burdens him, so that when God calls him to great and holy duties, he has to give the shameful answer: "I have married a wife, and therefore I cannot come!"

We need women with capacity to act even without men, capable in themselves, with their own strong great will; then we shall have women who can act efficiently with men, whether co-operating with them in every field of beneficent human activity, or in the partnership of marriage and the home.

We hear frequent laments over the decay and destruction of family life, that deepest root of national strength and national well-being. Those who utter such laments seldom realise themselves how fully justified they are. But I know of no more effectual means for removing the cause of this complaint than the training in woman of a strong free character, which shall remove from our homes the shame of seeing marriage brought down to the level

merely of an institution for providing the necessities of life.

A woman who is strong enough to provide for herself, gives a new meaning to the life of housewife and mother. To the ideal of the mediæval woman she unites that of the modern home, and so produces the new ideal of the "eternal human," which for the first time gives its full worth to the "eternal feminine."

Men and women of this congregation! Christmas is the festival which preaches the ancient truth that it is more blessed to give than to receive. You will all have taken care, as far as in you lay, that of gifts there should be no lack. Women's hands have worked through long weeks in order to give us, the husbands and brothers, a happy Christmas! Thanks and honour to you for it all! But more than all the artistic skill of your hands we men desire thought that shall bring us tidings of a noble, spiritual life of your own; we desire that while you are giving yourselves all this trouble and care over your busy work, you should not forget that "one thing is needful!" And you, wives and daughters, you have the right to ask of us men more than that we should give you gold and silver—that we should give you also that which is better than gold and silver, our spiritual world, our best thoughts, our loftiest aims and aspirations. Would that there might be ever more of such mutual giving and receiving between men and women! That would be the best and truest solution of the woman problem, a joyful, blessed Christmas festival for humanity.

LOVE COMES TO SING.

Love comes to sing her song of Hope and Cheer,

Peace and Goodwill;

Perfect in power, she casteth out all fear,
Our hearts to fill

With holy thoughts, to uplift, redeem and guide,
And make our homes her Heaven this Christmastide.

Love comes to sing her gentle, sweet refrain—

Forget, forgive;

The grief is past—the darkness and the pain;

To-day we live,

Live with the Man of men, our Brother-Lord,

And find, in following Him, Love's great reward.

Spirit with spirit speaks, and Love still sings

Her song of praise;

Blessed with God's own gospel, lo! she brings

To human ways

A heavenly rapture, so that we be drawn
Up to the heights, and see His Kingdom dawn.

Christ comes again, the Inspirer of our Faith,

The King of Love,

To fix our hearts on joys that know not death

Here and above;

To make all praise and service, now and then—

Glory to God, Peace and Goodwill to men.

Christmas, 1907. J. L. HAIGH.

A CHRISTMAS HYMN.

If you should ask any Dane to name the hymn best loved and most used in his country, I feel certain that without hesitation he would answer you, "Dejlig er Jorden." It is a kind of national pilgrim's song sounding through our church, whenever any single child of the land or the whole country comes to ask its blessing, and whether the occasion be joyful or sad.

But there is no doubt that it was originally written as a Christmas hymn, and as such, too, it stands forth paramount amongst all other hymns. It rings through the country on Christmas Eve, and on Christmas morning the air seems filled with it.

Being no poet I cannot render it into English in its beautiful, graceful form, but I cannot refrain from giving the words, so interwoven in the history of my personal life and in that of my people:—

Fair is the earth!

Grand is God's heaven!

Lovely the pilgrimage of souls!

Through the beauteous

Realms of earth

Go we to Paradise with song.

Ages shall come,

And ages shall pass,

Man shall follow the steps of man,

Never shall die

The Note from Heaven

In the soul's joyful pilgrim song.

Sung by the angels

First for the shepherds,

Joyful from soul to soul it rang:

Peace on earth,

Man rejoice,

To-day a Saviour is born to us.

There was a time when I thought that I could not honestly sing this hymn, this last verse seeming unreal in my mouth. Thank God, that time is past and gone, and I can sing it now from my very inmost heart. I say "thank God," for it is indeed a great blessing when, in ripe manhood, the old ties of childhood, that for years were ruptured and broken, are reknitted, once more a source of help and support, when the wings that bore your young soul after intervals of impotency can again lift you and carry you heavenwards; when an old love, shrivelled and withered, left a useless burdensome relic in a dark corner, puts forth new leaves, blooms anew with the old splendour and fragrance. Yes, it is indeed a thing to thank God for, when your pilgrimage through the world of knowledge and science leads you back once more to worship in the dear, old, simple words of your youth.

When first I acknowledged the simple manhood of Jesus of Nazareth, words like "Christ" and "Saviour" seemed to me banished for ever from my vocabulary. My lips were closed when ever they appeared in the hymns and prayers of my childhood, still dear to my heart, still the natural, most adequate expression for my religious moods and aspirations. Trudging on in my search for the truth about the religious guides, the teachers, the ideals of my childhood, my eyes were soon opened to the actual worth or worthlessness of the Gospels as historic documents, and I stood bewildered and mournfully thinking: Must I lose these, too; does truth demand even

this sacrifice of me? Then it was that my Heart came to the rescue. Its voice rang out strong and clear. "Look!" it said. "Let Reason and Science dissipate the mist, let them tell you all they can about these precious old documents, their origin and history; listen to them loyally and faithfully, but hear then what I have to tell you. In the Gospels you possess the highest, truest revelation of all the things that eye cannot see and ear cannot hear, about which Reason and Science can tell you nothing, of the one living God, of the soul of man, and of the relation between God and the soul. From these old pages stands forth living and real the Son of God, the ideal man, the Saviour of your soul."

And I turned to Reason and said: "Listen to what the Heart says." And Reason replied: "Your Heart is right; go to Science, and let her tell you what wonders this Christ of the Gospels has wrought into the history of man. Look around you, and see how great is his influence even in this day. Look into your own life, and see what his words and teaching, he himself has been to you, what he has done for you." I did as Reason told me, and this is what I saw: That out of the 1,600 millions inhabitants of earth 550 millions profess themselves Christians; that almost all the nations that have adopted the Christian religion have risen to a high culture; that no other religion has ever displaced the Christian religion from countries where once it was rooted; that for more than 1,800 years many of the world's keenest thinkers, most eminent scholars, and greatest religious geniuses have occupied themselves with the New Testament and its mighty central figure, trying hard to distinguish between what is genuine history and what poetic or polemic additions in its pages, striving to understand and rightly interpret the words there written; that at this very day this work is carried on with as much zeal and devotion as ever before; that every child in Christendom has heard about Jesus of Nazareth, about the child in the manger, about the Saviour on the cross, and that few if any have attained manhood without words of his having been on their lips; that myriads have been saved, have won peace of heart and soul, by turning to the Christ of the Gospels; that this mighty spiritual movement, this forming, educating, edifying power, which we call Christianity, has its origin in the small, unknown Galilean villages; that the "Menneske-deal" Christ, was born into the world among the poor artisans and fishermen who, 1,900 years ago, lived on the coasts of the Galilean lake. How much of the vitality and power of Christendom is due to the Evangelists, to St. Paul, to the Church Fathers of ancient times or present day; how much each of these men, and many others with them, have contributed from their own store of fuel to the fire once kindled, no one can say, but this stands fast: *That 1900 years ago a light was lit in Palestine, which at this day shines out bright and clear over the whole earth.*

Then I looked into my own life, and I saw how, time upon time, when the rain descended and the floods came, and the wind blew and beat upon my house, the rock upon which I had been saved was words out of the Gospels. I recalled the

untold moments in my life when the words of Christ's immortal prayer had rescued and subdued my trembling, revolting heart. I remembered what that wonderful picture of the father, running with outstretched arms to meet his erring, repenting child, had been to me.

I lifted my head, and I heard the Note from Heaven vibrating all around me in the air. And from the fulness of my heart I sang:

Peace on earth,
Man rejoice,
To-day a Saviour is born to us.
MARY B. WESTENHOLZ.

A CHRISTMAS QUESTION.

THERE is a touching story told in the Gospels to the effect that when the faithful John the Baptist was in prison and expectant of his doom, various rumours—some encouraging and some disquieting—were brought to him concerning the doings of the man who had taken upon himself to be John's successor. Troubled in suspense, he at last asks two of his friends and disciples to go to Jesus and ask him the question direct: Art thou he that should come, or do we still await another? By making this direct appeal John believed he would settle the question once for all whether the Messiah had come, and he would be able to direct his disciples accordingly. Great questions are not so easily solved. It was easy to think, This man is or is not the Messiah. It was probably less easy to decide in a moment when the answer came back: We were to go and report to John the things we had seen, that the blind are made to see and the deaf to hear, the dead are raised and the poor are consoled. Whether any of these or all of them were sufficient to convince John that the Messiah had come, who shall say? He may have had a thought analagous to that which is ascribed to the brothers of Jesus in the Fourth Gospel: "If thou do these things show thyself to the world." If thou do the deeds of the Messiah, assume his rank, proclaim thyself. John was doomed to die before this question of Messiahship should approach any nearer to a solution.

In truth John's question touches a problem not solved yet. A hundred little tokens all about us just now remind us that Christmas is close upon us. Our Christmas oratorio has long been announced. The strains of the overture and the clear, bold utterance of the prophetic "Comfort ye" are already singing themselves in our memories; we anticipate in many ways the festival to come.

With the thought of Christmas comes the thought of all that Christ has been and that Christianity has claimed to be in the world. Men tell us that through him has been proclaimed the forgiveness of sins, in his name miracles of spiritual healing have been wrought, by the simplicity of his sayings and the sweet purity of his life the young have been trained to love goodness, while the wicked have been abashed and humbled by the power of his cross. They tell us that through the influence of Christ civilisation has become more humane; that even punishment of crime, and the conduct of war have been affected by the spirit of gentleness which

is characteristic of Christianity; that ambition itself is less unscrupulous and vengeance less cruel since Jesus came into the world. Certain writers have attempted indeed to show that the gains of Christianity have not been made without some sacrifice of ideals that had been better preserved; and they have no difficulty whatever in proving that at the least Christianity has failed approximately to attain its own ideals. "In the twentieth century we have the spectacle of Christian Europe maintaining fifteen million of men for the purpose of war." The recent annual institutions of Temperance Sunday and Peace Sunday do not indicate days set apart for thanksgiving for reforms achieved, but days expressly set apart in order that the urgent pressing need of reforms may be confessed and insisted upon. Yet Christ has been among us for hundreds of years. He is born again in our imagination, and saluted as Saviour of mankind every Christmas morning. In his name a happy holiday is celebrated. For his sake every effort is made to provide for a few hours at least food for the hungry, mirth for the joyless, beauty for ashes. How is it, if allegiance to Christ is not the vainest lip service, if the influence of Christ is not purely illusory, how is it that the Christmas festival itself cannot be redeemed from its accompanying follies, but especially why cannot the spirit of Christmas rule in men's hearts for more than one day, or one brief holiday week?

We must reconcile ourselves to the truth. John Baptist's question may be answered in the affirmative (as they say in the House of Commons), but we have, notwithstanding, to look for another. Let us say, we have on that very account to look for another. The healing of a few of the distracted and possessed in Galilee must have helped to call attention to the numberless cases where people of various infirmities were left unhealed. The very improvements that have been wrought by the spirit of Christianity only emphasises the demand for greater blessings. If mercy and compassion rule on festival days, that very fact gives point and emphasis to the demand for justice all the year round.

Long enough our evangelists have been shouting to men, Ye must be born again. In return the answer goes back to the very Christ: Thou must be born again. Our wants are more numerous, our life is more complex, our dissatisfaction with self is deeper than ever it was. We are grateful enough for the memory of the past. We stand reverently and sing or hear our Hallelujah Chorus once a year, but we shall never be fully content till the modern Christ has appeared—one tempted in modern ways, suffering under modern conditions, triumphant over modern obstacles. Ring in the Christ that is to be.

J. R.

MANHOOD begins when we have in any way made truce with necessity;—but begins joyfully and hopefully only when we have reconciled ourselves to necessity, and thus in reality triumphed over it, and felt that in necessity we are free.—*Carlyle.*

BOSTON INTERNATIONAL CONGRESS.

THE SITUATION OF THE CHURCHES IN FRANCE AFTER THE SEPARATION OF CHURCH AND STATE.*

BY PROF. JEAN RÉVILLE, OF PARIS.

THE paper which I have the honour of presenting to this Congress does not refer to the new organisation which the Protestant churches of all denominations have elaborated in France since the law on the separation of Church and State began to have force. My honourable colleague, Professor Bonet-Maury, undertook to speak on that subject before the Congress. He will also explain to you the endeavours that were made to unite the different Protestant denominations.

My task is an attempt to describe in a general way the consequences of the separation law on the religious and ecclesiastical situation of France, and, as the great majority of French people belong to the Roman Catholic Church (at least by name), it is of that Church that I shall speak mostly. The experience that has just been had in France is of such importance to the Old World that it is worth while for men of all lands to interest themselves in it.

In the paper I read to the Geneva Congress in 1905, before the definite vote of the law, I said: "Its worth will above all depend on the manner in which it is applied. With a liberal and tolerant government it can strongly assure the freedom of conscience, but with a clerical or with an unreligious government it may become a terrible power of oppression."

Now my first statement, after nearly two years' trial, is that the law has really been applied in a thoroughly liberal manner.

My second statement is that in general it has not throughout the whole country raised such disturbances as its antagonists had prophesied and as I myself at Geneva feared. There have been local agitations, partial disturbances, attempts at resistance, made in certain small groups of society. But, on the whole, the great bulk of the nation remained perfectly calm in spite of all endeavours to arouse them against the law.

We can each day observe that the mass of the people is far more agitated by ideas of social reform than by the separation of Church and State. The coolness of the Catholic faith in the French people, especially amongst men, may account for this in a large degree, but also and chiefly the wide and liberal manner in which this important ecclesiastical reform was carried into execution. Freedom of conscience has throughout been respected, and public worship nearly everywhere celebrated as before.

These affirmations may perhaps astonish many people in this country. I know things have been presented otherwise, and that the French Republic has been accused of the spoliation and persecution of the Churches, especially the Roman Catholic Church. Such a verdict is utterly inaccurate. Those who complain to-day that they do not possess religious

* An Address at the International Congress of Religious Liberals at Boston, Mass., Sept. 20.

freedom in France are only those for whom liberty consists in being able to do themselves all they like without taking any heed of the equal rights of others. Never was there in France as much religious freedom as now. True, there are men, and even political groups, who would gladly avail themselves of the situation to ruin Catholicism and even any kind of religion. But it is false to say that this tendency has prevailed and that there has been any persecution.

To prove this, it is sufficient to recall the facts. The main point, which commands the whole situation, is that the Roman Catholic Church refused to submit to the law voted in Parliament by a very large majority and ratified afterwards by a still larger majority in the general elections.

Whilst all other Churches—Lutheran, Calvinist, Protestant of every denomination, Jewish, &c.—submitted without any recrimination, and immediately set to work at reorganising themselves according to the prescriptions of the new law, the Roman Catholic Church refused to do so, and—still worse—her refusal was according to the Pope's command, although a large majority of the French bishops had given an opposite advice. These, having met on the Pope's invitation in secret council, were in favour of accepting the law, but the Pope, though he declared publicly that he was acting in conformity with their wish, decided that the French Catholics must refuse submission to the law. This is certainly one of the most curious things in modern religious history. And what is still more characteristic is that all the bishops yielded without any protest.

This is the essential cause of all the difficulties amidst which the Roman Catholic Church struggles in France. It should be well understood, indeed, that the situation cannot be the same in an old country like France, where during fourteen centuries the Roman Catholic Church has been united to the State, as it is in the United States of America, where the Churches and the State have from the beginning been entirely separate and distinct the one from the other. Legally, the Church in France, until the day of the separation, fulfilled a public and official function; the churches and temples were state or "commune" properties, wherever they had not been built by a private association consistent with the French law and having expressly reserved its right of property. The bishop did not possess church properties as a private citizen; he ruled them only as head of the bishopric; his diocese was an official subdivision of the country of which he was the governor during his life, and after his death the State appointed a successor after agreement with the Pope. A non-authorised monastic order, such as that of the Jesuits or Dominicans, could not legally possess, since it did not even legally exist.

The aim of the law of separation was not only to suppress the religious budget of the State—that is, to ordain that clergymen should no more be remunerated by the State, but by their flock (that was a very simple matter)—but its chief aim (and a much more difficult one) was to

determine under which legal form there could be constituted private societies qualified to enter upon the goods and properties of the parishes and to use the church buildings which belong to the State or the "communes," also with what resources these private societies should be allowed to provide regularly for the maintenance of worship. Anybody whatever could not be authorised to enter into possession of these goods and properties, and it was not possible to allow the ecclesiastics actually in charge to dispose of them according to their own personal convenience.

Thus the law determined they should be delivered to cultural associations (*associations culturelles*) of a special type. There were to be private societies, consisting of at least seven, fifteen, or twenty-five members, according to the importance of the parish, on condition that they conform themselves to the general conditions of the cult, or worship, whose exercises they proposed to assume. This was to prevent a cultural association from transferring to another worship the goods it claimed.

The members of the Catholic party in Parliament had greatly insisted on this clause, and declared that if it were passed all Catholics would accept the new organisation. Thereupon this condition was granted to them, though it would have been in better conformity with democratic principles to permit the members of each parish to decide for themselves what sort of worship they intended to celebrate in their own church. But the Catholics feared that, if this were done, in many parishes the Roman Catholic Church would be forsaken.

The only other obligation imposed on each of these *associations culturelles* was that they present every year their budget to the general assembly of its members, as is usual in all private societies. Note here that the association might remain limited to the small number of its founders, a small group renewed by its own choice and which the bishops could have formed in every parish from among their own men, whilst the rest of the flock might yet be admitted as outside members without the right of voting in the assembly. The prescriptions were really not tyrannical. Nevertheless the Pope declared them unacceptable.

Besides, to prepare the transfer of goods, the law decreed an inventory to be drawn up previously in each parish, so as to establish the nature and origin of the properties. Nothing could have been more just and nothing better done to protect churches against spoliation or misappropriation. In all Protestant churches these inventories were drawn up readily. On the contrary, in many places the Catholics assaulted the government's officers who came for the inventory or barricaded themselves in the churches, throwing insults and even filth on the police, and shouting, "We want God," as if God was to be stolen! True, these violences were not provoked by the dignitaries of the churches, but by the leaders of the reactionist political party. But the priests did nothing to prevent these acts of violence and to the mind of the people they bear the responsibility for them.

The refusal to constitute cultural associa-

tions was a still more serious matter. Because of it no legal body could receive the properties of the parishes or even make use of the church buildings. This was the most critical moment in the application of the law. Was the government to close the churches, urging that they were escheated properties? This would have greatly satisfied all unreligious fanatics. M. Briand, the minister who had the responsibility of all this business and who had made the report of the law of separation in Parliament, thought, with high wisdom, that he must, above all, assure the freedom of conscience and secure liberty of worship. A new law was passed on Jan. 2, 1907, by which church buildings were left for use to the flocks and to the ministers of worship without any conditions, wheresoever a cultural association had not been formed to claim their use according to the law of separation in 1905. Worship could henceforth be celebrated as previously. But all the church's properties, the archiepiscopal or bishops' palaces, parsonages, seminaries, remained the property of the State or "communes," since no regular society had been constituted to claim them. And the salaries or allowances which, according to the law, the State was to pay to all priests for four years more, were suppressed, since the priests had refused to apply the law. It was but strict justice. By his obstinacy in opposing himself to the judgment of the French bishops the Pope caused the Catholic Church of France to lose all its goods and properties, estimated at about four hundred millions of francs, and deprived the French priests of the allowances the State had bestowed upon them. So this was not a spoliation by the State. It was the Roman Catholic Church itself, which refused to arrange matters, as all other Churches did, so as to enter upon the enjoyment of its properties.

Why did the Pope act thus? Solely in Rome's and the Roman See's interest. He declared the cultural associations to be adverse to the canon law, according to which the churches ought to be governed by the bishops, and not by the congregations. But we have already seen that the share of influence left to the parishioners by the separation law was very small, as so few persons were required to form the cultural associations (seven, fifteen, or twenty-five) and as in most places the bishops could have formed it exclusively out of members of the clergy and people entirely devoted to them. Even that, however, seemed to the Pope a dangerous concession to the democratic spirit. Besides, the priest would have had a certain independence in each parish, and the Pope desired the priest to depend absolutely on the bishop. As he now alone appoints the bishops, these in their turn depend absolutely on him. The result is that the Pope is now the absolute and unique master of the Catholic Church in France. He probably thought this power was worth the four hundred millions, especially as it was not out of his own money that they were paid.

Such is, in fact, for the Roman Catholics the most evident result of the separation. Never was the Catholic Church of France so free in its attitude towards the State as it is now, but also never was it so completely dependent on the Pope. Previously the

government appointed the bishops after agreement with the Pope; now the Pope alone appoints them directly, and he chooses the most ultramontane and reactionary ones. Previously the curates were appointed permanently; now they are appointed and removed by the bishops. Previously the financial management of the parish was controlled by the public authorities; now the bishops appointed by the Pope are not accountable to any one for their management, excepting to the Pope.

The financial organisation is not yet definitely settled. Different measures have been taken for the time in the dioceses. Nevertheless, one point is fixed everywhere. In each diocese all the resources are centralised in the hands of the bishop, henceforth as powerful in temporal as in spiritual concerns. For the present the organisation of an inter-diocesan fund is under consideration, which is to divide among the poor parishes the surplus returns of the rich parishes, and this general fund will certainly be placed under the direction of an apostolic legate; that is, a delegate of the Pope.

What the opponents of the separation in France foresaw is about to be realised. The separation will, above all, be profitable to the Roman power. The last remnants of the Gallican liberties (that is, the particular rights belonging to the Churches of France) are vanishing away. To the more and more democratic organisation of the State the Roman Catholic Church opposes a more and more centralised and tyrannical organisation.

We must add that the actual Pope strives with the greatest energy against the liberal spirit which had begun to diffuse itself over the younger clergy in France. A scientific and theological renovation was actually developing in the Catholic publications and Catholic schools under the influence of the Abbé Loisy, Laberthenniere and the Abbé Houtin, whom we have the privilege of seeing amongst us at this Congress, and of many others. Their books are now under interdict, their periodical publications forbidden to the clergy, and all possible measures are taken to keep away from the seminaries their dangerous influence.

The Pope's last Syllabus, recently promulgated, discloses to the whole world the spirit of ignorance and obscurantism prevailing in Rome. The Pope carries to the utmost his intellectual absolutism as well as his ecclesiastical absolutism. The schism between the public mind and the Roman Catholic mind, between Church and School, thus grows worse every day. And it is a serious and sad question how such a situation may be solved.

The masses in France are indifferent to all these matters, but they forsake more and more the Catholic faith. All that the people desire is to attend mass, to be christened, married, and buried at church. They no longer believe the doctrines, but they love the ceremonies. And in proportion as the new generations, educated in the secular lay schools, grow up, this state of mind augments.

Some men of great sense, and amongst them my friend Paul Sabatier, with whose greetings for the Congress I am entrusted, think that a reaction will ensue from the exaggeration of this papal absolutism.

They hope to see men, better instructed as to the true welfare of the church, take in hand a reform of Catholicism. They hope for a real Catholic regeneration, both democratic and scientific, wherein old dogmas shall be left to sleep in peace and all energies shall be consecrated to social and moral work.

Would to God it were so! I must say, I do not believe much in their prophecies. They are generous delusions. In this Neo-Catholic movement there are high-minded individuals, men of great talent and remarkable knowledge. But they are officers without soldiers. And, above all, there is in this new movement a fundamental contradiction which, in the end, must paralyse it. They intend to remain *Roman Catholics* (that is to say, submitted to the Pope), and they stand up for a cause condemned by the Pope. You will say, A pope does not live for ever: after this one, who is certainly a very narrow-minded man, there may come others with a more open mind, and amongst them one who may take in hand the cause of Catholic reform. There, in my opinion, they are at fault. No pope, even if he were as liberal and well-informed as we may suppose, will ever be willing to work out such a reform, and, even if he were willing, he would not be able to do it. Such a reform would be the beheading of the papacy itself, for the papacy is itself the real impediment for any Catholic reform. The whole history of the Church shows us that ever since the thirteenth century all reforms of the Church proceeded from the people or lower clergy, and that the popes, even when they attempted to be reformers, made the reform turn to the increase of their power. Catholicism may perhaps reform itself, but it can only be from the root, against Rome and not with Rome. The Roman organism may burst asunder from an excess of centralisation, but it is not possible to change it in a secular direction.

The true Catholic ideal is very high, very great, very Christian. In our modern world it can no longer be dogmatic or authoritative. It can be solely moral and religious—a unity of hearts according to the principles of the gospel, amid all the varieties of life. But this ideal is not and cannot be the Roman one. To-day, as formerly, the first condition of spiritual liberty and religious reform is, "No Popery!"

Will the Catholic Church in our Latin countries reform itself from the root? I do not know, and I think nobody can know. At present I foresee no issue to the ecclesiastical and religious situation in France, unless it be great commotions.

France has no inclination for Protestantism. There is no probability that the majority will ever become Protestants. Only a small number of cultivated and deliberate minds adopt that solution. Besides, there is actually not enough real faith in the masses of the people for them to uphold a reform.

Two alternatives seem to me possible. Either the existing reactionist movement of the Catholic Church will go on, and public life in France will for a long time be dominated by the strife between clericals and more or less socialist radicals, or else the Catholic Church of France, conscious of its error, will seek to regain on the social ground the situation it is losing every day more on the religious ground. A Catholic

Socialism will grow up, and public life will be dominated by the strife between Catholic Socialism and anti-Catholic Socialism, which in a country like France will necessarily be an unreligious Socialism. In either case the situation will not be favourable to liberalism and liberal religion.

But it is useless to pretend foretelling the times to come. They depend on too many circumstances unknown to us. We must keep faith in the future, and never be weary of enlightening and exalting the minds of our fellows. To-day as well as yesterday, as well as to-morrow, we must be the leaven in the lump. In the French character are admirable reserves of idealism. It cannot find its definitive satisfaction in irreligion and atheism. A renovation of religious idealism appears already in the most gifted of the nation. I do not believe either that France can ever fall a victim to clericalism. It has suffered too much from it in the past to bear its yoke again.

Let us, then, go on forewarning men against this double danger—atheism and clericalism. And the future will disclose ways and means for the religious associations best suited to the spiritual needs.

CONVICTIONS FOR THEFT.

SIR,—Mr. Frank Pearson's first case seems a fair answer to my question about stealing turnips. But it is impossible to re-try a case heard before the magistrates without having all the evidence that was before them, and this full evidence the newspapers never give us. Perhaps my question did not sufficiently convey the real criticism that I wished to make. I was trying to economise space so as to deal with much interesting matter that the book contained. But if this point was worth raising, and I think it was, it deserves fuller consideration. I believe that starving men are very rarely treated harshly by magistrates, and that if severe punishments are inflicted for small thefts, there are other reasons to influence the decision. Believing this, I think it a grievous pity that a lesson intended for Sunday scholars should be so worded as it is in the book under review.

With regard to stealing land, this is impossible except when one comes home with muddy boots. The ways of acquiring a title to land are numerous, complicated, and often objectionable. I have been a supporter of Land Nationalisation for thirty years. But the land-owner who encloses acres of common land believes that the law gives him a right to do this; and is prepared, if necessary, to defend this right in a court of justice. In this defence he may succeed or fail; but, if he fails, he is not condemned as a criminal; and to identify his action with common theft is to confuse the moral issue—again a grievous pity in lessons for Sunday-scholars. There is no need to go to Whitby for illustration. Within two or three miles from my door there has been as much enclosing of common land as anywhere in the country, sometimes in very queer ways. A study of the facts about here would make almost any man believe in land nationalisation, and much more progress towards this would have been made if the end had been pursued with a clearer understanding of the moral issues at stake.

Parkstone, Dec. 17. H. SHAEN SOLLY.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Burnley.—On Thursday and Saturday, Dec. 5 and 7, a sale of work was held in the Trafalgar-street School, for the purpose of reducing the debt on church and schools. It was opened by Mr. Samuel Holden, Mr. Matthew Jobling presiding, and the vote of thanks was moved by the Rev. J. M. Whiteman. Mr. Holden, in his address, strongly endorsed the opinion of Mr. John Burns as to the work of education in advancing the best interests of the people. On Saturday, Mr. John Duerden, of Bury, was the opener, Mr. J. S. Mackie presiding. The total receipts reached £100.

Cairncastle, co. Antrim.—A meeting of the Templepatrick Presbytery was held in the Central Hall, Belfast, on Wednesday, Dec. 4. The Rev. J. A. Miskimmin, of Glenarm, was elected clerk, in succession to the late Rev. Frederic Thomas, and as he has charge of the vacant pulpit at Cairncastle, all communications respecting the same should be addressed to him.

Dukinfield.—A three-days' bazaar, held December 5, 6, 7, in aid of the Old Chapel and and Sunday-school, realised a sum of £1,350.

Edinburgh.—On Monday last Rev. E. T. Russell gave a lecture at St. Mark's Chapel on "Seven Weeks with the Unitarian Van in Scotland," in which he narrated, in a very interesting and vivacious manner, some of his experiences with the inhabitants of the villages and towns visited by the Van in the West of Scotland. The annual social meeting of the congregation was held on Tuesday evening in the Oddfellows Hall. The meeting was addressed by the Rev. R. B. Drummond, who presided, and the Rev. James Forrest. An excellent programme of songs and recitations was gone through, and everyone agreed that a delightful evening had been spent.

Hull.—The centenary of the poet Whittier was brought into prominence at the Park-street Church, on Sunday morning, when the Rev. W. Whitaker emphasised the religiousness of Whittier's songs, which marked him out as the typical poet of the transition from the old faith to the new. In the evening the address was on the Congo question, a large town meeting being held later on the subject. Mr. Whitaker was strongly of opinion that the problem had become much graver since the entrance of the Belgian nation in addition to King Leopold as a determining factor.

London: Essex Church.—A very successful sale of work, organised by the Girl's Club (the senior girls of the Sunday-school and drill class) was held Saturday, Dec. 7, in aid of the children's ward of the Kensington Dispensary. Mrs. Freeston opened the sale, which was well attended by members of the congregation and others, and by the girls' parents and friends. During the afternoon there was a most enjoyable concert, contributed by friends from other congregations. Afternoon teas were daintily served by some of the girls, who acted as waitresses; another delightful feature was a Christmas tree prettily decorated by Mrs. Preston, and laden with toys for children, in place of the usual bran pie. The stalls were erected and the schoolroom decorated by members of the Youths' Club. A sum of just over £20 will be handed to the hospital.

London: Euston Theatre Services.—The special services for the people, conducted by Rev. J. Page Hopps, ended last Sunday evening. He spoke to an exceptionally large audience,

from the words: "This one thing I do: I press on." That was his message to them. They should press on to a great united brotherhood, to the ideal of "Peace on earth, good-will amongst men," towards a noble personality. They should press on in a hopeful spirit towards that future life of which he spoke on the previous Sunday.

Manchester: Bradford.—The children's choir of the Mill-street Free Church (ages seven to fourteen) gave an operetta entitled "Princess Ju Ju," in three acts, before an audience of over 300, on Saturday, December 7. The performance, which was in aid of Christmas parties and prize fund, was a great success.

Preston.—A sale of work took place last Saturday, opened by Mr. Smith, of Highfield, Penwortham. Including members' donations, the receipts amounted to over £135.

Richmond.—On Tuesday, December 10, a very successful sale of work was held at Bridge House, in the interest of the Free Church, opened by Mrs. Blake Odgers, who in a happy little speech commented on the excellence of the work which had always been a tradition at Richmond. The proceeds of the sale amounted to £41.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 22.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. H. G. CHANCELLOR.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kent Town, Clarence-road, N.W., 11.15, Rev. R. N. CROSS; and 7, Rev. FREDERIC ALLEN.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. J. KINSMAN.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CALETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. A. PHARAOH; 6.30, Mr. D. DELTA EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worpole Hall, 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11, Rev. Dr. MEMMERY.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. C. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TONBRIDGE-WELLS, Mechanics' Institute, Dudley-road, 11, Mr. H. C. HAWKINS.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

JAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

CHRISTMAS DAY, December 25.

BOURNEMOUTH, Unitarian Church, West Hill road, 11, Rev. C. C. COE.
 BRIGHTON, Christ Church, New-road, North-street, 11, Rev. PRIESTLEY PRIME.
 BRIXTON, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.
 CHILD'S HILL, All Souls', Weech-road, Finchley-road, 11.15, Rev. EDGAR DAPLYN, "The Eternal Madonna."
 ESSEX CHURCH, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON.
 KILBURN, Quex-road, 11, Rev. CHARLES ROPER, B.A.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.
 LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 SCARBOROUGH, Westborough, 11, Rev. OTTWEIL BINNS.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., and Rev. A. H. DOLPHIN.
 STRATFORD, West Ham Lane, 11, Rev. FREDERIC ALLEN.

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have **VACANCIES** in their Commercial Departments for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TO PARENTS AND GUARDIANS.—**Mr. A. S. BARNARD, M.I.E.E., A.M.I.C.E.**, Borough Electrical Engineer, Walsall, has a vacancy for an Articled Pupil, or Improver desirous of obtaining Central Station experience.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
LIGHGATE, LONDON, N. *Head Mistress:* Miss LILLIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the *HEAD MISTRESS*.

MISS LOUISA MURRAY, L.R.A.M., gives **PIANOFORTE LESSONS**. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

LANDUDNO.—**TAN - Y - BRYN**, (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.).
C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

BESTREBEN HIGH SCHOOL,

197, Willesden Lane, London, N.W.
Recognised by the Board of Education.

Principals:

Miss COGSWELL and Miss MACDOUGALL.

A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—

Cambridge Locals: 11 entered; 11 passed
2 First Class Honours were gained,
6 Third Class Honours were gained.
12 Distinctions were gained.
R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.
One girl first in England, in German.
One girl first in England, in Religious Knowledge.

Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

BUYING and selling Linen in the heart of Linendom enables us to procure the pick of the looms. **Ladies' IRISH CAMBRIC HANDKERCHIEFS**, 1s. 11d. doz.; Gents', 3s. 9d.—**HUTTONS**, 5, Larne, Ireland.

LONDON, W.

TWO LADIES RECEIVE OTHERS, Teachers, Students, &c., in their Flat.—**H. V.**, INQUIRER Office, 3, Essex-street, Strand, W.C.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to **EDITOR, The Paragon, Mottram, Manchester**.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT**. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class **BOARD and RESIDENCE**; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—**Mr. and Mrs. SIDNEY P. POTTER.**

FELIXSTOWE.—Miss BRUNDELL, 74, Ranelagh-road. Comfortable rooms and good attendance can be obtained at above address at reduced terms during winter months. Reference permitted to E. B. Squire, Esq., Upper Heath, Hampstead.

LANGLEY HOUSE, DAWLISH, DEVON.—**BOARD and RESIDENCE** for Ladies. Beautiful country. Sea and moorland. Bracing sunny winter resort. Through trains from all parts. Responsible charge taken of the younger guests. Prospectus from PROPRIETOR.

GERMANY.—Lovely part, bracing air. Resident doctor and his English wife receive patients, convalescents, any wanting rest and change. Delicate young people receive every care. Home comforts. Dry, sunny winter and spring. Best references; also from former patients and visitors. Terms moderate.

Dr. SCHMITT, Sobernheim-Nehe.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. **PRESS OPINIONS.**

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

CHARMING ROOMS VACANT (bachelors or married couple) in good Flat overlooking Kensington Gardens. Every modern convenience. Handsomely furnished. Moderate terms. Also good Double and Single Rooms vacant in paying guest house. Old established. Gentlemen only received.—**R.**, 17, Leinster-square, Bayswater, W.

PAYING GUEST HOUSE FOR SALE. Immediate or otherwise. Lady retiring. 12 years established. Excellent servants remaining. Quiet good Square, London, W. Close Tube and District rail. House many attractions, good lease, well furnished throughout. Large connection, gentlemen only.—**C.**, INQUIRER OFFICE, 3, Essex-street, W.C.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every floor. Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bedrooms** (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronised repeatedly by many visitors during the 30 years of its existence.

E. Norman Reed & Co.,



Artists
in
Stained
&
Leaded
Glass.

13, Lisle Street,
NEWCASTLE-ON-TYNE.

Under the direction of **Geo. G. LAIDLER.**

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—**Sir H. W. LAWRENCE, Bart., J.P.**
Deputy-Chairman—**MARK H. JUDGE, A.R.I.B.A.**
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE,
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED at 3 and 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house. Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Patron—**HIS MAJESTY THE KING.**

THE SURGICAL AID SOCIETY.

President—

THE RT. HON. THE EARL OF ABERDEEN
P.C., G.C.M.G.

This Society, established in 1862, supplies Spinal Supports, Leg Instruments, Artificial Limbs, Surgical Appliances, Elastic Stockings, Trusses, and every description of mechanical support to the poor without limit as to locality or disease.

38,041 Appliances given year
ending September, 1907.
Average over 700 per week.

Water Beds, Invalid Chairs, and Couches are lent to the Afflicted upon the Recommendation of Subscribers.

SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay & Co., Ltd., Lombard-street, or by the Secretary, at the Offices of the Society, Salisbury-square, London, E.C.

RICHARD C. TRESIDDER, Secretary.

EVERYONE who wants to be well informed on Current Affairs, including the Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

WHAT MEN ARE SAYING.

WHAT MEN ARE DOING.

WHAT MEN ARE THINKING.

SEE A PUBLIC OPINION.

A Weekly Review of Current Thought and Activity.
Every Friday. Twopence.

Edited by PERCY L. PARKER.

The purpose of "Public Opinion" is to provide information by means of a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for religious, political, and social progress.

What Mr. R. B. Haldane says of "Public Opinion":—

Dear Mr. Parker,

I think that in the new form of "Public Opinion," under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed of men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.—Yours faithfully,

Percy L. Parker, Esq., Office of "Public Opinion," Temple House, Tallis Street, E.C.

What Sir Gilbert Parker, M.P., says of "Public Opinion":—

Dear Mr. Parker,—I cannot but congratulate you on that excellent paper, "Public Opinion," which I read regularly. You have a journal of great influence and usefulness.—Yours truly,

GILBERT PARKER.

"Public Opinion" can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to "Public Opinion," 30 and 31, Temple House, Tallis-street, London, E.C. Specimens free on application.

WAR OFFICE, 1st October, 1907.

Published on December 20. Admirably printed.
Author's edition. Price 5s. net.

Order from your booksellers, or send for a descriptive Prospectus to MONTAGUE FORDHAM, Limsfield, Surrey.

MOTHER EARTH

BY

MONTAGUE FORDHAM,

M.A. Cantab.

With a Preface by J. A. HOBSON, M.A.

Contents.

CHAP. I. SOME GENERAL CONSIDERATIONS; II. LAND AND CAPITAL; III. THE REGULATION OF MARKETS; IV. THE WAGES OF LABOUR; V. THE CULTIVATION OF THE SOIL; VI. THE CREATION OF A COMMUNITY; VII. THE LAND CLUB AND LEAGUE OF COUNTRY PEOPLE.

Extract from Preface.

What Mr. Fordham does is to give body to a large ideal which hitherto has been floating vaguely before the minds of many, and to afford direction to the effort of those who are willing to work towards its realisation.

TAUNTON PULPIT VACANT.—Communications in confidence to Mr. JAMES DUCKWORTH, 18, Portland-street, Taunton.

BY THE

REV. W. G. TARRANT, B.A.

Booklets for the Season.

Daily Meditations. Night unto Night.

Leather, gilt, One Shilling;
Cloth, red, 6d.

BEE SONGS

Second Edition.

Fancy cloth, gilt, One Shilling net.

ESSEX HALL

(Or of the Author, Wandsworth.)

Books for Christmas.

DAUGHTERS OF THE PURITANS. Brief Biographies of Catherine Sedgwick, Mary Ware, Lydia Child, Dorothea Lynde Dix, Margaret Fuller, Harriet Beecher Stowe, and Louisa Alcott. By S. CURTIS BEACH. Cloth, gilt top, 3s. 6d. net, postage 4d.

THE UNDERSTANDING HEART. Chapters showing the need of readjustment, intellectually and spiritually, if religion is to hold its own. By S. M. CROTHERS, D.D. Cloth, 2s. 6d. net, postage 3d.

FOUR AMERICAN LEADERS. Essays on Franklin, Washington, Channing, and Emerson. By CHARLES W. ELIOT, President of Harvard Divinity School, Cambridge, U.S.A. Cloth, gilt top, 2s. net, postage 3d.

FATHER TAYLOR. A Biography of the Founder of the Seamen's Bethel, Boston, U.S.A. By ROBERT COLLYER, LL.D. Cloth, gilt top, 2s. net, postage 3d.

THE SOUL OF THE BIBLE. Selected passages from the Old and New Testaments and the Apocrypha arranged as synthetic readings in Biblical order. By ULYSSES G. B. PIERCE, Unitarian Minister, Washington, U.S.A. With an Introduction by EDWARD EVERETT HALE. Cloth, 3s. net, by post, 3s. 4d. Thin paper edition, cloth, gilt top, 3s. 6d. net, by post, 3s. 9d. Flexible leather, red under gilt edges, 5s. net, by post, 5s. 3d.

BOOK ROOM: Essex Hall, Essex Street, Strand, W.C.

The SUNDAY SCHOOL ASSOCIATION

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. A most attractive Christmas Present for Young People. Boards, 1s. 6d. net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift Books, or, better still, visit the Association's Book Room at Essex Hall, and inspect the attractive Books on Sale suitable for Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

BOOK BARGAINS.

Dod's Peerage, 1906 (10/6), 3/6. Harmsworth Encyclopedia, 8 vols. 28/- (cost 45/- net). MacLaren's Life of the Master, 25/- net, for 8/6. Cassell's Family Physician 4 vols. (30/- net), 12/6. Burton's Arabian Nights, 17 vols., £13 13/- Julian's Hymnology, 21/- Encyclopedia Britannica, 1st Edition, 35 vols., half-morocco, in revolving polished oak bookcase, £16 16/- pub. £85. Many other bargains. Everything that a book supplied; no matter when published. State wants. Catalogue free. Books bought to any amount. HOLLAND BROS., Book Merchants, 21, John Bright Street, Birmingham.

Pp. 776. Portrait and Memoir, 8vo, Cloth, 2/6 post free.
COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, December 21, 1907.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3418.
NEW SERIES, No. 522.]

LONDON, SATURDAY, DECEMBER 28, 1907.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK	817
LEADERS:—	
At the End of a Year and of Ten Years	824
The Cult of Peace	824
ARTICLES:—	
Truth and the Wayfarer	818
Boston International Congress	825
American Impressions of Delegates to the Boston International Conference	827
Sunday School Work of To-Day	829
CORRESPONDENCE:—	
A Warning	822
Temperance Legislation	822
LITERATURE:—	
A Manual on the Early Church	819
Our City of God	819
From the Indian Point of View	820
Sir Rowland Hill	821
Short Notices	821
OBITUARY:—	
Mr. Samuel Hall	823
THE CHILDREN'S COLUMN	823
NEWS FROM THE CHURCHES	830
OUR CALENDAR	830
ADVERTISEMENTS	831

NOTES OF THE WEEK.

ON the eve of Christmas we must for once bid the old year farewell. This last number of THE INQUIRER for 1907 will reach a good many of our friends before Christmas Day is passed, and others when they are already looking towards New Year's Eve. To all alike the most cordial greetings and good wishes!

OUR "Record of the Year 1907" will appear in the New Year's number. In that number also we shall publish an article by the Rev. Joseph Wood, President of the National Conference, which will open the way for that full and frank discussion of the condition of our churches which we have promised. Another New Year's item will be the first of a series of articles by Dr. S. H. Mellone on "What is meant by the Immanence of God." Early in the year we look for a further article by M. Paul Sabatier.

THE Liverpool Free Church Council is about to set on foot an inquiry which should yield an interesting report. According to the *Daily News*, "They have determined to make a complete survey of the city from a Free Church standpoint. The idea is to find out how far the Free Churches are meeting the modern religious needs of the people. The originator of the scheme is Mr. Arthur Black, a member of the Liverpool City Council, and president of the local Free Church Council. Already an outline plan has been agreed upon by the special committee which will carry on the work. The investigation will deal with such important topics as overlapping, neglected areas, suitability of buildings

and services to modern needs, the relation of suburban to town churches, the needs of special classes of the population, the possibilities of united work, religious charities, settlements, institutional churches, &c." The inquiry is to occupy several months, and a special organiser has been appointed for the purpose.

DR. POWICKE, to whose paper on "Theology and the Spiritual Life," delivered at the autumnal session of the Congregational Union, we referred a few weeks ago, has just completed a pastorate of twenty-five years at Hatherlow. As a mark of their regard for him, and of appreciation of his work, the congregation has asked Dr. Powicke to accept a trip to Palestine. At a meeting held to bid him farewell, Dr. Powicke referred to the safeguard he had, both at Hatherlow and in a previous pastorate at Alnwick, in the freedom of utterance which had always been allowed him. With regard to this attitude of the church towards a minister, he said it was the only noble and right one. During the eighteenth century the creed-bound churches had drifted to Unitarianism, while the independent churches remained orthodox. Had either of his congregations compelled him to keep to the old formulas, he might have been driven, as many others had been driven, to Unitarianism. But their patience had saved him from that, for he had found that if they went only a little way below the surface, they became sceptics, but if they went deeply below they became whole-hearted believers. Dr. Powicke's principle is undoubtedly the right one, but his history is at fault. The old congregations in our Connection which became Unitarian were not creed bound.

THE need for housing reform and better sanitation in many country districts is exemplified in an astonishing way by a report of the Local Government Board, recently published, dealing with the rural district of Sherborne, in Dorsetshire. There is plenty of room on the 37,482 acres for the 5,725 people who live there; but two-fifths of the houses used by working people are in a state of chronic dampness, many have no windows or doors at the back and therefore no through ventilation. Most of the ground floors are covered with flagstones, often broken and defective. House drains are not usual; brooks and ditches are contaminated by drainage from middens. Drinking-water is frequently obtained from brooks, ditches, and open pits in the clay soil, which collect surface water from manured fields, and even more dangerous filth impurities.

DAIRY farming is the principal industry of the district, about 6,000 gallons of milk being sent daily to London, Aldershot, &c. The inspector's report of forty-one milk farms visited refers to walls and floors in a filthy condition, and offensive accumulations in badly paved or unpaved yards. It appears not to be the rule for the milkers to wash their hands and cleanse the cows' udders before milking, and there is strong opposition to reform in this and other particulars. Clearly there is need for pressure to be brought to bear from outside on Rural District Councils which do not use their powers to secure sanitary conditions in their areas.

A SCHOOL for young farmers was held at the Ardenconnel centre of the Co-operative Holidays Association during November, modelled on the lines of the High School in Denmark. Both men and women have an opportunity of improving their general education and widening their intellectual outlook, at the same time that they are receiving technical instruction in farming.

DR. CLIFFORD and his co-delegates, who were sent to Buda Pesth by the Baptist World Alliance to arbitrate in a dispute between two Baptist bodies, have returned with a highly hopeful report of their mission. Although there are details yet to be settled, it is understood that the two bodies have agreed to amalgamate, thereby forming one strong Baptist Church independent of the State; for hitherto one body has been under State control and one has not. Dr. Clifford, as chairman of the commission, impressed both parties with his earnestness and geniality. As representing the Baptist World Alliance, seven millions of Baptists were behind him. He conferred with Count Apponyi, the Minister of Public Worship, and Francis Kossuth, Minister of Trade. The Rev. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland, and a member of the commission, referred with obvious pride to the fact that Mr. Lloyd George, a Baptist, occupied in England a Government office which was the counterpart of that occupied in Hungary by Mr. Kossuth.

THE story of the rise and progress of the Baptist Church in Hungary reads like a chapter out of the Acts of the Apostles. In 1872 there were few, if any, Baptists in Hungary, but in that year one Heinrich Meyer, a colporteur in the service of the Scottish Bible Society, became converted to Baptist principles. Immediately he set

to work to evangelise Hungary. Having put his hand to the plough, he did not look back, but from day to this he has proclaimed the Baptist faith from city to city and village to village. Everywhere he made and baptized converts, leaving behind the nucleus of a church. To-day there are 16,000 baptized church members in the country. But in 1899, two of his converts, Balogh and Udvarnoki, who had passed through a Baptist college at Hamburg, and had already exercised their ministry six years, formed a new Baptist Union, which broke away from Meyer's party. This new union, which was strongly supported by a Mr. Czopiak, a Government official, applied for and received State recognition. Mr. Czopiak was placed at the head of the church. Government recognition carried with it certain privileges. On the other hand, it involved several disabilities, including incapability to hold land in a corporate capacity, and to educate their children in their own faith. Recognised churches were also liable to special taxation. Restrictions of this kind were odious to Meyer's party as to other Protestant sects. So, for some years the breach between the two Baptist parties had been growing. It was to bring about a reconciliation that the Baptist World Alliance appointed the commission which has just mediated with such happy results. The Union which made terms with the State in 1899 has determined to cut the bond, and now the United Baptist Church of Hungary is likely to go forward in a manner worthy of the splendid apostolic initiation of Heinrich Meyer.

THE *Age*, Melbourne, reports a somewhat remarkable utterance from the lips of the Chairman of the Congregational Union of South Australia at its annual gathering. Speaking on the subject of Christian union, he is reported to have said: "They had wasted far too much time in fruitless endeavours after union on a theological basis, and it was time they began to seek union on the deepest affections of the heart. Experience had taught them the futility of meeting in conference with representatives of other Churches as if it were their business to find a *locus standi* on theological statements. The great heart of humanity yearned after a universal church. The great human cry was for 'One body, one spirit, one faith, one baptism, one God and Father of all.'" This emphatic repudiation of the effort—still proceeding in Australia—to discover a new theological basis of union amongst a certain group of Churches, the Congregational included, is remarkable enough, and its spirit is a welcome surprise from the Chair of a body that has hitherto been as exclusive in its sympathies as any other in the South. Behind it lies the strong feeling of the younger part of the Congregational ministers, but it is to be feared that it will find no response among the laymen of the Church.

ARRANGEMENTS are being made to hold a short series of services at Watford. Will the friends of Liberal Religion in the neighbourhood, who are willing to co-operate, kindly communicate with the Rev. T. E. M. Edwards, 1, Valley-road, Stratford Common, S.W.

TRUTH AND THE WAYFARER.

HOWEVER it may have been with men of long ago, the modern pilgrim does not look to find Truth at the bottom of a well! There may be a charm in the thought of her imprisonment there for the purpose of sweetening the waters of life; but those who have seen the flutter of her fair garments in the blowing rain, and under leafy branches, will no longer wish to peer into unsunned depths to find their divinity encircled by damp stones, and locked in icy waters that have never mirrored the sky. It is possible to go further than this, and refuse utterly to conceive of her under the image of a beautiful goddess at all; and, indeed, she has work enough to do in places where the immortals would be sadly in the way. But man, who is a poet at heart, in all times, and in all countries, must yet retain a few symbols, if only to please his fancy occasionally after much study of scientific text-books. And so the radiant presence that once haunted the dreams of the philosophers, typifies for him still the ultimate perfection of knowledge.

In spite of all this, however, when we remember that life itself is only part of a universe in the making, Truth will not appear to us clothed in that majestic mien which one associates with the "most high gods." Rather she will seem as wistful and immature as a northern spring, and this in spite of all our talk about the wisdom of antiquity. For although "the one far-off, divine event" waits to crown her in the distant centuries, as yet she has but gathered a few grains of sand from the trackless shores of the infinite. Creative power is moulding, and immortal destiny is guiding her, as they are moulding and guiding the human race; yet her growth is as slow as that of all most precious things. Glimmerings of "the light that never was on land or sea" have dazzled her from her birth; but she knows as little of their origin as the flower knows of the star, with which it has, nevertheless, some strange, cosmic affinity. Even as man, with his limitations and misgivings, she "follows the Gleam"; and when the great secrets are revealed to her, they will also cease to be enigmas to him.

This view of Truth is, to those who must have fixed creeds and absolute theories, far from exalted; but, to the wayfarer in the wilderness of years, it is singularly soothing. It makes the goddess human and companionable, and gives her a heart that beats as warmly as his own. He can even venture to show her such things as delight him by the wayside—delicate blades of grass, little dewy blossoms, a bird's pencilled feather, jewelled insects, or a leaf from the hedgerow, and she will smile on them all, and give them her own beauty. She, herself, did not make these wonders, but she loves them as soon as she sees them, and, through her sympathy, the wayfarer learns to understand their meaning. No less in crowded cities, at the wharf side, in the noisy markets, passing through smoke-clouded tenements, lingering in hospital wards, hearkening to voices savage with pain and passion, weeping with the little ones who have never been happily mothered, Truth is still the comrade of man; but although she evolves order out of chaos wherever she appears,

and seeks to bring sweetness and light into all the dark places of earth, she pays the penalty of youth in many an apparent failure when she would accomplish her tasks too quickly. Truth is still inexperienced; but how can it be otherwise? Knowledge is attained with heart-breaking slowness, and the world has been bound by error so long!

The goddess men used to worship looked coldly down on those who slew each other for her sake. She was not only above them, but she scorned their human needs; and, to the critical philosopher, it seemed immaterial whether you died for one opinion or another. All were equally false, and he was the wisest man who put no faith in any. But Truth to-day has her part and lot in every hope of man, even in his halting theologies! She steals into the cathedral and conventicle alike, catching a word of wisdom, now from the lips of the ecclesiastic, and now from the hoarse utterance of the fanatic. She puts on no Olympian airs, and mixes as freely with socialists as with scholars. The fervour of enthusiasts makes her own bosom glow, and the patient labours of men of science teach her to be humble. Our poets, indeed, will have to rhyme about her in a new fashion, for she now has a place in the lowest ranks of life; and the majestic adjectives which formerly used to figure in odes to her imperious beauty, have ceased to be appropriate. Truth is verily with, and of, man—bone of his bone, flesh of his flesh; and she grows as he advances, if she grows at all. She herself does not realise, even yet, what glory is to be hers—still less, what anguish she has to undergo, and what martyrs she must inspire. Neither does she remember too sorrowfully the trouble of her birth, any more than the spring remembers how passionately she wrought to break from the bonds of winter. The free air is all about her, one "a little lower than the angels" holds her by the hand; and the curiosity of youth, mingled with an underlying gravity which only the thinker understands, give to her face its almost fantastic loveliness.

Truth is the child of God who will one day know the mind of her Father. Like the woodland blossom, she had her beginnings in a dark underworld given over to the dominion of creeping, eyeless things that abhor the sun. But even as that perfect piece of life pricks through the sod, and gives to the light, in colour and fragrance, all that it has gathered for the service of beauty in the damp, brown mould, so this consummate flower of humanity will render up, at last, the loveliness born of her sojourning on earth. And, in that day, man too will pass beyond the bourne of time and space, and know the things whereof, at present, he only dimly dreams.

LAURA ACKROYD.

INSENSATE things, such as rocks and seas of water, do not grow. Animals and trees grow a little, for a little time, and come to their limit. But the grandest attribute of our created minds, one that belongs to no other finite creature whatever, is that they have the gift of a growth everlasting. —*Horace Bushnell.*

MANUAL ON THE EARLY CHURCH.*

MR. THOMAS'S book is a valuable addition to the series of manuals issued by the Sunday School Association, under the general supervision of Dr. J. Estlin Carpenter. Its scope is limited, as its title indicates. Mr. Addis's manual, in the same series, "Christianity and the Roman Empire," dealt admirably with the external relations of the Church. Mr. Thomas deals with its internal development, especially in the matter of organisation, clergy, and ritual institutions, touching only incidentally the evolution of Christian doctrine. When shall we have an equally good little book on this subject? The manual before us is thoroughly good; firm in outline, well reasoned, and rich in illustrative quotations. The reader may dissent from two or three of Mr. Thomas's conclusions, but will readily admit that it is not very easy to upset them. He will admit also that the undertaking is not an easy one—that of driving a clear line through a mass of historical evidence which has been complicated by controversy, ancient and modern. Mr. Thomas's success is in no small degree due to the fact that he holds no brief, and has not to make a case for any church or party; he is a trained student of history, and he states what he finds.

To summarise the contents of the book by a mere recital of chapter headings would be to make it look dry and conventional; but still, it is well to state concisely what may be found in it. After a vivid sketch of the Church of the first century, our author treats of the ministry of "spiritual gifts," and its revival in Montanism: the effect of controversy with Gnosticism, and especially with the ultra-Pauline eclecticism of Marcion, in the formation of the canon and the Rule of Faith: the drawing inward of the Church and the stiffening of its organisation in the clergy, and especially the episcopate. Then follow chapters on Baptism and the Lord's Supper; and on the effect upon the Church of its State-establishment. A brief summary of early Christian literature closes the volume.

It is not easy to make "elegant extracts" from a very business-like book, as this is. Perhaps the following lines, from the section headed "The Rise of Theology," furnish as good a specimen as could be found of Mr. Thomas's treatment of the more general topics connected with the early history of Christianity. The immediate reference is to the language of Peter in Acts ii. 22-24:—

"It may be observed that here, as throughout the Book of the Acts, where an audience of Jews is addressed, Jewish words and conceptions are employed. Traffic of thought could only take place by a coinage of words and ideas, common to friend and foe alike, and the only treasury from which the disciples could draw proofs to show that Jesus was the Messiah was the national history and literature. Accordingly the Christians, in the course of making plain their beliefs, were silently absorbing new elements foreign and often inferior to their original message. This process

is evident through all the three centuries which preceded the Council of Nicæa. While belief is struggling to find definite forms, it is also gathering accretions from its surroundings, and each new dogma adds something to the last. The Christianity which gains converts in the pagan world receives a strong infusion of pagan ideas. Teachers attempt to meet the Gnostics on their own ground and a Gnostic deposit is left. The faith finds itself compelled to deal with the philosophy and metaphysics of Greece and Rome, with the result that it becomes a philosophy and presents a metaphysical doctrine of the Godhead. This process went on none the less surely because of intense opposition. In the Dialogue of Justin with the Jew Trypho, Justin proceeds little by little to capture the whole of Jewish history and prophecy as a logical setting for his idea of Jesus, in order to convince his opponent"—(pp. 71, 72).

Probably it is in the chapters on Baptism and the Lord's Supper that the reader will find the information and the opinions which will strike him as most novel, especially with regard to the influence of paganism on these rites of the Church. Of the strange new life that sprang up in pagan religion during early Christian times, chiefly in connection with cults imported from Egypt and the East, Mr. Thomas says:—

"During the first century, when Christianity was winning its way, there was a great religious revival in paganism. The Eleusinian mysteries which had been losing hold of popular favour again attracted large numbers of devout persons throughout the empire. It was then that the new note of morality was heard in their ritual. Numerous forms of worship were imported from the east, and were eagerly accepted, because they promised deliverance from the bondage of sin, regeneration, salvation, and the liberty of true service. On the threshold of a chapel in Africa were the striking words, 'Enter good, go forth better.' The worship of Isis spread all through the empire, and her believers were enrolled in her ranks as a sacred soldiery. 'Give thy name,' said the priest to the candidate for initiation, 'to this holy worship; and dedicate thyself to the observance of our religion, take on thee the freewill yoke of service, for when thou beginnest to serve the goddess thou shalt feel the fruit of thy liberty.' Isis was but one of her names. She was the principle of unity ruling the earth, and all other deities were but manifestations of her power. When the worship of Isis entered a new town, a coalescence took place with the gods previously worshipped there. It was dimly felt that all the other deities were but names and aspects of the one central reality. The person who was initiated into her cult was, in the emphatic words of Apuleius, *renatus*, 'born again'; he was led by the goddess into 'the paths of a new salvation.'"

When Mr. Thomas proceeds to speak of the influence of the mysteries upon the rites of Baptism and the Lord's Supper, we do not go all the way with him. He agrees with Wernle in seeing a magical and prophylactic significance in baptism *into a name*. If we translate James ii. 7, as "the noble name which was invoked upon

you," i.e., the name of Christ, and admit, further, that there is ample evidence in the Book of Acts of the persistence in Christianity of the Jewish beliefs in the magic of names, we should still be disinclined to admit that the element of magic, or of exorcism, was predominant in primitive Christian baptism. Of course, it is obvious that the Gentile convert of the second and third centuries frequently brought into Christianity the language of mysteries with which he was familiar. It is practically certain that Clement of Alexandria had been a pagan initiate. While, on his intellectual side, he is ready to vindicate Christianity as the true Gnosis, on his mystical side he extols it as the true mystery, and transfers to it the rhapsodies about illumination and *epopteia* which he had learnt elsewhere.

"O truly sacred mysteries! O stainless light! My way is lighted with torches and I survey the heavens and God. I am become truly holy while I am initiated. The Lord is the hierophant and seals while illuminating him who is initiated."

One must not press the evidence of particular cases too far. There are many indications, however, that the less educated Christian who lived among devotees of various cults was wont to boast that his religion was as *mysterious* as any, and to take pride, not in the simplicity of his faith, but in the occult symbolism in which he could wrap it up. Towards the end of the second century, Avircius of Hieropolis writes his epitaph, which tells how he, a disciple of the pure shepherd, went to Rome to see the golden-robed, golden-slippered queen; and there he saw a people bearing the splendid seal; and everywhere faith led the way, and fed him with the fish from the fountain, mighty and stainless, whom a pure virgin grasped, giving the mixed cup with bread. Here we have the Church and its rites symbolised in a way that was destined to be lasting and influential. And just while this good man may have been in Rome, three highly educated lawyers were sitting on a breakwater by the mouth of the Tiber, and joining in that remarkable conversation which is preserved to us by Minucius Felix; wherein a Christian converts a pagan by proving to him that Christianity is a theistic philosophy of a very cosmical type, combined with a high morality and a commonsense that cares nothing for forms and symbols. It was because Christianity had its word for all, and became, in a sense, all things to all men, that it is difficult in reviewing its history to avoid throwing into prominence the elements we find most congenial, and neglecting others which we may find trivial or embarrassing.

J. E. O.

OUR CITY OF GOD.*

ST. AUGUSTINE wrote his great work "Concerning the City of God," at a time when Rome, the City of the World, had been sacked by the Goths, and it was his design to contrast these two cities as to their origin, progress, and destinies. The war of good and evil goes on as of old, and possibly we of the twentieth century are more alive to the fact of the struggle in every department of life and every country of the world than were the best of the ancients. It is for this very reason we

* "Our City of God." By J. Brierley, B.A. ("J. B.") (Jas. Clarke & Co. 6s.)

* "The Early Church—its orders and institutions." By A. Hermann Thomas, M.A. "Manuals of Early Christian History." Edited by Rev. Dr. Carpenter, (London: Sunday School Association, 1907. 2s. 6d. net).

cannot accept Augustine's definiteness of boundaries between the two, and still less the appalling superiority in power and in numbers, which he allows the "the City of the Devil," until the end comes. So we need new conceptions of both cities and their increasing warfare and its final outcome, and Mr. Brierley has done well to offer to the world his conception under the title, "*Our City of God*."

He begins "with some chapters of definite theological statement," wisely enough, it seems to us, for however we may protest against dogmatism, it remains true that every thoughtful person must have his convictions on these grave matters, God, Christ, Sin, Salvation, and the like. And as is well written, "It is not by calling each other names, but by getting at facts and the right deductions from them, that we may have to reach any sure ground or any clear light on these high matters." And Mr. Brierley's conclusions, while acceptable to many even of those who call themselves or are called by others Unitarians, will offend none. We can quote but one sentence out of many pages full of large suggestiveness. It is that which concludes the chapter on "The Incarnation":—

"We do not, in the spiritual evolution, know where man ends and God begins. But as we study Jesus in his life and death, and in the power of his resurrection, what we do know is that here God and man are manifestly one."

The second part of the work is social. We are but just beginning to realise how "The Church by its neglect of the social problem has lost much of its position as a leader and guide of humanity." Hitherto, Christians have, as a rule, concerned themselves first with "saving souls," and then with the deliverance of men from ill-health and unhealthy conditions, from destitution and misery, from injustice and wrong, dealing with them only as individuals or families. The problem has been how A or B may be relieved, the far more difficult but not insoluble one, how "the lower classes"—the classes below the level of decent human life—may be uplifted, is only beginning to occupy our attention. Yet to those who believe that what they daily pray for is possible to be, and that they have to work for it, who believe that God's kingdom is to come and is coming, and the Heavenly Jerusalem to be established in our midst, sweating and slums and the like are our sins and not merely our misfortunes, and as such concern us as religious men.

But all religion is of the heart, the kingdom of God must be within before it can be manifested without. And so the third part of this treatise is personal. It strikes us as not quite so complete as is the first part and even the second. Many excellent topics are excellently treated, such as "Friendship," "Being Ill," "Old and New," but one has a suspicion that they have been selected out of Mr. Brierley's well-filled pigeon-holes rather than written for this work.

We should like to see the first part printed separately with the motto, "What we want is not so much a New Theology as a True Theology." We thank Mr. Brierley for this simple but pregnant saying.

C. H.

FROM THE INDIAN POINT OF VIEW.*

THE name of Sivanáth Sástri is known to those of our readers who keep in touch with Brahma Samaj matters, and such readers will not need to be told that he is a leader held in high honour. We have it, however, on the authority of Sir Roper Lethbridge, that he is "one of the most distinguished writers of modern Bengal." Sir Roper says:—

"It is also reasonable to expect that the biography of Ramtanu, covering such an eventful period in the social, moral, and religious history of Bengal, would introduce to the reader a large number of interesting and varied characters and scenes grouped around the central personage. The Pandit's work is quite the most scholarly book of its kind, as well as the most serious and sustained effort to combine in a biographical work, Oriental and Western modes of thought, that has yet appeared in Bengali."

Coming with such testimony in its favour the volume before us is assured of a welcome. But it very soon speaks for itself, and in such a gentle and original way that despite the unfamiliar names (or spelling of names known in another form), it leads us on, with ever-growing interest, only to regret the whole is so brief. The book is furnished with many portraits, and is generally handsome in appearance. It certainly ought to be widely read, not only on account of the worth and work of the good man whose career it narrates, but we had almost said chiefly because of the light it affords on Indian modes of life and thought.

Ramtanu Lahiri's life extended from 1813 to 1898, and it was spent in the midst of that intellectual, social, and religious advance which is fitly described as "the Renaissance in Bengal." Sir Roper Lethbridge, as editor, has with wise insight into the attractive merits of the original work confined his own remarks chiefly to a short introduction. In this he speaks of Lahiri as long ago marked out by his "saintly life and lofty patriotism" "as a leader of men in the cultured Bengali society of Calcutta and Krishnagar." Coming into public prominence after Rammohan Roy, and before Keshava Chandra Sen (known to English people generally as Keshub Chunder Sen), and being himself of a gentle, unassuming temperament, he never attained a celebrity equal to theirs; but the editor is "inclined to think that his influence, in bringing out all that was best in the minds and hearts of the young Bengal of his day was not inferior to theirs." As valiant as any reformer in standing up for the good and true in national life, he was so essentially a gentleman "that he conserved while he reformed and was critical without being abusive."

Though by birth a Kulin of very high descent, a Brahman of the Brahmans, Lahiri was in childhood subjected to extreme poverty. A piteous spectacle is given of the kind of "education" he underwent at the village *patshala*, an

* "Ramtanu Lahiri, Brahman and Reformer: A History of the Renaissance in Bengal." From the Bengali of Pandit Sivanáth Sástri, M.A. Edited by Sir Roper Lethbridge, K.C.I.E., formerly Principal of Krishnagar College, Bengal. Pp. 227. (Sonnenschein. 5s. net.)

institution that would vie apparently with that of Mr. Squeers. Then he caught a glimpse of higher possibilities in the school set up by Mr. David Hare, one of the least missionary-like missionaries of the West to the East, a man, indeed, outside "religion," as judged by some, but filled with a wise and benevolent spirit that made his work one of the greatest of levers in uplifting Indian life. Day after day the wretched lad ran beside Mr. Hare's conveyance begging to be admitted as a free scholar. His persistence was at last rewarded, and he came under the influence of a Eurasian, Derozio, whose name ought to be celebrated, though probably it will be as unfamiliar to most as to the present writer till this book reached him. Some day, when the great India of the future has rooted itself firmly and flourished as it surely will, the name of this splendid young teacher will be enshrined among the dearest traditions of his country's new-birth. He was influential not only in eliciting intellectual effort, but also in exciting high moral ambitions, and through his pupil Lahiri these influences spread to many a life. For Ramtanu Lahiri was, in his turn, only a teacher, but he was such a teacher as to be known far and wide as "the Arnold of Bengal." Of his patience, industry, self-denial, buoyant hope, and quiet determination these pages are eloquent. In religion he found himself, of course, in close sympathy with the reformers of Hinduism; he broke caste, though it cost him dear, and in other ways he showed the true martyr-spirit. But he was never an extreme man, and, as far as consisted with honesty, he would minimise rather than magnify the difference between himself and his orthodox Hindu friends.

Enough has been said to assure the reader that it is no ordinary man whose life is here described—would that space permitted an adequate presentation of the style of the book. It is deliciously quaint at times, and always delightfully sincere. The follies of the "reformers," as well as their virtues are depicted; and one folly specially calls for remark. In order to show how thoroughly they were breaking with the old order the young zealots would drink intoxicants, even to drunkenness. If the representatives of the old order received no better proof of Western excellences than this, we need not wonder that they declined the proffered "advance." But here, as mostly, good and evil were mixed. The book helps us to understand the social and political problem of India better than we did, and to wonder anew at the many lovable men there are in the world far beyond our knowing. The long roll of men eminent in one way or another that we find here shows also how extremely various the Indian types of character are, and how absurdly erroneous is the average Briton's notion about his fellow-subjects in the great Empire. We gather comfort from these pages as we see the abounding evidence of statesmanly action on the part of our representatives in the East. So much has been alleged of late by fanatics against the Governors of India that it is good to observe the whole-hearted tributes given to their wise efficiency by a native writer of such indubitable authority and discrimination as Pandit Sástri.

W. G. T.

SIR ROWLAND HILL.*

It is twenty-eight years since Sir Rowland Hill died, and though Dr. Birkbeck Hill's "Life" of his uncle remains a standard book, Mrs. Smyth has done well to tell her father's story for readers of to-day, especially in its relation to the "Great Reform" which we owe to him. The introductory chapter has many interesting things about the different lines of descent which met in Rowland Hill. A Sir Rowland was Lord Mayor of London in 1549, and from his brother were descended the three Rowland Hills famous in more modern times. Thomas Wright Hill, the postal reformer's father, brought up in a very narrow religious circle, became a devoted disciple of Priestley in Birmingham. When the Birmingham rioters stopped the carriage in which the future Mrs. Hill was driving, and bade her cry, "Church and King," she refused, but was suffered to pass on unmolested. No wonder that the children of this couple were "born to a burning hatred of tyranny."

The chapters on "The Old Postal System" and "Some Early Postal Reformers" give amazing information as to long-continued injustice of making the middle and poorer classes pay exorbitant rates for postage, while the franked correspondence—sometimes immense in quantity for those days—of members of both Houses of Parliament and of their friends and hangers on went free. Correspondence between separated members of poor families was out of the question. "The duty on newspapers was an odious 'tax on knowledge,' and rendered a cheap press impossible," and all kinds of complicated and restrictive regulations were added to the heavy cost. Meanwhile, the revenue from the Post Office remained stationary. When Rowland Hill came to study the history of the Post Office he found that some early reformers had been very scurvily treated—an experience in which he was to share later on. His two principles, which, with indomitable perseverance, he pressed upon those in authority, and finally with success, were *uniformity of rate*, irrespective of distance, and *prepayment*, by a device of his own, "a bit of paper just large enough to bear the stamp"—i.e., the dated cancelling mark of the Post Office—"and covered at the back with a glutinous wash, which, by applying a little moisture, might be attached to the letter."

How hard Rowland Hill toiled to secure his reforms, how much he was hampered and worried by adherents of the old system, when an official position gave him the opportunity of carrying out the details of his scheme, may be read—and it is often sad reading—in his daughter's pages. But his patience never failed, even with men who had pronounced his scheme "revolutionary, preposterous, wild, visionary, absurd, clumsy, and unpracticable." His brother, Matthew Davenport Hill, said, wittily, "I hold in great awe prophets who may have the means of assisting the fulfilment of their own predictions."

The book is a worthy tribute to a man of fine character who rendered incalculable service to his fellows.

* "Sir Rowland Hill. The Story of a Great Reform, told by his Daughter." (T. Fisher Unwin, 5s. net.)

SHORT NOTICES.

Apologia: An Explanation and Defence, by Edwin A. Abbott, author of "Silanus the Christian," is not the volume of Notes promised in the preface to that work of historical imagination, in defence of the positions there assumed. Dr. Abbott's work has grown upon his hands. His notes on "Silanus" proved, as they came into being, to be rather "Notes on New Testament Criticism," and as such are to form the next volume of his "Diatessarica." The present work is rather a reply to certain critics of "Silanus" and a further elucidation of the author's position, as one who disbelieves in the miraculous, but more and more strongly holds to faith in the supernatural, and believes Christ to be divine, and, as the incarnate Son of God, a just object of worship, with the Father and the Holy Spirit. The last chapter contains a most interesting summary of the contents and the whole scope of the several volumes of Dr. Abbott's "Diatessarica," of which the seventh and eighth parts, the Notes above referred to, and the volume on "The Fourfold Gospel" have still to be published. (A. & C. Black. 2s. 6d. net.)

We are very glad to receive a second edition of Professor Gardner's *Exploratio Evangelica*, a Survey of the Foundations of Christianity, originally published in the autumn of 1899. We have since had the Jowett Lectures for 1901 on "A Historic View of the New Testament," and this year the lectures on "The Growth of Christianity," from the same accomplished author, and to this second edition of his chief work Dr. Gardner adds a new preface, in reply to critics, chiefly on the subject of miracles. The book, he says in conclusion, is not critical alone, but aims at reconstruction. "To the writer this side of his work has been infinitely the more interesting, and it is only for the sake of this that he has undergone the long drudgery of critical investigation. It is on this more positive aspect of Christianity that he has dwelt in more recent works, and to it he hopes to devote such opportunities as may fall to him in the future." (A. & C. Black. 5s. net.)

The Religion of a Heretic, by David F. Stewart, M.A., is an excellent little book. At times it crackles with liveliness, and surely the author must enjoy his own singularity. There is as curious an assortment of beliefs set forth as one shall meet on a summer's day. Jesus, in our author's opinion, was "God's own Son, living in heaven with Him, partaking of His nature, and no doubt sharing with Him the government of the world. He comes to earth, begins life as a child, develops gradually, advances in wisdom, and finally becomes a man." Yet it is not only insisted that Jesus made mistakes, it is not only hinted that Christ's own mistakes must be reckoned among the causes of the crucifixion, it is laid down that he undoubtedly sinned. Yet Christ is described as a Saviour; a very real work of Atonement is ascribed to Him; he is set forth as One (always the word for Christ has a capital letter), who stands between God and man. From any definite basis of New Testament criticism the book is as free as Seeley's "Ecce Homo." It is hardly right, perhaps, to name it in close connection

with that great work. Yet, like that stimulating and inspiring essay, it has a delightful freshness and breeziness most helpful to the tired and baffled seeker for truth. Hardly anyone will read the book without discovering inconsistencies; many will be astonished at the amazing assurance with which very questionable statements are made, but no one need question the genuine sincerity of the author. Many will be glad to have one more example of the impression made by a study of the Gospels upon a frank and fearless mind. (Open Road Publishing Company. 1s. net; in cloth, 2s.)

Thoughts for Life's Journey, by George Matheson, D.D., will be welcomed by those who derived inspiration and comfort from the sermonettes which the late Dr. Matheson contributed to the *Christian World*. This book will console many a weary soul. Especially comforting is the meditation on "Rejuvenescence." "We speak of the burdens of age; and it has burdens. But say as you will, there are burdens which age removes, and these the heaviest ones. Care presses most upon the morning just because it is the morning. I am more troubled by shadows in hope than by shadows in memory. Earth is uncertain in my early hours; and uncertainty is unfavourable to song. But in life's evening I can sing." (Jas. Clarke & Co. 3s. 6d. net; in leather, 5s. net.)

The Light Eternal is a story worth reading. The author, Peter Rosegger, is a Catholic of serious mind, deep sympathy with the people, and no little skill as a word-painter. In a former volume, *A Prisoner's Story of the Cross* (Hodder & Stoughton), he set forth one more popular presentation of the life and death of Jesus, in which, while his history, geography and local colour are glaringly defective, and the gospel materials are used with startling freedom, there is, nevertheless, a great deal that is deeply suggestive. It is not a Protestant "Life of Christ," still less a critic's, but there must be thousands of Catholics, and some rationalists, who would get good out of it. The new work tells of the life of a little German Alpine village, of its religious and irreligious types as discovered and depicted by the simple and earnest parish priest, and of the social problems involved in the conversion of rural districts into urban. Evidently the author sides with those who would modernise the Church, while, as evidently, he feels the value of the old pieties and symbolisms. He is a writer to know. (T. Fisher Unwin. Price 6s.)

New (?) Theology is the title of a volume of twenty-four sermons by Archdeacon Wilberforce, "Thoughts on the Universality and Continuity of the Doctrine of the Immanence of God." They are sermons preached in the ordinary course of his ministry, to meet an expressed need for information as to the so-called "New Theology." "Not new at all" is the Archdeacon's general answer. His own doctrinal position is well known. Thus he says once more in the preface: "It was the mission of Christ to restore, to illuminate, and to manifest in His own Person the ancient Theology of the Immanence of God; to convince man that humanity is an expression of the Universal Father-Soul; to appeal to man 'above himself to lift

himself' because he belongs to God; to assure man that he is immortal because God is immortal, and that he has within him a life which is Divine; that of that Divine life, which is the attribute of humanity as a whole, He, the Lord Jesus, was the absolutely perfect embodiment for purposes of observation; that as this Immanence of God in man is recognised, acknowledged, obeyed, it will regenerate man's nature, control his lower conditions, emancipate him from the tyranny of the senses, and finally conform him to the image of the Perfect Son." (Elliot Stock. 5s.)

The True Theology, by J. T. Freeth, is an examination of the "New Theology" by a representative of the New Church, in the teaching of which (following Swedenborg) "the Lord Jesus is alone worshipped as God." The position is thus completely antagonistic to Mr. Campbell's "Jesus was God, but so are we." "To think of man as a 'potential Christ,'" says Mr. Freeth, "is dishonouring and belittling to our conceptions of Him." Yet the teaching of his own Church is "We must think of God as *always human*." There is no "potential" Christ. There is and always was only one Christ, and He is God. It is an interesting study. (H. R. Allenson. 1s. 6d. net.)

It will scarcely be felt that the pamphlet *New Theology Problems*, by the Rev. R. R. Rodgers, contributes anything to the subject. The tone is very dogmatic, and there is no attempt to understand the inner motives and spirit of Mr. Campbell's teachings. The writer is a Swedenborgian, and he makes clear the difference between the "New Church" doctrines and the New Theology. On the subject of the Inspiration of the Bible, he agrees that there are many literal inaccuracies, but holds that "they are there purposely," the Scriptures being in every verse a divine revelation and not the work of man; but the inner spiritual truth has to be elicited by means of the 'science of correspondences.'" (F. Warne. 6d. net.)

Professor J. C. Bose, of the Presidency College, Calcutta, is known to our readers as a distinguished scientist. His remarkable work on "Response in the Living and Non-living" was reviewed in these columns (Aug. 1, 1903), and more recently his "Plant Response as a means of Physiological Investigation." Now we have a further exhaustive work from his pen, *Comparative Electro-Physiology*, which, like its predecessors, is amply illustrated. The work is highly technical, and appeals to the scientific expert. We can offer here only a word of respectful welcome. (Longmans. 15s. net.)

A new and cheaper edition of the symposium on *The Atonement in Modern Religious Thought*, which appeared originally in *The Christian World*, 1899-1900, is a timely publication. Harnack and Sabatier, Lyman Abbott and T. T. Munger, Farrar and Fremantle, R. J. Campbell, Marcus Dodds, Forsyth, Horton, and Hunter are among the contributors. (Jas. Clarke & Co. 3s. 6d. net.)

A Literary History of the Arabs, by R. A. Nicholson, M.A., Lecturer in Persian at Cambridge, is added to the series which includes R. W. Fraser's *Literary History of India*, and Barrett Wendell's similar

work on America. We find here history and legends of the Pagan Arabs, and a chapter on Pre-Islamic Poetry, Manners, and Religion. Then we come to the great Prophet of Islam and the Koran, and later developments. The chapter on Orthodoxy, Free-Thought, and Mysticism should prove specially attractive. The concluding chapters deal with the Arabs in Europe, and the period from the Mongol Invasion to the present day. (T. Fisher Unwin. 12s. 6d. net.)

Mr. S. H. Eachus has revised and brought up to date a children's play which he wrote originally in 1889, *Britannia's Court of Friendship and Goodwill*, which he designates "A Patriotic Pageant." Japan in "kimono," &c., and Africa in "khaki breeches," &c., are among the symbolic representatives who come to the reception at Britannia's Court. (Wolverhampton: Whitehead Bros. Birmingham: Cornish Bros. 6d.)

The Unitarian Pocket Book and Almanac for 1908, compiled by W. Copeland Bowie, is now ready for Leap Year, with its useful list of ministers and congregations. March 31, we notice, is the next meeting of the B. and F. U. A. Council. Whit-week is the second week in June. (B. and F. U. A., Essex Hall. 1s. 3d. net.)

Among other books we have received the following:—

The Triple Gospel, an attempt to make clear to the unlearned the results of some recent investigations into the history of the Synoptic Gospels. By Francis Addiscott, F.I.A. (Jas. Clarke & Co.)

The Life of our Lord, Chronologically Arranged, by the Rev. John F. Lawis. An attempt to construct from the Four Gospels a consecutive record of events and discourses so far as can be ascertained. (J. M. Dent & Co. 9d. net.)

The Rise of Christianity, by Albert Kalthoff. Translated by Joseph McCabe. (R. P. A., Watts & Co. 2s. 6d. net.)

New Testament Criticism during the past Century, by the Rev. Leighton Pullan. (Longmans & Co. 1s. net.)

Quaker Strongholds, by Caroline E. Stephen. Fourth edition. (Headley Bros. 1s. net.)

The Children's Book of Moral Lessons, by F. J. Gould. Fourth series. (Watts & Co. 2s.)

Memoirs of a Revolutionist, by P. Kropotkin. With a Preface by George Brandes and a Preface to this edition by P. Kropotkin dealing with events in Russia up to 1906. (Sonnenschein & Co. 6s.)

Westminster, by Walter Besant. Fine-paper edition, with frontispiece. (Chatto & Windus. 2s. in cloth, 3s. in leather.)

Life and To-Morrow. Selections from the writings of John Oliver Hobbes. Arranged by Zoë Proctor. (T. Fisher Unwin. 6s.)

Clara Hopgood, by Mark Rutherford. In the new popular edition of his works. (T. Fisher Unwin. 1s. net.)

A Picture Book of Evolution, by Dennis Hird. Part II. Containing lessons from Comparative Anatomy and Embryology, and giving the Pedigree of Man. (Watts & Co. 2s. 6d. net.)

The Need of the Nations: An International Parliament. (Watts & Co. 1s. net.)

Notes on Education for Mothers and Teachers, by Caroline Southwood Hill. (Seeley & Co. 1s. 6d.)

Motives of Mankind. A Study of Human Evolutionary Forces. By F. U. Laycock, LL.B. (Open Road Publishing Co. 7s. 6d. net.)

Quotations for Pulpit Use, compiled by Dorothy J. Trevaskis. With Preface by the Bishop of Southampton. (Elliot Stock. 6s. net.)

Catholicism and Independence, being Studies in Spiritual Liberty, by M. D. Petre. (Longmans & Co. 3s. 6d. net.)

Outlines of Church History, by Hans von Schubert, Professor of Church History at Heidelberg. Translated by M. A. Canney, M.A. With Supplementary Chapter on Religious Thought and Life in England during the Nineteenth Century, by Miss Alice Gardner, of Newnham College, Cambridge. (Williams & Norgate. Theological Translation Library. 10s. 6d. net.)

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

A WARNING.

SIR,—I am informed that a man giving the name of Dixon is making a fraudulent use of my name in various towns of Lancashire. I should like to inform your readers that I know nothing of him, and have given no such letter as he produces purporting to have been written by me.

G. HAMILTON VANCE.

TEMPERANCE LEGISLATION.

SIR,—I am invited by the Committee of the National Unitarian Temperance Association to direct the serious attention of your readers to the importance of the forthcoming Licensing Legislation.

The Government has given the strongest assurances that a comprehensive Licensing Bill will be the very first measure brought before the House of Commons next session.

The question is therefore pressing, and must be dealt with not merely by the organised Temperance Societies, but by everyone who is interested in the moral and social welfare of the people.

We have the right to expect, from the utterances of His Majesty's Ministers, that the Government will bring in a Bill which will include local option for England and Wales, national Sunday closing, and the exclusion of children from licensed houses, as well as those reforms in the machinery of licensing upon which there is common agreement amongst temperance reformers.

Such a measure of licensing reform would, I believe, have a direct and far-reaching effect upon the lack of employment, the bad housing of the poor, the high rate of infant mortality, and many other social problems which occupy the minds of all good citizens.

I hope that those who are convinced of the great necessity for temperance reform will do everything in their power to make their influence felt, and will not fail to express their support of the Government

Bill, provided always that it will place the power of controlling the liquor traffic in the hands of the people.

CARLISLE,

President of the National
Unitarian Temperance Association.

1, Palace-green, Kensington, W.,
December 20, 1907.

OBITUARY.

MR. SAMUEL HALL.

THE congregation of Unity Church, Islington, has suffered a great loss in the death, on December 9, of Mr. Samuel Hall, F.I.C., F.C.S., Treasurer of the Society of Chemical Industry. Mr. Hall was an earnest student of the Old Testament, and at the time of Colenso's first critical study of the Creation records his thought had been running on the same lines, and an interesting correspondence ensued between him and the Bishop. Last January Mr. Hall lectured on "The Book of Isaiah" at one of the Literary Society's meetings, when he was heartily congratulated on the undimmed vigour of his Biblical research. He was a man of generous sympathies, and was held in high regard by his fellow-members at Unity Church and by a wide circle of friends. The funeral service was conducted on December 12 at Golder's Green Crematorium, by the Rev. E. Savell Hicks, who also conducted a memorial service at Unity Church on the following Sunday.

THE CHILDREN'S COLUMN.

"And Jesus advanced in wisdom, and stature, and in favour with God and man."—Luke ii. 40. THIS is the last Children's Column in 1907. Before another appears, 1908 will have begun. We know that a new year really begins every day, and that each to-day we ought to try to be and do better than yesterday, and look forward to a still better to-morrow, but it is well to feel specially sorry for past failures, and make special resolutions for the future on the days which are fixed to be called the last of the Old Year and the first of the New Year. We know that people should wish each other well at all times, but it is good to make sure of greeting everyone at least once a twelvemonth with best wishes for "A Happy New Year!"

It is fortunate that January 1 follows so close on Christmas Day, when Christmas is a fresh and happy memory, for our New Year wishes should mean much what our Christmas ones do. If we have kept Christmas well, we have all, even among the merry-making, resolved to help each other to be, as far as we know how, more Christ-like in character. God sent the baby Jesus to grow up and show us how every day and every year from childhood onwards, we can share in making that perfect, happy life for everyone for which God made the world, and for which we pray to Him, "Thy Kingdom come, Thy Will be done on earth as it is in heaven."

Perhaps someone will show you pictures and a map, and help you to pick out verses in the Gospels, while I tell you something about Jesus' childhood, in the hope of

helping you to understand this growing to be Christ-like in character.

You know that Jesus' home was in Nazareth, a quiet town, climbing up a steep hill-slope at the end of a narrow valley in Galilee. It was from Nazareth he went with his parents by caravan to Jerusalem to the great Jewish Feast of the Passover, when he slipped away to talk with the learned men in the Temple. Then when his parents found him, "he went down with them, and came to Nazareth, and he was subject unto them."

His father, Joseph, the village carpenter, would be, as all Galileans were, rough in speech, sturdy, energetic and warm-hearted, like our North Country folk. Very little is told about him, but he must have been a father worthy to love and obey. Jesus would not have always thought of God as a Heavenly Father if his earthly one had not been especially upright, just, and loving. And his mother? There is an old Jewish saying, "God could not be everywhere, and so He made mothers." Mary must have been such a good and tender mother as to be a never-failing help in difficulty and comfort in sorrow.

It was a poor home, and all had to do something to keep it. Jesus, as eldest of five brothers and two sisters, would be his mother's chief help with the other children, and with the home jobs, such as gathering sticks and fetching water, to save her time in her baking, spinning, weaving, and clothes-making. He also, like most Jewish boys, worked at his father's trade. There is a wonder-story that he pulled the boards out longer if Joseph cut them too short. Perhaps the person who made it up meant that Jesus was very conscientious. Often when Jesus was a man he showed how wrong it was towards God and other people to be forgetful of duty, or unfaithful in the smallest bit of work. Jesus learnt to read at the minister's school (called a "vineyard," because the children sat in rows on the ground like vines), but most of his lessons were at home, the lessons of cheerful duty, of self-help, and helping others, of patience, perseverance, courage, and endurance.

Did Jesus never play? Oh yes. He would not in after life have been so fond of watching children's games, if he had not remembered his own play on the flat house-top, or the street, and market place. There are stories that he made fish-ponds, and shaped animals out of clay, and that when they played a game something like our May Queen, they chose Jesus king, and crowned him with flowers. What sort of a boy would you choose for king in a game?

Then you can pick out many verses in the Gospels to show how he must from his childhood have enjoyed God's beautiful country, rambling among the cornfields, orchards, vineyards, olive-gardens, and pastures, and watching the farmers or shepherds at work, and how he loved the flowers, birds and animals, with which God blessed Galilee so abundantly.

"And Jesus advanced in wisdom, and stature, and in favour with God and man." A short sentence, but think how much it means. He was a Jewish child, wearing a striped tunic, living in an Eastern home very different from yours, but like every boy and girl, whose childhood is well-spent, he grew to good purpose in body, mind, and

soul with the help of God and good people. He outgrew his clothes as you do, and became strong and active. He outgrew his bad habits and little faults of disobedience, ill-temper, pride, and selfishness as you can yours, if you try as hard as he did. He outgrew much that was taught and practised in the name of serving God among the Jews, but all that was pure and noble in the regular worship at home, and at the synagogue, and in his parents' teaching and example sank into his heart. He revered the Hebrew patriarchs and prophets, and Moses, the Jewish saviour and lawgiver, about whom you learn in the Old Testament, and he learnt to look forward to the coming of a great king called "Messiah" to reign with perfect righteousness. He was taught that God must be served with a pure heart and clean life, and, therefore, knew that His still small voice of conscience must be obeyed by everyone unfailingly before there could be a reign of perfect righteousness either in heaven or on earth. He felt above all things that God is Love, and that we best deserve God's love by loving Him and other people better than ourselves. No wonder then that Jesus was a good son and brother at home, and a good playmate among the village lads, that he was known among the neighbours for a pleasant-spoken, companionable boy, always ready when possible, to lend a helping hand, especially where most needed. So God blessed him for a child who was already, as far as he knew how, doing God's Will on earth as it is done in heaven, and who would in fulness of time grow to the measure of the stature of the perfect man.

May your childhood each year grow more Christlike, and may God bless you every day in your different homes and schools with the happiness of a good conscience and a loving heart in all your work and play! Then you will be ready with different gifts and opportunities, but with equally valuable service, and the same Christlike spirit, to live or die, as God wills, and you will help to bring the time nearer when every child, or man and woman may like Jesus share a perfect life with God on earth and in heaven.

EMILY H. SMITH.

ERRATUM.—In last week's "Children's Column," at the beginning of the Millais article, for "sixty" read "seventy."

An attempt is being made to establish collegiate halls for students of the London University. More House, in Cheyne-walk, Chelsea, has been opened to accommodate nine students, and will soon provide for seven others. It is intended as the first house of a great University Hall. It stands on the site of Sir Thomas More's garden. London University has 3,300 internal students, about as many as either Oxford or Cambridge, and it is hoped that the scheme now taking practical form will remedy one of the chief defects of the institution by giving the opportunity of residence to students.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World :—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, DECEMBER 28, 1907.

AT THE END OF A YEAR AND OF TEN YEARS.

WITH this number of THE INQUIRER the present Editor completes ten years of service, and the retrospect, with all its light and shadow—many regrets for things left undone or badly done, and achievement immeasurably below the ideal of what such an organ of liberal religious thought and life ought to be—yet in the confidence of the generous judgment of many friends, leaves the balance on the side of gladness and thankfulness.

Writing this week, of necessity, before Christmas Day, we must leave the "Retrospect of 1907" for our New Year's number, and here dwell for a moment on some of the thoughts which belong to these ten years. They have seen the close of a century and of the long and beneficent reign of Queen VICTORIA. There came the first proposal by the TSAR of Russia for a Peace Conference, and two Conferences have been held at the Hague, but immediately after the first came the tragic years of our South African War, and later the terrible war between Russia and Japan. King EDWARD, our "Peace-Maker," succeeded VICTORIA, and later came a change of Government, with the sweeping Liberal victory. At Rome PRUS X. succeeded LEO XIII., and the separation of the Churches and the State in France, together with the strong movement of Liberalism within the Catholic Church, brought acute ecclesiastical problems to the front. In Scotland the establishment of the United Free Church was followed by an acute crisis of another kind.

Many great names have been added to the roll of the departed, GLADSTONE and BISMARCK among the first. In the year of Queen VICTORIA's death, President MCKINLEY was assassinated, and was succeeded by ROOSEVELT. The Church of England lost Archbishop TEMPLE, and in one previous year three notable bishops, CREIGHTON, STUBBS, and WESTCOTT. Of the statesmen we remember SALISBURY and HARCOURT, and in the world of art and literature, BURNE-

JONES and G. F. WATTS, RUSKIN and IBSEN. HERBERT SPENCER, AUGUSTE SABATIER, FRANCES POWER COBBE and ALBERT RÉVILLE also belonged to the higher realms of thought. In our own immediate connection we have lost JAMES MARTINEAU, JAMES STANSFELD, THOMAS ASHTON, WILLIAM RATHBONE, SIR HENRY TATE, MRS. JAMES WORTHINGTON, WILLIAM COLFOX, DAVID AINSWORTH, BROOKE HERFORD, RICHARD ARMSTRONG, and many more.

In our Church life the period has seen three meetings of the National Conference, at Leicester, Liverpool, and Oxford, and the meetings of the International Council of Religious Liberals in London, Amsterdam, Geneva, and Boston; the establishment of the Ministers' Pension Fund, and of Willaston School, and the greatly extended work of the British and Foreign Unitarian Association, through the initiative of the unknown friend who subscribes a thousand a year, and the further increase of support which that involves.

These are among the things which have brought the deepest interest to our work, and the growing sense of how much worth while it is to keep one's face turned steadfastly towards the duties and the great hopes of the coming time.

THE CULT OF PEACE.

"A NEW cult has been instituted in the world—a new principle in the relations of peoples, namely, peace by justice and right. Let us wish that the cult may spread more and more, both among Governments and peoples, that the blessings which it assures to both may ever attract new exponents, and that the monumental tower which will crown this edifice may be like a lighthouse, pointing to the nations the road of right and justice, the immutable supports of Peace."

These words of M. NELIDOFF, the president of the Hague Conference, spoken at the laying of the foundation stone of the Palace of Peace, at the Hague last July, are printed as a motto on Mr. H. S. PERRIS's little book, to which we have already called attention, "The Cult of the Rifle and the Cult of Peace." * The book, with some further illustrative matter, consists of a lecture given in August at a Free Church Summer School at Cambridge, and it is introduced by a friendly note from Dr. RENDEL HARRIS, President of the National Council of the Evangelical Free Churches. The plea of the lecture is eminently in harmony with the Christmas season, when, as Dr. HARRIS says: "Even war-makers show a tendency to blush at the inconsistencies between their ideal and the ideal of the Master ('so gracious and so hallowed is the time')."

* T. Sealey Clark & Co., 1, Raequet-court, Fleet-street, E.C. 1s. net.

Mr. PERRIS once more presses home the lesson as to the crushing burden of armaments, and is specially earnest in his protest against the persistent effort to secure the training of the boys in our schools in the use of arms.

In this connection we are glad to take this opportunity to give further currency to the protest of Mr. ARTHUR ROWNTREE, of Bootham School, York, in his letter to the Association of Headmasters, against the general introduction of practice in rifle-shooting into public schools.

"I protest," writes Mr. ROWNTREE, against the linking together of the educational and military systems. The combative instinct of boys is sufficiently apparent to every schoolmaster. The British school-boy is no angel, even if incipient wings are concealed under an Eton jacket; he is a filibuster by nature and his combative instinct needs no careful culture. It is his intellectual side and his individuality that need intensive cultivation; the Headmasters propose to strengthen the side that is already too strong. The training of a boy's judgment is a difficult and delicate task: in comparison it is child's play to teach him to hit the mark at a thousand yards. He is ready enough to apply physical force, quick enough to scorn the gentler virtues; he needs no encouragement in these plastic days to look to the rifle as the arbiter of the future. After school-days he is better able to weigh the question for himself and exercise his own moral judgment.

* * * * *

"If we desire to sum up the aim of our educational system in a single sentence, we say it is a spiritual and ethical uplifting. What about the aim of the military system? It aims at preparing for war; and in spite of war's heroism and self-sacrifice, no one ventures to say that the aim of war is a spiritual and ethical uplifting any more than is Unemployment at home or the plague in India. An American statesman reminded us lately that 'war is the most futile and ferocious of all human follies.' Mr. BALFOUR has told us that war 'always has the effect of retarding the progress of humanity and civilisation.' Are we to train our boys to help or to retard the progress of humanity and civilisation? The application of ethical principles to international affairs helps the progress of humanity and civilisation by carrying one step further the guidance of life by rational principles.

* * * * *

"It is not only dreamers of dreams, but also practical men, who are beginning to see a gleam of light through the gloom of our social life, and a broad path opening out for the extension of the reign of law between nation and nation. In calling your attention to the educational aspects of this question, I am at one with you in desiring to train boys for national work and service, and I submit that it is our privilege and duty as headmasters to see that the young men who leave our schools are qualified by mental habits and training to take their places as leaders of rational movements, able and willing to guide their country in paths of peace."

BOSTON INTERNATIONAL CONGRESS.

THE WORLD WAR WITH INTOXICANTS.

BY THE REV. W. G. TARRANT, B.A.

THE Church which shall be equal to the needs of man will not ignore one of the most urgent of those needs, *viz.*, the need of deliverance from and protection against intoxicants. Alcoholic drink has been declared by high authorities to be the most destructive material enemy of the human race. If this declaration comes within measurable distance of justification, what body of religious people can hold aloof from the warfare it implies? While philosophers discuss nice points of speculation, while erudite students dexterously reconstitute the past and dreamers forecast the future, the problem of how to conquer intoxicants cries out for the immediate attention of all practical men. Granted that many other perils summon the thinker to action; here is an evil without a rival, for we have here to deal with the problem of a dangerous appetite, abetted by a vast commercial interest. Its dimensions are appalling. The Special Commissioner of the United States Labour Department, Dr. Gould, said:—"The danger resident in these huge national liquor bills reaches beyond misery and moral degradation. Civilisation itself is menaced by this growing economic waste." In saying this I think he had in mind, not his own country alone, where in proportion the waste is considerably less than in others. We, at any rate, coming together from many lands, know that his solemn warning finds ample illustration in them all. The evil arising from the use of intoxicants is world wide, and calls for a world-wide campaign against it. The language of the Commissioner is in no degree exaggerated. The resources of wisdom and vigour in the world's ruling races are, no doubt, great, and appear equal to most things, but in this connection, even the strongest nations are almost paralysed, while subject races wither away under this plague, like sheep under the pestilence.

No historic age has been free from it, and always and everywhere the story of loss and misery has been the same. But in our age the problem has assumed a more formidable shape than hitherto. The appetite for something to drug the mind and veil the face of reality with temporary illuiveness was sufficiently difficult to meet when its cravings were left to the casual stimulus of local circumstances. To-day, the trade venture in alcoholic drink is bound up with huge finance. The conditions of modern commerce and the facilities for rapid distribution arm this business with a far-reaching effect quite beyond precedent. All the arts and devices discoverable by eager and ingenious men, who act together for lucrative gains, promote its extension. It is powerful to manipulate houses of legislature, to control local administration, including police; and as for its advertising, that is on so liberal a scale that great journals are said "to float on whisky—with some assistance from soap." No one who has had experience in this matter will deny that such a sleepless financial interest is much

harder to fight than the intermittent appetite upon which it thrives.

We must keep these facts steadily before us, if we are intelligently to enter upon this field of battle. Of course, such an interest puts the best face it can upon the trade in which it is engaged. Its pleas are specious, but they can deceive few. The trade in intoxicants, say its promoters, exists for the convenience of the public. "What people want people will have." They ask in the name of freedom, may not a man have his glass if he likes, and if he pays for it! Sometimes they assume a tone of raillery, and demand in the name of sociability whether, because you think yourself virtuous, there shall be "no more cakes and ale." Finally, they pose as friends of virility and muscle, and roundly declare that a nation of water drinkers must go down in the struggle for existence before a nation able to quaff deep its beer and rum. Considering, however, the swift and certain loss of liberty entailed on many a poor fellow's glass when he has had it, considering the innumerable quarrels and fights that have so often ended the tavern's social hour, and, above all, considering the deplorable physical deterioration of large masses of our people through the use of alcohol, more than through any other one thing, there is something about these familiar pleas that approaches the magnificent. But, like the Charge of the Light Brigade, though magnificent, they are not war. The real moving force is not the public weal, but the publican's wealth. Sheer covetousness, callous, brutal, the blind and reckless desire of gain at whatever cost to the community, *voilà l'ennemi!*

The formidable trade interests now confronting the reformer do occasionally, indeed, get an academic support from gentlemen who do not happen to live next door to a public-house. These amiable theorists must be exonerated, of course, from the suspicion of having any commercial or political axe of their own to grind. Liberty is the breath of their nostrils, their one hope for man; they would fully sympathise with the mood of Frederick the Great when he announced that if his theologically minded subjects of Valangin would insist on being damned eternally, he had nothing to say against it. Restriction of any kind is abhorrent to such fanatics of freedom; to them the word abstinence sounds almost immoral, and prohibition savours of downright tyranny. If you say society must at some sacrifice protect itself against the perils of drinking habits, these people turn philosophers, and coolly argue that society's drinking habits did not evolve without "sufficient reason." Finally, under more or less pressure, they confess they like a drop themselves, and then you understand why they champion their wine decanter as if it were the Holy Grail. Between liberty and liking, the cause of Abstinence, Restriction, Prohibition fails to win their support. And yet, if they would but leave their prepossessions awhile, and listen to facts!

The pertinent facts, alas, need no long seeking. We have at hand evidence from ages the most distant and races the most diverse. Its weight is overwhelming. Granted that Bacchus has been a god of mirth and jollity, he has charged mankind

heavily for his jest. Were it only in money's worth, the bill is enormous. We pay for drink in Great Britain each year nearly three times what that very expensive Boer War cost us each year it lasted. So much for the drink itself. What we pay for the consequences of the drink is incalculable. Of course, economy is a dull virtue, especially when one has plenty of cash. But when the richest states of Europe are so near to bankruptcy that millions of their people herd together in dens that defy decency—in slums that Tennyson called expressively "the warrens of the poor"—and when most men in civilised lands all over the world are such daily slaves to a tyrant they call "business," that they cannot afford rationally to enjoy their earthly existence till another—heavenly or otherwise—draws near, it would seem worth while to consider this expenditure on drink, and especially on its consequences, and to ask whether it is necessary and who pays the bill.

In Great Britain alone there are fully a million paupers, with probably double that number chronically on the verge of pauperism—say, one in thirteen of the population. Now, we know it is easy and foolish to make rash and sweeping statements as to the causes of this mass of poverty, with its attendant misery and degradation; but take a simple fact. Very careful inquiries have been made by capable and responsible persons from time to time; and the Manchester Guardians of the poor, for instance, announced, not so very long ago, that over 51 per cent. of the cases of pauperism in their district were found to be *directly* caused by intemperance. Probably few would doubt that there were many additional cases where, if indirect, this factor was no less an influential one. There is abundant ground for believing that this state of things is typical of pauperism generally.

Again, there are some fourteen thousand prisoners convicted yearly in the United Kingdom, and their miserable and desperate army is kept at bay by an extensive array of police and prison-warders, with the costly supplement of judges and courts and the whole paraphernalia of justice. The Rt. Hon. C. T. Ritchie, speaking from his personal knowledge as Home Secretary (in an administration not thought to be unfriendly to the drink trade), said in the House of Commons in 1902—"I do not think I am going wide of the mark when I say that nine-tenths of the greatest of all the crimes have been, in the main, caused by drunkenness." The chairman of the Prisons Commission of Scotland found that the same proportion held good as regards all classes of crimes, great and small. Officials of unimpeachable authority and freedom from prejudice testified, over and over again, before Lord Peel's Commission eight years ago, that but for the drink there would be little or no work for police or prisons. The same story comes from other lands. The French Minister of Justice is reported as saying that "no less than 53 per cent. of the persons convicted of murder, 57 per cent. of those convicted of arson, and 90 per cent. of those convicted for causing bodily harm are confirmed drunkards." The New South Wales Drink Commission, while deprecating a "tendency to exagger-

ate the percentage of crimes directly caused by drink" found that very few of the witnesses examined by them placed it lower than 75. The statement is attributed to Mr. Carrol D. Wright, that "72 per cent. of the crimes in Boston are liquor crimes," and the Massachusetts State Board of Charities are credited with the report in 1893 that "the proportion of crime traceable to intemperance must be set down, as heretofore, as not less than four-fifths." But I might simply fill my paper with similar evidence, supplied, not by cold-water cranks, but by persons of the most exceptional knowledge of the subject, and of the coolest impartiality,—judges, magistrates, commanders of regiments, captains of ships, chaplains, governors of prisons, inspectors, state commissioners, and other experts, who all find in this one evil the most fertile source of all kinds of breaches of the law.

Thus, because of the beer-barrel and the gin-tap, the whole community goes in fear and jeopardy, and has to maintain a costly and ugly machinery to get along at all. As for the people who individually suffer by these things, who shall tell of their woes. Homes, so-called, are continued in misery, or finally broken up in shame. Nearly all cases of desertion are traceable to this evil, on the part of husband or wife. Scarcely any instances occur of cruelty to children, such as brings the offenders before the law, where drink is not found to have deadened the parent's natural affection. The divorce courts repeat the same monotonous story of drink-weakened moral fibre, with the most disastrous results. And who is ignorant of the shame and sorrows, which relatives in agony seek to hide, and concerning which decent folk keep a silence intended to be merciful, which, without emerging into the glare of the Courts, exist none the less really beneath the surface of Society. At one end of the scale, little children by thousands die untimely, or survive only to bear the blight of their dram-poisoned nursing. At the other, bright and clever natures, once an honour and a pride to their friends, go down into the gutter. These are the every-day experiences, not the unusual visitations, of organised communities boasting of their civilisation. I speak not here of the state of things where crude humanity becomes the prey of the drink-seller in the purlieus of the docks, of the far-off quarries and mines, and the poor villages of aboriginal races.

One more item in this already unparalleled "drink bill" must be mentioned. There is a feature of modern life which must perplex, if it does not absolutely dismay, every student of human affairs. We often speak hopefully, confidently, of progress, and believe that ameliorative influences are slowly but surely raising the general level of intelligence the world over. But what about that dread shadow on the path of the dominant races—*insanity*? The figures seem to show unmistakably that this is a growing malady. If it is really increasing at the rate that the records of the asylums appear to prove, if part of the apparent growth is not to be set down to more careful observation and registration, then indeed the prospects of mankind would seem almost desparate. But whatever conclusion we form as to

that, we have testimony from all sides, from Germany, France, Belgium, and other European states, as well as from the different English-speaking nations that belt the globe, that alcohol is one of the chief ascertainable causes of insanity. No one can really be surprised at such testimony who has at all intelligently followed the course of modern investigation with regard to the structure of the brain, and the action of alcohol upon its delicate tissues. There is no longer room for doubt that, just as a clumsy finger and thumb spoil the bloom on a peach, so the clutch of this drug worsens every time the tender organ of mind. The damage may at first be slight, and bounteous nature is often lavish in putting forth remedial energy; but there comes an hour when under incessant injury, if slight seeming, the peach's bloom is ruined. Formerly, only the grosser forms of alcoholic poisoning were much noticed; but modern research, carried on in the laboratories of unprejudiced scientists, East and West, shows that even what are called "dietetic doses" tend to the irretrievable injury of brain and nerves. Well might the great Edison say, in explanation of his abstinence from alcohol, "I have a better use for my brains." But, really, there is no need for anyone, who opens his eyes and ears, to run about in search of the verdicts of *savants*! Who has not seen ample evidence, before the scientists told us why, that the imbibition of alcohol at once weakens the mind's self-control, just while it flatters the drinker with an altogether mistaken notion of his own wit, wisdom, and brilliance in general? Long before the stage is reached when friends grow anxious and apprehensive, we see around us people who are otherwise sensible set free in talk, blabbing of their neighbour's business if not their own, and cajoled into bargains which they will repent of to-morrow. Young fellows, usually shrewd and gentlemanly enough, grow excited and loosed from the wholesome checks of modesty and self-respect. Grave and reverend seniors with flushed face and roving eye draw near to the bench and cap of the fool. Girls grow giddy and perilously adventurous—in short, here is the modern Circe's cup. And, when the poor victims have drained it, their blood bears its baleful ingredient along their life tides with such deadly sureness that the next generation rises with accusing finger to say, "Thus didst thou!" We have in London special schools for "mentally defective" children—those poor dull pupils who would be utterly unable to keep up with the lessons of average children, and who must be catered for separately. Official inquiries into the family history of one hundred consecutive cases of such children showed that in forty-two there was a clear history of drunkenness on the part of one at least of the parents. In only 6 per cent. of normal children was there found to be a drunken parent.

Poverty, crime, immorality, ineffectiveness, insanity, disease—where shall the awful indictment end? As to disease let this one eloquent fact suffice. The poor publican himself (I do not say the highly respectable shareholder in the brewery company, but the man who froths the pot), is the surest victim of his own wares. The returns of the Registrar-General show

that this class of citizen dies off far more quickly than any other—even those engaged in notoriously "dangerous" trades. In fact, our British authorities, officially declare the making and selling of intoxicants to be the "deadliest and most dangerous of occupations." Talk about missions to the poor savages—is it not time that a mission were established to rescue the wretched victims of so fearful a scourge?

Now, I feel sure that on reviewing these and similar facts, there cannot be one intelligent person whose mind is not fully convinced as to the gravity of the problem, and the urgency of solving it. Where disagreement comes in is as regards the steps proposed to be taken. Frankly, I confess myself one of those who would fight intoxicants by all honourable methods, and I would accept any ally who would lessen the sphere of their influence. There has been, hitherto, too much quarrelling in the face of the enemy. Undoubtedly, there is need for the most careful discrimination of conditions, and the most prudential calculation of the consequence of different courses of action. But when the house is burning it is somewhat late to discuss hydrostatics. Whoever brings but a bucket shall be welcome. Many here to-day may have their own favourite lines of advance; so long as we do advance at all, let us not too severely criticise one another. In different countries and localities different methods are appropriate. In some places, pioneers of reform have to be content to work very much alone and by moral suasion; but even in Russia, where the chance of influencing legislation seems smallest, the prophet's voice is not raised in vain, as we see by the formation of an abstaining society through the teachings of Tolstoy. In France, on the other hand, we have seen the civic authorities in Paris publishing and very widely disseminating a placard setting forth the dangers of drink, the mistake of supposing that it imparts muscular energy, and the fearful heritage of misery it bequeaths. This placard has been copied in some communities in Great Britain; but those strict economists who watch so unceasingly over the interests of "the trade" have here and there secured a decision that the printing and issuing of such material is *ultra vires*! In Belgium, one notices there has been a singular originality in the method adopted in certain quarters. This hard-working little country appears to have a reputation for drunkenness which only my own country can rival. But amongst reformers there, the Socialist party has appealed to its supporters to abstain from alcohol for several reasons, the third and last being that abstinence would improve their health, the second that it would provide funds for political propaganda, and the first and foremost, that it would cripple the Government's finances! Well, we remember how St. Paul regarded that preaching of the Gospel which was not altogether from purest Gospel motives. Whatever the motive, let them but "preach Christ," even "of envy," and he would rejoice.

Amongst the many attempts made in different countries, the Scandinavian method of grappling with the evils of intemperance stands out prominently. It has been much criticised as developing a municipal interest in the continuance of

the trade in intoxicants; but, at any rate, the evils in Scandinavia itself are far less in evidence now than before the trade was taken over from private hands. The number of recruits, for example, rejected as unfit for service is now far below what it used to be. And as to national fitness, not for the war of violence, but for that competition which exists everywhere, the words of the Prussian Count Douglas were surely wise when he said, on introducing a temperance Bill into the Prussian Diet in 1902, "those countries where temperance was inculcated and practised would ultimately secure the advantage. In particular" (the quotation is from *The Times*), "he directed attention to the success of the temperance movement in the United States of America, where there were ten millions of abstainers." Reverting to the question of co-operative method, attempts are being made in England, though on no very large scale, to get the trade into the hands of trusts and companies who for little or no profit will be content to meet existing demands for drink, without fostering an exaggerated business. I am afraid it will be long before any such methods will become general. We are left to struggle as best we can, socially and politically, with that vast commercial interest which every year extends its hold upon general support through its lists of shareholders all over the kingdom. It is estimated that something like one hundred millions sterling are subscribed as stock in the various companies represented on our exchanges. This widespread social and financial power has great weight in both Houses of Parliament, and in local councils. It commands the services of the most dexterous agents in seeking means to avoid restrictive laws. The motto unblushingly put forth by the engineer, of this party is "Our trade, our politics." With wistful eyes many of us look to this great family of States in the West, and to our own Colonies, where the enlightened principle of "Local Option" in one form or other has been enforced. We have seen enough benefit in the little areas that exist even in our land, where the drink is not forced upon a community, to wish that the people generally might at least be permitted to say whether it should be there or not.

I do not conceive, however, that my duty to-day is to discuss and weigh the merits of any particular method. What I do plead for is for your real and permanent interest in this vital problem of our day, for your personal decision, and for co-operation all along the line. Earlier in this paper I spoke of Abstinence, Restriction, Prohibition. It appears to me that this order is the sensible and practical one. Some excellent people, I know, speak of abstinence as if it were an extreme measure. Large, and so far as I know, useful societies exist, the members of which are allowed to take a glass at meals and at no other time. Other people, the bulk of decent citizens, I suppose, do not even bind themselves to this, but take their drink in "moderation" as they call it. Now, I am sure that no one in an assembly like this would presume to dictate to another's conscience; let each be fully persuaded. But how any man who has ever seen with his own eyes the ruined humanity, the blighted homes, the shattered health, the misery and shame of

his fellow-creatures, can any longer touch this accursed thing, I cannot understand! Were it anything else that wrought so much evil on earth, if it did not come with an insinuating tickle of the palate, and a delusive touch of flattery upon the nerves, as it takes the reason prisoner, there is no man but would exile this pest for ever from his home, and if possible from the community. Is that pleasant taste, then, really worth enjoying, in such company and at such a price? As for taking pecuniary profit out of such a trade, what pity is large enough, what horror deep enough, to cover such a tainted transaction? Cain killed Abel, but at least he didn't do it for money!

We may talk about international unity, and arbitration, and the triumph of the Church Universal, and all that; but let every man be fully assured of this—there cannot be peace on earth, or sweet religion ruling in our hearths and homes, till this "devil in solution" has been exorcised from our midst. *Abstain*, and you set him at a distance at once. "Others will not abstain?" Then *restrict* their chances of being egged on to excess. Absolute *Prohibition* is the final happy goal, not, however, to be really successful till the mind of the people runs abreast of the law; and that it shall do so is the task of the Churches specially to secure. We, in particular, are met together as those who are striving towards the creation of a religious life free alike from needless fears and baseless hopes, but grounded firmly in the solid rock of the soul's own experiences. Who, if not we, should recognise that an intelligent faith needs clear brains to conceive it, that a conquering and world-redeeming practical religion needs the soundest, healthiest men and women to carry it to victory? We, of the Liberal Churches are so far from seeing our work "done" as sometimes we hear, or even inertly say, that we are really only at the beginning of things. We are here at this time to knit a little closer the ties of understanding and consent between thinkers usually far scattered, to feel our common needs and partake of our common inspirations. Shall we separate without an understanding in respect to this most practical, most pressing of all social reforms? Shall we not go to our different spheres of labour, resolved to do our duty in this regard, if by any means we may save some? It is ours especially to educate our own young people in habits and principles of perfect sobriety, to stimulate our fellow-worshippers to more practical zeal in this outstanding social work, and to raise our voice as citizens against every encroachment by the reckless exploiters of human weakness, while we endeavour to secure healthier conditions of home-life and occupation, and more rational forms of recreation for the people. Above all, we have to appeal to the diviner element in every heart; and to plead, not only in the name of human pity, but of human honour, against so horrible a desecration of life as the use of intoxicants involves.

We need more than the patriarchs of old to go forth at eventide to meditate, and to seek in the quietness of the heart the presence of God.—*Ephraim Peabody.*

AMERICAN IMPRESSIONS OF DELEGATES TO THE BOSTON INTERNATIONAL CONFERENCE.

A VERY interesting conference and public meeting were held in the Memorial Hall, Manchester, on Thursday, December 12, arranged by the District Association with the idea of focussing the impressions of delegates who attended the Boston Conference, and of eliciting suggestions that might prove helpful to our churches and Sunday schools. The afternoon conference was of a more or less informal nature, the President of the Association, the Rev. Charles Peach, being in the chair. The points of general agreement may be shortly summarised. All had been struck by the architectural beauty and finished equipment of the American churches. Minister delegates dwelt, as upon a delightful theme, on the one-service-a-day institution and the long summer vacation. One delegate, after paying tribute to the high ability and distinction of the American minister's work, was sure that our ministers would do much better if they attempted less than was at present expected of them. Several appreciative references were made to the fact that there is no Established Church in America. Even Unitarian ministers are classed among the clergy, and our cause, as one delegate remarked, has "some appearance of popularity." It was noted that our Church in America is on the whole a middle-class Church, the ministry to all classes, which is our ideal, not being attempted, or at any rate being attempted only exceptionally. No criticism was passed upon this feature of American church life. The President, indeed, wondered if our American brethren were not, after all, right in organising their worship to meet the needs of the type of mind to which our faith seems most directly to appeal. With regard to Sunday schools one point was emphasised by almost every speaker, namely, that our congregations do not realise their responsibility to the children of their own members as American congregations do. In America the Sunday school is usually composed of children of members of the congregation, and a definite endeavour is made to give them systematic religious instruction.

In the evening a largely attended public meeting was held. The PRESIDENT, the Rev. Charles Peach, again took the chair, and said that the interest evidenced by the attendance at that meeting was justified, for America had a great deal to teach us. In that country there was no Established Church, but interest in religion was more widespread than among us. The Unitarian Churches there were finer, better organised and equipped than in England. Hence he concluded that the association between the State and religion might be severed, and that neither religion nor the churches would suffer. He wished to deal especially, however, with social questions, and, with regard to the three branches concerning which he had made inquiries, America compared on the whole well and favourably with this country. In connection with the Temperance Question he had found that there were no barmaids in America. He had been assured that not a single girl or woman was employed in the liquor traffic throughout the United States. Why

should not we in England follow this lead? Further, drink was not sold at the railway stations in America. Compare that with our system. Altogether, America was ahead of us in temperance. In education America had proved, what had been proved again and again, that it can never be predicted what the Roman Catholic party will or will not do. The Roman Catholics had there adapted themselves to a system of public schools which served all sects and classes of the community. This had taken place, although there was no difficulty about money. The Roman Catholics had built separate sectarian schools, but could not get the children because the parents insisted on their children going to the public and national school. As to the general social question, America was a younger country, and the working classes were better off, better paid, better educated, better housed than with us. The separate Labour Party and movement were much less developed therefore. The question of the relations between the two races, white and black, was America's great problem. Many Americans felt that the position was so acute, the antagonism so bitter, the feeling so intense, that at any hour it was possible a spark might fire the train of dangerous passion, and a racial war of extermination be begun. Thus was illustrated the truth that in solving one problem another was created. Slavery had gone. The relation of the coloured to the white race remained. Assurances were given them on all hands in America that it was the greatest mistake to give political power to coloured races. They are still children, and nothing but friction, suspicion, and hostility results from their possession of power. If America could survive this racial problem, there was a great future before it. It was a wonderful and beautiful country. England was still the old country to the people across the Atlantic, but really this new people was the child and heir of all Europe. It was the great stage on which the problems of our race would be fought out by coming generations.

The Rev. W. HOLMSHAW took as his topic "The Women's Alliance." He had been especially impressed by this national alliance of Unitarian and other liberal Christian women. He had attended the annual meeting of the Alliance, and no meeting had interested him more. He had realised what a driving power there was in women. They were the hope and mainstay of all churches and denominations. The Women's Alliance was organised in 1890, and had made wonderful progress during the seventeen years of its existence. The objects of the founders were (1) to quicken the religious life of Unitarian Churches and to bring women into close co-operation and fellowship. (2) To institute local organisations for missionary and denominational work. (3) To collect and disseminate information. (4) To find out ways and means for more efficient usefulness. The Alliance included many branches, and each branch was locally independent. The organisation as a whole concerned itself with general affairs. What was its method of working? It was through a series of committees. There was a Finance Committee; there was a Study Class Committee, which

brought before the branches denominational matters of general interest—before the Conference, for example, the members of the Alliance were posted as to the liberal movement the world over. There was a Cheerful Letter Exchange Committee. This feature was both new and good. It was the duty of this committee to look after mutual encouragement between the branches. The idea was that a large and prosperous branch ought to encourage other branches not perhaps so successful. Papers were exchanged between the branches, and cuttings from newspapers, all with the design of producing cheerfulness. There was a Travelling Library Committee, carrying on its activities on a far larger scale than anything we were accustomed to. The Appeals Committee was one of the best things organised by the Women's Alliance. We in England advertise our wants in the denominational papers and beg. In America, if a church was in need of money, an appeal was sent to the National Alliance. It came before the Appeals Committee. It was considered and judged upon its merits, and if favoured was recommended to all the branches. Finally, there was a Post Office Mission Committee. This mission had done wonderful work in establishing new congregations. Their rule was first to come into touch with individuals. When it was found that a group of individuals in any place were interested, the Alliance reported concerning it to the American Unitarian Association. The Association took the matter up, and sent a man to see what could be done. If there was any prospect of success money was found, and a minister was sent to build up a congregation if he could. This explained the astonishing number of new congregations established in America from year to year. The total sum raised by the Women's Alliance for denominational purposes from 1890-1907 was £257,635. It was a distinctly missionary organisation. Its endeavour was to establish and sustain churches, and to stimulate interest in the affairs of the denomination. Help was given to students training for the ministry. The young people of all the churches were kept in mind. The Women's Alliance was in fact the mainstay of American Unitarianism. If only we could organise our women after the American model our position would be greatly strengthened. It only needed that the women of our churches should do in concert what they now do individually. We should then feel that a new spring of power had risen amongst us.

The Rev. J. A. PEARSON, after congratulating the Association on that splendid meeting, proceeded to speak on the Young Men's Christian Union. There was, he said, in America as in England, a Y.M.C.A., but members of that Association there as here had to believe in Jesus as their God and Saviour. In the Young Men's Christian Union, with the founding and working of which Unitarians had had much to do, creeds were in abeyance. Humanity was the bond of union. Jews were coming in and were being welcomed. He had visited the Y.M.C.U. in Boston one Sunday, and had been greatly interested and delighted by what he found. There was a library of 18,000 volumes, and in the library and

adjacent reading-rooms at least a hundred men of various conditions were sitting reading. There was a large lecture hall with seating capacity for 502, and services and lectures were arranged for Sunday evenings. This club was a factor in the social life of 5,700 men members. Classes were held there. There were a gymnasium and bathrooms. Entertainments and lectures were provided. There were benevolent committees, and a committee for country holidays for children. There was an employment bureau. But true success was not bounded by numbers. Force of character and good citizenship were the fruits of the Young Men's Christian Union. It was founded in 1851, and had a permanent income of £1,100. How did all this apply to us? It should help us to recognise the broad humanitarian spirit we had from our ancestors. In Manchester, with the growing work of the Sunday School and Manchester District Associations, the time would soon be here to organise, to organise on a broad basis. While belonging to a denomination our basis of organisation should be wide enough to bring in all willing to be helped. We ought to take the hint. How? In 1862 the Memorial Hall was built in Manchester, and was intended to house a library, and form a meeting-place for Unitarians. There on that spot they had premises almost entirely suited to a piece of work that was really catholic in its scope. Catholicity must provide a place where those can be encouraged to give expression to catholic ideas who are living a catholic life. We must be concerned first for the young life of our own churches, but next for all young life that we have the privilege of influencing.

The Rev. H. D. ROBERTS, of Liverpool, addressed the meeting on "Thoughts on Theology in America." On his voyage back to England he had been in touch, in the persons of the passengers, with all the theologies of America! Those who entered America by the St. Lawrence found along its banks the Catholic Church established. Entering the States, one expected to meet with a great amount of real free thought. It was not so much found, however. Religious novelties were followed rather. One advantage there certainly was of a practical nature. There was no establishment of antiquated theology. The American Episcopal Church was becoming the fashionable church, and called other Protestant bodies schismatics. But the Episcopalians had years ago cast off the Athanasian creed. It was still in the Prayer Book, but was not in the rubrics. The Nicene Creed was kept, but even so the American Episcopal Church started better off than our own English Church. As regards the Presbyterian Church, the Westminster Confession was going. The Methodist Episcopal Church was very broad in reality, and was in for a reduction of essentials. The Baptist Synod had arrived at the conclusion at which Baxter arrived. They did not want the creeds of other men, and so made the Bible their basis. The Baptists had started on a good open way. The air of freedom was affecting even the Roman Catholics. The Roman Catholic Church was tending more and more to become the Roman Catholic Church of America.

On the whole America was more orthodox than might have been expected. Old shackles and creeds were being thrown off, however. The great lesson was that the social, political, moral and international future was wrapped up with the one question of theology on the open way. That was the way to international comity.

The Rev. T. P. SPEDDING next spoke on "A Business Policy." Since 1875, he said, 210 new churches had been founded in America largely by the activity of one association of women. Businesslike methods were necessary. Our people in America were as keen and businesslike in their churches as in their own business affairs. A spiritual revival was certain of success if it were backed up by business aptitude and earnestness. It was no matter how broad and enlightened we were if we were not businesslike. In America there was a Central Unitarian Association and District Societies covering the country. In addition the whole area was divided into five divisions, and for each men were set apart. There were thirteen missionaries not in charge of churches. These were building up churches of the unattached, and preventing the loss of people who move to a place where no church exists. This work was greatly needed with us. A list had been put into his hand of 100 people connected with Manchester churches who had removed from the district. The money power of the church often went with those people. The American Unitarian Association received four or five times as much income as our British and Foreign Unitarian Association. They had a system of chapel building loans. Half the cost of building a church was guaranteed on the understanding that it should be repaid in ten years. Concluding, Mr. Spedding paid a tribute to American hospitality, and spoke of the envy he felt with regard to the beautiful church buildings and their wonderful historical associations in America. We had associations. Why did we not cultivate them more? He believed in the future of our churches if in addition to spiritual fervour, business ability could be brought to bear.

Mr. Councillor WIGLEY was the last speaker, his subject being "Sunday School's." Referring first to the points raised by previous speakers, he advocated the appointment of an influential committee to see if we could not make better and larger use of the Memorial Hall. A Women's Alliance and a Unitarian Laymen's Club ought to be established. In the Manchester district a larger comprehension of our duty was needed; a larger Unitarian public spirit. What a power we might then exercise on the mind of the country. Turning to his special topic he remarked that, entering America by way of Canada, he had visited in Montreal one Sunday afternoon a Methodist Sunday school. He mentioned this school because of the method of instruction practised there. He found that one subject was being taught in every class throughout the school, namely, "See thou forget not God." The superintendent, at the close, took up the subject and dealt with it from the desk, and then announced the subject for the following Sunday. It struck him that there was something to be said for

this method, although it should not, in his opinion, be invariable. In Boston, at the Church of the Disciples, he found they were trying the interesting experiment of a professionally conducted Sunday school. The lady superintendent and her staff of teachers were all paid. Last year £300 had been set aside for the use of the school. There was a definite scheme of graduated instruction at the school. We had nothing like it in England. We were wanting in method, organisation, and efficiency. At the Sunday school of the Church of the Disciples there were 82 scholars, chiefly children of the congregation. The teachers received the children as their parents came to church, and the school and church service were concurrent. The course of instruction was mapped out in periods of two years. Kindergarten from the ages of 4 to 6, primary 6 to 8, junior 8 to 10, sub-junior 12 to 14, senior 14 to 16, advanced 16 to 18. There was also a class of graduates for special study, ages 18 and upwards. Religious, moral, and social elements of education were provided throughout the course. Salaried service was deemed essential to the scheme. We ought, continued Mr. Wigley, to do something to improve our teaching methods. More regular and more trained service were needed, especially in view of the fact that secular education was coming in our day schools. His general impression of such Sunday schools as he had seen in America was that congregations gave them more hearty and liberal support than with us. On the whole, American Sunday schools were very much alive. In Chicago there was a Social Service Department in connection with them. Lectures, addresses, visits to schools were organised, all with a view to encourage the discussion of social problems. He would conclude by suggesting that the Memorial Hall would be a good centre to use for preparatory work in connection with our Sunday schools.

The PRESIDENT, after expressing the thanks of the meeting to the speakers, and especially to the Rev. H. D. Roberts, as a visitor from outside the district, pronounced the benediction, and thus brought a most helpful and inspiring meeting to a close. Twenty-one out of the twenty-three churches of the Association were represented.

THE Rev. W. W. Chynoweth Pope, of Lewisham, was the one of our ministers who went furthest afield during the recent visit to America, and now on behalf of his Church Building Fund he announces a course of six lantern lectures, on Wednesday evenings, Jan. 8 and 22, Feb. 5 and 19, March 4 and 18, each illustrated by a hundred slides. Canada, Yellowstone Park, Yosemite, the Grand Canyon, the Mammoth Cave, and New England are the six subjects. A single ticket for the course may be had for 5s.; tickets for single lectures are 1s. each.

WHEN you have closed your doors and made darkness within, remember never to say that you are alone. For you are not alone. God, too, is present there, and your guardian spirit: and what need have they of light to see what you are doing?—*Epictetus*.

SUNDAY SCHOOL WORK OF TO-DAY.

IMPORTANT developments are taking place in connection with our Sunday Schools in the north. The old days of the four r's—reading, writing, arithmetic and religion—are past, never to return. The intermediate period of uncertain compromise is passing, the new era is just beginning to dawn. The Sunday Schools are going to fill an honoured and indispensable place once more in our educational system. We are none of us for secular education, we are only for limiting State control and endowment to secular subjects. Religious education is more important than ever, but it must be given in the homes, the churches, and the Sunday Schools. Hence the need for the highest possible efficiency in Sunday School teaching. If the trained teachers of the day schools can no longer give religious education in the day schools, then we must train the Sunday School teachers. This is what we are beginning to do in the north. We are bringing the Sunday School teachers into touch with the University. A special course of lectures has already been given by one of the professors of the Victoria University of Manchester in Manchester, Bolton, and elsewhere. The course was attended by great numbers of teachers of all classes of Sunday Schools. Another course is to follow, and there are plans under discussion for examinations and the granting of university certificates.

Another discovery of recent years is that our scholars have bodies as well as souls, bodies which often grow frail and feeble in our great towns, and droop and fade in the factory and mill. Our Northern Association is therefore trying to be the Good Samaritan to the bodies, while it aims at being a physician to the souls of our children. For ten years the Manchester Association has maintained a convalescent home for younger scholars at Blackpool. Red Cross, as the home is called, was the gift of Mr. C. C. Grundy, and to his initiative is therefore due a work which is now growing to large proportions. Early in the New Year a new home will be opened at Great Hucklow, Buxton, for elder girls and teachers. The new home is a fine stone-built house, the former residence of the Rev. Lawrence Scott. Set in its own grounds of nearly five acres, the home will be an ideal quiet retreat to tired and worn-down girls both in summer and winter, for even in winter the dry air of the moorland, a thousand feet above sea level, is a great improvement on the climate of our northern towns.

In Great Hucklow also is the third home of the Association, now in the eighth year of its existence. This is a holiday home, the first of its kind, it is believed, in the world. It aims at providing a week's holiday in the fine moorland country of the Buxton area for those great numbers of our scholars who otherwise could never get a holiday at all. Its ideal is to have a whole school transferred to it so far as its capacity will allow, and this is often realised. Minister, teachers, and scholars to the number of one hundred go there for a happy week together to get to know each other better than ever before. During the past season we had over fifteen hundred visitors, and nearly fourteen hundred of them stayed a full

week. In many ways it was the best season we have ever had. It marked the entire passing away of the little friction which would sometimes arise between us and our neighbours. Children fresh to the country would often run wild. Now they know how to behave, and not one complaint came to spoil the pleasure of our last season. Our neighbours are really very good to us, and we in turn have brought life and trade to a quiet little village. Every Friday there is a concert at the Home, when the villagers come up in large numbers, and most weeks the Home party play the village lads at cricket, while in the winter we are glad to give the frequent use of our fine rooms for village purposes. Our season runs from Whit-week to the end of September, and the weeks are apportioned out with great care. Our own schools have first choice. Then comes a mothers' week, with some fifty mothers, and nearly as many babies, from our Domestic Missions. High Pavement, Nottingham, sent the poor little beneficiaries of its Lend-a-Hand Club for a wonderful week, and another week was taken up by a Sheffield mill-girls' club. Manchester, in addition to its schools in the Association, claimed weeks for the Nichols Hospital and the Fielden Training School parties. And so the tale was made up. Nearly fourteen hundred had their week in the country, and not one of them but wished to come again. It is good for the children. It is good for the life of the school. If only we could be sure of the weather, then it would be ideal. To have a hundred children shut up in the dining-room on a wet day is a test to the ingenuity of the best teacher. Some day we hope to add a covered play-room to our equipment, and it would be a great boom. But that cannot be just yet, because we have to make the Home self-supporting and to make extensions out of the profits. This would seem a hopeless task to those who have not tried it, to feed hungry children for five shillings a week and make sufficient profit to keep up all stores of crockery, linen, &c., and make necessary extensions. But we manage to do it, and the new luxury of the past season, paid for out of profits, has been two new bath-rooms. But a covered play-room would cost, we are told, one hundred and fifty pounds, so we must wait and save. Another thing we want is a good gramophone. We have a piano, but all parties do not bring a player. On wet days and in the dark evenings a good gramophone, which would cost about twenty pounds, would be another great boon. It would play for the children's dancing or give selections at the concerts. For if once we got the instrument the parties each week would collect to buy new records. I wonder if any of the readers of these notes would like to make us a Christmas present of the whole or part of the cost, and so gladden our hearts and brighten our days when next season comes round and the inevitable proportion of wet days again raises the old question of how to interest the children. The treasurer is Mr. J. H. Pimley, 44, Bishop-street, Moss Side, Manchester. CHARLES PEACH.

LET everyone mend one, and the world will soon be mended.—Benjamin Franklin

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Dundee.—On Friday evening, December 13, the Rev. H. Williamson presided, as hon. president of the Dundee and District Mill and Factory Operatives' Union, at their twenty-second annual festival in Kinnaid Hall. Some 1,500 members and friends were present, and Mr. Williamson, in the course of his address, pointed to the great improvement in the condition of factory workers since the establishment of that Union. It was mainly a women's union, but they felt that by helping the women they were also helping the men.

Great Yarmouth.—A successful course of special services and lectures by the Rev. John Birks has just been concluded, and a further series promised for the New Year, in response to numerous requests from many anxious to know more about the Unitarian faith.

Rawtenstall.—The annual Christmas tree was held on Saturday, Dec. 14, the proceedings being continued on the following Tuesday evening. The event coincided with the 150th anniversary of the old chapel, and many interesting reminiscences were recounted and much satisfaction expressed at the vigorous life displayed in the work of the school and church.

Stockport.—A new experiment for the Stockport Church was tried on Dec. 12 in the form of a Christmas tree fair, held in the schoolroom. Not only the large Christmas tree, reaching to the ceiling, but the room also was prettily decorated, and various stalls were arranged for the sale of small articles suitable for Christmas presents, in addition to those on the tree. It pleased the children immensely, and although only a small effort it produced about £16 for the benefit of the church funds.

God's love to us in this world is not a feeble indulgence of our inclinations and humoring of our childish desires, but it is an eternal principle. It dispenses not only smiles and gladness, but, for our good, darkness and frowns; so that we, in some of its manifestations, call it wrath, though it is still love, perfect and alone. We should pitch our affections, our esteem and effort, on the same holy key, and lift it into the same Godlike strain, as we contemplate the condition, and strive for the perfection of ourselves or our fellow-men. We should enter into the sublime sympathy with our Father in the tasks and sufferings He appoints; in the hard, long scourging He lays on the impenitent and impure, that He may open to them a better fate.—C. A. Bartol.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 29.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Mr. W. F. KENNEDY.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.

Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Rev. GEORGE CARTER.
 Islington, Unity Church, Upper-street, 11, Rev. H. RAWLINGS, M.A.; 7, Rev. E. SAVELL HICKS, M.A. December 31, Watch Night Service, 11.15 p.m., Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON 6.30, Mr. C. H. NORTHMORE.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Mr. D. BAESILLIE, "The Economics of Democracy."
 Stratford Unitarian Church, 11, Mr. EDGAR NOEL; 6.30, Mr. DELTA EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbeldon, Smaller Worpole Hall, 7, Rev. GEORGE CRITCHLEY, B.A.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel-lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. W. WHITAKER, B.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK. December 31, New Year's Eve Service, 8.30 p.m., Rev. CHARLES CRADDOCK.

Established  50 Years.

Callard & Bowser's
Butter-Scotch

"Really
Wholesome Confectionery"
—LANCET.

A sweetmeat for all, and may be given with confidence to the youngest child. In paper packets and tin boxes—various sizes.

Manufactory: London, w.c.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. C. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

SILVER WEDDING.

WRIGLEY-LAWSON.—At Mill Hill Chapel, Leeds, on December 23, 1882, by Rev. Charles Hargrove, M.A., assisted by Rev. M. S. Dunbar, M.A., Rev. Isaac Wrigley, of Kimbolton, to Charlotte Lawson, of Leeds.

Association Sunday Collections, 1907.

THE Treasurer, Mr. Howard Chatfield Clarke, on behalf of the Committee of the British and Foreign Unitarian Association, acknowledges with thanks the following collections received since December 12 to December 23:—

	£	s.	d.
Aberdare: Old Meeting	1	6	4
Aberdeen	1	1	0
Astley	0	11	6
Birmingham: Newhall Hill	1	2	5
Bolton: Haliwell-road	1	3	0
Unity Church	2	10	0
Bradford: Broadway-avenue	1	0	0
Burnley	2	0	0
Bury: Chesham	1	0	0
Chester	1	14	11
Chichester	0	9	6
Co'ne	1	0	7
Cowbent	7	17	3
Cribryn	1	3	8
Denton	1	0	0
Derby	1	14	4
Dundee	1	2	10
Glossop	3	11	2
Gloucester	2	0	0
Huddersfield	0	12	11
Hminster	1	11	3
Leicester: Great Meeting	14	19	4
Landys ul	1	7	0
Leigh	2	0	0
Liverpool: Ullet-road	21	2	4
London:			
Essex Church	25	14	5
Lewisham	2	15	3
Hackney	1	14	8
Hampstead	18	19	3
Middletown	1	16	0
Mottram	1	2	4
Newton Abbot	1	6	0
Northampton	1	10	6
Preston	3	13	0
Pudsey	0	16	0
Selby	0	10	0
Southampton	1	7	6
Stockport	2	8	0
Warrington	1	1	0
West Bromwich	0	15	0
Wick	0	5	0

NOTE.—The Treasurer will be glad if all collections not yet paid are forwarded to Essex Hall within the next few days, so that they may be included in the account for 1907.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

TO PARENTS AND GUARDIANS.—Mr. A. S. BARNARD, M.I.E.E., A.M.I.C.E., Borough Electrical Engineer, Walsall, has a vacancy for an Articled Pupil, or Improver desirous of obtaining Central Station experience.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

MISS LOUISA MURRAY, L.R.A.M., gives PIANOFORTE LESSONS. Certificated Teacher of Mrs. Curwen's Method, "The Child Pianist."—35, Parkhill-road, N.W.

LANDUDNO. — TAN - Y - BRYN, (On hill-side, near Little Orme's Head.) "Recognised" Preparatory School. Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.
 L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
 C. J. MONTGOMERY, M.A. (Oxon).

BESTREBEN HIGH SCHOOL, 197, Willesden Lane, London, N.W. Recognised by the Board of Education.

Principals: Miss COGSWELL and Miss MACDOUGALL.
A HIGH STANDARD of work is maintained, and a thorough education of the best type, without over pressure, aimed at. Results of Public Examinations, July, 1907, Cambridge:—
 Cambridge Locals: 11 entered; 11 passed
 2 First Class Honours were gained.
 6 Third Class Honours were gained.
 12 Distinctions were gained.
 R.A.M. and R.C. Pianoforte, Local Schools: 2 entered; 2 passed.
 One girl first in England, in German.
 One girl first in England, in Religious Knowledge.
 Board of Education, Physiology and Hygiene: 5 entered; 4 passed.

"THE UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

JOHN PAGE HOPPS' MONTHLY.
THE COMING DAY.
 ENLARGED. PRICE THREEPENCE.

Contents for JANUARY.
 Recollections of Eight Euston Theatre Addresses.
 How to be Happy together at Home, at Work, in the Nation, and all the World over.
 The Religion of Common Life.
 The Inevitable Choice.
 The Saviour.
 Glimpses of some Socialisms.
 Life's a Battle: How to Win It.
 Other Worlds than Ours; and Worlds within Worlds.

A. C. FIFIELD, 44, Fleet-street, and all Booksellers.

E. Norman Reed & Co.,



Artists in Stained & Leaded Glass.

13, Lisle Street, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing sunny winter resort. Through trains from all parts. Responsible charge taken of the younger guests. Prospectus from PROPRIETOR.

WINIFRED HOUSE. — INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME, Wray-crescent, TOLLINGTON-PARK, London, N.

For the reception of poor children, after illness or operation whose constitution needs building up, and who need good food, good air, and careful nursing.

New subscriptions and donations urgently needed, and will be gratefully received by W. M. BLYTH, Esq., Hon. Treasurer, or by Miss M. PRITCHARD, Hon. Secretary, 11, Highbury-crescent, London, N.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Millgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

KINGSLEY HOTEL

(TEMPERANCE), HART ST., BLOOMSBURY SQUARE, LONDON. Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter, Telephone. Bedrooms (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

EVERYONE who wants to be well informed on Current Affairs, including the Social and Political Progress of the World, SHOULD READ

THE NATION.

Edited by H. W. MASSINGHAM.

THE BEST AND BRIGHTEST OF THE WEEKLIES.

Among the Chief Features are:

DIARY OF THE WEEK:

An Epitome of the Salient Features of the Week's News told in a concise form.

POLITICS AND AFFAIRS:

Editorials on Burning Questions by Leading Statesmen and Journalists.

LIFE AND LETTERS:

Criticisms and Essays on Literature, Art, Religion, and Social Questions.

THE WORLD OF BOOKS.

THE WEEK IN THE CITY.

Sold at all First-class Bookstalls and Newsagents.

EVERY SATURDAY - - - Price 6d.

Publishing Office: 14, Henrietta Street, Covent Garden, W.C.

WHAT MEN ARE SAYING.

WHAT MEN ARE DOING.

WHAT MEN ARE THINKING.

SEE PUBLIC OPINION.

A Weekly Review of Current Thought and Activity.

Every Friday: Twopence.

Edited by PERCY L. PARKER.

The purpose of "Public Opinion" is to provide information by means of a weekly review of current thought and activity as they are expressed in the world's newspapers, magazines, and books, and to put on record the ideas and activities which make for religious, political, and social progress.

What Mr. R. B. Haldane says of "Public Opinion":—

Dear Mr. Parker,

I think that in the new form of "Public Opinion," under your editorship, you do well to make prominent what is concrete and living in the shape of the opinions maturely formed of men who are trying to do the work of the nation and of journalists, the standard of whose criticism is high. What interests people is that which is expressed in a concrete form and has in it the touch of humanity. The views of strenuous spirits and the criticisms of really competent critics given in their own words comply with this condition. Your paper will succeed if it can only keep up to this standard, and I think you have brought it on to the right lines.—Yours faithfully,

Percy L. Parker, Esq., Office of "Public Opinion," Temple House, Tallis Street, E.C.

What Sir Gilbert Parker, M.P., says of "Public Opinion":—

Dear Mr. Parker,—I cannot but congratulate you on that excellent paper, "Public Opinion," which I read regularly. You have a journal of great influence and usefulness.—Yours truly,

R. B. HALDANE.

GILBERT PARKER.

"Public Opinion" can be obtained from any Newsagent or Bookstall, or will be sent post free for one year to any address in the United Kingdom for 10s. 10d., and to any place abroad for 13s. per annum. Orders should be addressed to "Public Opinion," 30 and 31, Temple House, Tallis-street, London, E.C. Specimens free on application.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss Cecil GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now
being issued at 4 per cent. Interest free of
Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER
CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own
house.

Repayments, Survey Fees, and Law Charges
low. Prospectus free.

CHARLES A. PRICE, Manager.

TAUNTON PULPIT VACANT.—
Communications in confidence to Mr.
JAMES DUCKWORTH, 18, Portland-street,
Taunton.

BY THE

REV. W. C. TARRANT, B.A.

Booklets for the Season.

Daily Meditations.

Night unto Night.

Leather, gilt, One Shilling;
Cloth, red, 6d.

BEE SONGS

Second Edition.

Fancy cloth, gilt, One Shilling net.

ESSEX HALL

(Of the Author, Wandsworth.)

The SUNDAY SCHOOL ASSOCIATION

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT.

192 pages of Stories. 100 Pictures. A most
attractive Christmas Present for Young People.
Boards, 1s. 6d. net. Cloth, 2s. net. Postage 4d.

Books for Gifts and Presents.

Send for the New List of Reward and Gift
Books, or, better still, visit the Association's
Book Room at Essex Hall, and inspect
the attractive Books on Sale suitable for
Presentation.

LONDON: THE SUNDAY SCHOOL ASSOCIATION
Essex Hall, Essex Street, Strand, W.C.

NOW READY.

How to Keep Young

A BOOKLET

FOR THE NEW YEAR.

BY THE

Rev. JOSEPH WOOD.

Price ONE SHILLING.

Cloth Boards, TWO SHILLINGS.

London: PHILIP GREEN, Essex Street, Strand.

Birmingham:

Midland Counties Herald, Union Street.

"THE SPADE AND THE SICKLE."

Monthly Sermons by Rev. Edgar I. Fripp, B.A.

No. 4 (December)—"The Prophet's Mantle."

Annual Subscription, 1s. 6d. 36, Manor Park, Bristol.

BOOKS WANTED. 25/- each offered

Brewer's Henry VIII.
2 Vols., 1884. Jesse's George Selwyn, 4 vols., 1843.
Tennyson's Lover's Tale, 1833. Keats' Poems, 1817.
1818, or 1820. Desperate Remedies, 3 vols., 1871. Strange
Gentleman, by Boz, 1837. Rosamund Gray, 1798.
Curzon's Persia, 2 vols., 1882. Symonds' Italian Lit.,
2 vols., 1881. Jane Eyre, 3 vols., 1847. Poems by Two
Brothers, 1827. Alice's Adventures, 1865 or 66. Chaucer,
6 vols., 1845. Churchill's Poems, 3 vols., 1844. Books
bought in any quantity for prompt cash.—HOLLAND
BROS., 21, John Bright Street, Birmingham.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	5	0	0
HALF-PAGE	3	0	0
PER COLUMN... ..	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street
Ludgate Hill, London, E.C., and Published for the
Proprietors by E. KENNEDY, at the Office, 3, Essex-
street Strand, London, W.C. Sole Agent, JOHN
HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C.
Manchester (Wholesale), JOHN HEYWOOD, Deans-
gate.—Saturday, December 28, 1907.